

# Life Eternal

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## Book One

### Agents 1

Agents 1

AGENTS

Meher Baba

Higher spirits are actually Agents of God with powers and certain duties. They have physical forms in order to work in the world according to the directives issued by the Perfect Masters.

2 June 1925, Meherabad, LM2 p720

Those who return after Realisation are Perfect Masters, and they have Agents. One who is here controls the whole universe of Agents. Perfect Masters control the whole universe, and yet they remain aloof. They are in the ocean, in the descent and ascent, in reincarnation, everything and everyone, and yet aloof. Now the Emperor, who is head of all Masters, controls all, also the Masters.

Now Agents are of two types: with form, and without form. Agents are between descent and man. How do Agents work? This is most interesting. The Agents without form have no connection with other Agents, because they have not undergone the process of evolution. But they are powerful. They have no mind, no desire, no form, but they are spirits, and exist, and are like sparks. One who gets Illumination can see them, even with their eyes. Here, now, are so many. They have no mind, yet can hear and see, because they feel. What they do is whatever they see and hear. Through feeling they pass it on to the unconscious ocean. What they report comes up to the point of creation, the point after ascent. So that message goes to the Perfect Masters. Everything these millions of Agents see or hear goes to the Perfect Masters.

The Agents in bodies with minds (with form) are not Perfect, but powerful. There are different types: Avtad, Abdal, Afreed and Afsoony. The first type, Avtad, are those who receive messages and give messages, like wireless operators, to the Perfect Masters. The second type, Abdal, are those who can disappear at will, or appear thousands of miles away with external bodies. But how do they disappear? The form dissolves in a twinkling of an eye and appears somewhere else. To do what? When these Avtads send messages to Perfect Masters, it passes through the second form, Abdals, and if in any of the messages something is serious, the Abdal goes there.

I will give an example. Once, in the time of Piran, a Perfect Master, some of his disciples were coming to India from Arabia in a small boat. The boat was on the point of capsizing. The Avtad at once sent messages to Piran, and the Abdals appeared there and saved the

boat. Piran knew all this, but even before his ordering, the Abdals had done it. Piran began to bleed, and the other disciples who were with him asked why he was bleeding, and so he told them.

Now you know what the Avtads and Abdals do. The real work is done by Afreed and Afsoony. The man you saw today by the Shalimar gate was an Avtad. Avtads always appear mad. Afreed and afsoony appear sane. I will show you one of the Afsoony before returning to Bombay - most powerful. He can even create forms. Yet they (the Afsoony) are not Perfect. Only one thing is real: the infinite ocean of love. All else is illusion. This ocean of love can be attained through love, and by loving the Perfect Master you are loving the ocean. I receive billions of messages every day, but let them pass over me. Only important messages I deal with myself...

So you are all one with the ocean, but yet separate...

Jesus only once explained about Agents to his disciples.

20 April 1933, Kashmir,

HM p459-462

While thus working I leave my physical body, which would be dead to all feelings of touch, and I would not feel it even if the body were hammered or cut up. But I draw a boundary all around, of a radius of fifty yards, so that none can come in. Anyone trying to cross the boundary line would drop dead instantaneously. That's why I told Kaka to keep watch at a distance of one hundred yards. When I work like this, meetings are held where spirits, my Agents, attend in numbers, unseen by the common eye, but sometimes visible and audible.

About his seclusion at Fallenfluh

12 July 1934, Fallenfluh, Switzerland, Aw 16:2 p9

When I work like this, a meeting of large numbers of my Agents is held, but you cannot see them with your Gross eyes. Sometimes, though, you can hear a rumble like boot steps.

12 July 1934, Fallenfluh, Switzerland, LM6 p1901

When I work universally, through Agents, mind being universal, it is linked up with every individual mind... even with advanced minds, who are my Agents. And so in every part of the world I am present and working through Agents. That is why, at times, while speaking to one person, my mind is working elsewhere. People have seen and marked me stopping suddenly in the midst of conversation, as if absent and away from the spot, and engrossed in something else...

Q. How do the Agents know?

Baba: Only those who are on the fourth, fifth, sixth and seventh planes, and who are conscious of me, know under and for whom they are working physically. And this

knowledge they have through the medium of their Subtle and Mental bodies. One in Rishikesh never saw me but knows me. They cannot see me physically. But their Subtle and Mental bodies being detached from the Gross, they see my Subtle body, which is similar to my Gross. And the consciousness of the planes they are in makes their spirits know the individual behind my Subtle body. So they know that they work under me, whose Subtle body they see, and which is similar to my physical form. They also know that I am one with the infinite.

For example, while I am sitting here, my Agents are working in India, Persia, Africa, and so on. This very moment they see my Subtle body, all at the same time, in the different planes. Because the messages they send are sent through the Mental plane, where there is only the will to do a thing, and instantaneously it reaches the desired spot...

Q: How do they become Agents?

Baba: Mostly due to past connections with me. Those connected with me in past lives become Agents. Those deeply connected become members of the Circle.

1930s, A p31-33, also HM p462-463

Qutub in Sufism means Center. That Center controls the whole universe through his Agents. Meetings are held, but these meetings cannot be seen with the physical eye.

The Agents who control the Gross only are called Abdals. They are capable of changing their bodies. The Urdu word badal means change. Abdal, therefore, is one who can change.

7 February 1937, Rahuri, LM6 p2091 Also Aw 16:2 p42

There are... certain people who are Agents of the Saheb-e-Zaman (Avatar). These Agents are holders of definite and distinct offices. Just as the Christ-state, the Nabuwat-e-Mohammedi (or whatever name it is known by) is actually the office held by each Saheb-e-Zaman, so these states of the Agents are distinct offices held by certain souls who carry out important work for each Saheb-e-Zaman. On the death of one Agent, his office is automatically filled by a successor. For just as there is always a Saheb-e-Zaman or a Saheb-e-Waqt, so there are always his Agents.

Baba explains that there are three types of Agent:

1. Direct Agents, who are very few. There is one in Europe, one in Asia, one in America, one in Africa - one in fact on almost every important continent. These Direct Agents receive instructions directly from the Saheb-e-Zaman.
2. Indirect Agents, who are few, and who receive instructions from the Direct Agents.
3. Borrowed Agents, who are many, and who receive orders from the Indirect Agents.

The principal Agents are always on the fourth plane, and through the powers that they wield on this plane, they act for the Saheb-e-Zaman. They may even do miracles for the

Saheb-e-Zaman, since the Saheb-e-Zaman himself almost never performs miracles. For if he wishes to do so, he must, at the time of doing the miracle, actually station himself on the fourth plane. These Agents are on the fourth plane only because of the necessity of using certain of its powers for the work of the Saheb-e-Zaman. They are not in the position of those on the spiritual Path, who when they reach the fourth plane may use its powers for good, or may misuse them, and so fall back to a very primitive state of evolution.

from notes dictated by Meher Baba, before 1948, W p373

...Certain masts and certain salik-like pilgrims are known as spiritual chargemen... Such a man sees to the spiritual and material welfare of the place of which he is spiritual chargeman. The spiritual chargeman of a small place is a mast, but in a large place he is a salik-like pilgrim, and in some centres of peculiar importance the chargemanship is in the hands of both a mast and a salik-like pilgrim. This system, whereby a mast or a salik-like pilgrim is often the spiritual chargeman of a particular city or district, is peculiar to India, and in other countries there are spiritual Agents.

from notes dictated by Meher Baba, before 1948, W p37

Perfect Masters, who control and direct the spiritual and material welfare of the universe, usually do so through their Agents, who are scattered in different parts of the world, and who hold different spiritual jurisdictions in accordance with their spiritual status. Some of these Agents from the higher planes are vaguely conscious of the source of directions and orders that they carry out. But the majority of those from the lower planes are unaware of the source of directions and orders, which they implicitly and automatically carry out.

SB p40

Much of the work of the Divine Incarnation is often done through his Agents, who carry on the duty entrusted to them by the Incarnation. The Agents may be on the Gross plane or on the inner planes. If they do not have a Gross body, they are invisible to ordinary people. They help people in their ascent through the planes. Some Agents fulfill the purpose of the Divine Incarnation unconsciously. They do not know consciously whence their impetus or inspiration comes. Other Agents consciously receive instructions from the Avatar and knowingly and voluntarily carry out these instructions.

1956? Be p15

Abdals are those who change their forms, but appear at one place at a time. Abdals are either male or female in form. Very rarely you find an Abdal in a woman's form. If an Abdal does appear in a woman's form, she does not change to a male form, but always appears as a woman, changing from one female to another depending upon what duty the Qutub assigns to her. She may appear as an old woman, a young woman, a smiling woman, a miserable woman. An Abdal does important work, but mostly in the male form. If a male, he does not appear in a female form. The Avtad is always of a male form, and does odd jobs for the Perfect Master.

1965, Guruprasad, Poona, HM p461

Also see Book Two: Agents

Agents Book Two

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### **Angels 1**

Angels 1

ANGELS

Meher Baba

... It is true that God has innumerable children. The multifarious powers that emanate from him can be said to be God's children. The Hindus call God Deva, and his 330 million powers are called Devas - Angels.

17 October 1922, Bombay, LM2 p450

Other versions: SW p114, RD p113

Angels have love, but it is not in its divine aspect, and so they cannot realise Paramatman. Rightly has it been said,

Qoodsinyara ishq hasto dard neest.

i.e. Angels have love, but no pain or restlessness of the divine love.

from notes dictated by Meher Baba, before March 1929

Ms 1:3 (March 1929) p9

Meher Baba asked Ramjoo Abdulla if he was a human being or an animal. Ramjoo replied, 'A human being!'

Baba: The human form is the last form in evolution, and it is the highest. Although it is the last and highest form in creation, it is still full of animal desires and lower qualities, such as eating, drinking, envy, hatred, anger and lust. These blemishes are there because the human form has evolved through and out of creation, and in this evolving, all the faults and defects that are in animals are also in the human being.

But this is not the whole view. Side by side with these lower qualities, the human being has created in himself certain higher Angelic qualities -- such as being able to free himself from

base desires -- and has the attributes of kindness and grace. In an ordinary human being, there is an admixture of almost half and half of the lower animal qualities and the higher Angelic ones. Eventually the Angelic qualities are also destroyed, and man becomes one with God.

To be a human being does not only mean to be born in a human form with the lowest animal qualities still attributed to it. A human form with the animal qualities destroyed and the Angelic qualities developed is a real human being. But even that is not a perfect state. Angelic qualities developed to the highest degree still do not make a Perfect being. The Angels are free from the lower animal qualities, and possess higher qualities of godliness, but they have no love -- longing -- real love for God, which makes one worthy of union.

Angels, of course, have love, but it is in their nature, essence. They have what can be called natural love, which makes Angels higher than human beings. But being devoid of love for God, Angels cannot realise God. For that, they must assume human form with these higher qualities developed. In human form alone can they create love for God, qualifying them for the attainment of God-realisation. Realisation of God can never be attained without the human form. Angels must assume one human birth to realise God.

Now tell me whether you are a man or an animal.

Ramjoo: It seems that I am part man and part beast. But I do not understand what the natural love of Angels is.

Baba: Look how a mother loves her child. She does not have to cultivate her love. This feeling of hers just happens, and is natural, but it is not love for God. The same is inborn in Angels. Being innate, that is why it is called natural love.

4 August 1929, Harvan, Kashmir, LM4 p1189

There is an ocean of infinity in God. In this ocean there are waves which produce the creation of drops. The drops in the waves, which were created in the beginning with the whim in the infinite ocean, do not pass through the seven stages of evolution as others do, but immediately assume the form of Angels instead.

These Angels are in the same state for cycles and cycles, for eons and eons. They have Subtle forms and are in the second heaven in the third Subtle plane. They unconsciously thirst for a human form, even though they are in the highest state of happiness.

But this bliss is of no use to them without full consciousness. It rarely happens, but after millions and millions of years, one Angel is born as a human being in order to realise its real self. Why? In order to gain consciousness, which up to now it lacked, though it has passed numerous years in the Subtle world as an Angel.

After an Angel is born as a human being, it does not have to pass through human reincarnation, but becomes Realised in that very first human birth. These Angels are not born on the Gross plane together, but one at a time. Therefore, from a spiritual point of

view, man is far superior to Angels, because the Angels, in spite of enjoying millions of years of bliss in heaven, have to take human form before attaining Liberation.

7 July 1930, Meherabad. LM4 p1325

An Angel is a spark which has become separated from the flame (God) and will have to go through the process of reincarnation. An Angel does not begin as an atom, but reincarnates directly as man. Only man can become God-realised.

1933, Muree, Kashmir, LA p96

The Agents without form have no connection with other Agents, because they have not undergone the process of evolution. But they are powerful.

They have no mind, no desire, no form, but they are spirits, and exist, and are like sparks. One who gets Illumination can see them, even with their eyes. Here, now, are so many.

They have no mind, yet can hear and see, because they feel. What they do is whatever they see and hear. Through feeling they pass it on to the unconscious ocean. What they report comes up to the point of creation, the point after ascent. So that message goes to the Perfect Masters. Everything these millions of Agents see or hear goes to the Perfect Masters.

20 April 1933, Kashmir, HM p460

The Subtle world represents desires, ego and energy. The Subtle bodies on this plane have forms of light (Tej or Noor) known as Angels. The light-form of these Angels or spirits can with no stretch of imagination be compared to the sun, which can be said to be the shadow of this light... The Angels or spirits... are all evolved beings...

1930s, Aw 15:3&4 p62

There are two aspects of human nature, one pertaining to the Angels, and the other to the animals; the former relying on the soul, and the latter on the flesh.

before 1948, from notes dictated

by Meher Baba, ST p113

Life often presents engimas which cannot be unraveled by ordinary persons. It seems to them to be full of questions which are unanswerable. Unrestrained chaos seems to be the law of the world, and there appears to be no justice or significance in the march of its events. Even those who believe in God get puzzled, and waver in their faith.

But it is only impatience and lack of true vision that are responsible for such an outlook. We embrace ignorance, and we fail to see that whatever life brings is charged with great meaning. God's ways are always unchallengeable and irresistible, thought they might be mysterious and inscrutable. The secrets of his working in the world cannot be truly understood even by advanced souls.

This may be brought out by means of an anecdote of a great saint who is very much respected up to this day in all quarters of the world.

Once upon a time this saint encountered an Angel, and requested him for being allowed to be with him in his wanderings on Earth, so that he might understand something of the secret working of God.

The Angel at once granted him permission to be with him and observe all his doings on Earth. But he laid down his strict condition in the following words. He said,

'You are only to observe my doings, without at any stage and in any way asking me the explanation for my actions. You would not be able to judge and understand God's ways. Even if you are not able to understand them, you must not ask me the why of all that you see me do, during the period that you will be allowed to be with me.'

The saint promised that he would merely observe, and that he would in no way pester him with any questions, even if such questions arose in his mind. And then he was allowed to follow the Angel in his wanderings on Earth.

Once they got into a boat for crossing the sea. The boatman offered his services to them without charging his usual fare, just because it pleased him to help them. When the boat was in the midst of the ocean, the Angel took off one side-plank from the framework of the boat and threw it away in the water.

The saint at once got worried, and exclaimed,

'Why are you damaging the boat? Shall we not all get drowned, along with the boat?'

The Angel reminded him that he had already agreed not to ask him any questions whatsoever, and asked him to remain quiet.

After landing they came upon an Arab youth. To the utter bewilderment of that saint, the Angel at once killed that youth on the very spot. Now the saint found it very difficult to remain quiet, but asked him in excitement, 'Why did you kill that growing life?'

On this, the Angel replied, 'Did I not tell you that you would not be able to understand God's working? You must keep to your promise that you will not ask any questions'

The saint realised that he had failed in fulfilling the condition which he had accepted, and he wanted to be excused.

Then they both came to a village, where they requested the people of the village to give them some food. But the villagers only treated them contemptuously, and drove them away without giving them alms.

When they came to the outskirts of the village, they saw a dilapidated wall in ruins, which was intended to protect the village from the invasions of enemies. The Angel went to the wall and repaired it, spending much of his valuable time.

This time, the saint could not contain himself and said, 'Why did you repair that wall for the villagers, who did not even give alms to us? You have done this labor of love for nothing. For so much labor in the village, we would easily have got sufficient remuneration to procure food and allay our hunger.'

At this, the Angel said, 'You have again asked a question, in spite of your having promised merely to observe and keep quiet. It is no use divulging the secrets of God's ways prematurely. It requires the greatness and patience of God to understand his working. You have tried to pry into God's secrets, which you must not divulge. It is now time for us to part. But never mind, before we part, I will explain to you the reasons for my deeds.'

The Angel then proceeded to give the explanation to the saint. He said, 'The boatman is a poor but pious man. When I took away a side-plank of the boat from a prominent place in its framework, I knew that a king of robbers was approaching in that direction. This robber-king was collecting new and efficient boats to carry on his plunders. And whenever he saw any really good boat, he was sure to snatch it away from the owners. He, however, left untouched any boats which were in a broken and dilapidated condition. I took away a huge side-plank in order that the boat might look uninviting. Otherwise the pious and poor boatman will be relieved of the only means of his livelihood.

'Now, the Arab youth whom I killed was most notorious and vicious. If he had lived, he would not only have perpetrated heinous crimes, but would surely have brought upon his pious parents an agonising blasphemy which they in no way merited. It was the will of divine providence that I should kill this Arab youth in order to save him from further sins, and save his pious parents from the suffering of undeserved ill-fame.

'Now coming to the repairs of the wall. Be it known to you that one pious man has kept buried under it his valuable treasure, with a desire that it may be of use to his sons. But it is God's will that his sons must get that treasure when they grow up, and that no one else should get it. If the dilapidated wall had further fallen, the treasure was in danger of being exposed to the sight of the wicked villagers, who would surely have taken possession of that treasure for themselves.

'Rest assured that all I did in the incidents which it was your special privilege to observe, I did, not of my own accord or initiative, but by the orders of our divine father, whose real greatness even we as Angels can only partly understand. God's ways might be inscrutable to the world. But his love for the world is unbounded, and his justice is unfailing.'

With these words the Angel parted, leaving the saint in deep contemplation. And the saint decided to live in complete resignation, to accept God's will even when his limited intellect could not understand its real meaning.

from notes dictated by Meher Baba,

before 1948, ST p61-65

Even Angels do not have this love for God. If they want to be Realised, they have first to become human. When a person becomes God-realised, he drops the body in one to three days.'

July 1952, Manhattan, LM11 p3878

The Angels (unembodied souls) are mere automatons for the will of God, and they do nothing which is not desired or prompted by God. These wishes happen to be mere expressions of divine power and activity which are all-pervading. In short, Angels are pure, and not contaminated with physical embodiment. In this they are superior to the man whose consciousness has not extended beyond the limitations of the Gross (meaning a man not yet on the Path).

Paradoxically, man, the inferior, who has succeeded in being contaminated with physical embodiment, is actually the superior in the strength of the potentialities latent within him. Experiencing his imperfections, limitations and weaknesses, he is potentially ripe to realise his real strength and purity, which are far above those of, and beyond the reach of, even the Archangels...

Man has and man shall (because man alone can) jump over the last seven links of the really non-existent relative existences of all the four spheres into his really own - the fifth, the Real sphere. In short, Angels must necessarily cease to be Angels and become man before they can reach the reality attainable to man. And when man ceases to be man and enters the I am God state, he realises that Angels and Archangels are, in fact, his own attributes in one sense or another.

from notes dictated by Meher Baba, GS p247-248

Herein (in the Subtle world) the relationship between God and his manifested attributes is of the sort that exists between father and children. Here God is kind, merciful and vigilant towards his children, who are carefree, with no thoughts of punishment or reward, no desire for knowledge, and no craving for spiritual attainments. And such entities are commonly known as Angels...

The entities of this world are exclusively busy with their appointed task of remembering God.

from notes dictated by Meher Baba, GS p285

Even the evolution of Angels and Archangels, with all of their hierarchy, is not to be regarded as an exclusive stream in advancing life. They can incarnate among the human beings and become linked up with the human stream of life. They are also subject to the laws of cycles, and all that happens to them is subject to the control of Perfect Masters.

1956? Be p24

Some drop-bubbles remain latent in the six states of the oceanic stir. They remain stationary in the Mental or Subtle planes with only bubbles of mind, or bubbles of energy. Such drop-souls with only bubbles of mind are called Archangels, and they exist in the Mental world. Drop-souls with only bubbles of energy are called Angels, and they exist in the third Subtle plane. Archangels have a Mental body, but no Gross form. They have Mental consciousness without sanskaras. Angels have a Subtle body, but no Gross form. They have Subtle consciousness without sanskaras.

All other drop-bubbles which come out of the Nothing pass into the seventh state of movement, the Gross world, to journey through evolution, reincarnation and involution. This journey has a purpose - it ends in an answer. The purpose is to attain Everything, and the answer is 'I am God' to Everything's question 'Who am I?'

from notes dictated by Meher Baba,

1968, Meherazad, NE p37

The third heaven, Alm-e-Kudasi, the Pure World, is divided into three sections or parts:

The first section is the state of Indra, in Sanskrit Indraloke, the abode of the rain god to Hindus, and in Persian Makan-e-Hoori, the house of the faeries.

The second section is the abode of the Angels or the abode of the gods, in Sanskrit Devaloke. The Greek and Roman gods were these Angels or Devas, and they are the Hindu gods.

The third section is the actual section of Alm-e-Kudasi where the pilgrim experiences Subtle knowledge. This knowledge is not Gnosis, but occult or mystic knowledge.

Each section in the third heaven holds millions of times more bliss, more happiness, more powers than the second heaven.

The state of Subtle consciousness known as Indra is the state of the first section of the third heaven. Indra is known as the king of the gods or the king of the Angels, the same as the Greek Zeus or the Roman Jupiter. In Persian, Indra's abode is Makan-e-Hoori, the House of Faeries or the House of Beautiful Women. Indra's faeries are feminine Subtle beings, a type of Angel with exceptional beauty and charm.

The state of Indra is referred to as a post of divinity, a station of considerable power and certain duties concerning the elements of nature, specifically to do with Earth.

If a man successfully performs a severe penance such as Chilla Nashini, staying inside a circle for forty days and nights, when he drops his physical body (dies), this man attains the Indra state. This means that a Gross-conscious man becomes Indra, and gains that Subtle identity with the status (king), the powers, the duties of that post (throne). He has become the king of the gods (Zeus, Jupiter) who rules 330 million Angels.

Being king of the Angels is an experience of Alm-e-Kudasi which is millions of times more blissful than any experience in the second heaven of Alm-e-Ruhani. Through his Subtle body he consciously experiences the bliss of being deified, and holds that post while in a disembodied state.

For one Epoch, which equals four Cycles (each Cycle is about 26,000 years), this human holds the post of Indra, and is very possessive of it. Many times those men (ascetics) in the Gross world who are striving to attain the post of Indra will have their penance disturbed by the individual currently holding the throne. The suffering penitents are actually disturbed by Indra himself, who sends all kinds of temptations their way, from the most frightful to the most seductive, to defeat the penance and have it stopped. Those who fail to dethrone Indra are overcome by their own fear during the penance.

Indra will do anything to keep his throne, but despite efforts to stay in power, the individual holding the Indra post must leave it after one Epoch, and again take a human body on earth. That individual who was Indra progresses higher while incarnate, still retaining his third plane Subtle consciousness. It is important to understand that this individual titled Indra exists in his Subtle body and inhabits the heavens while disengaged, but cannot progress in Subtle consciousness until he incarnates again. In other words, Zeus must come down from Olympus, Jupiter must abandon the abode of the gods and become a man again to advance higher toward the fourth plane.

There are 558 human beings on the third plane as saliks, and even more as masts are absorbed in the heavens, but only one holds the post of Indra.

The Angels are the ancient gods of mythology. Indra controls the Angels and assigns duties to them, making certain that each Angel fulfills its duty in the proper way for the balance of nature in creation. Angels inhabit the second section of the third heaven, Devaloke. Angels are the Devas, who have only Subtle form and no Gross body. A pilgrim with third plane consciousness can see these Angels as a normal man sees Gross creatures. Angels do not pass through evolution in the Gross world.

Angels are those drop-bubbles who remained stationary in the Subtle world during the first six stages of movement in the ocean of Nothing, and never reached the seventh stage, the Gross world. When the drop-bubbles first entered creation through the Mental planes unconsciously, some became Archangels that exist in the sixth heaven. Those who became Angels continued to pass through the Mental planes, but attained consciousness when they entered the third plane's second heaven, the Angelic abode Devaloke, or the first heaven Makan-e-Hoori, and became Faeries.

Though completely happy and enjoying bliss to the fullest as automatons of the will of Indra, Angels still aspire to attain human form, because only in human form can a soul become God-realised. God-realisation is the divine goal of all life, not Angelic existence or being a god among gods. So the Angels and Archangels must attain a human form, as also Indra must leave his throne and give up his reign to progress further toward Godhood. After

an Angel has existed in Devaloke for four cycles (a cycle is about 26,000 years), the Angel has the opportunity of being born in human form.

After only one birth and lifetime as a human being, that Archangel or Angel receives Liberation from all future births and deaths - Mukti, the state of infinite bliss realised.

The universe, though huge, immeasurably vast and of countless variety, is a closed system, and a balance of nature must be maintained within this universal container (Universal Body). The universal container holds all light, all heat, all sound, all water, all the elements contained in nature and the natural forces (energies) generated in the universe. It is the work of the Angels and Faeries (various types called genii, or jinni, or sylphs, etc.) under the direction of Indra, to keep light, heat, sound, water, and the elemental forces of nature in equilibrium. Without the Angels and Faeries, there would be frequent colossal disturbances in the universe as a result of the imbalance of these elements and energies, for the human mind plays havoc with the natural forces through scientific exploitation.

It is only after many years that the natural forces go out of control. During such eruption in the universe, resulting as chaos in the world - earthquakes, floods, famines, etc. - not even the Angels and Faeries nor Indra can control the cosmic consequences. These cosmic consequences are universal disharmony caused by human extravagance and excessiveness. Then the Ancient one himself must come into creation and work to restore equilibrium in the universe.

Indra has control of all the 330 million gods or Angels. Each Angel performs a different function under Indra's reign. Some control the winds, temperature, the seas, or evolving forms. Some Faeries are connected with metals, vegetation, worms, insects, fish, birds or animals. The 330 million Angels in Devaloke perform specific functions for the maintenance or preservation of the universe. According to the specific duty assigned them by Indra, each Angel is called a god of this power or that power (as it is said Neptune rules the seas)...

Indra and the Angels do not advance through the third Subtle plane, because neither have Gross bodies, and one needs a Gross human body to advance. Indra and his Angels remain stationary in the first and second sections of Alm-e-Kudasi, namely in Makan-e-Hoori and Devaloke. However, the third plane pilgrim advancing through the third section of Alm-e-Kudasi has a physical human body as well as a Subtle and Mental body, and so he can advance.

from notes dictated by Meher Baba, 1967?

NE p79-81

Angels Book Two

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## **Animals 1**

Animals 1

ANIMALS

Meher Baba

What is the use of slaughtering defenseless animals?

21 June 1926, Meherabad, LM3 p815

A man was murdered and two others wounded on a road near Meherabad. The wounded men were brought to Meherabad hospital. Baba said to his men Mandali:

"... Do you feel anything while killing an ant, gnat or mosquito? Not a bit. Do you feel badly when a hen's neck is being cruelly wrung by a butcher? No. Then why feel and shiver at this human murder, the wounds, the blood, the pain? The ant, fly, hen and goat all have lives as humans have. Why feel for one and not the other?"

20 July 1926, Meherabad, LM3 p828

After a person dies, many people perform rites and ceremonies for a long time. But all these are useless. No ritual is necessary after ten days.

However, the best rites would be to feed either dogs or crows near the body, because they have Subtle sight and can see the spirit of the dead person. Crows and dogs are not Subtle-conscious, but they have Subtle faculties of perception, and draw towards themselves the sanskaras of dead people."

22 September 1926, Meherabad, LM3 p848

It is said that the chief complaint of the Hindus is the Moslems' killing of cows. It is wrong for the Hindus to do so. If they protest on economic and humanitarian grounds against cow-killing, then why do they restrict themselves only to cows. Why don't they feel equal mercy for other animals that are being slaughtered?

But the real question is not one of mercy, for an animal gets evolutionary advancement when it is killed. It is that the progress of one who kills gets retarded, and he has to suffer much. It is the man who kills the animal who is to be pitied, not the animal that is killed.

July 1927, Meherabad, SW p400

It is not so much the innocent animals that are killed, but those wretched persons who kill them that deserve to be pitied. For the persons who kill innocent animals like lambs and cows have to suffer terribly, not only in their present, but also in their several future lives.

29 March 1929, Meherabad

Ms 1:5 p26 (May 1929)

Unless a snake is killed by a human being, it remains always a snake. Never leave a snake wounded, as it takes so long to die. Once wounded, a snake will always remain near you to be killed outright.

28 March 1938, Panchgani,

India, LM7 p2269

In evolution, the snake form is like an entangled rope which you cannot undo or unwind. However, if it is killed by a human being the knot untangles itself, and the soul is free to continue on its way through evolution.

undated, to Padri, LM7 p2269

If you are a perfect follower of nonviolence - you give an oath that you would not hurt anything - and if you saw one dog killing three cats, what would you do? Kill the dog? If you stood aside, you would kill the three cats.

What, Elizabeth, what would you do? If you keep silent, you are helping to kill the three cats. If you kill the dog, you are violent.

There is a tiger amongst a herd of cattle, and you have a gun in your house that you do not touch because of your oath of nonviolence. You know you can kill the tiger and save the herd. What would you do?

Kill the tiger, detached. This is what Krishna teaches: do not follow violence or nonviolence, just be detached. You must kill for the good of the herd.

June? 1939, Meherabad,

LA p277 (also LM7 p2434)

During the process of evolution of forms and consciousness, there are seven turns until the human form develops. Now, every turn has a direct connection with God...

In the animal kingdom, a dog is on the turning, as it has intuition and also partial insight, without being able to use it consciously.

Saints of the fifth and sixth plane have insight, and they use it. But the dog cannot use it. The dog only sees things that ordinary human beings cannot. The dog's company purifies thoughts and atmosphere. That is why Zoroastrians have the custom of bringing a dog to see the corpse when someone is dead before disposal of the body. The dog purifies the sanskaras.

Dogs play an important part when used consciously by a Master...

When Masters touch the dead bodies of animals, the animals get human forms in their next lives. Those animals who are in contact with Masters get forms of spiritual souls in the next birth...

29 September 1940, Meherabad

LM7 p2618-2619

Don't kill lizards. Any animal that directly injures should be killed, but not lizards. Catch them and throw them outside. They eat flies and are useful.

If you kill them, you will be a lizard in your next birth.

17 November 1940, Kandy, Ceylon

to Dowla and Katie, LM7 p2641

Suppose a mad dog has run amuck, and is likely to bite school children, and the teachers in the school destroy the mad dog in order to protect the children. This destruction of the mad dog does imply violence, but there is no hatred in it...

It is justified because there is no hatred in it, and because it is intended to promote the greater good of the children, who would be attacked by the mad dog.

March 1942, Me p41, 48. Also LM8 p2779, 2782

Killing an animal for sport, pleasure or food means catching all its bad impressions, since the motive is selfish. But no such bad impressions are caught from snakes or germs and the like, which are a danger to humanity, when they are killed out of philanthropic motives and only when absolutely necessary. Such killing, when it is not a duty, will certainly create binding impressions...

Impressions are contagious. Eating meat is prohibited in many spiritual disciplines because therein the person catches the impressions of the animal, thus rendering himself more susceptible to lust and anger.

from notes dictated by Meher Baba

before 1948, ST p26

#### THE KINGDOM OF WORMS

In worm-consciousness the soul gathers experiences of voluntary movement. It experiences itself as animate.

In its travail to gain more and further consciousness, the worm-conscious soul experiences itself in the Gross world, first as an invertebrate, and later as a vertebrate, and goes on creeping in diverse species of worms.

Voluntary movements are made by crawling by means of pairs of legs, sometimes by multiple pairs of legs, and sometimes by pairs of legs and pairs of wings.

Worms may have surfaces that are hairy, smooth, silky, rough or scaly.

The worm goes through a struggle for existence and survival, and is endowed with sensation and life. Sometimes it is an amphibian, i.e., it has not only voluntary movement on earth, but has also mobility in water.

For the purpose of this explanation, the worm-form includes all worms, insects, reptiles and amphibia, of their species. Even when they have legs and wings, they have a tendency to crawl, and they are distinct from birds and from quadruped animals. The worm-form is recumbent, has no upright or erect stand, and is prone to lie prostrate.

#### THE KINGDOM OF FISH

The fish-conscious soul identifies itself with varied species of fish, and experiences the Gross world as a living creature in water -- a vertebrate endowed with life and sensation and voluntary motion -- and has fins. It goes through a struggle for sustenance and survival.

The fish-conscious soul does not assert its existence in the Gross world through an erect stand, but experiences itself as recumbent, never holding its head high or erect.

#### THE KINGDOM OF BIRDS

The bird-form enriches (enlightens) consciousness with new experiences since, as a feathered vertebrate, it is capable of flying in the air, and, with the help of its two legs, of maintaining an erect stand in the Gross world.

#### THE KINGDOM OF ANIMALS

The animal-form brings to consciousness further expansion, since it can yield new experiences through the greater varieties existing in the kingdom of animals.

Endowed with life, sensation, and power of voluntary locomotion, quadruped animals have to face a struggle for existence and survival. They are sometimes herbivorous and sometimes carnivorous.

Animal consciousness does not assert its existence in the Gross world through erect or upright posture, but has a tendency to look downwards with drooping head. Apes, however, are the most evolved type of animals, and they tend to stand erect like human beings.

Meher Baba, before 1955, GS p31-32

To love God in the most practical way is to love our fellow beings. If we feel for others in the same way as we feel for our own dear ones, we love God...

If we understand and feel that the greatest act of devotion and worship to God is not to hurt or harm any of his beings, we are loving God.

before 1955? PL p86. Also LH p189

The onward march of evolving consciousness from one species to another proceeds step by step, and very rarely by leaps. But the diverse steps in onward evolution must not be rigidly construed.

If a particular species is extinct, its spiritual purpose can be served by some other kindred species, or by added births in some complementary species, or by deficient and partial expressions through a slightly higher species.

In short, evolution takes advantage of innumerable alternatives available to it. It can never be frustrated by minor gaps constituted by extinct species or missing links.

Even if the kangaroos, whooping cranes, or any other species of plants or animals become extinct, it will neither arrest nor hamper the advancing life-stream. Nor will it frustrate the real purpose of evolution, which is to arrive at full consciousness. Even if there were a hundred missing links, the advancing life-stream can either forge new suitable species, or make new use of existing species...

In its creative self-fulfillment, the advancing life-stream can and does forge new species, such as natural or artificial hybrids in vegetable or animal kingdoms. Even man-made hybrids in plants or animals can become a medium for gathering fresh experiences in the ascending scale of evolution.

But it is not compulsory for every soul to go through these hybrid forms. It is open to the soul to gather these experiences through the parent species from which the hybrids have sprung into existence. However, evolution is sometimes expedited through hybrid forms, and this would be applicable to the products of interracial marriages.

The advancing life-stream creates numerous forms. But no form should be regarded as a cage, restricting and canalising the gathering of experiences in a manner that would exclude intercommunion with other forms of the same species, or even with forms of other species.

Human beings communicate with each other, and evolve together by an interchange of experiences. In the same way, intercommunication of some type is an important factor even in the world of plants and animals. Exchange of experiences and evolving together are not necessarily conditioned by the use of spoken or written language, which facilitates profiting by each others' experiences.

Men can understand each other through spoken or written language, and get an opportunity of sharing life with others. But animals also share life together, despite the absence of such language. Even animals and plants have a language of their own, a mode of partial or rudimentary intercommunion. They share life with other forms and advance together.

In fact, all forms and species live in a common world. They not only share life with forms of their own species, but also with forms of other species. Thus birds, beasts, plants and human beings, and all that lives and breathes, make their contributions to the unfolding life of each. The unfoldment of the divine in life is a common enterprise, and not an exclusive achievement...

In the sub-human creation, reincarnation of evolved consciousness takes place through the Subtle matrix, from which at a later stage a fully formed Subtle body develops. Plants and animals do not have a fully developed Subtle body, but the rudimentary Subtle matrix gradually takes shape according to the stage of development achieved. This Subtle matrix is the vehicle for the transmigration of sub-human consciousness from one species into others. It is also the medium in which the sub-human creatures live in the Astral before taking a new Gross form...

Once a soul acquires the human form, the general rule is an onward march through human incarnations only. Retrograde incarnation is extremely rare in the advancing self-fulfillment of the life-stream. It sometimes results from flagrant misuse of occult powers. Retrograde incarnation is not a general rule but an extremely rare exception. Continuation of the human form without reversion to any sub-human form is the normal occurrence.

1956? Be p23-24

The scope of miracles is very wide. Even the animal world is not exempt from the possibility of miracles.

Though mammals such as porpoises and other animals do not have a fully developed Subtle body, there is in the Subtle world an equivalent or counterpart of their Gross forms. The rudimentary Subtle matrix, which has yet to develop into a definite and functionally self-sufficient Subtle form, can still serve some purposes and become a medium for performance of miracles.

Stories of sorcerers who caused schools of porpoises to come from the open sea to shore for a native feast are within the bounds of probability. But all this realm of the supernatural, occult, miraculous and magic (black or white) must be regarded as having no spiritual value in itself.

1956? Be p 36

Suppose a person kills sick animals out of what he regards as compassion for them, i.e., with the intention of giving them relief from suffering. His innermost being does not sanction this apparent act of compassion, since he would not like that sort of compassion to be expressed towards him if he were ill. This implicit acknowledgment of cruelty involved in killing sick animals is sufficient to necessitate his having to become in some life a shepherd or a cowherd or a herder in the animal kingdom.

Very similar is the case of one who keeps hens awake all night in order that they should lay more eggs, not realising the callousness involved in it.

In the world of plants, also, one may inadvertently or deliberately cause wanton destruction, only to attract to himself the role of a horticulturist or a gardener.

The harm which one may have inadvertently or deliberately done to any living beings has to be made good. In a future incarnation he has to nourish and protect those very souls in some other form, either as a kind head of a family or a wise ruler.

1956? Be p66-67

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## **Archangels**

Archangels

ARCHANGELS

Meher Baba

The dissolution of the Subtle plane is the phenomenon which we term Qiamat or Mahapralaya, and both the Gross and Subtle worlds recede and remain involved in the Mental plane in seed form.

The Mental or seed-body is a point of light (Causal body) on this plane. Extended or magnified, it's called the Supra-Mental body. The Sub-Mental plane is the rest-house of Walis of the sixth plane, and the Supra-Mental plane is the abode of Archangels. This plane, unlike the Subtle and the Gross, is eternal in character.

The Archangels are a creation by themselves, and are embodiments of God's qualities. In order to realise God, unlike the Angels or spirits, who are all evolved beings, the Archangels, after a cyclic period, directly take the human form and achieve the object in one lifetime.

The reason why is this. The ocean of divinity consists of drops and waves in a latent form. As soon as the surface of the ocean was ruffled with motion, the waves came into being, and these waves have all the attributes of the ocean in them. These big waves are the Archangels, the manifestations of the principle attributes of God, such as Brahma, Vishnu and Mahesh.

The effort to cause the big waves, i.e., the Archangels, has resulted in producing consciousness, but of rather an impotent nature. In order to remedy this deficiency, and to

develop and attain full and complete consciousness, as that of human form, the Archangels even have to incarnate as human beings at the end of every cycle -- which, according to our computation or measure of time, may come to three or four hundred years.

Aw 15: 3&4 p62-63

The Archangels are the mediums for the expression of God's principal divine attributes of creating, preserving and destroying limited life on an unlimited scale, and of communicating unlimited knowledge on a limited scale. The Archangels are entities who always enjoy and never suffer.

The abode of the Archangels, the sub-supramental spheres of the fourth, the composite sphere... comes after the third -- the Mental sphere -- and is nearest the fifth, the Real sphere.

This is true, yet not the whole truth. For in spite of its proximity, it cannot touch the Real sphere.

An Archangel from the highest sub-supramental sphere can never see God, whereas man in the sixth plane of the third, the Mental sphere, can and does see God face to face everywhere and in everything.

The last point of the last of the sub-supramental spheres is what the Sufis call the sadrat-ul-muntaha (the last limit), beyond which, as is properly and rightly believed by the Muslims, even the Archangel Gabriel cannot go.

Man has and man shall (because man alone can) jump over the last seven links of the really non-existent relative existences of all the four spheres into his really own -- the fifth, the Real sphere.

In short, Angels must necessarily cease to be Angels and become man before they can reach the reality attainable to man. And when man ceases to be man and enters the I am God state, he realises that Angels and Archangels are, in fact, his own attributes in one sense or another.

from notes dictated by Meher Baba, GS p247-248

The three attributes of God (Emanator, Sustainer and Dissolver) are expressed through the three Archangels:

Israfeel, the Angel who creates life,

Mikaeel, the Angel who sustains life,

and Izraeel, the Angel who destroys life.

from notes dictated by Meher Baba, GS p178

Even the evolution of Angels and Archangels, with all of their hierarchy, is not to be regarded as an exclusive stream in advancing life. They can incarnate among the human beings and become linked up with the human stream of life. They are also subject to the laws of cycles, and all that happens to them is subject to the control of Perfect Masters.

1956? Be p24

Some drop-bubbles remain latent in the six states of the oceanic stir. They remain stationary in the Mental or Subtle planes with only bubbles of mind, or bubbles of energy. Such drop-souls with only bubbles of mind are called Archangels, and they exist in the Mental world. Drop-souls with only bubbles of energy are called Angels, and they exist in the third Subtle plane. Archangels have a Mental body, but no Gross form. They have Mental consciousness without sanskaras. Angels have a Subtle body, but no Gross form. They have Subtle consciousness without sanskaras.

All other drop-bubbles which come out of the Nothing pass into the seventh state of movement, the Gross world, to journey through evolution, reincarnation and involution. This journey has a purpose - it ends in an answer. The purpose is to attain Everything, and the answer is 'I am God' to Everything's question 'Who am I?'

from notes dictated by Meher Baba, 1968, Meherazad, NE p37

When the drop-bubbles first entered creation through the Mental planes unconsciously, some became Archangels that exist in the sixth heaven...

...Only in human form can a soul become God-realised. God-realisation is the divine goal of all life...

After only one birth and lifetime as a human being, that Archangel... receives Liberation from all future births and deaths - Mukti, the state of infinite bliss realised...

from notes dictated by Meher Baba

1968, NE p79-81

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## **Art 1**

Art 1

ART

Meher Baba

INTERVIEWS WITH NINE ARTISTS

Leopold Stokowski, an orchestra conductor

Stokowski: How can unity be brought about between East and West, especially when the conditions prevailing are quite contrary?

Baba: Reconciliation is possible and can be achieved. It can and will be done. I will do it. It is the internal that matters, not the external. When the soul becomes enlightened it experiences reality. And however diverse the conditions may be, everything is seen and experienced as one.

Stokowski: I have asked many wise people the same question, but none could satisfy me as your clear-cut answer has.

Baba: It is not a matter of thought or feeling. I know and do.

Stokowski: Is outward beauty necessary for the inner?

Baba: From your standpoint as an artist, you see all that is outwardly beautiful in nature and, through it, the internal. It is good. But once the inner perception is gained, nothing remains of external beauty or ugliness - all is alike.

25 November 1931, New York,

LM4 p1488

The following seven interviews probably took place in Europe in the early 1930s:

- 1 -

(A woman)

Q. I am a painter.

Baba: I am also a painter. I paint the hearts of people with colors of spirituality. You are a good soul.

Q. I feel I have a guilty heart.

Baba: No, you are not guilty as you believe. Everyone has weaknesses, but it is the heart that counts. You need not worry. I will help you spiritually.

- 2 -

(A man, a well-known dancer)

Q. ... I am a dancer, and am very glad to see you.

Baba: Dancing is a very good art if expressed rightly. It has divine qualities, and if properly expressed, it will have a wonderful effect. If expressed wrongly, it has the opposite effect... I am happy to see you.

Q. I feel so happy, too.

Baba: Anything more?

Q. Since a certain time, I do not quite clearly understand my own individual way to do things, that is, the right way to express myself through art.

Baba: Soon you will know. I will help you spiritually. You will feel it. This contact will help you henceforth.

- 3 -

(A man, with his two sons)

Q. I am a painter.

Baba: I am also a painter. I paint with the colors of spirituality.

Q. That is what I want, the spiritual insight.

Baba: It will come. Anything more to ask?

Q. I want a better opening for the expression of art, something spiritual.

Baba: It will come. For the present, any way that you think appropriate for expressing your art is good. And when you will feel something better to express, then automatically and by itself it will open out to you.

Q. That is what I think also.

Baba: There is one painter in India. When we were both young, he came to me and showed me his paintings. They were fantastic. Though I saw and knew they were not good, I said, 'They are good. Go on.' After a year or so, he came back to me and showed me some more. They were marvelous. Yet I did not say they were marvelous. I only said, 'Go on,' and today he is one of the greatest artists of the East. So whatever you feel like doing, go on doing. It will go on developing by itself. How do you like my paintings? (Baba pointed to the beautiful scenery outside.) All this is my painting.

Q. I wish I could paint a thousandth part of it.

Baba: You will, when you will feel the proper intuition. I will help you.

- 4 -

(A man)

Baba: Happy to see you.

Q. I am an artist, and have encountered opposition always. I am trying to find a clear way in the face of it all, and I have always to go in for pure influence.

Baba: There lies the fun of the game, to meet opposition, to face and encounter it. If not, life becomes dull and monotonous. One can find spirituality only through opposition. But when you are facing it, if you are determined, it becomes enduring, just like a wall which stands erect, unaffected, against any number of balls struck at it, the balls rebounding with the same force with which they are struck against the wall. On encountering opposition, life becomes enduring, determined and unaffected, like the wall that stands erect and unaffected against the continued strokes of the ball thrown against it. And art is a divine thing. It can only be rightly expressed if opposed, to bring out its inner beauty that lies behind. I will help you spiritually.

- 5 -

(A woman, with her 16 year old son)

Baba: Feeling nervous?

Q. Yes. I am an artist.

Baba: I am also an artist. I have the whole world as my canvas. I paint souls...

Q. I am stricken with the failures I have met. I am a very sensitive soul.

Baba: I know. You have a great heart. It is the feeling that matters, and not explanations.

Q. I am suffering very much being unable to express my feelings. I never found a way to express myself in art. Creative power in art did find an outlet through people, but not through art.

Baba: But now it will open. And once it is opened, it will pour forth continually. The more it is disclosed, the more it comes out. But it must be opened at the right moment. I will help you to open it. You will feel my help, because I help through pure love. And it must open, and you will have your right ambition. You have a very good heart. I will help you.

Q. I feel very, very grateful and relieved.

- 6 -

(A woman with her son, an actor)

Q. Very glad to have met you.

Baba: Anything to ask?

Q. How can one achieve one's ambition? (she pointed to her son) He is an artist.

Baba: And art is one of the sources through which the soul expresses itself and inspires others. But to express art thoroughly, one must have the inner emotions opened thoroughly. If you feel something checks you from expressing yourself thoroughly, then you have to do one thing. That is to adjust your mental attitude thus: just before expressing, think 'I can and will express it thoroughly,' and every time you express it, you will find you are more convinced of your expression. It is the mind that keeps it closed.

There are many actors who, either through inferiority complex, or through nervousness or through dryness, feel they cannot express, and this feeling of the mind checks the expression. While acting, think you are one of the greatest actors of the world, and try to express yourself thoroughly. I will help you spiritually. Just think you are the greatest. Where's the harm in thinking like that? It is not for pride you do it, but for bringing the best out of you. There is nothing wrong.

Q. What binds me to the Almighty?

Baba: Divine love.

Q. But I do not feel I have it.

Baba: That is because you are unconscious of it. You will feel it now, and I will help you.

- 7 -

(A man)

Q. I am an artist.

Baba: I love artists, because through art one can express oneself beautifully.

Q. Up till now, through ideas, I tried to find the source. Is there any other way to find the way to the divine?

(The interpreter told Baba, 'He has painted fine paintings for a church, with deep insight to approach the subject, and not for competition.')

Baba: Yes. You have a right to understand and express. Art, when inspired with love, leads to higher realms and that art will open for you the inner life. When you paint, you forget everything except your object. When you are too much engrossed in it, you are lost in it. And when you are lost in it, your ego diminishes. And when the ego diminishes, love infinite appears. And when love is created, God is attained. So you see how art can lead one to find infinite God.

Q. I realise that I have my ego, which I must use in a selfless way to express the divine infinite.

Baba: Then that ego is not finite and limited. It is then the selfless, unlimited ego.

Q. But this I will always try to develop more and more, even through art, and then leave it to you.

Baba: Yes, and I will help you spiritually.

Q. I am sorry to have spoken too much.

Baba: No, don't worry. I am so glad. You have a very good heart. You will have and feel my help.

Seven interviews: Europe?

1930s, A p1-17, also PM p238-259

See Note on Seven Interviews in Book Two - Art

Uday Shankar, a well-known classical Indian dancer who performed in the West

Uday Shankar: I want to introduce and spread Indian classical dance to the West, but some organisations in India criticise me. They want money from me for their institutions, organisations and societies. But I have no money to give them.

Baba: Every good work has to face opposition, and the reaction of the opposition offered always helps the work. You need not worry. Continue conscientiously with your work with double zeal in the right direction.

Shankar: Baba, I would like to give a dance performance for you one day.

Baba: I would be delighted to watch you.

28 September 1933,

on board the ship M.V.

Conte Verde en route to Venice,

LM5 p1814

#### OTHER EXPLANATIONS

Love alone is the keynote, and you have that. With my love and help, all will reveal itself in time, and you will realise everything, and then will be able to help others much more through art. Meanwhile, go on with that beautiful art work that is one of the noblest and finest means of bringing out the divine within, and with my help, which will always be forthcoming, you will work wonders.

10 March 1935, Meherabad,

letter to Rano Gayley, BL p10

Painting. This must be continued. I want you to, for it keeps you thinking always of your beloved, and is one of the noblest expressions of love. With the depth of feeling and love you have for me, you will bring out something that will be marvelous, being the expression of love divine.

10 July 1935, Mount Abu,

letter to Rano Gayley, BL p11

...Art, when rightly expressed, is the expression of spirituality...

c.1939, India, Me p15

Just as the musical instrument is valuable only if it gives vent to the song of the musician, and becomes a hindrance if it does not yield complete subservience, matter is valuable if it gives free and adequate expression to the creative flow of life, and becomes an obstacle if it interferes with it.

c.1939? India, Di v.1 p79

...The Perfect man does not look down upon the things of beauty or works of art...

The things of beauty can be degraded by being made the objects of craving, or jealous and exclusive possessiveness. The works of art can often be used to augment and exploit egoism and other human frailties...

But all these can also be rightly handled and spiritualised. The things of beauty can become the source of purity, happiness and inspiration. The works of art can ennable and raise the consciousness of people...

So the life of the spirit does not consist in turning away from the worldly spheres of existence, but it consists in reclaiming them for the divine purpose, which is to bring love, peace, happiness, beauty and spiritual perfection within the reach of everyone.

c. 1939, India, Di v.1 p82

I too am a dancer, because from the beginning of the world I set the world dancing.

to a dancer, 1960s? Aw 11:3 p2

Whatever life holds for you is an act imparted by me in my production of the universe, and you can act best if you are happy in my will. Don't worry, all will be well.

to an aspiring actor, 1960s? Aw 11:3 p2

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## Astral World

Astral World

THE ASTRAL WORLD

Meher Baba

Lower spirits are those beings without physical forms whose sanskaras remain to be wiped out. They cannot progress after death until their unfinished sanskaras are worked out. As a consequence, they wander about on the lower Astral plane. For this reason, they are a source of harassment to living people.

Suppose a man is destined to have a life span of forty years, but he commits suicide when he is thirty. Consequently, for the remaining ten year period of unexpressed sanskaras, his spirit inhabits the lower planes, and at times is seen by some people as a spirit or ghost.

To hold seances or to talk with the dead is no great thing, because such spirits are always among us on this living plane. There are advanced yogis and munis who converse with these ghosts who have committed suicide, as well as with the spirits of the higher planes. These advanced souls communicate without using a medium. They live on both levels.

2 June 1925, Meherabad, LM2 p720

Ghosts are people who have committed suicide and have no body. They enter another body, and then make the body of whomsoever they enter do as they wish.

15 December 1927, Ahmednagar, LM3 p994

Although the Gross is the outcome of the Subtle and is dependent on the latter, the Subtle is completely independent of the Gross...

To begin experiencing gradually but with full consciousness the Subtle universe means getting initiated into the first mystical journey. In other words, when a soul, through the media of the mind and the Subtle organs, begins to experience in full consciousness the Subtle sphere - just as a man of the world experiences, through the media of the mind and the Gross organs, the Gross sphere in full consciousness - he can be said to have entered the Path and acquired some gnosis.

Of the seven stages or planes of the first journey, the first four belong to the Subtle sphere. But this does not mean that communications with and glimpses of the spirits of the dead amount to an experience of the Subtle sphere.

In a way, even an ordinary dream is also a subconscious experience of the Subtle, because everyone necessarily makes an actual use of one's Subtle body in the dreaming state. But be

it noted, through that body one experiences different sensations and happenings pertaining to the Gross only. In other words, the ordinary dreaming state is the experiencing of the Gross through the Subtle means in the subconscious state.

Of course the case regarding communications with the spirits of the dead is not the same as that of the dreaming state. Just as a man in the ordinary dreaming state uses his Subtle body subconsciously, and thereby experiences different sensations pertaining to the Gross sphere, so in certain cases a man can consciously so use his Gross organs as to get the experiences of the Semi-Subtle sphere. And this amounts to being able to have communications with, or getting glimpses of, the spirits of the dead. Therefore spirit communication is the experience of the Semi-Subtle through the Gross means in the conscious state. It is not at all a mark of advancement on the divine Path, as it has nothing to do with the gnosis, the Subtle sphere and the planes.

There lies a world of difference between the Subtle and the Semi-Subtle. The Semi-Subtle is the link between the Gross and the Subtle spheres. The spirits of all human beings (with the exception of those who have gone beyond the fourth plane, or the stage of the first journey) come to this Semi-Subtle sphere. And according to their sanskaras, they either go to heaven or to hell, from which they again return to the Semi-Subtle sphere, without, however, necessarily being aware of it.

It is the spirits that are in the 'waiting room' of the Semi-Subtle sphere who are likely to enter into communications with those who are in the Gross sphere. They may either be on the point of going to heaven or hell, or may have finished their terms of pleasure and pain in heaven or hell, as the case may be. Or they may be directly awaiting reincarnation following the last physical death. But it is only these spirits that can be communicated with, though not always with a mathematical precision as believed by many.

As to the various descriptions of the conditions prevailing in the Semi-Subtle sphere and in heaven or hell, which are purported to come from such spirits, some of these are in some way or other true. But it is not proper to attach importance to them. The Semi-Subtle sphere, and even heaven and hell, and the respective happiness and sufferings in them, are not of real existence. The experiences in the Semi-Subtle are like those in a dream. And heaven and hell are nothing but states in which the jeevatma (individual soul), according to his good or bad sanskaras, experiences Subtle enjoyments and miseries respectively through the Subtle organs. When the jeevatma gets Self-realised, heaven and hell are found to have been imaginary existences, just as one, who in the dreaming state enjoys and suffers, finds the dream experiences devoid of reality when one gets up.

Worldly people can never enter into communication with higher spirits, i.e. spirits belonging to the Subtle, Mental and Super-Mental spheres. For though the spirits of the Subtle and also, in some cases, of the Mental spheres, have to reincarnate, they don't have to stay in the Semi-Subtle sphere at any time. Spiritually advanced persons can, of course, communicate with advanced disembodied spirits, but they do not do so, for it is

unnecessary. Spirituality has nothing to do with spiritism or communication with the spirits of the dead.

from notes dictated by Meher Baba, before March 1930, ST p8-9

Another version: Ms 2:3 p8-15, IL p18-21

There are three worlds or planes, and corresponding to them, there are three bodies, the Gross, the Subtle and the Mental. These worlds or planes should not be mixed up with the idea of place or sphere. The purpose of evolution is served with the attainment of the human form plus full consciousness. Simultaneous with the human body, the Subtle and Mental bodies make their appearance.

There is also another body, called the Astral body, which persists long after death, and belongs to the Sub-Subtle or lower of the seven regions of the Subtle plane. It is connected with both the Subtle and Gross planes or worlds. The Astral body is exactly the replica of the human body in all details. As is the Astral body, so will be the Gross body. The former is vapory or smoky in appearance, unlike the Subtle body, which has form, but no defined organs.

The experience of heaven and hell, enjoyment and suffering, is undergone by this body, and no sooner are the sanskaras acquired while in the Gross body spent up, than the Astral body is destroyed, leaving faint impressions on the Subtle body.

1930s? Aw 15: 3 & 4 p62

If you see Chanji with your Gross eyes, you see his figure \_ no circle, no colors surrounding him. But if you concentrate and can see him through your Subtle eyes, you can see his Astral form without color or mark, a faint form, a bit blue or grayish. If, however, you have developed Mental consciousness and see him through your Mental eye, you see him in the form of a circle with seven colors, all blended together in one. This can only be seen by a master.

Colors are due to sanskaras created by imagination. Why seven colors? When the first clash between Energy and the Heavens or Space (Pran and Akash) took place, it created a spark, a circle which had seven colors. All such sparks have seven colors.

No one knows that even before the electron, there is one form in the beginning. But what name to give it? The clash of Energy entering Space created this first form.

11 July 1936, Rahuri, LM6 p2021

Garrett Fort: What about Astral journeys?

Baba: Astral journeys are taken by persons consciously and unconsciously, but those that really matter are the ones done consciously. You actually experience being aloof from the

Gross body and having a Subtle body, and seeing with the eyes of the Subtle body, and smelling with the nose of the Subtle body.

In a dream when you sleep, this physical body is not used, and yet you see, smell, hear, taste, etc. You do it all with the Subtle body, but not consciously.

When you do it consciously, you actually experience being aloof from the body. You smell, you eat, you hear, you feel, doing it all as concretely as you do with the Gross body, not vaguely as in dreams. You can then actually feel the body as a cloak - you take it off and put it on like a garment. Actually - this is not just imagination.

14 March 1937, Nasik, LM6 p2138

Another version, LA p181

Garrett Fort: What is meant by possession?

Baba: There are certain cases where the Gross body is compelled to drop before the person's sanskaras are completely used up. Such is the case when a person commits suicide. The body is gone, but the momentum of all the impressions goes on. The person is now a ghost. The ghost wants to drink, eat, etc., very, very badly. So much so that it takes to unnatural resources by entering someone else's body. It awaits its opportunity. When it finds you drinking it satisfies its desire by drinking through you, your body. When it has to experience anger, then when you are angry it experiences it through you, your body. This is a fact.

14 March 1937, Nasik, LM6 p2139

Why be afraid of ghosts? A ghost means a human being without a body, and in that bodiless state he has to remain as long as the sanskaras of his previous birth last. Then he takes another birth.

Ghosts are miserable. They have desires, like any of us. They try to come in contact with human beings to fulfill their desires. When it is dark and silent, their Subtle, smoky bodies become transparent. You have Gross, Subtle and Mental bodies. They have only Subtle and Mental bodies. but these are not as limited as the Gross. When stretched out, their Subtle body stretches out in all directions - upward and sideways. That makes you shiver and scream when you see them like that. Depending on their surroundings, darkness and quietude, they can be seen. Their bodies can enlarge and shrink. That is why in dreams the Subtle bodies go anywhere, stretching out and out. They can also be photographed in suitable conditions, depending upon the surroundings, time, light, and the photographer.

These discarnate spirits wish to contact living human beings. If Rano, a heavy smoker, has no body, and for some reason becomes a ghost, she does not get another physical body until certain sanskaras are spent. They may be spent in one year or a million years. All depends on the contacts made to spend one's sanskaras.

For instance, Rano has her craving for smoking cigarettes. She sees Kitty smoking. She, too, wants to smoke, and tries to contact Kitty to have a cigarette. But contact with a Gross body by the Subtle body is almost impossible. Kitty feels the presence of a Subtle body and is scared. But poor Rano only wants to have a smoke. In some instances, she, Rano the ghost, becomes so desperate that she waits until Kitty nods to sleep even the tiniest little bit, and then smokes through Kitty's Gross body.

The Subtle can enter any Gross body or thing. When it enters you, you don't even know it, and are not at all affected. But it can only enter your body when you are not conscious, when you are sleeping. How many spirits have been drinking tea through Norina when she is not conscious? But the spirit has no hold, it does not reside in you or possess you, but just goes like the wind. And it only happens sometimes. Don't think about it, or you will go mad. It is of no importance, so trivial, so insignificant.

Sometimes you feel angry for nothing. This might be some spirit wanting to spend sankaras of anger through you. But this is so unimportant, not worth thinking about. Our bodies are full of germs, but we don't think about it. If we did, and tried to picture it in our minds, we would go mad.

Masters are so bothered by these spirits, you have no idea. They want to touch me for liberation, and they do.

11 November 1940, Ceylon,

LM7 p2636-2637

Don't be afraid of ghosts. They don't do any real harm. The atmosphere is full of impressions. Sometimes when you think you feel the presence of a spirit, it is not the actual spirit but the impressions of the place that you feel.

December 1942, Lonavla, LM8 p2825

An Aura... is the mental reflection of the aggregate impressions of thoughts and actions gathered by and stored in an individual mind. As long as the impressions are there, an Aura is always there, as an envelope of Subtle atmosphere comprised of seven colors, which remain more or less prominent according to the nature of each individual's impressions.

No two men are alike in all respects, and yet all have common physical features. Similarly, the aggregates of individual impressions differ from one another, both quantitatively and qualitatively, yet every Aura is comprised of seven colors common to all.

These seven colors of an individual's Aura represent the seven principal categories corresponding to the aggregate impressions of each individual. Thus every individual Aura is an image of a circle of seven colors. Each Aura differs from the others in its proportion of each of the seven colors, according to the individual's predominant impressions.

Likewise each Aura also differs in the color formation on the borders between every two predominant colors in it. For example, red would be the most prominent color in the Aura of a man whose impressions are predominantly made up of lustful actions.

PL p58

There is no Astral world as such. The Astral world is not a portion of the Subtle world. However, in between the Gross and the Subtle worlds there are seven sheaths which form the so-called world of the Astral, and this serves as a link between these two worlds. A Gross-conscious soul may be said to have an Astral body, which links the Gross with the Subtle.

The Astral may be called the imprint of the Subtle over the Gross, which imprint is neither Gross nor Subtle. In sleep, in the ordinary dream state, one experiences the impressions of the Gross world with the Subtle body subconsciously, and not with the Astral body. All experiences in the world of the Astral, experienced through the medium of the Astral body, are as insignificant as dreams.

After disembodiment, the soul experiences the world of the Astral in the Astral body. This may be said to be the Astral journey of the soul. When the soul gets embodied, the Astral body is shed, and with a new Gross body it gets a fresh Astral body. But as long as it does not get embodied, its Subtle and Mental bodies undergo the experiences of the state of heaven or hell through the medium of the Astral body, in accordance with the impressions that were accumulated while it was in an embodied state.

The spiritual Path begins only with the involution of consciousness, when the soul begins to experience the first plane of the Subtle world, and not when it just has access to the Astral phenomena from the Gross world. At the stage when the soul experiences fully the first plane of the Subtle world, the Astral sheath that linked the Subtle with the Gross is snapped for good.

from notes dictated by Meher Baba, GS p294-295 For more about the Aura, and an explanation of the Halo, see PL p56-60.

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## **The Avatar 1**

The Avatar 1

THE AVATAR

Meher Baba

Of the 56 God-realised souls on earth, the five Perfect Masters are the most important. And the one who is the highest of all is the Avatar, myself.

I come every 700 to 1400 years, and it is undoubtably a very rare and lucky thing for each of you to have the opportunity of loving me individually, since even the Sadgurus long to touch the Avatar physically.

When the world is in the grip of pain, misery, suffering and chaos, I manifest myself. Spirituality then reaches its pinnacle, and materialism is at its lowest level. Then again, with the passing of time, spirituality diminishes and materialism increases.

From the beginning of time this game has been going on, and it will go on for an eternity.

3 June 1927, Meherabad, LM3 p944

The one who manifests as the Avatar has to give a spiritual push to the whole world. This is greater than the circle preparation work which all Sadgurus have to perform. This great push is the main difference in their duties.

Besides this difference, the Avatar is always perfect in all respects, spiritually as well as materially, and in particular physically. The Avatar always has a charming personality, with a beautiful, symmetrical face and body, while the Perfect Masters are generally of odd size and shape physically, with certain defects, sometimes so abhorrent that one does not even like to look at them.

Christ, Muhammad, Zarathustra, Buddha, Rama and Krishna were Avatars, and hence had charming personalities. So is mine. Upasani Maharaj, Narayan Maharaj and such present Perfect Masters have one personal defect or another.

Upasani Maharaj's stature is too big, like a giant. Narayan Maharaj is too small, short in stature, like a dwarf. But this physical difference between the Avatar and Sadgurus makes no real difference in their spiritual status, which is always divine.

5 December 1929, Nasik, LM4 p1259

There are 56 Perfect Ones in the world at all times. They are always one in consciousness. They are always different in function. For the most part they live and work apart from and unknown to the general public, but five, who act in a sense as a directing body, always work in public and attain to public prominence and importance.\* In Avataric periods the Avatar, as a supreme Sadguru, takes his place as the head of this body, and of the Spiritual Hierarchy as a whole.

\*These five Perfect Ones are the five Perfect Masters of the age. They are also known as Sadgurus or Qutubs.

Avataric periods are like the springtide of creation. They bring a new release of power, a new awakening of consciousness, a new experience of life, not merely for a few, but for all. Qualities of energy and awareness which had been used and enjoyed by only a few advanced souls are made available for all humanity. Life as a whole is stepped up to a higher level of consciousness, is geared to a new rate of energy. The transition from sensation to reason was one such step. The transition from reason to intuition will be another.

This new influx of the creative impulse takes, through the medium of a divine personality, an incarnation of God in a special sense - an Avatar. This Avatar was the first individual soul to emerge from the evolutionary process as a Sadguru, and he is the only Avatar who has ever manifested or will ever manifest. Through him, God first completed the journey from unconscious divinity to conscious divinity, first unconsciously became man in order consciously to become God. Through him, periodically, God consciously becomes man for the liberation of mankind.

The Avatar appears in different forms, under different names, at different times, in different parts of the world. As his appearance always coincides with the spiritual birth of man, so the period immediately preceding his manifestation is always one in which humanity suffers from the pangs of the approaching birth...

Being the total manifestation of God in human form, he is like a gauge against which man can measure what he is and what he may become. He trues the standard of human values by interpreting them in terms of divinely human life. He is interested in everything, but not concerned about anything. The slightest mishap may command his sympathy; the greatest tragedy will not upset him. He is beyond the alternations of pain and pleasure, desire and satisfaction, rest and struggle, life and death. To him they are equally illusions which he has transcended, but by which others are bound, and from which he has come to free them. He uses every circumstance as a means to lead others towards Realisation....

In those who contact him he awakens a love that consumes all selfish desires in the flame of the one desire to serve him. Those who consecrate their lives to him gradually become identified with him in consciousness. Little by little, their humanity is absorbed into his divinity, and they become free...

The Avatar awakens contemporary humanity to a realisation of its true spiritual nature, gives Liberation to those who are ready, and quickens the life of the spirit in his time. For posterity is left the stimulating power of his divinely human example, the nobility of a life supremely lived, of a love unmixed with desire, of a power unused except for others, of a peace untroubled by ambition, of a knowledge undimmed by illusion. He has demonstrated the possibility of a divine life for all humanity, of a heavenly life on earth. Those who have the necessary courage and integrity can follow when they will...

1938, India, MJ 1:1 p4-7

Another version: Di (7th ed.) p268-270

There are always 56 God-realised souls. Now, out of these 56, five are sent out into the world. But in every Avataric period these five become one, thus demonstrating the cycle when the Avatar appears in form. Therefore, the Avatar exists in the heart of these five as one.

These five are God-realised like the Avatar. All are one. But in the Avataric period, the Avatar is equal to five Sadgurus. Thus, five Sadgurus make one Avatar - that is the long and short of it. Therefore, if the Sadgurus were to show their hearts, you would find me in them. Five are always alive. Babajan left her body. The one in her place need not necessarily be in Poona, but there must be five in the world.

28 September 1938,

Meherabad, LM7 p2324

The Avatar descends from his highest state of divine consciousness to the state of human consciousness. He does not need to pass through the stages of evolution, reincarnation and Realisation. He is God always, and comes down directly from his God-state to man-state, and becomes conscious of creation. His benevolent work is universal, and he gives a spiritual push to all objects in creation, inert and living, animate and inanimate both.

LM7 p2435

The Avatar has to incur upon himself the infinite burden of worries of the entire suffering world, while working in the world for the spiritual upliftment of humanity. This suffering of people steeped in the darkness of ignorance becomes the Avatar's suffering. This is his crucifixion. The Avatar is crucified every moment of his life on earth.

But with this infinite suffering which he has to take upon himself, he also has the infinite bliss of the Perfect state which he eternally experiences. Otherwise it would be utterly impossible, and he would be literally crushed under the burden of such suffering from all sides. If an ordinary man, however great, were to feel even a thousandth part of the Avatar's suffering, he would go mad. The Avatar has to bear this burden to lighten the load of the suffering of the world...

It is my life mission to remove the burden of mankind's suffering. I have come for this. But, really speaking, it is not my work, but the ignorance of people, and their underlying indifference towards things spiritual, that makes me suffer.

1939, Meherabad,

LM7 p2436-2437

It is wrong to believe that Prophets or Masters or Avatars have come to give religions to the world. The so-called religions are an effort to commemorate the association with a great spiritual Master, and to preserve his atmosphere and influence. It is like an archeological department trying to preserve things which only resuscitate the past.

to Abdul Ghani,

HM p163

I am the last Avatar in this present cycle of twenty-four, and therefore the greatest and most powerful.

I have the attributes of five. I am as pure as Zoroaster, as truthful as Ram, as mischievous as Krishna, as gentle as Jesus, and as fiery as Muhammad.

to his women Mandali,

December 1942

Meherabad, GO p72

There are three languages in which the Avatar teaches:

In ordinary language, for the masses who follow the shariat (custom) and ritual of their religion, so that they can understand.

In language both ordinary and mystical, for the few advanced souls.

In language wholly mystical, for the circle.

Zarathustra gave the masses shariat, as in those days they could well understand good thoughts, good words and good deeds. He did not say in clear words, 'Act, and don't care about the result,' since they would not have been able to accept it. So Zarathustra said the same thing, but in a different way.

Muhammad said, 'Keep engrossed in action alone. If you act well, you will go to heaven. If you act evil, you will go to hell.'

Krishna said, 'Act, but do not care for the results. Dedicate them to me.' Why? Because the atmosphere then was full of warring spirits.

Jesus also said, 'Act, but in the spirit of sacrifice.'

All these teachings given by the Avatars were according to the exigencies of the times then prevailing.

17 May 1943, Meherabad, LM8 p2887

Consciously or unconsciously, directly or indirectly, each and every creature, each and every human being strives to assert individuality. When eventually man consciously experiences that he is infinite, eternal and indivisible, he is fully conscious of his individuality as God, and experiences infinite knowledge, infinite power and infinite bliss. Thus man becomes God, and is recognized as a Perfect Master, Sadguru, or Qutub.

When God manifests on earth in the form of man and reveals his divinity to mankind, he is recognized as the Avatar - thus God becomes man.

And so infinite God, age after age, throughout all cycles, wills through his infinite mercy to effect his presence amidst mankind by stooping down to human level in the human form, but his physical presence amidst mankind not being apprehended, he is looked upon as an ordinary man of the world. When he asserts, however, his divinity on earth by proclaiming himself the Avatar of the age, he is worshipped by some who accept him as God; and glorified by a few who know him as God on Earth. But it invariably falls to the lot of the rest of humanity to condemn him while he is physically in their midst.

Thus it is that God as man, proclaiming himself as the Avatar, suffers himself to be persecuted and tortured, to be humiliated and condemned by humanity for whose sake his infinite love has made him stoop so low, in order that humanity, by its very act of condemning God's manifestation in the form of Avatar should, however, indirectly, assert the existence of God in his infinite eternal state.

The Avatar is always one and the same, because God is always one and the same, the eternal, indivisible, infinite one, who manifests himself in the form of man as the Avatar, as the Messiah, as the Prophet, as the Ancient One - the Highest of the High. This eternally one and the same Avatar repeats his manifestation from time to time, in different cycles, adopting different human forms and different names, in different places, to reveal Truth in different garbs and different languages, in order to raise humanity from the pit of ignorance and free it from the bondage of delusions.

Of the most recognized and much worshipped manifestations of God as Avatar, that of Zoroaster is the earlier - having been before Rama, Krishna, Buddha, Jesus and Muhammad. Thousands of years ago, he gave to the world the essence of Truth in the form of three fundamental precepts - "Good thoughts, good words, and good deeds." These precepts were and are constantly unfolded to humanity in one form or another, directly or indirectly in every cycle, by the Avatar of the age, as he leads humanity towards the Truth. To put these precepts of good thoughts, good words and good deeds into practice is not easily done, though it is not impossible. But to live up to these precepts honestly and literally is apparently as impossible as it is to practise a living death in the midst of life.

In the world there are countless sadhus, mahatmas, mahapurushas, saints, yogis and walis, though the number of genuine ones is very, very limited. The few genuine ones are, according to their spiritual status, in a category of their own, which is neither on a level with the ordinary human being nor on a level with the state of the Highest of the High.

I am neither a mahatma nor a mahapurush, neither a sadhu nor a saint, neither a yogi nor a wali. Those who approach me with the desire to gain wealth or to retain their possessions, those who seek through me relief from distress and suffering, those who ask my help to fulfil and satisfy mundane desires, to them I once again declare that, as I am not a sadhu, a saint or a mahatma, mahapurush or yogi, to seek these things through me is but to court

utter disappointment, though only apparently; for eventually the disappointment is itself instrumental in bringing about the complete transformation of mundane wants and desires.

The sadhus, saints, yogis, walis and such others who are on the via media, can and do perform miracles and satisfy the transient material needs of individuals who approach them for help and relief.

The question therefore arises that if I am not a sadhu, not a saint, not a yogi, not a mahapurush nor a wali, then what am I? The natural assumption would be that I am either just an ordinary human being, or I am the Highest of the High. But one thing I say definitely, and that is that I can never be included amongst those having the intermediary status of the real sadhus, saints, yogis and such others.

Now, if I am just an ordinary man, my capabilities and powers are limited - I am no better or different from an ordinary human being. If people take me as such they should not expect supernatural help from me in the form of miracles or spiritual guidance; and to approach me to fulfil their desires would also be absolutely futile.

On the other hand, if I am beyond the level of an ordinary human being, and much beyond the level of saints and yogis, then I must be the Highest of the High. In which case, to judge me with your human intellect and limited mind and to approach me with mundane desires would not only be the height of folly but sheer ignorance as well; because no amount of intellectual effort could ever understand my ways or judge my Infinite State.

If I am the Highest of the High, my will is law, my wish governs the law, and my love sustains the universe. Whatever your apparent calamities and transient sufferings, they are but the outcome of my love for the ultimate good. Therefore, to approach me for deliverance from your predicaments, to expect me to satisfy your worldly desires, would be asking me to do the impossible - to undo what I have already ordained.

If you truly and in all faith accept your Baba as the Highest of the High, it behooves you to lay down your life at his feet, rather than to crave the fulfilment of your desires. Not your one life but your millions of lives would be but a small sacrifice to place at the feet of one such as Baba, who is the Highest of the High; for Baba's unbounded love is the only sure and unfailing guide to lead you safely through the innumerable blind alleys of your transient life.

They cannot obligate me, who, surrendering their all - body, mind, possessions - which perforce they must discard one day - surrender with a motive; surrender because they understand that to gain the everlasting treasure of bliss they must relinquish ephemeral possessions. This desire for greater gain is still clinging behind their surrender, and as such the surrender cannot be complete.

Know you all that if I am the Highest of the High, my role demands that I strip you of all your possessions and wants, consume all your desires and make you desireless rather than satisfy your desires. Sadhus, saints, yogis and walis can give you what you want; but I take

away your wants and free you from attachments and liberate you from the bondage of ignorance. I am the one to take, not the one to give what you want or as you want.

Mere intellectuals can never understand me through their intellect. If I am the Highest of the High, it becomes impossible for the mind to gauge me nor is it possible for my ways to be fathomed by the human mind.

I am not to be attained by those who, loving me, stand reverently by in rapt admiration. I am not for those who ridicule me and point at me with contempt. To have a crowd of tens of millions flocking around me is not what I am for. I am for the few who, scattered amongst the crowd, silently and unostentatiously surrender their all - body, mind and possessions - to me. I am still more for those who, after surrendering their all, never give another thought to their surrender. They are all mine who are prepared to renounce even the very thought of their renunciation and who, keeping constant vigil in the midst of intense activity, await their turn to lay down their lives for the cause of Truth at a glance or sign from me. Those who have indomitable courage to face willingly and cheerfully the worst calamities, who have unshakable faith in me, eager to fulfil my slightest wish at the cost of their happiness and comfort, they indeed, truly love me.

From my point of view, far more blessed is the atheist who confidently discharges his worldly responsibilities, accepting them as his honourable duty, than the man who presumes he is a devout believer in God, yet shirks the responsibilities apportioned to him through divine law and runs after sadhus, saints and yogis, seeking relief from the suffering which ultimately would have pronounced his eternal Liberation.

To have one eye glued on the enchanting pleasures of the flesh and with the other expect to see a spark of Eternal Bliss is not only impossible but the height of hypocrisy.

I cannot expect you to understand all at once what I want you to know. It is for me to awaken you from time to time throughout the ages, sowing the seed in your limited minds, which must in due course and with proper heed and care on your part, germinate, flourish and bear the fruit of that True Knowledge which is inherently yours to gain.

If on the other hand, led by your ignorance, you persist in going your own way, none can stop you in your choice of progress; for that too is progress which, however slow and painful, eventually and after innumerable re-incarnations, is bound to make you realize that which I want you to know now. To save yourself from further entanglement in the maze of delusion and self-created suffering, which owes its magnitude to the extent of your ignorance of the true Goal, awake now. Pay heed and strive for freedom by experiencing ignorance in its true perspective. Be honest with yourself and God. One may fool the world and one's neighbours, but one can never escape from the knowledge of the Omniscient - such is the divine law.

I declare to all of you who approach me, and to those of you who desire to approach me, accepting me as the Highest of the High, that you must never come with the desire in your heart which craves for wealth and worldly gain, but only with the fervent longing to give

your all-body, mind and possessions - with all their attachments. Seek me not to extricate you from your predicaments, but find me in order to surrender yourself wholeheartedly to my Will. Cling to me not for worldly happiness and short-lived comforts, but adhere to me, through thick and thin, sacrificing your own happiness and comforts at my feet. Let my happiness be your cheer and my comfort your rest. Do not ask me to bless you with a good job, but desire to serve me more diligently and honestly without expectation of reward. Never beg of me to save your life or the lives of your dear ones, but beg of me to accept you and permit you to lay down your life for me. Never expect me to cure you of your bodily afflictions, but beseech me to cure you of your ignorance. Never stretch out your hands to receive anything from me, but hold them high in praise of me whom you have approached as the Highest of the High.

If I am then the Highest of the High, nothing is impossible to me; and though I do not perform miracles to satisfy individual needs - the satisfaction of which would result in entangling the individual more and more in the net of ephemeral existence - yet time and again at certain periods I manifest the infinite Power in the form of miracles, but only for the spiritual upliftment and benefit of humanity and all creatures.

However, miraculous experiences have often been experienced by individuals who love me and have unswerving faith in me, and these have been attributed to my nazar or grace on them. But I want all to know that it does not befit my lovers to attribute such individual miraculous experiences to my state of the Highest of the High. If I am the Highest of the High I am above these illusory plays of maya in the course of the divine law. Therefore, whatever miraculous experiences are experienced by my lovers who recognize me as such, or by those who love me unknowingly through other channels, they are but the outcome of their own firm faith in me. Their unshakable faith, often superseding the course of the play of maya, gives them those experiences which they call miracles. Such experiences derived through firm faith eventually do good and do not entangle the individuals who experience them in further and greater bindings of illusion.

If I am the Highest of the High, then a wish of my universal will is sufficient to give, in an instant, God-realization to one and all, and thus free every creature in creation from the shackles of Ignorance. But blessed is knowledge that is gained through the experience of ignorance, in accordance with the divine law. This knowledge is made possible for you to attain in the midst of ignorance by the guidance of Perfect Masters and by surrender to the Highest of the High.

1954, PL, "The Highest of the High"

When I say I am the Avatar, there are a few who feel happy, some who feel shocked, and many who, hearing me claim this, would take me for a hypocrite, a fraud, a supreme egoist, or just mad.

If I were to say every one of you is an Avatar, a few would be tickled, and many would consider it a blasphemy or a joke.

The fact that God, being one, indivisible, and equally in us all, we can be nought else but one, is too much for the duality-conscious mind to accept. Yet each of us is what the other is.

I know I am the Avatar in every sense of the word, and that each of you is an Avatar in one sense or the other.

It is an unalterable and universally recognised fact, since time immemorial, that God knows everything, God does everything, and that nothing happens but by the will of God.

Therefore it is God who makes me say I am the Avatar, and that each one of you is an Avatar. Again, it is he who is tickled through some, and through others is shocked.

It is God who acts and God who reacts it. It is he who scoffs, and he who responds. He is the creator, the producer, the actor and the audience in his own divine play.

12 September 1954,

at a mass darshan at Wadia Park,

Ahmednagar, Aw 2:2 p1.

Another version: GG6 p92

Age after age, when the wick of righteousness burns low, the Avatar comes yet once again to rekindle the torch of love and truth. Age after age, amidst the clamour of disruptions, wars, fear and chaos, rings the Avatar's call: "Come all unto me."

Although, because of the veil of illusion, this call of the Ancient One may appear as a voice in the wilderness, its echo and re-echo nevertheless pervades through time and space, to rouse at first a few, and eventually millions, from their deep slumber of ignorance. And In the midst of illusion, as the voice behind all voices, it awakens humanity to bear witness to the manifestation of God amidst mankind.

The time is come. I repeat the Call, and bid all come unto me.

This time-honored call of mine thrills the hearts of those who have patiently endured all in their love for God, loving God only for love of God. There are those who fear and shudder at its reverberations, and would flee or resist. And there are yet others who, baffled, fail to understand why the Highest of the High, who is all-sufficient, need necessarily give this Call to humanity.

Irrespective of doubts and convictions, and for the infinite love I bear for one and all, I continue to come as the Avatar, to be judged time and again by humanity in its ignorance, in order to help man distinguish the real from the false.

Invariably muffled in the cloak of the infinitely true humility of the Ancient One, the divine call is at first little heeded, until, in its infinite strength it spreads in volume to reverberate and keep on reverberating in countless hearts as the voice of reality.

Strength begets humility, whereas modesty bespeaks weakness. Only he who is truly great can be really humble.

When, in the firm knowledge of it, a man admits his true greatness, it is in itself an expression of humility. He accepts his greatness as most natural and is expressing merely what he is, just as a man would not hesitate to admit to himself and others the fact of his being man.

For a truly great man, who knows himself to be truly great, to deny his greatness would be to belittle what he indubitably is. For whereas modesty is the basis of guise, true greatness is free from camouflage.

On the other hand, when a man expresses a greatness he knows or feels he does not possess, he is the greatest hypocrite.

Honest is the man who is not great, and, knowing and feeling this, firmly and frankly states that he is not great.

There are more than a few who are not great, yet assume a humility in the genuine belief of their own worth. Through words and actions they express repeatedly their humbleness, professing to be servants of humanity. True humility is not acquired by merely donning a garb of humility. True humility spontaneously and continually emanates from the strength of the truly great. Voicing one's humbleness does not make one humble. For all that a parrot may utter, "I am a man," it does not make it so.

Better the absence of greatness than the establishing of a false greatness by assumed humility. Not only do these efforts at humility on man's part not express strength, they are, on the contrary, expressions of modesty born of weakness, which springs from a lack of knowledge of the truth of Reality.

Beware of modesty. Modesty, under the cloak of humility, invariably leads one into the clutches of self-deception. Modesty breeds egoism and man eventually succumbs to pride through assumed humility.

The greatest greatness and the greatest humility go hand in hand naturally and without effort.

When the greatest of all says, "I am the greatest," it is but a spontaneous expression of an infallible Truth. The strength of his greatness lies, not in raising the dead, but in his great humiliation when he allows himself to be ridiculed, persecuted and crucified at the hands of those who are weak in flesh and spirit. Throughout the ages, humanity has failed to fathom the true depth of the humility underlying the greatness of the Avatar, gauging his divinity by its acquired limited religious standards. Even real saints and sages, who have some knowledge of the Truth, have failed to understand the Avatar's greatness when faced with his real humility.

Age after age history repeats itself when men and women, in their ignorance, limitations and pride, sit in judgment over the God-incarnated man who declares his Godhood, and condemn him for uttering the truths they can not understand. He is indifferent to abuse and persecution for, in his true compassion He understands, in his continual experience of reality he knows, and in his infinite mercy he forgives.

God is all. God knows all, and God does all. When the Avatar proclaims he is the Ancient One, it is God who proclaims his manifestation on earth. When man utters for or against the Avatarhood it is God who speaks through him. It is God alone who declares himself through the Avatar and mankind.

I tell you all with my Divine authority, that you and I are not "we," but "one." You unconsciously feel my Avatarhood within you; I consciously feel in you what each of you feel. Thus every one of us is Avatar, in the sense that everyone and everything is everyone and everything, at the same time, and for all time.

There is nothing but God. He is the only reality, and we all are one in the indivisible oneness of this absolute reality. When the one who has realized God says, "I am God, you are God, and we are all one," and also awakens this feeling of oneness in his illusion bound selves, then the question of the lowly and the great, the poor and the rich, the humble and the modest, the good and the bad, simply vanishes. It is his false awareness of duality that misleads man into making illusory distinctions and filing them into separate categories.

I repeat and emphasize that in my continual and eternal experience of reality, no difference exists between the worldly rich and the poor. But, if ever such a question of difference between opulence and poverty were to exist for me, I would deem him really poor who, possessing worldly riches, possesses not the wealth of love for God. And, I would know him truly rich who, owning nothing, possesses the priceless treasure of his love for God. His is the poverty that kings could envy, and that makes even the King of kings his slave.

Know therefore, that in the eyes of God, the only difference between the rich and the poor is not of wealth and poverty, but in the degrees of intensity and sincerity in the longing for God.

Love for God alone can annihilate the falsity of the limited ego, the basis of the life ephemeral. It alone can make one realize the reality of one's unlimited ego, the basis of eternal existence. The divine ego, as the basis of eternal existence, continually expresses Itself; but, shrouded in the veil of ignorance, man misconstrues his indivisible ego and experiences and expresses it as the limited, separate ego.

Pay heed when I say with my divine authority, that the oneness of reality is so uncompromisingly unlimited and all-pervading that not only "We are one," but even this collective term of "we" has no place in the infinite indivisible oneness.

Awaken from your ignorance, and try at least to understand that in the uncompromisingly indivisible oneness, not only is the Avatar God, but also the ant and the sparrow, just as one

and all of you are nothing but God. The only apparent difference is in the states of consciousness. The Avatar knows that that which is a sparrow is not a sparrow, whereas the sparrow does not realize this, and, being ignorant of its ignorance, identifies itself as a sparrow.

Live not in ignorance. Do not waste your precious life-span in differentiating and judging your fellow-men, but learn to long for the love of God. Even in the midst of your worldly activities, live only to find and realize your true identity with your beloved God.

Be pure and simple, and love all because all are one. Live a sincere life; be natural, and be honest with yourself.

Honesty will guard you against false modesty and will give you the strength of true humility. Spare no pains to help others. Seek no other reward than the gift of divine love. Yearn for this gift sincerely and intensely, and I promise in the name of my divine honesty, that I will give you much more than you yearn for.

I give you all my blessing that the spark of my divine love may implant in your hearts the deep longing for love of God.

12 September 1954, at a mass darshan

at Wadia Park, Ahmednagar,

"Meher Baba's Call" PL

Other versions: Aw 2:2 p2-5, GG6 p99-102

It is very difficult to grasp the entire meaning of the word 'Avatar.' For mankind, it is easy and simple to declare that the Avatar is God, and that it means that God becomes man. But this is not all that the word 'Avatar' means or conveys.

It would be more appropriate to say that the Avatar is God, and that God becomes man for all mankind, and simultaneously God also becomes a sparrow for all sparrows in creation, an ant for all ants in creation, a pig for all pigs in creation, a particle of dust for all dusts in creation, etc., for each and everything that is in creation.

When the five Sadgurus effect the presentation of the divinity of God into illusion, this divinity pervades the illusion in effect, and presents itself in innumerable varieties of forms, Gross, Subtle and Mental. Consequently, in Avataric periods, God mingles with mankind as man, and with the world of ants as an ant, etc.

But the man of the world cannot perceive this, and hence simply says that God has become man, and remains satisfied with this understanding in his own world of mankind.

1950s? GS p268-269

In the infinite beyond state of God, which transcends the categories of consciousness as well as unconsciousness, there appeared the first initial urge for God to know himself. And with the arising of this initial urge, there was an instantaneous manifestation of infinite consciousness as well as infinite unconsciousness as simultaneous resultants.

Of these two seemingly opposite but complementary aspects, the infinite consciousness plays the role of the Avatar or divine incarnation. The infinite unconsciousness finds its expression through an evolution which seeks to develop full consciousness through time processes.

In the human form, the full consciousness strives to have Self-knowledge and Self-realisation. The first man to realise God as one indivisible and eternal truth was taken up into this realisation by the eternal Avataric infinite consciousness.

The Avatar is the first Master of the first God-realised soul. But in God-realisation, the full consciousness of the first Master became fused with the eternally infinite consciousness of the Avatar. Therefore, with the coming down of the first God-realised man, the Avatar himself descended and took an incarnation in his body. So, from the point of view of incarnation, the Avatar is the same as the first Master. This first Master had no Master in human form. But all subsequent Masters have had Masters in the human form to help them in Truth-realisation.

The first Master could realise God without a Master in human form, whereas the subsequent Masters always and invariably need some Master for God-realisation. The reason is simple. God-realisation implies inner poise as well as adequate adjustment with the universe, which is the shadow of God, along with everything that it contains. The first Master, who is also the first incarnation of the Avatar, attained both these things, because it is the very goal of the initial urge seeking fulfillment. He did not have a Master in the human form.

With regard to those souls who attain God-realisation subsequently, the two requirements stand, viz. inner poise and adequate adjustment with everything in the universe. But there is one great difference. For example, for the soul who is second in attaining God-realisation, one of the important factors in his spiritual environment is the existence of a human God-realised soul. Hence, while adjusting himself with everything in the universe, this second candidate for God-realisation is confronted with the problem of adjusting himself to the first Master or God-realised soul who, as we have seen, is indistinguishable from the eternal Avatar.

In this case, the only adequate adjustment possible is unreserved acceptance of the bountiful help which comes from the first Master. Refusal to accept this help is maladjustment to a tremendous factor in the universe, and this prevents God-realisation. This is why the first God-realised person did not need an incarnate Master, while all subsequent Masters inescapably need some Master or Masters in order to realise God. They cannot do so by their own independent efforts.

The first Master, who got fused with the eternal Avataric infinite consciousness, is the Master of all Masters. Yet, if and when the Avatar takes an incarnation in the human form, he brings upon himself a veil, and this veil has to be removed by some Master or Masters.

The veil with which the Avatar descends in the human form is placed upon him by the five Perfect Masters who bring him down from his formless being. In the Avataric periods, the five Masters always put this veil upon the infinite consciousness of the Avatar, because if he were to be brought without such a veil into the world of forms, the existing balance between reality and illusion would be profoundly disturbed. However, when the five Masters think that the moment is ripe, they remove this veil which they have placed on the Avataric consciousness. From that moment the Avatar consciously starts his role as the Avatar.

The incarnation of the Avatar does not take place unless it is precipitated by the five Perfect Masters of the cycle. In all of his incarnations except the first, even the Avatar needs a Master in order to come into his own eternal and infinite consciousness. He does not become an exception to the rule that a touch of a Master is necessary for God-realisation.

However, the touch of a Perfect Master does not necessarily mean physical touch. When we say that we are touched by music, or a poem or a story, the touch has deeper significance. Far more truly is this so when it is a question of spiritual touch. In the case of a Master, this deeper spiritual touch is often transmitted through the physical touch.

Every time the Avatar descends, he is not necessarily recognised as the Avatar by the masses. He can be recognised as such only by those who are very advanced spiritually. The Avatar himself is the least concerned about whether or not he comes to be recognised as Avatar by large numbers. He plays thoroughly his role as the Avatar, and his chief work lies in the higher invisible spheres of existence. If, however, he appears at a critical or transitional cyclic period, as is often the case, he is hailed by the masses as the Avatar of the age.

The Avatar is not necessarily recognised and hailed as the Avatar by each and all because he covers himself under a veil for his own spiritual work. This veil, under which he prefers to remain hidden, is different from the veil which the five Perfect Masters draw on him while bringing him down in the human form. The veil which the Avatar puts on himself can be removed by him at any time, and for any person or persons as he may desire, for the purposes of self-revelation or self-communication.

The Avatar does not take upon himself the karma of the world, nor does he become bound by it. But he takes upon himself the suffering of the world which is the result of its karma. His suffering for the world is vicarious. It does not entail entanglement with the karma of the world. But humanity finds its redemption from its karma through his vicarious sufferings, e.g. illness, humiliation, accidents and the like. In his own ways, the Avatar unfailingly fulfills his incarnation by giving a spiritual push to his age.

Being the Avatar, I have come to awaken mankind, and would like the entire world to come to me.

Real saints are dearest and nearest to my heart.

Perfect Ones and lovers of God adorn the world, and will ever do so.

The physical presence of the Perfect Masters throughout eternity is not necessarily confined to any particular or special part of the globe.

My salutations to all - the past, present and future Perfect Masters, real saints - known and unknown - lovers of God, and to all other beings, in all of whom I reside, whether consciously felt by them or not.

20 July 1957, India, LC p77

The Avatar Book Two

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### **Coming Attractions 1 Pt.1**

Coming Attractions 1 Pt.1

COMING ATTRACTIONS

Part One

Meher Baba

From the very beginning, I have a Circle consisting of a fixed number of men and women. In the near future these individuals will gain the ultimate experience of Truth and knowledge.

Out of millions of souls, only one becomes Perfect. Perfection entails unimaginable hardships and sufferings. The Perfect man can bestow divine consciousness - the experience of infinity - upon anyone in the twinkling of an eye. The Perfect man bestows conscious divinity at the right moment upon those who have an age-old connection with him...

To acquire the gift of divine knowledge, a person must have a close connection with a Perfect Master. It was because of this spiritual relationship between myself and Babajan that she, without my asking, striving or longing for it, bestowed on me the experience of God I now have. And it is this intimate spiritual relationship which will make me, in the very near future, share the infinite treasure with twelve of my first disciples.

26 January 1922,

Mandwa,

LM2 p337

Another version of the last paragraph:

"In spiritual affairs, too, one must have a connection with the Master to receive the highest state of existence. It was this connection with Babajan that gave me the experience in a second, without any striving or longing for it. And it is the connection again that will make me share this infinite treasure among twelve of my Circle in the near future.

RD p35-36

My every word will come true, but I alone know how, when and where. You will not be able to understand them. To talk about and understand such subjects requires special ears and a different tongue.

14 October 1922,

Bombay,

LM2 p442

Another version:

The world is against spirituality, and so against me, as I have so often told you. Don't be hasty in forming opinions regarding my words and deeds. My words will prove to be true, but I alone know how, when and where. You will not understand them, because to understand mystical statements supernatural intelligence is required.

1922,

Bombay,

PM p57

And another version:

All my words will come true, but how, where and when, that I alone know. You would not be able to understand them. To understand and talk on such subjects, special ears and a different tongue are needed.

SW p111 and RD p108

There will be religious hostilities, riots, wars and natural disasters. These events will cause the shedding of blood of millions of people throughout the world in general, and throughout India in particular. But thereafter peace and brotherhood will come back into the world.

There will be another world war. It will be much more destructive and extensive than the one before. Rivers of blood will flow. I will dip my kerchief in that river of blood and tie it around my head. Not until the world cries out for God will I give up my silence.

9 July 1925,

Meherabad,

LM2 p731

The troubles of the world are due to thinking. Soon I shall take this thinking upon myself, when my health will, most probably, be seriously affected. This is essential for my future working, which will affect the whole world.

March 1927,

Meherabad,

PM p113

Of the 56 God-realised souls on earth, the five Perfect Masters are the most important. And the one who is the highest of all is the Avatar, myself. I come every 700 to 1400 years, and it is undoubtably a very rare and lucky thing for each of you to have the opportunity of loving me individually, since even the Sadgurus long to touch the Avatar physically.

When the world is in the grip of pain, misery, suffering and chaos, I manifest myself. Spirituality then reaches its pinnacle, and materialism is at its lowest level. Then again, with the passing of time, spirituality diminishes and materialism increases. From the beginning of time, this game has been going on, and it will go on for an eternity.

I have a law of my own for managing the affairs of the universe. But when I speak, that law will be kept aside, because the spiritual push will be universal. So the law which I have created for the universe will be set aside.

But again the law establishes itself. Then the spiritual power gradually diminishes, and materialism increases, just like a seesaw.

(Baba tilted his alphabet board up and down like a seesaw)

Material unrest and chaos will have to reach a climax. Then I shall manifest. When I manifest, spirituality is at its highest.

3 June 1927,

Meherabad,

LM3 p944

There will be a terrible war in the future, and it will be more destructive and horrible than the last one. America will play the most important role in it. Millions will die, and the war will be so horrendous that there will not even be time to dispose of the heaps of corpses. It will be then that I manifest myself as the Avatar.

18 June 1927,

Meherabad,

LM3 p949

... The real reason underlying these communal riots, as well as the general restlessness all over the world, is the near approach of the spiritual outburst that occurs at long intervals. It will all end in unity and peace.

One feels great disturbance and pain in the abdomen before having an unusually satisfactory motion. It is just like that. These very disturbances are the indication of the coming peace. The combination of Islam, Hinduism and Zoroastrianism in my person is not a coincidence - it has great significance.

July 1927,

Meherabad,

SW p400

India will have independence, but the reaction of all the agitation will greatly harm the country. The rashness of modern youth will prove a calamity. Such impudence and impetuosity are greatly harmful to the path of spirituality.

In all religions, the beginning of opposition against the priest class is welcome, because at present the priest class is the greatest obstacle in the path of spirituality. The rigid and deep-rooted beliefs and prejudices of age-old customs, rites and rituals, which the priests have inherited and nourished in the name of religion, are intolerable and the greatest impediment.

So if the downfall of this junta is brought about, the firmly embedded prejudices and rites will be destroyed. Although there is the risk of people becoming indifferent to God and religion, these can still be revived afterward, once these rotting prejudices are uprooted.

3 April 1930,

Meherabad,

LM4 p1296

Be prepared to hear of bloodshed. There will be severe tension between the Hindus and Muslims. Antagonism between the higher and lower caste Hindus will prevail. Religious feelings will cause differences between the two communities, resulting in bloodshed.

10 April 1930,

Tiger Valley,

Panchgani,

LM4 p1302

Great upheavals are coming soon throughout the world, particularly in India. There will be great tension in India between the British and the Indians on the one hand, and between the Hindus and the Muslims on the other, resulting in terrible bloodshed and massacres. Hindus will kill Muslims, the Muslims will kill Hindus, and the British will kill both.

Rivers of blood will flow in India, and there will be corpses everywhere. Civil war will break out in India, and all the parties will clash against one another. Nothing but chaos and confusion will reign everywhere. Out of this cry and clamor for independence, quite a new situation will arise, with others intervening and abruptly appearing.

Besides this violence, a great war will break out and rage between the Western countries -- Russia, America, England, Italy, Germany and others. There will be such chaos and confusion throughout the world that not one leader will understand what to do. And out of this confusion and chaos, the Avatar will appear, to guide misguided humanity onto the path of peace and prosperity -- toward eternal bliss.

But that will take time and require great upheavals throughout the world. These disorders, disturbances and unrest are necessary to make the world turn its face toward spirituality, and ensure its future salvation.

28 May 1930,

Meherabad,

LM4 p1314-1315

I will come back to America to pour out my love to you, and to spiritualise America.

December 1931, on the ship S. S. Narkunda

en route to India from Marseilles

to Malcolm and Jean Schloss

The bird-form enriches (enlightens) consciousness with new experiences since, as a feathered vertebrate, it is capable of flying in the air, and, with the help of its two legs, of maintaining an erect stand in the Gross world.

Meher Baba, before 1955, GS p31-32

The world will soon realise that neither cults, creeds, dogmas, religious ceremonies, lectures and sermons on the one hand, nor, on the other hand, ardent seeking for material welfare or physical pleasures, can ever bring about real happiness -- but that only selfless love and universal brotherhood can do it.

1932? Me p5

James Douglas: Is there evil in the world?

Baba: No, there is nothing like evil.

Douglas: What do you mean?

Baba: There is nothing except bliss everywhere.

Douglas: How could that be?

Baba: In reality, that is the case.

Douglas: Then how would you explain the thousand and one evils in the world, such as theft, murder, rape, treachery, dishonesty, immorality, torture? Can these wickednesses not be considered as evils?

Baba: Not necessarily.

Douglas: Then what do you call them? What are these to be considered?

Baba: They are more or less of a degree of good itself.

Douglas: Oh God, how wonderful. Why couldn't the poets and metaphysicians have explained it in such a straightforward and intelligible manner?

Baba: As I have said, there is nothing but bliss in the world. What the world calls evil is an extremely lower aspect of good.

Douglas: Of course, of course. How easy. Why the people of the world cannot understand such a simple thing is surprising. Could you enlighten us as to when the world will understand this simple truth?

Baba: When its angle of vision has changed.

Douglas: But when?

Baba: It is going on internally.

Douglas: Thank God. What do you say about the delicate and dangerous situation the world is facing? The world's financial condition today is such that countries are ready to strangle

one another. Restlessness is everywhere. When will this calamitous period end? When will this situation improve?

Baba: Not until there is a change of heart.

Douglas: A change of heart? What a sovereign remedy. But when will the heart change?

Baba: It will start after about a year.

Douglas: Christ took three years to complete his work. How long will it be for you to complete your work?

Baba: Thirty-three years.

.....

Douglas: What is your mission?

Baba: To bring about a spiritual regeneration of mankind, of all, the East and the West.

Douglas: Have you the confidence to do that, especially in the West?

Baba: With as much confidence as that which you possess in thinking you are now talking to me, and believing that you are doing so. In truth, with this objective, the spiritual regeneration of mankind, I have taken this birth. This is the purpose of my taking human form.

9 April 1932, London,

from an interview with James Douglas.

An edited version of the interview was published

April 10, 1932 in the London Sunday Express.

LM5 p1557-1564.

Other versions:

PM p162-165, GM, GI

I intend bringing together all religions and cults, like beads on one string, and to revitalise them for individual and collective needs. This is my mission in the West. The peace and harmony that I talk of, and that will settle on the face of this worried world, are not far off.

10 April 1932, London,

part of a message to

Paramount News Reel, Me p84

(Baba described an experience he had when he was five years old. He saw circles within circles of shining light and brilliant colors, became dazed and fainted.)

I have the actual experience of it all today, and feel the universe and creation emanating and projecting out of me. I feel all today that which I had a mere sight of then. Creation involves, only to re-evolve again. It is a never-ending game.

I have explained it all in detail in my book.\* Even scientists will be astonished to learn the secrets I have explained there. For these will not be vague talks, but facts that are substantiated and supported by scientific arguments. It will be the future Bible -- not in the literal sense, but a book of understanding for people of all religions.

5 May 1932, Lugano, Switzerland, LM5 p1606-1607

\*The book Baba wrote by hand at Meherabad in 1927-28, which has not yet been published.

Q. What spiritual work (training) do you suggest for modern Europe?

Baba: There is existing at the moment a universal dissatisfaction, and an indescribable longing for something that will end this terrible chaos and misery that is startling the world just now. I am going to satisfy this craving, and lead the world to real happiness and peace by making mankind more introspective, and see more to the inside of things than what they have hitherto been accustomed to.

Q. Do you help individually or collectively?

Baba: As a rule Masters help individually according to the temperament and preparedness of the aspirant, but this being the Avataric period, i.e. the end of the previous cycle and the beginning of a new one, which occurs every seven or eight hundred years, my spiritual help to humanity will be both individual and collective. The period of junction of the old and new cycle usually connotes the advent of a Master who rejuvenates and infuses new life and meaning into the old order of things, and besides imparting the highest state of spirituality, the state of oneness with the infinite ocean of bliss, knowledge and power, to the select few, a general spiritual push is given to the whole universe.

Q. Do you think a possible spiritual revival (happiness) will be the outcome of individual effort, or rather a collective movement of nations (like the great religious movements of the past)? Will certain nations achieve it sooner than others, and which?

Baba: The spiritual revival that you ask about is not very far off, and I am going to bring it about in the near future, utilising the tremendous amount of misapplied energy possessed by America for the purpose. Such a spiritual outburst that I visualise takes place every seven or eight hundred years, at the end or beginning of a cycle, and it is only the Perfect One who has reached the Christ state of consciousness that can appeal and work so very universally.

Q. Will you deal with such problems as politics, economics, sex?

Baba: My working will embrace everything. It will affect and control every phase of life. Perfection would fall far short of the ideal if it were to accept one thing and eschew another. In the general spiritual push that I shall impart to the world, problems such as politics, economics and sex, although they have no direct connection with the original theme, will all be automatically solved and adopted; and new values and significance will be attached to matters which appear to baffle the solution at the present moment.

All collective movements and religions hinge around one personality, for without this centrifugal force all movements are bound to fail. Societies and organisations have never succeeded in bringing Truth nearer. Perfect Masters impart spirituality by personal contact and influence, and the benefit that will accrue to different nations when I bring about the spiritual upheaval will largely depend upon the amount of energy each one possesses. The more the energy, however misapplied, the more the response. The Master merely diverts the current in the right direction.

.....

Q. Why does one talk in connection with you of performing miracles? Don't you think this may lead people into the most materialistic and cheapest kind of beliefs?

Baba: In the West I find people very keen on the question of miracles. I must explain that the ability to perform miracles does not necessarily connote high spirituality. Anyone who has attained Perfection and enjoys the Christ consciousness can perform miracles. Healing the sick, giving eyes to the blind, or raising the dead to life, is mere child's play to him. Even those who have not become one with the infinite, but are only traversing the planes, can perform miracles, and are able to do and undo things. It is not, however, to be understood that spiritual Masters perform miracles in order just to satisfy idle curiosities. Miracles have come to be performed, and will be performed, according to existing circumstances. Masters have sometimes performed miracles when it was intended to give a universal push toward spirituality. I shall perform miracles when the time and situation demands it, and not for mere sensational mongering.

Q. Have you been in touch with other Masters spiritually only, or even in physical contact?

Baba: Yes, I have been in touch with spiritual Masters, even physically, before Realisation. It is almost impossible to reach the highest state of consciousness without a Master. It was the physical contact of my Master Hazrat Babajan of Poona, a single kiss on my forehead, that gave me the consciousness I now eternally enjoy. I now take orders from no one; it is all my supreme will. Everything is because I will it to be. Nothing is beyond my knowledge. I am in everything. There is no time and space for me; it is I who give them their relative existence. I see the past and future as clearly and vividly as you see material things round about you.

Answers to questions by Rom Landau, sent him in a letter,

May 1932, London, A p37-40

Another version: LM5 p1612

(Note: Some of Baba's answers to Rom Landau's questions  
seem to have been incorporated into the following message)

I am not come to establish any cult, society or organisation, nor even to establish a new religion.

The religion I shall give touches\* the knowledge of the one behind the many. The book that I shall make people read is the book of the heart, which holds the key to the mystery of life. As for ritual, I shall teach humanity to discriminate, express and live, rather than utter it. I shall bring about a happy blending of the head and heart.

\* In another version, 'teaches.'

Societies and organisations have never succeeded in bringing Truth nearer. Realisation of the Truth is solely the concern of the individual.

Every being is a point from which a start could be made towards the limitless ocean of love, bliss, knowledge and goodness already with him.

No spiritual Master brings religion to the world in the form which it eventually assumes. His very presence is a blessing, and radiates spirituality. He imparts it to others by personal contact.

The so-called religions are an effort to commemorate the association with a great spiritual Master, and to preserve his atmosphere and influence. It is like an archeological department trying to preserve things which only resuscitate the past. The living spirit being absent, religions or organisations gradually lose their glamour. The result is a mental revolt against the established order. Something more substantial and practical is required, which expresses the life of the spirit.

There exists at the moment a universal dissatisfaction, and an indescribable longing for something that will end the chaos and misery that is holding the world in its grip. I will satisfy this craving, and lead the world to real happiness and peace, by making people look more into things than hitherto.

As a rule, Masters help individually according to temperament and fitness of the aspirant. But this being an Avataric period (which means the end of the previous cycle and the beginning of a new one), my spiritual help to humanity will be both individual and collective.

The period of junction of the old and new cycle usually connotes the advent of a Master who rejuvenates religious thought, infusing new life and meaning into the old order of things.

Besides imparting the highest state of spirituality to a select few, he gives a spiritual push to the whole world.

The West looks at things only from the standpoint of reason and logic, and is sceptical about things which baffle the intellect. Intellect is the lowest form of understanding, and is developed by reading, hearing, reasoning and logic. These processes create an illusion of real knowledge.

The higher state of understanding is permanent Illumination, through which one experiences and sees things as they are. In this state, one feels in harmony with everyone and everything, and realises divinity in every phase of life, and is able to impart happiness to others. Here one attends to all duties and material affairs, and yet feels mentally detached from the world. This is true renunciation.

The last and highest state of understanding is the merging of the soul into the limitless ocean of infinite bliss, knowledge and power. One who has himself attained this freedom can make thousands Perfect like himself.

I intend bringing about a great spiritual revival in the near future, utilising the tremendous amount of energy possessed by America for the purpose. Such a spiritual outpouring that I visualise usually takes place at the beginning or end of a cycle, and only a Perfect one who has reached the Christ state of consciousness can make such a universal appeal.

My work will embrace everything. It will permeate every phase of life. Perfection would fall far short of the ideal if it were to accept one thing and eschew another.

The general spiritual push that I shall give to the whole world will automatically adjust problems such as politics, economics and sex, though these are not directly connected with the original theme. New values and significance will be attached to things which appear to baffle solution at the moment.

The benefits that shall accrue to different nations and countries when I bring about the spiritual upheaval, will be largely determined by the amount of energy each one possesses. The greater the energy, however misapplied, the greater the response. The Master merely diverts the current into the right channel.

It will be one of my greatest miracles to bring together and blend the realistic West with the idealistic East, and the West, at the zenith of its intellectual and material attainment, and the East at the height of its spiritual manifestation in the shape of a Perfect Master, will meet without shaming or looking down upon each other.

I repeat, materialism and spirituality must go hand in hand. The balance of head and heart must be maintained (the head for discrimination, the heart for feeling), whereby it is possible to realise infinite consciousness in art, science, nature, and every phase of life.

I have become one with the infinite source of everything. This is the state of Christ-consciousness. If people call me messiah, saviour or redeemer, it does not affect me. Terms

and names do not matter. What really matters is the state of Christ-consciousness that I eternally enjoy, and towards which I shall lead all who come to me.

When I speak, my original message will be delivered to the world, and it will have to be accepted.

The ability to perform miracles does not necessarily connote high spirituality. Anyone who has reached the Christ-consciousness can perform them. People must not come to me merely for help in their physical infirmities, or for material purposes. I shall perform miracles when the time and situation demand, and not to satisfy mere idle curiosities. Spiritual healing is by far the greatest healing, and this is what I intend to give. The highest is latent in everyone, but has to be manifested.

19 May 1932, New York,

a printed message given

to reporters who came on board the ship Bremen, Me p84-87

Other versions: PM p165-168,

LM5 p1616-1618

... I do not intend to found any religion, cult, creed or society. There are already far too many of these organisations. I have come to help people realise their ideals in daily life...

America represents the vanguard and the synthesis of the white races, and hence forms the best foundation for the spiritual upheaval I will bring about in the near future. America has tremendous energy, but most of this energy is misdirected. I intend to divert it into spiritual and creative channels.

I am now going to California for a few days. From there, I must go to the Far East for one day for spiritual reasons. But I will be back in California by the end of June, and then I will speak on June 29th. But if I should be delayed, I will return on July 12th and speak on July 13th.

When I speak, there will be many proofs of my spiritual power, and of my ability to bestow Illumination. People will then realise that Truth, which is the source of all love and existence, rules supreme in all departments of life.

My work and aims are intensely practical. It is not practical to over-emphasise the material at the cost of the spiritual. It is not practical to have spiritual ideals without putting them into practice. But to realise the ideal in daily life, to give a beautiful and adequate form to the living spirit, to make brotherhood a fact - not merely a theory as at present - this is being practical in the truest sense of the word.

My work will arouse both great enthusiasm and a certain amount of opposition. That is inevitable. But spiritual work is strengthened by opposition, and so it will be with mine. It is

like shooting an arrow from a bow. The more you pull the bow string towards you, the swifter the arrow speeds to its goal.

message read out at a reception at 88 Grove Street, Me p88-90

Other versions: PM p169-171,

LM5 p1626-1627

I eternally enjoy the Christ state of consciousness, and when I speak, which I intend doing in the near future, I shall manifest my true self. Besides giving a spiritual push to the whole world, I shall lead all those who come to me towards light and Truth. This, in short, is my mission in the world.

29 May 1932,

Hollywood, part of a message

to reporters, Me p93

Also PM p174 and LM5 p1644

Q. What do you hope to accomplish in the United States?

Baba: A general spiritual awakening which will affect the whole of mankind, and will eliminate depression and dissatisfaction existing in the world today.

30 May 1932,

Los Angeles,

interview

with a reporter,

LM5 p1648

I intend, when I speak, to reveal the one supreme self which is in all. This accomplished, the idea of the self as a limited, separate entity will disappear, and with it will vanish self-interest. Cooperation will replace competition. Certainty will replace fear. Generosity will replace greed. Exploitation will disappear...

In order to convey thought to others, man uses speech or writing, or some other physical means of expression. Or in some cases, as in telepathy, thought is transmitted and received through and by the Subtle body.

The God-man does not convey thought, but Truth, which he either awakens in the individual whom he is helping through deep inner experience, or which he transmits directly from the

superconscious to the conscious, from the spiritual to the physical, by means of either the physical eye, the physical touch, or the spoken word.

When he speaks, Truth is more powerfully manifested than when he uses either sight or touch to convey it. For that reason, Avataras usually observe a period of silence lasting for several years, breaking it to speak only when they wish to manifest the Truth to the entire universe. So when I speak, I shall manifest the divine will, and a worldwide transformation of consciousness will take place.

31 May 1932,

Hollywood,

part of a message read out

at a reception at

the Knickerbocker Hotel

Me p95

.... The depression is not an accident, nor is it purely the result of overproduction and inflation. Those, although the immediate causes, are merely the instruments which were used to bring the depression about. The depression itself was caused by those entrusted with the evolution of humanity.

Man has to be stripped of his material possessions in order that he may realise, through actual experience, that his true base is spiritual and not material. Then he will be ready to receive the Truth which I have come to bring.

This Truth consists in the knowledge that man, instead of being a limited, separate individual, completely bound by the illusion of time and space and substance, is eternal in his nature, and infinite in his resources. The world-illusion is a dream of his imagination, a play enacted in the theatre of his consciousness, a comedy of which he is at once author, producer, director, star. But his absorption in the role which he has chosen to enact has made him forgetful of his true self, and he stumbles now as creature through the part he has created.

He must be awakened to his true nature. He must see that all material expression depends upon and flows from spiritual being. Then he will be steadfast and serene under all circumstances. There will be no further need, then, for the depression, and it will disappear...

1 June 1932,

Beverly Hills, California,

part of a message read out at a

reception at Pickfair,

Me p98-99

Scientists cannot go beyond space. What is beyond is infinite. Only where space exists is height of material power.

The movies will undergo great changes. The actors, when they get and feel (from the inner plane), then that feeling which no scientist can control will be felt intellectually by the audience.

But then the time will come for this world to disintegrate. One of the inventions will be when one can shoot another at a distance of a thousand miles.

Very soon people will be smaller with bigger heads, and all flying about with machines. They will talk less, as they will read each other's minds.

It is all nothing, only love and one existence.

undated, from Elizabeth Patterson's diary,

HM p654

Q. Why do you not bring the salvation now?

Baba: Yes, I know. The world needs it very badly. But still there is a need for some of its greater evils to be eradicated, and then it will be very soon. I know it because I work it out.

Q. Will salvation be felt by anybody and everybody?

Baba: Mostly by all, but in degrees. To some more, to others less. But it will be a universal spiritual push.

1934, Zurich, Switzerland, A p9

The internal spiritual message of love will reach every heart. Because it is the same infinite one in the Swiss, in the German, as in all peoples. It should be unlocked and opened. My love will do that.

1934,

Zurich, Switzerland,

A p19

The knowledge that all have the same beginning and the same end, with life on earth a happy interlude, will go a long way in making the brotherhood of man a reality on earth. And this, in turn, will strike at the root of narrow communalism and rigid exploitation.

February 1937,

Nasik,

Me p9

The present world chaos is the beginning of spiritual manifestation. To illustrate: If a man develops a cataract in his eye, the cataract raises a curtain over his vision, and he cannot see properly. The only remedy is to remove the curtain, which means an operation by an eye specialist. But not before the doctor sees that the cataract is ripe enough for the operation - otherwise, he allows it to grow ripe.

Similarly, the present chaotic condition of the world is due to materialism, which has developed self-interest and greed in mankind, raising a curtain which obstructs spiritual vision and development. It has grown so bad now as to create chaos all over the world, a clear indication that the cataract is ripe, and ready for the operation.

The operation over, the disease of ignorance, greed and lust will be removed, and the spiritual vision of the world will once again be restored. The doctor - Master is ready for the operation, awaiting only the ripening of the cataract.

1937,

Nasik,

Aw 10:2 p40

Chaos and destruction are essential for reconstruction. It is the spiritual law - create and destroy. Create chaos, confusion and misery - then destroy it, so that it may all be built anew. How can an old house be rebuilt unless it is demolished?

26 September 1937,

Cannes, France,

to Mr. Siebert,

LM7 p2224

Avataric periods are like the springtide of creation. They bring a new release of power, a new awakening of consciousness, a new experience of life, not merely for a few, but for all. Qualities of energy and awareness, which had been used and enjoyed by only a few advanced souls, are made available for all humanity. Life as a whole is stepped up to a higher level of consciousness, is geared to a new rate of energy. The transition from sensation to reason was one such step. The transition from reason to intuition will be another...

The wave of destruction must rise still higher, must spread still further. But when, from the depths of his heart, man desires something more lasting than wealth, something more real

than material power, the wave will recede. Then peace will come, joy will come, light will come.

1938? Di v1 p3-4, 6

Conditions in the world are going from bad to worse, and the outbreak of war is definite. Everything will be chaotic, and millions will die. It will not be due to hate and hostility between mankind, but will be due to I-ness. It is all a divine game.

April 1938,

Bangalore

to Eruch Jessawala,

LM7 p2282

In January 1939 Meher Baba was questioned by a reporter from the Associated Press. This is part of the interview:

Reporter: How long will the present chaotic state of affairs continue in the world?

Baba: As long as selfishness exists, because it is the root cause. In all this chaos and confusion my work is done. It is a cleaning process.

...

Reporter: What is your holiness' opinion about Mahatma Gandhi?

Baba: He is a great and noble soul, and trying to serve humanity with all his heart.

Reporter: When do you think India will be given its' independence?

Baba: When the Hindus and Muslims cease quarreling.

Reporter: Will the Jews, the most oppressed nation in the world today, be able to withstand the onslaught that is being perpetrated on them by Hitler and Mussolini?

Baba: Jews or not Jews, whosoever sticks to the Truth, or is on the side of Truth, can withstand any onslaught.

Reporter: Will your holiness kindly give me a message that I may broadcast to the world?

(Baba repeated an explanation he had given previously.)

"When suffering leads to real, eternal happiness, we should not attach importance to this suffering. It is to eliminate suffering that suffering has to be. People suffer because they are not satisfied. They want more and more. Ignorance gives rise to greed and vanity. If you want nothing, would you then suffer? But you do want. If you did not want anything, you would not suffer, even in the jaws of a lion.

"The widespread dissatisfaction in modern life is due to the gulf between theory and practise, between the ideal and its realisation on Earth. The spiritual and material aspects of life are widely separated instead of being closely united. There is no fundamental opposition between spirit and matter, or, if you like, between life and form. The apparent opposition is due to wrong thinking - to ignorance.

"The best and also the easiest way of overcoming the ego and attaining divine consciousness is to develop love and render selfless service to all humanity in whatever circumstances we may be placed. All ethics and religious practices lead to this. The more we live for others, the less we live for ourselves, and thus the more debased desires are eliminated. This in turn reacts upon the ego, supressing it and transforming it proportionately

"The root of all our difficulties, individual and social, is self-interest. Eliminate self-interest and you will solve all your problems -- individual and social.

"The world will soon realise that neither cults, creeds, dogmas, religious ceremonies, lectures and sermons, on the one hand, nor on the other hand ardent seeking for material or physical pleasures, can ever bring about real happiness. Only selfless love and universal brotherhood can bring happiness."

9 January 1939,

Jabalpur,

LM7 p2362-2363

England and France are weak. They are not firm enough. Now America is strong.

The Prime Minister\* has made a broadcast. He is a thorough gentleman, and noble, and no match for these rogues.\*\* The German head\*\*\* is mad. No one but a madman could have done what he did to the Jews.

But it all had and has to happen. It is nobody's fault. It is all just right.

It is like a game of chess - they are the figures, and I play the game.

The last war was not good enough. They were too tired to fight any more, and so they made up. But the coming war will remove many factors of mischief, and there will be real friendship.

Meher Baba,

26 January 1939, Agra,

Gl Aug 1996 p12-13

\* of England

\*\* Hitler and Mussolini

\*\*\* Hitler

Mysore will surely realise, at no distant date, its singular good fortune in possessing, amongst many progressive features, the spiritual capital of the world as well.

17 December 1939,

Byramangala,

Bangalore,

Me p10

Baba: You should write down all my statements about the war, and have them printed and distributed.

Ghani (smiling): What effect will a booklet have? It doesn't look proper to distribute booklets when you are the Avatar.

Baba: If the Avatar has to resort to distributing leaflets, it shows the shocking condition people have come to. Yet I have to do it. It is the preliminary preparation. This is the beginning. I'm preparing the ground. You are fools. This war was preceded by correspondence. Meetings were held. Thereafter, there were protests and opposition. Then when the war started, and all these were of no avail, the bombs came.

So these explanations of mine about the war are a sort of communication, to give the public a chance to listen and improve. If they won't, then there will be spiritual bombs. Don't you know me after so many years of contact? One who does not care for the world, and publicly declares in America, 'I will come here and speak,' and does not - don't you understand him yet? I do not care what the world will think or say. I will do anything for the sake of my work. Even if the whole world goes against me, I will do what I have to do. But all in its time. I will teach and strike, both.

But India nowadays is sadly lacking in spirituality, by indulging in too much politics and maya. The old spiritual glory is gone. It is sad, yet it is a fact.

December 1939,

Bangalore,

LM7 p2484-2485

If Italy joins the war, there will be world war. There will be utter destruction and chaos, just as I want. Then people will feel the hollowness, the emptiness of it all, and turn to God. Since I am in India, India will suffer a great deal also.

10 June 1940,

Meherabad,

LM7 p2565

There has never been such a war, and never will be another like it. But when this is over, peace will reign for 400 years. From this mass destruction, I will build life anew, and quite different from now, much happier, better. All who die in this war will take form again, and enjoy this peace.

11 June 1940,

Meherabad,

LM7 p2565

The present world crisis, chaos, and the universal suffering are absolutely necessary for the eventual spiritual upliftment and for a new world, wherein peace, love and divine aspirations will reign supreme. None should therefore feel scared and dismayed, bearing in mind the certainty of this bright future...

So this apparent world catastrophe is, by divine will, essential for a divine manifestation of love and real peace in the near future, in which I have to play the greatest part.

Meher Baba's Universal Message for

the Future, 21 June 1940 (pamphlet)

After August of this year, conditions will worsen. Developments in the war will take a serious turn, become complicated, and the flames will spread far and wide until the war will embrace not only the whole of the West, but also the East.

Besides, a time will come when people will even forget the war and the terrible destruction it has caused in life and property, for there will be further disasters, more voracious in their destructive power, like plagues and pestilences, fire and famine, floods and earthquakes of immense magnitude and force, all of which will take more toll of life and property than machine guns and bombs.

Then, too, civil wars will complicate the political situations among nations, and make things even more chaotic, until it will create a deadlock. Even millionaires will be starving for food. There will be chaos everywhere and all will be helpless.

6 July 1940,

Ranchi,

LM7 p2574

The conditions that prevail in the world today are the cause of its suffering. But this misery and suffering are not for emancipation. Only love can achieve that...

How does this all work? We are all nations. Each one of you represents a nation. Mansari is a small nation, Nadine is a big nation, and so on. Each one, according to her greatness or smallness, her greed, her longing for power and possessions, tries diplomatically to get what she wants. But when one loses in war, one tries to get into the next war. The mentality is like that.

For example, what will you fight with? With arms. The only solution for it is to cut off everybody's arms. Then they will find themselves armless, and come to the conclusion that this armlessness has come about because of their showing the strength of their arms. Then they will promise each other from the bottom of their hearts to maintain weapons, but never to use them on each other. Then they help each other and become like members of one family. This is what is being done. All will be exhausted, just go limp. No one wins, no one loses; all will be half dead. There was never such a war...

Religion has to go, and God has to come - definitely. Gandhi tells Britain to be non-violent; to let Germany take over England, to let themselves be killed, to be destroyed and not to fight. What he says is 100% right and true, but absolutely impossible and impractical. Hitler and Gandhi are both right in their way of thinking, according to their own conceptions, but both are stark mad to think so. Both are extremes. Extreme violence, when it reaches the zenith, becomes non-violence, and vice versa...

The world will never be non-violent. It will always be more than non-violence, and more than non-violence is love. Non-violence means eternal resistance to the longing to retaliate. Love needs no efforts. It is different from resistance to longing. Love demands self-control and spontaneous happiness for the beloved. This effort is necessary for love, but it is not dry. Non-violence is not the self-control that is needed in love; it is a continuous resistance to the longing to retaliate. One is effort for transformation, the other is an effort for repression...

7 July 1940,

Ranchi,

to his women disciples,

LM7 p2579-2580

Kill to defend without hate. France will hate England. Of what use is democracy if it cannot help? So neither it nor totalitarianism will remain. Both will go...

8 July 1940,

Ranchi,

LM7 p2580

England will find it very difficult to find food. They will all starve. They will eat rats, bats, cats and even old men and women - mark my words.

12 July 1940,

Ranchi,

LM7 p2588

England will be worse than defeated, it will be made helpless. But it will be a good world later when, just as we saw in the circus the other night when the lion, goat, and cow all ate together out of the same plate - the Germans, Indians and English will all eat out of one plate - with no trainer, but with my help.

16 July 1940,

Ranchi,

LM7 p2589

Baba had an article prepared on the war. He came to the women's quarters and had it read aloud. All liked it, but one commented that science should not have been mentioned in it. Baba explained:

"Science must arise, as it plays a great part in the present war. Science can be put to good use, and science can be put to bad use. Chloroform can be used for operations, for healing. But robbers also use it on their victims to steal things. In war, science is used for destruction. But destruction ultimately means renewal and improvement. What happened when they burned London during the Black Plague? They rebuilt it later, and it was better than before.

"So when the world is destroyed, a new and better world must spring up from the ashes. There will be chaos and destruction all over the universe. But after that there will be no war for 800 years. Therefore, isn't all this present misery worth that long period of happiness? Those who die in this war will be reborn to enjoy the new world and peace. Now they want power and possessions and hate each other.

"How can it all end? In only one way. They must get sick of it all, sick of wanting, sick of hating, sick of fighting.

"Suppose you like milk, and you drink and drink it, so excessively that eventually you get sick of it. Then what do you do? You stop drinking milk. In the same way, hate, greed, anger and so forth will reach such a height that everyone will be simply sick of it all. And then what will the alternative be? To stop hating and to love, to stop wanting and to give, to stop fighting and be at peace. The world of the future will be very marvelous."

One of the women said: 'But it is all zero.'

Baba nodded and continued: "Yes, but this is a supreme understanding. Even the present is all zero, and therefore the future of zero can be nothing but zero. It is all zero. Nothing exists but God. One day, my nearest disciples will realise it. Now the most you can do is to think, 'Yes, nothing exists, all is zero.' But when you realise it you will feel it."

11 October 1940,

Meherabad, to

his women Mandali,

LM7 p2621

Every sound you make, every thought you think, good or bad, stays...

All this noise of guns, bombs and airplanes, etc., of war, will be utilised for the spiritual life of the world in the future. Yes, it all stays. It cannot go. Where can it go? It is like water which evaporates, forms into clouds, and then comes down again as rain.

11 October 1940,

Meherabad,

LM7 p2621

All are killing one another now. From March onwards, it will increase. Besides killing, there will be floods, earthquakes, fires, famine and diseases - all of which will take a great toll. Nature killing them, and themselves killing each other. And God does all this. Why?

The root of the evil is so deep-rooted that unless drastic and worldwide remedies are applied, it cannot be uprooted. It has to be knocked from every side, and then only can it be exterminated. Then real peace and happiness will be permanent. It will be automatically established. People will then learn to love one another, to help one another.

How is it possible for the greatest sinners to become saints? Because their penance is so drastic and complete. The transmutation is real and full.

The world is miserable. And India, too, is miserable, although not directly involved in the war.

24 January 1941,

Jaipur, to his women Mandali,

LM7 p2656

America will play a very great part in the battle of humanity in the future.

Meher Baba,

15 March 1941,

Quetta,

LM7 p2682

The breaking of my silence will also be as sudden and unexpected as the passing away of Upasani Maharaj. The difference will, however, be in the general feeling, which will be very strong when I speak. All will feel it. It will shake the world like an earthquake. People will feel the shock in different degrees in different parts of the world. Thus they will experience it in different ways.

23? December 1941,

to Gulmai Irani,

Meherabad,

LM8 p2745

Two kinds of forces are operative in the present war:

1. The forces which make for love, justice, harmony and the well-being of mankind, taken as a whole, and
2. The forces which, in alliance with narrow racial or national loyalties, work towards the selfish exploitation of others.

This war is bringing a vast amount of suffering and destruction to millions of people. But all this will not be in vain. Out of this chaos there will emerge a new world of freedom and happiness and understanding.

War can at best be only a means to an end. It can never be an end in itself. It is therefore imperatively necessary for the war lords to search their own hearts, and to make sure that the ends for which they are fighting are a reflection of the divine plan, which is to lead humanity to a spiritual brotherhood cemented by an inviolable sense of the unity of all human beings, irrespective of the distinctions based on class, color, nationality, race, religion or creed.

War effort will be justified or stand condemned, not by the results which it produces, but by the ends by which it is inspired. The world has to face this war and go through its ordeal of fire, even at the cost of irreparable damage and unredeemable suffering. It is a necessary evil.

Even in itself, war is not an unmixed evil, since it calls forth and releases, under the stress of imminent danger, much action which is regardless of the limited self, and which is inspired by the impersonal spirit of welcoming sacrifice and suffering for the safety and prosperity of fellow-beings.

It is better that such unselfish action be released under the stimulus of danger than that it should not be released at all. It is better that men should forget their petty selves under the pressure of a collective calamity than that they should be permanently encased in the ignoble pursuit of personal safety, and in the ruthless attempt to perpetuate separative existence and interests.

War-effort generates and fosters many qualities of spiritual importance. It is therefore not altogether without spiritual significance, even when it is considered in itself. And when war-effort is forced upon a nation or a people for the sake of higher values and impersonal considerations of general well-being, it becomes not only spiritually defensible but inevitable.

People ought to face the incidents of war with courage and equanimity, in the faith that no sacrifice or suffering is too much when the call of duty is clear and imperative. In the event of a direct and aggressive attack, the clear duty of all is to resist it, even by direct participation in war, if there is no other alternative.

But in offering such resistance, they shall make sure that they are prompted solely by the sense of duty, and that they have no hatred or bitterness towards the aggressor, who is acting out of spiritual ignorance. Further, they shall not be callous to the physical and mental suffering inflicted by air raids or warfare on land or sea. On the contrary, they shall render to the wounded and desolate victims of war every possible service, according to their individual ability and aptitude...

As a rule, spiritual aspirants are indifferent to purely material well-being. They are prone to be indifferent to war, as well as war-effort, on the ground that most wars are actuated by purely material considerations. But it is a mistake to divorce spirituality from material considerations. Material considerations do have a spiritual aspect and importance. Even spiritual aspirants, who are wrapped up in the supersensible realities of inner life, can ill afford to ignore war, particularly when they are directly involved in it. Spiritual aspirants take their stand upon the reality and the eternity of the infinite soul. It should therefore be easy for them to stake everything for the sake of a duty which springs from the claims of the spirit...

The soul remains untouched and unscathed by the loss and destruction of material things and possessions, and death is only a gateway to further life. Those who would play their part in the divine game shall remain unmoved by any bereavements or losses, and they shall also impart to others the spirit of cheerful resignation to the divine will. The un-understood sufferings of war will embitter many souls. They need to be helped in the restoration of unassailable faith and imperishable sweetness of life. Those who are initiated into the eternal values of inner life shall bear the burden of dispelling unwarranted gloom and depression, and cheer up those who are in anguish.

In the hour of trial, let the thought of everyone be not for the limited self, but for others - not for the claims of the ego-life, but for the claims of the divine self, which is equally in all. It is

a mistake to ignore human suffering as merely a part of the illusory universe. Not by ignoring human suffering, but by handling it with creative love, is the gateway opened for life eternal. And not through callous indifference, but through active and selfless service, is secured the attainment of that transcendental and illimitable Truth which is at the heart of the illusory universe.

The last but not the least duty of those who would stand by reason and love, is to see war as well as war effort in the right perspective, as being only the means for the goal of peace and understanding. It is not possible to justify war apart from the end which is sought through it. War does not stand justified merely by the spiritual qualities which it generates and fosters; these qualities can also be developed in times of peace. It is time that humanity is imbued by the spontaneous spirit of love and service, needing no stimulus of danger for the release of impersonal and unselfish action.

Though it seems difficult, humanity has to emerge out of this dreadful war with unimpaired spiritual integrity, with hearts free from the poison of malice or revenge, with minds disburdened of the blows given or received, with souls unscathed by suffering and filled with the spirit of unconditional surrenderance to the divine will, which shall ensoul and inspire postwar humanity. In spite of its attendant evils, this war shall play its part in my mission of helping humanity to fulfill the divine plan on earth, and to inherit the coming era of truth and love, of peace and universal brotherhood, of spiritual understanding and unbounded creativity...

In short, all should face the impending crisis, however painful and cruel it may turn out to be, with patience, fortitude and self-sacrifice, never for a moment forgetting the fact that the redemption of distracted humanity through divine love is very much nearer at hand than many care to believe.

February 1942,

Me p26-33,

also LM8 p2773-2778

... The various streams of culture which have poured into the life-history of India have added to the wealth of her national personality. And they have not only created a suitable opportunity for arriving at a new cultural synthesis, but have necessitated its emergence. If handled with creative leadership, the presence of conflicting elements in Indian life can be utilised for bringing into existence a rich world culture, which shall not only rejuvenate and harmonise Indian life, but will also give a new tone to the life of the whole world.

The process by which we arrive at the new world culture cannot be purely mechanical. We can never have any vigorous world culture by merely piling together certain isolated elements selected from the present diversity of culture. That way we shall only succeed in getting a patchwork of little vitality. A hotchpotch of collected ideas can never be a substitute for a direct and fresh perception of the goal. The new world culture will have to

emerge from an integral vision of the Truth, independently of existing traditions, and not from the laborious process of selection and compilation of conserved values.

The new world culture which will emerge from integral vision will, however, automatically bring about cultural synthesis. Since the vision that inspires the new world culture will be comprehensive, it will not negate the values of diverse traditions; nor will it have merely patronising tolerance for them. On the contrary, it shall express itself through active appreciation of the essentials of diverse religions and cultures.

The vast vision of the Truth cannot be limited by any creed, dogma or sect. However, it helps man to transcend these limitations, not by blind and total denial of any value to the existing creeds, dogmas and sects, but by discovering, accentuating, unfolding and developing such facets of the Truth as might have been hidden in them...

Human evolution proceeds by gradual stages from selfish violence to unselfish violence, and then from non-violence of the brave to the pure and incorruptible non-violence of Truth as infinite love.

All narrowness limits love. In India, as well as in every other part of the world, humanity is breaking itself into narrow groups based upon the superficial, and ultimately false, differences of caste, creed, race, nationality, religion or culture. And since these groups have been long accustomed to separative distrust and fear, they have indifference, contempt or hostility towards each other.

All this is due to ignorance, prejudice and selfishness. And it can only be mended by fostering the spirit of mutuality, which breaks through artificial isolationism, and which derives its strength from the sense of the inviolable unity of life as a whole.

Creative leadership (which has so much scope in the soil of India) will have to recognise and emphasise the fact that all men are already united with each other, not only by their co-partnership in the great divine plan for Earth, but also by virtue of their all being equally the expression of one life. No line of action can be really helpful or fruitful unless it is in entire harmony with this deep truth. The future of humanity is in the hands of those who have vision.

February 1942,

India,

Me p37-41

Another version:

LM8 p2783-2785

God's plan is always for the best, and although at times things appear to be going wrong, in fact it is not so.

30 March 1942,

Dehra Dun,

LM8 p2782

This war is a necessary evil. It is in God's plan, which is to awaken humanity to higher values. If humanity fails to profit by the lessons of war, it will have suffered in vain.

This war is teaching that even the man in the street can rise to the greatest heights of sacrifice for the sake of a selfless cause. And it is also teaching that all the mundane things of the world - wealth, possessions, power, fame, family, and even the very tenor of life on earth - are transitory, and devoid of lasting value.

The incidents of war shall, through the lessons which they bring, win over man for God, who is the Truth. And they will initiate him into a new life which is inspired by true and lasting values. People are making unlimited sacrifices and enduring untold sufferings for the sake of their country or political ideology. They are therefore capable of the same sacrifices and endurance for the sake of God or the Truth.

All religions have unequivocally claimed man for the life in the Truth; and it is sheer folly to fight in the name of religions. It is time that man had a fresh vision of the truth that all life is one, and that God is the only thing which is real and the only thing that matters. God is worth living for, and he is also worth dying for. All else is a vain and empty pursuit of illusory values.

27 December 1942,

Meherabad,

Me p49,

also Di v5 p1

Spiritual freedom has to be won by oneself for oneself through watchful and unfailing war against the lower self and the lower desires. Those who would be the soldiers in the cause of Truth have to help all, not only in launching upon the thrilling enterprise of attaining victory over oneself, but also in every step which they take towards that attainment. There is no other way of sharing their burden.

Ye my devotees, I have full confidence that you will share this burden. Many of you have for years together obeyed my orders and carried out my instructions through faith in me and love for me. You have stuck to me and my spiritual cause through storm and stress and thick and thin. And now the time has come for you to offer all your services in my mission of helping humanity to tread the spiritual path for realising God.

The eternal truth that God alone is real has to be clearly understood and unreservedly accepted, and it has to be unequivocally expressed through words and deeds. In the full realisation of the Truth, man shall attain spiritual freedom.

No sacrifice is too big for setting man free from spiritual bondage, and in helping him to inherit the Truth, which alone shall bring abiding peace to all, and which alone will unfailingly sustain an unassailable sense of universal fellowship, cemented by the ungrudging love of all for all as expressions of the same reality.

In this God-willed, divinely planned and predestined task of bringing spiritual freedom to humanity, you my devotees have to help me, even at the cost of life. In your duty of helping others to find God, you have to welcome every type of suffering and sacrifice. Those desiring specific instructions in the line of work most suitable to their individual circumstances may communicate with me.

December 1942 or January

or February 1943,

Di v5 p5,

also Me p53-54.

Another version:

LM8 p2832-2835

... It is imperatively necessary to be discriminatively aware of the flow of time in creation. And it is particularly necessary to appreciate fully the supreme importance of the moment which is in the near future, and which shall witness the universal dispensation of the truth of spiritual wisdom.

The task for spiritual workers is to help me in this universal dispensation of the truth to suffering humanity. You have not only to prepare humanity in receiving this truth, but also for getting established in it. But it is extremely important to remember that you can help others to gain spiritual freedom and to come out of the illusion of duality, only if you yourself do not miss this idea of unity while working for others, who are inclined to create divisions where they do not exist, and who allow no respite to spiritual workers. The minds of the people have to be completely purged of all forms of selfishness and narrowness if they are to inherit the life in eternity which I bring...

I am fully confident that you will lend yourselves ungrudgingly for this work. And you will help it if you unreservedly follow the spiritual instructions which shall be given to you separately. You have to do your work without worrying about consequences, irrespective of success or failure. But you may be sure that the result of work which is done in this spirit and with this understanding is forgone.

Through the untiring activities of spiritual workers, humanity shall be initiated into the new life of abiding peace and dynamic harmony, unconquerable faith and unfading bliss, immortal sweetness and incorruptible purity, creative love and infinite understanding.

14 February 1943,

Me p55-62,

also Di v5 p8, 12

Another version:

LM8 p2848-2849

Coming Attractions Part 2

Coming Attractions Book Two

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## **Coming Attractions 1 Pt.2**

Coming Attractions 1 Pt.2

COMING ATTRACTIONS

Part Two

Meher Baba

In social life, the recognition of the spiritual infinity of the Truth will mean a challenge to individualism as well as collectivism. It initiates a new way of thinking in terms of an indivisible totality. And it discards all the relative values of comparison in favor of the recognition of the intrinsic worth of everything.

In the civilisation which is based upon a true idea of the spiritual infinity of the Truth, there will therefore be no problems of majority and minority, of rivalry and competition, and of those comparisons and laborious assessments which so often become a shelter of pride and separative ego. Life then will be infinitely simple and integral, because the illusions which create rifts and complexities will all have disappeared.

1943? Di v5 p19

Unaware as you are of my reasons and purposes for the ever-repeated postponements in the breaking of my silence, and for my apparently giving vague promises - which are likely

to create doubts in the weak ones, but add strength of test in the strong ones - you should be aware of my methods of working.

It is that I always allow things to shape themselves out in the natural course, and I seldom put my mind into bringing about merely mundane results...

I therefore emphasise, and repeat once again, for you to have full faith in the accomplishment of what I have stated, and to remain brave in heart, even if God's ways, for the time being, seem inscrutable.

5 August 1943,

Lahore, India,

LM8 p2911

Out of the agonising travail and suffering of the present times, the new enlightened humanity has to be born. Man shall be weaned away from the allurements of the ego-life. He shall come into full inheritance of his own divinity, and know himself to be none other than the supreme God himself. And his heart shall be unlocked so as to release the dynamic love divine.

Divine love knows no decay, fear or corruption, because it is illumined by the understanding that all life is one.

Let those who are alive to the real values hearken to this call of mine. They will have an ample share in bringing into existence the new era of truth and love.

I give my blessings to all.

11 November 1944,

Nagpur, Me p66

I give my blessings to all who are thirsting for the full realisation of divinity, for they shall be the pillars of the coming era of truth and love.

12 November 1944,

Nagpur, Me p70

In the war-crazy world around you today, what do you see with regard to the quality and quantity of suffering and pain that has afflicted humanity in general?

It is patent to all that not only those who have taken up arms and are actually engaged in fighting have suffered intense loss and pain, but even the innocent and the peace-loving section of humanity - men, women and children - have experienced and are experiencing crucial agonies and tortures, both physical and mental.

Whatever may be the political and economic explanation of the worldly wise in this respect, this sanguine phenomena, from the spiritual point of view, is a cyclic divine visitation over which no earthly power has any control. The whole situation is simply and purely the resultant of the divine law of cause and effect, which is the same as conveyed by the Persian adage meaning

'It is only from us whatever be upon us (good or bad).'

However dark the clouds, and whatever may be the poignancy of pain and despair, one spiritual fact embodying cheer and hope to suffering humanity must not be lost sight of, which I am going to convey to you here today:

There are always two aspects of divinity, perpetually and eternally active in the affairs of the world. The destructive aspect of divinity, as expressed in Persian, means 'self-glorification,' and the constructive aspect of divinity is called in Persian 'self-beautitude.'

The aspect of self-glorification by God, when it gets palpably active, entails suffering and destruction on a colossal scale, as we see it today. The aspect of divine self-beautitude, when it asserts itself, brings in its wake peace and plenty.

In the aspect of self-glorification, divinity repels itself through its own creation. And in the aspect of self-beautitude, divinity attracts or loves itself through its own creation. The former is a negative method, and the latter is a positive method, and both these methods ultimately are instruments of divine wisdom to rouse humanity to their divine heritage, which is self-realisation.

Further, both the aspects of God referred to just now not only affect humanity individually and collectively, but their intensity and force is directly in proportion to each other, and they assert themselves in cyclic waves.

Now that the destructive phase is about to weaken, the aspect of divine beautitude is nearly due to come to the fore. And to invite humanity to avail themselves of this blessedness to come is my divine mission in life.

Just as in the present world catastrophe, even the guilty and the not-guilty, the combatants and non-combatants, have suffered intensely physically and mentally -- similarly, in the self-beautitude aspect of God that is to be manifest in the near future, not only the deserving, but the non-deserving as well, have as good a chance of being the recipients of divine grace -- provided they are wide awake to the situation, which will be a cyclic dispensation rare and unique.

My blessings to all -- those who have heard my message, and those who have not.

13 November 1944,

Nagpur, Me p 71-72

The world storm, which has been gathering momentum, is now having its greatest outburst; and in reaching its climax, it will work universal disaster. In the struggle for material well-being, all grievances have assumed fantastic proportions. And the diverse differences of human interest have been so accentuated that they have precipitated distinctive conflict. Humanity has failed to solve its individual and social problems, and the evidence for this failure is but too plain. The incapacity of men to deal with their problems constructively and creatively reveals tragic deficiency in the right understanding of the basic nature of man and the true purpose of life.

The world is witnessing an acute conflict between the forces of light and the forces of darkness. On the one hand there are selfish persons who seek their happiness blindly through lust for power, unbridled greed and unrelieved hatred. Ignorant of the real purpose of life, they have sunk down to the lowest level of culture. And they bury their higher selves in the wreckage of crumbling forms which linger on from the dead past. Bound by material interests and limited conceptions, they are forgetful of their divine destiny. They have lost their way, and their hearts are torn by the ravages of hate and rancour.

On the other hand there are persons who unveil their inherent higher self through the endurance of pain and deprivation, and through the noble acts of bravery and self-sacrifice. The present war is teaching man to be brave, to be able to suffer, to understand and to sacrifice.

The disease of selfishness in mankind will need a cure, which is not only universal in its application, but is drastic in its nature. It is so deep-rooted that it can be uprooted only if it is knocked from all sides. Real peace and happiness will dawn spontaneously when there is the purging of selfishness. The peace and happiness which come from self-giving love are permanent. Even the worst sinners can become great saints if they have the courage and sincerity to invite a drastic and complete change of heart.

The present chaos and destruction will engulf the whole world. But this will be followed by a very long period in which there shall be no war. The passing sufferings and miseries of our times would be worth enduring for the sake of the long period of happiness which is to follow.

What will the present chaos lead to? How will it all end? It can only end in one way. Mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred. Greed and hatred will reach such intensity that everyone will become weary of them. They way out of the deadlock will be found through selflessness. The only alternative which will bring solution will be to stop hating and to love, to stop wanting and to give, to stop domination and to serve.

Great suffering shall awaken great understanding. Supreme suffering fulfills its purpose and yields its true significance when it awakens exhausted humanity, and stirs within it a genuine longing for real understanding. Unprecedented suffering leads to unprecedented

spiritual outcome. It contributes to the construction of life on the unshakeable foundation of the Truth.

It is now high time that universal suffering should hasten humanity to the turning point in its spiritual history. It is now high time that the very agonies of our times should become a medium for the bringing of a real understanding of human relationship. It is now high time for humanity to face squarely the true causes of the catastrophe which has overtaken it. It is now high time to seek a new experience of reality. To know that life is real and eternal is to inherit unfading bliss. It is time that men had this realisation by being unified with their own selves.

Through unification with the higher self, man perceives the infinite self in all selves; and he becomes free by outgrowing and discarding the limitations of the ego-life. The individual soul has to realise its identity with the supreme universal soul with full consciousness. Men shall have reorientation of life in the light of this ancient truth, and they will readjust their attitude towards their neighbors in everyday life. To perceive the spiritual value of oneness is to promote real unity and cooperation. Brotherhood then becomes a spontaneous outcome of true perception.

The new life which is based upon spiritual understanding is an affirmation of the Truth. It is not something which belongs to utopia, but is completely practical. Now that humanity is thrown into the fire of bloody conflicts, it is, through immense anguish, experiencing the utter instability and futility of the life which is based upon purely material conceptions. The hour is near when men, in their eager longing for real happiness, will seek the true source of happiness.

The time is also ripe when men will ardently seek to contact the embodiment of the Truth in the form of a God-man, through whom they can be inspired and lifted into spiritual understanding. They will accept the guidance which comes from divine authority. Only the outpouring of divine love can bring about spiritual awakening.

In this critical time of universal suffering, men are becoming ready to turn towards their higher self, and to fulfill the will of God. Divine love will perform the supreme miracle of bringing God into the hearts of men, and of getting them established in lasting and sure happiness. It will satisfy the greatest need and longing of mankind. Divine love will make men selfless and helpful in their mutual relations, and it will bring about the final solution of all problems. The new brotherhood on earth shall be a fulfilled fact, and nations will be united in the fraternity of love and truth.

My existence is for this love and this truth; and to suffering humanity I say:

Have hope. I have come to help you in surrendering yourselves to the cause of God, and in accepting his grace of love and truth. I have come to help you in winning the one victory of all victories - to win yourself.

November? 1944, Me p22-25

A gigantic disaster will overwhelm the world which will wipe out three-fourths of mankind.

8 November 1945,

Angiras Rishi Hill,

Tapovan to Adi K. Irani,

LM9 p3081

There will be revolution all over India, including Ahmednagar. The face of the country will change as the time of my manifestation is nearing.

7 December 1946,

Meherabad,

LM9 p3141

The world is now drawing very close to the great upheaval which will precede the breaking of my silence. This upheaval will entail great suffering to humanity, but this very suffering will work a profound change of heart, and will sweep the world clean for the new and vital phase that must follow.

March 1947,

Mahabaleshwar,

Aw 6:2 p12

Another version:

GG1 p199

Don't expect anything to be easy. Life will be full of problems, and the world even more so. In fact, in years to come the world will reach a zenith of anti-God thinking, immorality, lust and greed, because the ending of a vast cycle of cycles is taking place. But after the climax, a new era of brotherly love will be ushered in by God, who knows all that is going on.

January 1948,

Meherazad

to Ivy Duce,

unpublished

What do you think constitutes 100% proof of my manifestation as the Avatar? You men say that at the time of my Avataric manifestation, mankind will receive a shock like an

earthquake, and I will appear at different places in my physical form. But such ideas do not prove the Avatar's manifestation 100%.

In the Avatar is contained the whole creation. All the lives contained in the world are like his limbs. If a scorpion stings a man on one part of his body, the brain immediately knows it and pain is felt throughout the body. Similarly, when the Avatar will sting (manifest), every life sustained in creation will feel it. Thus the Avatar's presence on this (Gross) plane and the scorpion's sting (manifestation) will be experienced by all.

If the sun were to shine twenty-four hours a day, and there was no darkness, the presence of the sun would not be recognised unless there was complete darkness once. The rising of the sun consequent to darkness would make humanity appreciate the presence of the sun. The dark night is signified by the scorpion's sting.

Ghani: Darkness may also mean mass annihilation and dissolution of the world.

Baba: After the Avatar's manifestation, humanity will receive the light in different degrees proportionate to each one's receptivity. Those out in the open will experience the full light of the sun. Those holding umbrellas over their heads will receive less, and those who remain closeted in their houses will get even less. This means that those who keep themselves shut up in the houses of their desires will receive the least light. Those who, though out in the open, hold an umbrella over their head - refuse to open their heart to God - will receive less. And those of pure desires and an open heart will experience the full brilliance of the Avatar's coming.

Ghani: Will we experience the light or not?

Baba: Look at the ways of your Avatar. Although I stay in Ahmednagar during the day, I go all the way back to Pimpalgaon for the night. If you can grasp this, you will get the light.

24 February 1948,

Pimpalgaon,

LM7-8 preface

Although physically Baba will depart soon, yet Baba is eternally everywhere. So stay where you are and love me. And wherever you are, I will be with you.

29 September 1954,

Meherabad,

GG6 p160

The Mandali have asked me today to say in a few words exactly and precisely what will happen to me. So I tell you - note it down.

In October at Satara, I shall be appearing to lead a retired, normal life, eating, taking walks, and so on. But there will be no use of the board and other things from 7 October, as I have told you. By the end of April, 1955, I shall drop this body. During the six months, from November to April, three phases of the Avatar-life will manifest themselves.

First, a very strange and serious disease will attack this body, which will be the cause of my humiliation that I have been speaking about. Secondly, the humiliation will end in the sudden breaking of my silence, and my uttering of that word that only God can utter. Thirdly, glorification will replace humiliation. All the pent-up infinity in me will splash and spread all over the universe...

(Baba asked Dr. Donkin to read out something he had dictated, and said that it was important)

Donkin: Baba wants to use a simile about the atom bomb. Just as an atom bomb, which in itself is so small, when exploded causes tremendous havoc, so, when he breaks his silence, the universal spiritual upheaval that will take place will be something that no one can describe. It will happen in a second, at a time when nobody expects it. Just as when an earthquake takes place suddenly when no one is ready, and no one can do anything, but everyone in the affected area feels it, so the breaking of his silence will create a spiritual upheaval, and everyone will feel it in his heart.

And, unbelievable as it may seem, my universal glorification, he says, will not be manifested very near my physical presence, wherever I may be then. At the time of my glorification, all will feel it throughout the world, but those who are around me will not be affected. They who will be there will not be merely disinterested in Baba, they will actually be hostile.

For example, I may be then in Poona, with no one from the Mandali near me, but thirty or forty of the hostile group may be there, and they will not feel the glorification and upheaval. All the rest of the world will feel it. No one of my Mandali or lovers will be near me when I am beaten and finally stabbed.

Yet I never die. I am always the Ancient one. You should all remember that God alone is real, all else is illusion.

Your attending this meeting and hearing in precise and definite terms about these happenings will be worth it if all of you, or if some of you, or at least a few of you spread the message of my love to others.

30 September 1954,

Meherabad,

DV 6:12 p14-15

... The time is fast approaching when all that I have repeatedly stressed from time to time will definitely come to pass. Most of you will witness those events, and will recall very vividly all that transpires during these two days of your stay at Meherabad.

I have come not to establish anything new - I have come to put life into the old. I have not come to establish retreats or ashrams. I create them for the purpose of my universal work, only to repeatedly dissolve them once that purpose has been served. The universe is my ashram, and every heart is my house. But I manifest only in those hearts in which all other than me ceases to live. When my universal religion of love is on the verge of fading into insignificance, I come to breathe life into it, and to do away with the farce of dogmas that defile it in the name of religions and stifle it with ceremonies and rituals.

The present universal confusion and unrest has filled the heart of man with greater lust for power and a greed for wealth and fame, bringing in its wake untold misery, hatred, jealousy, frustration and fear. Suffering in the world is at its height in spite of all the striving to spread peace and prosperity to bring about lasting happiness.

For man to have a glimpse of lasting happiness, he has first to realise that God, being in all, knows all; that God alone acts and reacts through all; that God, in the guise of countless animate and inanimate entities, experiences the innumerable varied phenomena of suffering and happiness, and that God himself undergoes all these illusory happenings. Thus it is God who has brought suffering in human experience to its height, and God alone who will efface this illusory suffering and bring the illusory happiness to its height.

Whether it manifests as creation or disappears into the oneness of reality, whether it is experienced as existing and real, or is perceived to be false and nonexistent, illusion throughout is illusion. There is no end to it, just as there is no end to imagination.

There are two aspects experienced in illusion - manyness and oneness. While manyness multiplies manyness, oneness goes on magnifying itself. Manyness is the religion of illusion on which illusion thrives.

In the illusory beginning of time, there was no such state of mess in illusion as there is today. When the evolution of consciousness began, there was oneness in spite of the diversity in illusion. With the growth of consciousness, manyness also went on increasing, until now it is about to overlap the limit. Like the wave that reaches its crest, this height of manyness will dissolve itself and bring about the beginning of oneness in illusion. Suffering at its height will cause the destruction of the climax of manyness in illusion.

The time has come for the pre-ordained destruction of multiple separateness, which keeps man from experiencing the feeling of unity and brotherhood. This destruction, which will take place very soon, will cause three-fourths of the world to be destroyed.\* The remaining one-fourth will be brought together to live a life of concord and mutual understanding, thus establishing a feeling of oneness in all fellow beings, leading them towards lasting happiness. Before I break my silence or immediately after it, three-fourths of the world will be destroyed. I shall speak soon to fulfill all that is shortly to come to pass.

To affirm religious faiths, to establish societies, or to hold conferences will never bring about the feeling of unity and oneness in the life of mankind, now completely absorbed in the manyness of illusion. Unity in the midst of diversity can be made to be felt only by touching the very core of the heart. That is the work for which I have come. I have come to sow the seed of love in your hearts, so that in spite of all superficial diversity which your life in illusion must experience and endure, the feeling of oneness through love is brought about amongst all the nations, creeds, sects and castes of the world.

In order to bring this about, I am preparing to break my silence. When I break my silence, it will not be to fill your ears with spiritual lectures. I shall speak only one word, and this word will penetrate the hearts of all men, and make even the sinner feel that he is meant to be a saint, while the saint will know that God is in the sinner as much as he is in himself.

When I speak that word, I shall lay the foundation for that which is to take place during the next 700 years. When I come again after 700 years, the evolution of consciousness will have reached such an apex that materialistic tendencies will be automatically transmuted into spiritual longing, and the feeling of equality in universal brotherhood will prevail. This means that opulence and poverty, literacy and illiteracy, jealousy and hatred, which are in evidence today in their full measure, will then be dissolved through the feeling of the oneness of all men. Prosperity and happiness will then be at its zenith.

This does not mean that oneness in illusion shall remain so eternally. That is because all this that is, is illusion, and the consciousness of oneness as well as of manyness in illusion is part of the process of evolution. The time is bound to recur when there will be again the same beginning, growth and culmination of the heights of manyness and oneness in illusion.

My next advent after I drop this body will be after 700 years, and that will mark the end and the beginning of a Cycle of cycles. All cycles of time in illusion end and begin after 700 to 1400 years, and there have been and will be millions and billions of such cycles in a Cycle of cycles; thus there is no end to illusion, which always remains illusion.

\*Baba later explained that this destruction was 'in my own language alone' - see the next quote.

Age after age I come amidst mankind to maintain my own creation of illusion, thereby also awakening humanity to become aware of it. The framework of illusion is always one and the same, but the designs in illusion are innumerable and ever-changing. My advent is not to destroy illusion, because illusion, as it is, is absolutely nothing. I come to make you become aware of the nothingness of illusion. Through you I automatically maintain illusion, which is nothing but the shadow of my infinite self, and through me, you automatically discard illusion when you are made aware of its falseness.

My manifestation as the Avatar of the time will be of short duration. This short period will, in quick succession, cover my humiliation, the breaking of my silence, my glorification, and my violent physical end. Everlastingly, with all the divine bliss within me, I eternally suffer for one and all - thus I am crucified eternally and continually for all.

During this short period, my word of words will touch the hearts of all mankind, and spontaneously this divine touch will instill in man the feeling of the oneness of all fellow-beings. Gradually, in the course of the next 700 years, this feeling will supersede the tendency of separateness, and rule over the hearts of all, driving away hatred, jealousy and greed that breed suffering, and happiness will reign.

part of the 'Final Declaration'

30 September 1954, Meherabad

AM p3-6, also LA p700-701,

and GG6 p166-169

It is really very difficult for anyone to believe and understand what I say, because none can grasp the meaning underlying my words...

Everyone is free to interpret my words in any way he thinks and feels. But one thing I tell you, that whenever I say a thing, I naturally use my own language, and whatever is said by me is truth. But my language is such that none can understand or grasp the underlying meaning of what I say. Therefore, when I want to say a thing, I have simultaneously to make use of your language also, knowing well that you would understand nothing whatsoever if I were to make use of my language alone.

In order to help you understand my Final Declaration, and to put an end to your confusion and worry, I want all of you to know that when you saw me dictate on my alphabet board during the meetings at Meherabad, and heard about

1. A strange disease attacking my body: it was said in your language.
2. The humiliation that I will suffer: it was said in your language.
3. The breaking of my silence and my uttering the one word of words: it was said in my own language, and simultaneously in yours, because when I utter that word, it will be an audible word to you.
4. My glorification: it was said simultaneously in my language and yours.
5. The destruction of three-fourths of the world: it was said in my own language alone.
6. The stab in the back: was said in my own language alone.
7. The dropping of my body: it was said in my own language and simultaneously in yours.

Consequently, whatever is said by me in your language, you are able to understand and know what is said, but that which is said in my own language is impossible for you to understand, however much you all may try to interpret and grasp the underlying meaning

behind my words. Only the fulfillment of events can unfold to you, in due course, the meaning of what is said in my own language.

20 November 1954,

AM p7-8

There is not reason at all for any of you to worry. Baba was, Baba is, and Baba will also be eternally existent. Severance of external relations does not mean the termination of internal connection. The external contacts had been maintained till now. The time has now come for being bound in the chain of internal connections. Hence external contact is no longer necessary. It is possible to establish the internal link by obeying Baba's orders. I give you all my blessings for strengthening these internal links.

I am always with you, and I am not away from you. I was, am, and will remain eternally with you, and it is for promoting this realisation that I have severed external contact. This will enable all persons to realise Truth by being bound to each other with internal links.

Oh my lovers, I love you all. It is only because of my love for my creation that I have descended on earth. Let not your hearts be torn asunder by my declarations concerning the dropping of my body. On the contrary, accept my divine will cheerfully. You can never escape from me. Even if you try to escape from me, it is not possible to get rid of me. Therefore have courage and be brave.

If you thus lose your hearts, how will it be possible for you to fulfill the great task that I have entrusted to you? Be brave and spread my message of love far and wide to all quarters in order to fulfill my divine will. Let the words 'Baba, Baba' come forth from every nook and corner of the world, and from the mouth of every child, and let their ignorance be reduced to ashes by the burning flame of my love.

Come together in order to fulfill my will by taking your stand on truth, love and honesty, and be worthy of participating in my task. I give you all my blessings for spreading my message of love.

7 October 1954,

Satara,

translated from Hindi

by C.D. Deshmukh,

LF p139-140

People generally remain indifferent when I am present among them. They understand and appreciate me more after I drop my body. That is the way whenever I come.

November 1955,

Meherabad,

LH p14

It is a fact that I have come amongst you. One of these days the whole world will come to realise how I have come, where I have come from, and the purpose of my coming.

I repeat once again that I have come neither to establish panths and jaats (groups and classes), nor to establish mandirs, masjids, churches and ashrams in the world.

I have come to receive the beauty and give the blessings of love. All else but God -- whether rites, rituals or ceremonies in the name of religion, worldly possessions, family, money, or one's own physical body -- all else but God is illusion.

1955,

India,

LH p240

The infinite bliss of my Self-realisation was, is and will remain continuous. At the moment, I experience both infinite bliss as well as infinite suffering. Once I drop the body, only bliss will remain.

1955,

Meherabad,

LH p246

It seems to all that I give promises, and break all of them. But I fulfill all of them...

I am master of the art of telling lies, of giving promises and not fulfilling them. But remember, I am beyond all that too, and therefore I fulfill every promise given.

26 January 1956,

Sakori,

Gl Aug 1993 p9

I have been made to take this human form by the five Perfect Masters of this age to bear the cross and to undergo humiliation.

You have read in the Gospels wherein Christ had said to his apostles, "You will deny me." This did happen when Peter, the chief apostle, denied Jesus.

The thing is that during the phase of humiliation, the circumstances will so array themselves that you won't be aware when my daaman has slipped off your hands. At that time, you may even feel justified in leaving me.

But if you feel that this should not happen, there is one remedy. You should grasp well all that I say, and understandingly act up to it. You should also tell all of what you hear today to those who are not present.

In short, I clearly see the dark cloud. I do not wish to make a mere mention of the dark cloud without any reason, but this is my loving warning to you so that my daaman may not slip off your hands.

19 May or 2 June 1957,

Poona,

BG p16.

Also, GI May 1980

Being the Avatar, I have come to awaken mankind, and would like the entire world to come to me.

Real saints are dearest and nearest to my heart.

Perfect Ones and lovers of God adorn the world, and will ever do so.

The physical presence of the Perfect Masters throughout eternity is not necessarily confined to any particular or special part of the globe.

My salutations to all - the past, present and future Perfect Masters, real saints - known and unknown - lovers of God, and to all other beings, in all of whom I reside, whether consciously felt by them or not.

20 July 1957, LC p77

Not a single thing that I have said is untrue. Not one thing that I have stated will fail to occur. It is only that you cannot and do not understand the language I use. And if I do not use the language to suit your understanding, it is from my true compassion and mercy.

before 19 August 1957,

HM p301

The world, once it knows who I am, will understand then what I want you to understand now - that from the beginningless beginning, I am the Ancient one, immutable and eternal...

I have already warned you of the dark cloud which I clearly see hovering over me. I have been referring to it in one way or another for many years.

In fact, only the shape of things changes every time I come, and that is why I say the same things again and again in different ways. At the time of Jesus, I uttered many warnings, yet none could grasp in advance about my crucifixion.

The dark cloud is very, very near to bursting, and I have to take the whole force of it upon myself. You can have no idea what that will mean for me. It will be like hell itself bursting upon me on earth. Be resolved to hold fast to my daaman even when this cloud bursts. You will thereby share in my work...

Look at the weapons of destruction science has evolved. Nation accuses nation of preparations for war, and world catastrophe might come without warning at any moment. World events reflect the results of my inner working.

At the time of the Flood, hell was let loose in the world. Scientists and statesmen now solemnly declare that if total war comes, the whole world may perish. They are just echoing me. But the whole world cannot perish because I have to come down again after 700 years...

Just as I am now quite unable to do so many physical things unaided, in spite of an otherwise healthy body, I may, at the time of the impending crisis, become even mentally helpless, without being mentally deranged in the least. You may then not be able to continue to hold on to my daaman because circumstances will seemingly justify your letting it go.

I am infinitely merciful, and so repeat the same theme again and again, so that you may remember my words and try your best to cling to me.

For example, in a sudden and terrifying earthquake, any man, in the blind hope of saving his life, is likely to run, forgetting in an instant his family and all his possessions, and thus forsake them before he realises what he has done.

Whatever is to happen will happen. This is the principle, or as I call it, the Law of Must, the law on which universal illusion thrives. It is as if the ready and complete film of illusion, from the beginningless beginning to the endless end, is being projected continually.

If it is destined that my daaman should slip from your hands, it will. But it is for me to warn, and for you to remain alert.

8 September 1957,

Meherabad,

LC p79-82

Age after age, when the Avatar comes, he has only a small group of followers. In this cycle, it is different, this cycle is something special. Now thousands in the south of India follow me. Recently the government approved a textbook of my life for use in the schools. The Zoroastrians were once opposed to me, but now they come and love me...

Only a few will hold on to me... those who are near to me, not in space, but in love. The rest will leave me. The age-old experience will be repeated. In this incarnation I have a large following, but again I shall be left with a few. It is as if around me there are many beautiful

buildings. It took years to build them. But when an earthquake comes, they are destroyed in a few seconds. Only a few survive.

... You will see me only in memory. When I drop my body, I will remain in all who love me. I can never die. Love me, obey me, and you will find me.

20 May 1958,

Myrtle Beach, South Carolina,

Aw 5:3 p7

Another version:

Every time I come, it happens. I have a small crowd of followers, and at a critical time, they deny me.

This time Baba has a large following, and yet, at the nick of time, they also will deny me.

Around me there are beautiful buildings, homes that took years to build. It took years to build structures like these, but it does not take five seconds to demolish these structures.

At this particular time, it is only those who love and obey Baba 100% who will be able to hold onto him in the nick of time.

20 May 1958,

Myrtle Beach,

HM p307

(Ivy Duce wrote about the analogy of the buildings, "Baba gave an example... comparing us to castles.")

If six cobras came into this room suddenly from out there, would you just sit still here with me?

No, you would be flying out the doors and windows as fast as you could, in sheer panic. You would forget all about Baba.

Peter denied me when I was Jesus.

The dark cloud of which I have been talking is very, very near. It will happen suddenly, from an unexpected angle, just like I have mentioned the sudden onrush of the cobras. You will not expect it from such an angle, and you will feel justified in leaving me.

Each will be tried by his psychological weakness, but try to hang on.

20 May 1958,

Myrtle Beach,  
to the Sufi group,  
HM p308

When I leave this body, it will have its rest in the tomb on this hill. After 70 years, this hill will turn into a place of world pilgrimage, where lovers of God, philosophers and celebrities will come to pay homage to the tomb.

1958,  
India,  
Aw 5:3 p12

Do you realise what it means to follow me? It means to leave all and follow me. And do you know what it is to leave all? It is to leave everything, even your self, behind you.

This means that, having left everything behind, you have to follow me, and not run ahead of me. And to do this is so very difficult because it is so very simple.

If you let your will guide you, so that you walk ahead of me, you become your own obstruction to my leading you. And since you are ignorant of the pitfalls on the way, I have to keep a constant watch lest you fall. What this amounts to is that, instead of you following me, I have to follow you.

I am not limited by form. I am within everyone, and within you, as the real guide. So following me does not mean that you have to leave everything and stay near me. It also does not mean that you are to use me as a dumping board for your worries, nor that you are to expect me to fulfill your wants. It means that you are to be completely resigned to my will, and abide in a spirit of total surrender.

To follow me is to obey me and to do as I want. When my will becomes your way, you are truly following me, and then you are safe and you are saved. I know the way and its labyrinths, for I am the way and I am the goal.

January 1959,  
Poona,  
to an individual,  
AO p167

... I lay down no precepts. When I release the tide of truth which I have come to give, men's daily lives will be the living precept. The words I have not spoken will come to life in them.

I veil myself from man by his own curtain of ignorance, and manifest my glory to a few.

My present Avataric form is the last incarnation of this cycle of time, hence my manifestation will be the greatest. When I break my silence, the impact of my love will be universal, and all life in creation will know, feel and receive of it. It will help every individual to break himself free from his own bondage in his own way. I am the divine beloved who loves you more than you can ever love yourself. The breaking of my silence will help you to help yourself in knowing your real self.

All this world confusion and chaos was inevitable, and no one is to blame. What had to happen has happened, and what has to happen will happen. There was and is no way out except through my coming in your midst. I had to come, and I have come. I am the Ancient one.

Universal Message,

c.1960?

LA p711

... That which you as individuals know at this moment, I knew aeons ago. And what you as individuals in ages to come will be knowing at a particular moment, I know now.

c.1960,

India,

EN p58

Being the highest and becoming the lowest, I manifest knowledge and assume ignorance at the same time. Even though I know a certain thing will happen within a month, I may chalk out plans as if it was not to occur for years. Again, knowing that an event will not take place for years, I appear to expect it to happen shortly.

In dnyan (knowledge) there is adnyan (non-knowledge or ignorance). But in adnyan there cannot be dnyan. Having all knowledge on the highest level, I can assume full ignorance on your level. In fact, I am infinite knowledge, and as such, I know what is to happen even after hundreds of years. Yet I profess ignorance while I am on your level...

I who am knowledge itself manifest ignorance of knowledge. Knowing all, I seem not to know, at one and the same time.

c.1960,

India,

EN p61

I am the Lord of the universe, and when I give up my body, the world will recognise me.

1960, Poona, Aw 22:1 p40

I belong to no religion. My religion is love. Every heart is my temple.

Although it is in love that you have built this house of stone, I am only in it when your heart brings me here.

Always remember that ceremonies cover me, but pure worship reveals me.

All those who surrender themselves in love to me will see and adore and realise the reality behind my form.

before 26 November 1961,

for Meher Dham,

Nauranga,

U.P., Mu p372,

also LC p110

You people have been worrying about Berlin. It wasn't Berlin you should have worried about, it was Cuba. That situation has given me a terrible time. It was touch and go for quite a while. You have no idea how serious it was.

(Ivy Duce wrote, "He went on to say that the third world war has already started on the border between Communist China and India")

I am the nut in the nutcracker. The Chinese are my children, and the Indians are my children. You might find the Chinese at our gate, so be careful.

After 1962, everything will be upside down. World War III will not be fought where it has been fought before. It will be fought here, and will spread into the Near and Middle East. The Chinese will retreat this winter, but they will return after the snows melt. But India will win in the end.

November 1962,

Poona,

HM p360-361

When I break my silence, my presence will flood the world, and even an inanimate thing like a stone will feel my love.

April? 1963,

India,

LA p602

My silence, and the breaking of my silence at the appointed time, will make silent those who talk of everything but God.

May? 1963,

India,

LA p604

Hear me while I am silent, for when I break my silence, there will be nothing left for you to hear.

20 August 1964,

60th Family Letter, p2

No messages about love and truth can draw the seeker even nearer to the real experience of them. But the breaking of my silence will shatter the seeker's hard crust of ignorance, and reveal to him their true meaning.

June? 1964,

India,

LA p616-617

Be composed in the reality of my love, for all confusion and despair is your shadow, which will vanish when I speak the word.

February? 1966,

India,

LA p636

God's first word was 'Who am I?' God's last word is 'I am God.' And the word that I, the God-man, will utter soon will be the sound of my infinite silence.

June? 1966,

India,

LA p640

My abode is infinite. It is formless. But there are seven doors in my abode. Each door remains closed to all those bound in illusion.

The aim of involution is to open these seven doors to experience my infinity. The first door is extremely difficult to open. All the kingdoms of evolution stand at this door. Humanity has

its back to this door. All faces are turned toward illusion. Humanity is the nearest kingdom to this door.

I come to open these seven doors. I work to cut a hole in the first door. That door leads to the first plane. This cutting is my work during my lifetime.

1967, India,

to Bhau Kalchuri,

Aw 21:2 p59,

also AA p189

I am both divine and human. Those who live with me feel more of my humanity than my divinity. Those whom I permit to come and see me for awhile see more of my divinity than my humanity.

All my intimate lovers, whether living with me or away from me, will in the end experience my divinity.

May 1967,

Meherazad,

LA p650

... My mental and spiritual suffering will end only when I break my silence.

1? June 1967,

Meherazad,

LA p650

Divine father, help your beloved son to carry out all your work this year, for July of this year will mark the last year of his silence.

17 January 1968,

Meher Mouna

Vani 10, p19

(10 April 1969)

None can have the least idea of the immensity of the work that I am doing in this seclusion. The only hint I can give is that, compared with the work I do in seclusion, all the important work of the world put together is completely insignificant. Although for me the burden of

my work is crushing, the result of my work will be intensely felt by all the people of the world...

... I repeat, something great will happen that has never happened before. But now it will not be until soon after the 21st of May 1968.

I also repeat that the fate of the universe hangs on my seclusion, and the redemption of mankind depends upon my manifestation...

February 1968,

India,

LA p659

My work is done. It is completed 100% to my satisfaction. The result of this work will also be 100%, and will manifest from the end of September.

30 July 1968,

India,

LA p666

Those who wait for me never wait in vain.

September 1968,

LA p666

Baba had asked that his followers not write him at all because of his seclusion work. Bhau Kalchuri, one of Baba's Mandali, felt deeply disturbed that Baba would not reply to letters from his followers. Baba told him,

"My lovers are great. They want nothing material or spiritual. I come down to worship them..."

"Why are you so disturbed? You have been with me for so many years, and still you do not understand what I am doing for them. If they come here, what will they see? Only this physical body.

"This is the real thing I am giving them (Baba made the gesture for his seclusion work, which was a fist against his thigh). My work is the real thing which I am giving them, and you will witness with your own eyes what will happen to those who have not met me physically."

October 1968,

AA p195,

also Aw 21:2 p58

To love me for what I may give you is not loving me at all. To sacrifice anything in my cause to gain something for yourself is like a blind man sacrificing his eyes for sight.

I am the divine beloved, worthy of being loved because I am love. He who loves me because of this will be blessed with unlimited sight and will see me as I am.

January? 1969,

Meherazad,

HM p418,

also LA p686

All this that I have been through all along has been a preparation for the word - for just the one word. (Baba smiled.) Just imagine.

30 January 1969,

Meherazad

Meher Mouna Vani 10,

p18 (10 April 1969)

UNDATED

(Probably 1950s)

(About the Unhad-Nad, the limitless sound or word)

The emergence of this sound through what is called the Om-point, or its creative utterance, produced the worlds of mind, energy and matter...

It is continuous, and is the eternal root and continuous cause of all causes and effects. When I break my silence and speak, I will utter this word of words through my human mouth...

And because all forms and words are from this primal sound or original word, and are continuously connected with it and have their life from it, when it is uttered by me it will reverberate in all people and creatures, and all will know that I have broken my silence and have uttered that sound or word.

Aw 11:3 p2

The world is approaching a glorious dawn once again in its inevitable course of ups and downs.

Aw 17:1 p36

(Probably 1950s)

When I break my silence, the world will come to know who I am.

As a rule, in the past, it has been the lot of posterity to know who the Avatar was. But in this unique Avataric advent, the world will know who the Avatar is while Baba is yet on earth.

ST (inside front cover)

Again and again, God takes human form to suffer for his creation. I am that one. Like you, I also have a body and a mind and so on. I feel hunger, thirst, etc. But I also have the Universal body and the Universal mind, and therefore your individual suffering is nothing compared to my eternal universal suffering.

I have infinite knowledge. I do not have to use my mind in order to know - I just know. I use my infinite knowledge. But although I have infinite bliss and power, I do not make use of them. If I were to make use of the bliss that is at my beck and call, how could my suffering be suffering? And of what benefit would it be to mankind?

I also do not use my infinite power. If I were to use it, how would I remain helpless? I remain infinitely helpless because while having infinite power at my command, I do not use it. I shall use it only when I break my silence to give a universal spiritual awakening. And when I drop this body, I shall use my bliss for 700 years till my next advent.

Mu p574-575

I am not limited by this form. I use it like a garment to make myself visible to you, and I communicate with you through words best fitted to your understanding. If I used the language of my own consciousness, you would not know what I was talking about.

Don't try to understand me. My depth is unfathomable. Just love me. I eternally enjoy the Christ state of consciousness, and when I speak I shall manifest my true self. Besides giving a general spiritual push to the whole world, I shall lead all those who come to me towards light and truth.

Mu p596

I am so infinite that I myself cannot fathom my own infinity. My shadow, the creation, is also so infinite that once I tried to see with my Gross eyes all that had come out of me, but I failed.

Scientists will soon discover a little of what I say. There are 18,000 worlds that are inhabited by human beings. In some the people are extremely intelligent, in others less, and in still others still less. None of them who live in these worlds have any experience of the Subtle world. People from those worlds must be born on this earth to experience the Subtle and Mental worlds.

This is an Avataric age, and a special Avataric age, as I am observing silence. Science and anti-God elements will reach their zenith... before I break my silence. So my manifestation will also be the greatest. Breaking my silence will be as forceful as hundreds of thousands of atom bombs exploding.

Science is practically heading to its zenith today because of the very intelligent souls of the other worlds coming down here (to this our earth). Our population is increasing by leaps and bounds for the same reason, that souls are migrating from other worlds as they want a human body on this earth in this Avataric age. Remember one thing: all is illusion. Only God is real, and I am God in human form.

Mu p575

When I break my silence, the hearts of all those who have come in contact with me will be ignited with love.

Mu p596

Coming Attractions Part 1

Coming Attractions Book Two

Index - Book One

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## **[Creation 1](#)**

Creation 1

CREATION

Meher Baba

This whole universe, with all its vastness, grandeur and beauty, is nothing but sheer imagination.

October 1922, Bombay, LM2 p431

Ramjoo Abdulla: What are the stars?

Baba: Stars, like planets, are spheres. But many of the planets are inhabited by human beings. They resemble the Earth in culture, science, and in every way materially... But from the spiritual point of view, our Earth is the most advanced, for the Perfect Masters are born on this planet.

These other planets seem far off from one another, but in reality they are close. After Realisation, a man finds them issuing from himself in the millions, like tiny bubbles. He finds himself to be the source of everything, the maker of all.

Although the Gross spheres of the universes are different, the spiritual planes from beginning to end are one.

23 April 1924,

Meherabad,

LM2 p619

Due to worry, this universe came into being. And now man is unable to realise his own real self due to engaging his mind in worry.

5 June 1926,

Meherabad,

to Ramchandra Gadekar,

LM3 p808

People say that God created maya, but it is not so. For example, take the hair on the head. The hair is maya, and the head is God the creator. Although the hair grows on the head, the head does not know how, why and where it comes from. Then how can it be said that the head created hair, or God created maya? But in a way, the very creation of maya itself is dependent on God. Maya is sheer illusion, the force of imagination.

30 June 1926,

Meherabad,

LM3 p820

Q. Why did God create all this?

Baba: He did not create it. It started automatically. First there was God and nothing else. In God was everything: experience, knowledge, power and existence. But he had no consciousness that he was God. All this bother and headache you see around you is to gain that consciousness.

7 October 1926,

Meherabad,

LM3 p855

There are countless universes. Every star, though appearing to be a mere sparkling dot, is not a single world, but a mighty sun with a solar system of evolving planets like our own.

17 May 1927,

Rahuri,

LM3 p937

The Sadguru can interfere in the Creator's working, but he rarely does so. For the most part he leaves the Creator and the creation to manage their own affairs.

July? 1927,

Meherabad,

SW p401

How was the universe created? It was automatic. There are innumerable universes, which are interlaced with one another. One universe creates another in a chain reaction. These universes are so numerous that even Sadgurus cannot count them. I once tried to count them while at Sakori with Upasani Maharaj.

It is astonishing that, though the chains of these universes come out of the Sadguru and then merge back into him, they are still uncountable through his physical eyes. One night in Sakori, Upasani Maharaj and I were sitting in his hut, when the topic of counting the universes arose. First Maharaj tried to count them. In order to count the universes, he first had to stop the continuous flow of chains that are emerging, so he could count as many universes as possible. In order to do this, both his mind and the whole force of creation had to be concentrated on stopping the universes. This is extremely difficult and dangerous. From the oneness, duality is born, and this duality may prove fatal at times. The tension created by such concentration could cause one to drop the body. So when I tried, Maharaj prevented me from stopping the chain-flow, because it actually threatened my life, and I could have died.

Maharaj told me, 'No Sadguru was ever successful in this counting, since the flow of direct knowledge is from the Sadguru himself. If this flow is stopped to count the universes, duality is affected. The Sadguru's life is put in danger by duality's reaction.'

These universes come out of the Sadguru, and merge back into him after aeons. This is called Mahapralaya. When the universes disappear in Mahapralaya, they are no longer in Gross form, but they remain within the universal mind. Every individual Gross mind rests in the universal mind. Though this is all an illusion, still, the individual souls of all beings that inhabit the universes remain within the universal mind. And after aeons, the evolution starts again, and every jeevatma (individualised soul that has not yet realised God) gradually takes form in accordance with the consciousness he had before the cosmic event of Mahapralaya occurred.

For example, in deep sleep, you are unconscious of both your body and the world. For you this is dissolution or pralaya. When you awaken, creation begins again for you. You come back, and the world is again existing to you. This is individual dissolution, but the Mahapralaya happens universally. It is the same as individual dissolution, only all universes dissolve, so it is called Mahapralaya, maha meaning great. Briefly, this happens every day in an individual's sound sleep state. And after ages and ages it happens universally. For this reason, it is said in the Koran, 'On Doomsday, everyone will rise up from his grave.'

Now I will explain to you about Ishwar. Ishwar is the creator, preserver and dissolver as one: Brahma, Vishnu and Mahesh. This Ishwar is God, but does not know himself. He is in the state of infinite unconsciousness. However, he knows how to create, preserve and destroy the creation. How is this? When you blow up a balloon, your eyes are on the inflating of the balloon, and so you look at that and not at yourself. In the same way, the eyes of Ishwar are fixed on his creation, and not on himself.

2 December 1927,

Meherabad,

LM3 p988-989

As previously explained, there are an infinite number of worlds which have cooled down. And for each such world to cool down takes cycles and cycles - imagine how long! But when a man attains Realisation, and ascends to the seventh plane, he feels as if only a second has passed. That is, no time has actually passed during the numberless changes of forms, and deaths and births of 84 lakhs - eight million, four hundred thousand times. Now I know that according to you, it accounts for billions of years, and there is no limit to accounting. But my experience is that nothing has happened, and there is no time spent.

There are seven worlds, seven skies, seven suns, seven moons, seven planes and seven heavens. Why this figure seven? And sanskaras too are of seven colors. Why? Because in the very beginning when Energy (Pran) clashed with Matter (Akash), it created seven divisions. The explosive friction between Energy and Matter created seven dazzling colors.

Each individual human being is a universe unto himself. In the head there are seven openings: two eyes, two ears, two nostrils, and one mouth. In the body there are seven parts: two arms, two legs, two openings (front and back), and one trunk. But all this explaining of the universe and creation relates to the hair, and has nothing to do with the head. So first try to get hold of the head, because out of it comes everything. (Baba drew a man's head and hair.) The barber's work is to shave the head. And who is the barber in this case? Mahapralaya. For when it occurs, all the hairs - universes - on God's head are shaved off. It is said that the universes pour out of the Godhead. They are like God's hair. Your head may symbolise God, and your hair the universes.

23 December 1927,

Meherabad,

LM3 p997-998

When Energy (Pran) clashed with Matter (Akash) four things appeared - fire, water, air and earth - in quick succession. Stones, metals and vegetation have connection with earth; worms with earth and water; fish with water; birds with air; animals with fire; and human beings with all elements. By fire is meant lightning. Lightning is everywhere, but it is covered by a layer of ether. It has direct connection with animals, and so their digestive powers and sexual forces are strong. They frequently eat, and have sex often, to such an extent it seems as if they are born only for eating and sex. In man, this lightning assumes an inward force as the power of the human mind - thinking.

The first worm form after the vegetable kingdom is totally green in color. The last worm form is the crab. It is found in moist earth; that is, it goes in water too. It has become a fish, and therefore seeks water. In birds, you will mark that some species have an affinity with water. These are the first forms after fish. The next most advanced forms of birds have affinity with air, and the last-most bird forms with the earth, such as roosters. After that is the kangaroo form, the first form of animal life. And the last form of animals, as you can guess, is the monkey or ape.

27 December 1927,

Meherabad,

LM3 p999

The speed of the revolving of the universe is so tremendous that it is impossible to tell whether it is spinning in motion.

Look how many people, creatures and inanimate things there are in this world. Every person and thing has a pulse. Everyone has thoughts - hundreds of thoughts per minute. If all of these thoughts of the whole mass of humanity and all other living beings in the world are put together, no one would be able to measure or think of them. The amount is so measureless.

Such tremendous speed has no calculable speed. It looks as if it is at a standstill. The pulse of the whole universe is so infinite; but this pulse I measure, I observe and I feel. Think of what it must be...

30 December 1928,

Meherabad,

LM3 p1132-1133

The sun that gives you light at present will burst after many crores (tens of millions) of years. But another sun will take its place. The earth is getting cooler, and will eventually

turn into a moon. But another planet, just like the present earth, will take its place. What has been in the past will be in the future. The processes of evolution and involution will go on forever. Ignorance and creation go hand in hand.

15 February 1929,

Meherabad,

LM3 p1140

Q. You say that there is nothing but God. But you cannot deny that matter exists.

Baba: Yes, I do. I deny that matter exists. There is nothing but God.

Q. But Baba, you cannot prove that matter is nothing. I see my physical body and your body with my own eyes. How can you expect me to believe that matter does not exist?

Baba: To your mind matter exists, but only so long as your mind is working. When you are in sound sleep, matter does not exist to you. How then can you say that matter is real? It stands to reason that it is entirely dependent on the workings of your mind. It is an illusion, nothing more nor less than the work of your mind.

Suppose when it is pitch dark and you are walking somewhere, you happen to see an object and jump back, concluding that it is a man, whom you take to be a robber. You become frightened, but fortunately see another man walking toward you. Both of you decide to catch the thief. You cautiously approach the object, but no sooner do you begin beating it, than you discover to your surprise that it was not a robber, but a boulder. It was a mere stone, but until you discovered this, to your mind it was a robber.

(One of the Mandali pointed to a stool, and asked Baba if it wasn't matter)

Baba: To you it seems to be matter, but to me it is atma, a soul. What you call matter is nothing. When I was a boy in Poona, one of my friends was named Kaikhushru. He was an Irani who used to make and sell ice cream. He was in the habit of taking bhang (hashish mixed in milk), and once after drinking some, he went to sell ice cream. On his way there was a small puddle, hardly half a foot wide. But to Kaikhushru that puddle was a lake. He actually ran and jumped ten feet over it in order to cross it. Now, if you had said to him, 'This is not a lake, but a tiny puddle,' do you think he would have believed you? He would have called you mad. To him it was a lake. Similarly, to you, all this before you is matter. But to me it is nothing.

Just as matter does not exist in your sound sleep, so it does not exist in my awake state. What you experience unconsciously in the sound sleep state, we God-realised persons experience in the awake state. Our awake state is real, but yours is false. When you realise God, you will see for yourself. The existence of matter is due to the existence of the mind. When the mind disappears, matter also vanishes.

28 March 1929,

Meherabad,

LM3 p1148

The evolution of creation has seven stages. There are seven planes and seven types of desires. All these sevens should be eradicated once and for all. However, the number seven is significant. There are seven types of sanskaras, seven types of colors, seven types of flights of imagination, and seven types of sounds. The reason all these have seven variations is that in the beginning of creation, with the start of the original whim in the Beyond Beyond state of God, there was a clash between Matter (Akash) and Energy (Pran), and Energy's powers were divided into seven forces.

The original sound coming out of the creation or Om point, also turns into seven sounds. This higher music of the Mental and Subtle planes is indescribably sweet. Even if you listened to it for twenty-four hours without a break, you would not tire of it. It is enrapturing. One absolutely drowns in its melody. But remember that in the Mental and Subtle sphere, the sweetness of this music's sounds are only shadows of the original sound.

In the Gross world the shadow of this melody is again divided into seven parts. Only expert singers can express these tones and octaves. Sound is created by contact between two things. When you speak, your voice passes through seven veils. But you do not notice this because the sound comes so quickly. Your physique, a byproduct of your sanskaras, determines whether your voice is sweet or harsh.

Everything is made up of seven: seven subdivisions of the first Subtle plane (the Astral), seven stages of evolution, seven planes and seven heavens in involution.

12 January 1930,

Nasik,

LM4 p1264

Today I will tell you something I have not told before to anyone -- how the first Circle was formed.

There is one indivisible ocean of existence, and only one. All energy, space, light, power, life, lie latent in this ocean. Now when the creation comes out of the creation point, it manifests in duality, because this is quite opposite to the ocean. The ocean being one, the opposite is many.

Everything exists in duality when coming out of the creation point - good, bad, weakness, strength - all this lies beyond the creation point. So first, in the very beginning, although this cannot be said to have a beginning, two drops expressing this duality came out of the ocean, and both evolved equally up through stone form, metal, etc. Energy manifested in vegetable

form, and the two drops, having the same form and the same energy, faced each other in the process of evolution.

Now in the very beginning energy was quite pure, and so a sort of tremor or irritation began. That is to say, the two energies in these drops of the same quality and quantity, facing each other, attracted each other. And the attraction of the energies toward each other drew the forms together. There was still no intellect, no feeling, no emotion, and yet union was caused. This is termed purwasunk, the sex union without the sex existing - original sexless union. Now when they went on evolving and got the animal form, the energies increased, and the impressions of the union in the vegetable form then evolved into instinct. And instinct acting on energy created the primal sexual passion.

The soul has no connection with this. The soul remains quite aloof, and this is all the outcome of energy and instinct moving together. The animals do not feel as human beings do, they do not love each other a bit, but passion is in full force. Even attachment to their offspring is not love, as some eat their children, some neglect them, and so forth. This is not love or feeling, but only attachment due to passion existing.

Now when the two drops got the highest animal form, just prior to the human form, full consciousness came, and the consciousness overpowered the energy. And what happened was that the two energies became one, and the two forms became one. So the two drops existed in one form. That first human being having two selves in one form and one energy was Baba - the beginning of the Avataric period. In that Avataric period begins that first human being who had full consciousness, but no Self-consciousness, because impressions of his previous lives were in his mind.

Now full consciousness acting on that energy created emotion - to such an extent that it could not control itself. All desires for sex were in full sway as the two were united. So this double energy got divided again. The first human being had to undergo seventy-seven forms. And in the seventy-seventh form the two-in-one life split, and the link broke, and the drops became separated. And as they divided, they got quite the opposite form, and feeling and sex now really appeared...

As these two drops have only the impressions, emotions, etc., of previous times, and nothing more, they quickly began to reincarnate. And as they incarnated they got 120 connections, or forms, some closely connected and others not so close. And then they united and child came. As only these previous impressions - and nothing more - were there, the first human form went up by itself, being pure, and the 120 were drawn up with it. Thus the Circle of 120 realised itself. So whenever this - Baba - comes down, the 120 come down with him.

Feeling and emotion are only the creation of mind and energy. Love is the creation of the soul.

(Baba explained later:)

The process of evolution up to the reincarnation point is natural. It goes on systematically like a spiral. All forms are in a circle, and when the two drops united in the (first) human form, that was the end of the process of evolution. So it stopped, and the momentum diminished at the seventy-seventh form. And when the momentum finished, then began reincarnation. There was no leaving the world before.

After my having become Realised many times, I came down as Avatar with you all innumerable times. Only in the last cycle, 5,329 times. And once more after 450 years. The end will be the 5,330th time, although the universe is never finished.

So I am both personal in impersonal, and in the impersonal, too, I am conscious. The unconscious ocean is Baba, in the conscious drop is me, and also in everyone I experience myself consciously.

One very important point is the seven stages of evolution. There are 8,400,000 main stages of changing forms. Masters can count 84 lakhs. It is in the book I have written, which I wrote in Meherabad in a little room. This I will give to the world after I speak.

(two days later:)

Up to the vegetable form there is no mind, no intellect, but in the vegetable form the energy is complete. It is called cheyena, which means energy. In the animal form the first stage of intellect appears in the form of instinct. You are the same, unchanged in all these forms. What changes is the form, the consciousness and the experience of the universe. In the last animal form (man) instinct is developed into intellect...

Certain animals have inside intuition and inspiration. But as they are not fully conscious, they do not know what they are. Kangaroos can experience wonderful sights and colors, but are not fully conscious, so they do not grasp.

20 April 1933,

Kashmir,

HM p451-454

In the beginning there was oneness amongst all creation. This gave way to manyness. But now manyness has almost reached its zenith, and it is time to return now to oneness, but a oneness with consciousness, whereas before there was no consciousness or awareness.

1933,

Kashmir,

Aw 22:1 p76

The Moon, which gives us light at night, was once an earth just like our Earth, and there are a number of such cooled-down earths. Millions of years ago the condition of our Earth was

quite different from its present condition, and millions of years hence, it will be just like the Moon.

from notes dictated by Meher Baba,

before September 1933,

Si p23

Scientists understand evolution from the first life to the last human life, but none knows why this evolution of forms takes place.

After human life, what is there? The scientists know nothing. It is all due to the evolution of consciousness that forms evolve. For example, take the body as consciousness and clothes as the body. Now, the size of this shirt is according to your body. If a hand is cut off tomorrow, the shirt might be minus one sleeve. So it is due to consciousness that the body changes.

(About the beginning of plant life:)

The ocean was very warm and still, and due to the presence of gas and air in the water, it became rusty. Algae was formed from this rust, then gradually seaweed. The algae used to sink below from above. When it reached the bottom of the ocean, it became seaweed. From the original algae came seaweed, and from seaweed, vegetation.

(About early reptiles:)

One of the first Gross forms of reptiles had three heads. It was about 175 feet long and 14 feet wide. The middle head was about six feet in circumference. The three heads were joined together. The side heads were about two feet in circumference. Its front part resembled a reptile and its back a fish. The front was stout and the back portion thin. Its belly was ten feet round and tapered to a breadth of six feet at the tail. The middle head contained a jaw with teeth, just like the fish, but the side heads had only holes connected with the gills, and no teeth. All three mouths were connected with one another, and when breathing they breathed simultaneously, as it had one windpipe. Each head had an eye, so the creature had three eyes.

From prehistoric times birds have two eyes. They come under a different class, having evolved out of and beyond worms and fish. One bird is so peculiar that no one can have any idea of it, even in his wildest imagination. This bird is half bat, and very large -- about 15 feet high. It has two legs like an ostrich. Its neck is about two feet in circumference. Its head, however, is small -- only about two feet -- when compared to its body. Its wing-spread is six feet. Its beak is like a vulture, the end being thick and the point being thin.

The 'missing link' is a creature exactly like a gorilla, but with a short tail. And whereas the gorilla uses its hands while walking, the 'missing link' walks on its feet. His face is like a chimpanzee's, and his figure and gait of walking are like the gorilla's. After this 'missing

link,' the first human form evolves (it is physically or sexually a eunuch). Scientists may find signs of this so-called 'missing link' in Java, Sumatra, or the Indian jungles of the central provinces in Madhya Pradesh.

(About cycles of time:)

One cycle is twelve thousand million (12,000,000,000) years. The scientists do not know anything at all about cycles, but this hint will open their eyes. The evolution of the world began two billion years ago, and evolution, which started from the nebula, will last until the completion of the cycle -- when the Mahapralaya (the total dissolution of the universe) will take place.

The human form has been evolving for millions of years, and will continue to evolve. After a billion years, man will only be five inches in height at the most, but will be very brainy. In the beginning of this cycle man was 14 feet tall and would live up to 300 years.

From the nebula came the four elements, though they were not produced simultaneously. First came heat, then crust, rocks, and lastly water.

What is there in the universe? Billions and billions of nebulae. Every nebula contains millions of worlds, and ours is the Earth.

What is there in the whole universe? It is gas in its 276 Subtle states. Before gas turns into the first manifestation of the Gross, it evolves through 276 Subtle stages. None of the scientists knows about these 276 Subtle forms of gas before its first manifestation in the Gross. Subtle gas very gradually turns into Gross form such as hydrogen, oxygen, etc. In the nebulae, in all heavenly bodies and in the planets there is evolution. All of evolution begins from the nebulae. The 276 Subtle stages begin from the beginning of the nebulae, which are at the source of Subtle energy (Pran) and Subtle space (Akash).

The gas left over after cooling turned into air; and there is no air 100 miles beyond our Earth. This means that, even before the elements -- not before heat, but before water -- the electron and proton evolved, forming the atom.

In the beginning our world was very, very hot. After slowly cooling down, what happened? All the gas was solidified. As the planet became cooler, a crust formed. With the gradual cooling, the earth's crust became solid, and the center remained hot. Rocks were formed from the crust. The center was full of gas and extremely hot. There are natural gaps in the crust, because the formation of the rocks was not regular.

What happened then was, when the gas became cool it turned into liquid, and this liquid (water) seeped in between the rocks. Rocks were turned into mountains and the valleys, and the cool gas (water) filled them. This created the oceans and the seas. And evolution of form begins with the oceans.

23 May 1934,

Meherabad,

LM5 p1871-1873

Q. How did the universe come about?

Baba: Universe, if understood as created, has an entirely different meaning from our viewpoint that the universe does not exist. Actually, it is only God who appears as the universe. But it is necessary to creation to have this dual idea of God and universe. To know the exact meaning of the awake state, one has to experience the dream state. Dreams can be good and bad. In a dream you can suffer or enjoy. But when you wake up, you find it was all a dream. But this dream should be so adjusted that it awakens you soon. Sacrifice, character and selfless service help in waking you soon.

Europe?

1930s?

A p47

The whole world is created and carried on by the force of the imagination.

1930s?

Aw 10:4 p 1,

also PL p32

I can see the creation and dissolution of universes very clearly. I can count them, even though they are numberless. They are quite clear to me. Only the Avatar and Perfect Masters can see them with their Gross eyes - no one else can. People would think it a wonderful sight. But for one who has realised God and experiences eternal bliss every moment, the universe is nothing.

31 May 1935,

Bombay,

LM6 p1959

If you see Chanji with your Gross eyes, you see his figure \_ no circle, no colors surrounding him. But if you concentrate and can see him through your Subtle eyes, you can see his Astral form without color or mark, a faint form, a bit blue or grayish. If, however, you have developed Mental consciousness and see him through your Mental eye, you see him in the form of a circle with seven colors, all blended together in one...

Colors are due to sanskaras created by imagination. Why seven colors? When the first clash between Energy and the Heavens or Space (Pran and Akash) took place, it created a spark, a circle which had seven colors. All such sparks have seven colors. No one knows that even

before the electron, there is one form in the beginning. But what name to give it? The clash of Energy entering Space created this first form.

11 July 1936,

Rahuri,

LM6 p2021

The universe is tiny. It comes out of a tiny point, called the Om point, and grows bigger and bigger and bigger, and then smaller and smaller.

13 April 1937,

Nasik,

Aw 16:2 p46

What a vast illusion! Millions of worlds, tiny and huge ones. There are no Perfect Masters in the other worlds.

(Of) four of these worlds (that) are inhabited, one of them is like this Earth, but with different types of forms -- little forms.

Only this world, Earth, has Masters and Realised souls. These worlds are very near, yet very far. When you understand the principle, it will be clear how near everything is, and yet how far away. The other worlds are connected with this world, not actually, but they are.

1937?

Aw 16:2 p52

The existence of this whole phenomenal world is all due to your mind. It all exists because your mind works. Once the mind stops, the world of phenomena ceases to be.

15 May 1943,

Meherabad,

LM8 p2876

As soon as the self comes out of a tiny point, it descends in illusion and starts its journey in the world. Even advanced yogis, with all their supernatural powers, remain under the sway of illusion. They are like ordinary persons, conscious of the shadow or reflection of the self, and not the self. But as soon as they disentangle themselves from the allurements of the planes, they return to and enter the initial tiny point from which the soul emerged on its long drawn journey.

At this stage, the yogi experiences that the whole universe is coming out of himself. But as he succeeds in going beyond this point (often called the Om point), he becomes completely unconscious of the whole universe. For him, there are no forms, only the eternal reality. And there are no fleeting joys or sorrows, but only the abiding bliss.

before 1948,

from notes dictated by Meher Baba, ST p74

In the cosmogony of this universe, this Earth of ours has a special significance, being much nearer to the spiritual sphere. There are other worlds where much mental development is marked. But spiritual progress really begins on this Earth.

before 1948,

from notes dictated by Meher Baba, ST p116

Absolute oneness prevails in reality. Space and time are but illusory. They are merely the effect of the reflection of God's infinitude. When man realises reality, the reflection, which has estranged him from reality, vanishes, and he experiences the absoluteness of the absolute oneness of God.

c.1950?

PL p17

Irene Coneybeare: Baba, how old is Adam?

Baba (smiling): If I answer that the first man came on this Earth eighty-four million years ago, what would that mean to you?

But the whole explanation will make you understand how the first man evolved, and how this first-evolved man has been repeatedly, millions of times, appearing, not only on this Earth, but on millions of earths, and so he is ageless, timeless. But this has all to be explained properly.

The book which I have personally written when I had just stopped speaking, and which I wrote in one year, and which now lies in the bank to be touched only when I order, explains this point clearly. It is important for the world and the scientists to know, and therefore I have explained about cycles, the position of the Earth for Realisation, the Earth dying and the simultaneous evolution of another earth -- not any other planet. When was the first human being evolved, when was the first Realised being, whether the chicken or the egg came first. All has been written in detail in that book.

11 February 1953,

Meherazad

LM11 p4070

Who says God has created this world? We have created it by our own imagination. God is supreme, independent. When we say he has created this illusion, we lower him and his infinity. He is beyond all this. Only when we find him in ourselves, and even in our day to day life, do all doubts vanish. We then know him, and therefore have not even to think about him. Do you ever have to think as to whether you are a man or a woman? The answer is no, because you know you are a man. So it is when we become God. Unless and until we experience this supreme knowledge, it is all mere talk, reasoning, logic and theory.

23 March 1953,

Dehra Dun,

BG p6

Also GI Feb. 1966 and Aw 1:2 p11

Since, in the very beginning, imagination gave a twist to substance, and importance to shadow, we, who are eternally free, find ourselves bound, having lost our original self in the maze of illusion. Therefore, despite possessing infinite bliss, we have to experience misery, worries, doubts, failure and helplessness. When in a flash real knowledge comes, we are not what we seem, but are that infinite one. All worries disappear, because in reality sukh (pleasure) and dukh (misery) do not exist. To get rid of this persistent ignorance and to know the true value of reality, we have to experience God; and God, who is the breath and life of our lives, can only be experienced through honest love.

23 March 1953,

Dehra Dun,

BG p6-7

God in the Beyond Beyond state is absolutely independent of the world, is the source of infinite power, knowledge, bliss, beauty and wisdom, but is neither conscious of these attributes nor of himself.

God in the Beyond state (Allah, Paramatma) is independent of the world, and yet is conscious of his power, beauty and eternity, but in this state does not express these attributes. He is eternal in the sense that he ever was, is and will be.

We imagine God was. Before that, he was, and still before that he ever was. Imagination cannot grasp and cannot reach the one who has no beginning and no end. So we logically conclude that this state is beyond imagination and understanding.

It is incorrect to say God is one. The idea of his being one limits him. He is infinite. To speak of him correctly is to say 'God is.' We can say this only with reference to his Beyond state, where there is no beginning, no end, and nothing exists but God. If God alone is, God is

Everything, and in this infinite Everything, Nothing is latent. Thus Nothing also exists. Let us see how this Nothing represents this universe.

The most-first imagining of God, which Vedanta refers to as Lahar and Sufism calls Guman, is the first urge in the beginningless Everything to know itself. As soon as this urge appeared, a beginning began, not of God, but of the urge that produced Nothing, which was latent in God. What was the urge? It was to know 'Who am I?' As soon as the urge appeared, Nothing was produced, and God, instead of knowing himself as God, began to experience the nothingness of Nothing.

This process may be likened to a man tickled out of his sleep into a gradual opening of his eyes, a progressively full awakening. When he wakes up he sees the objects, the nothingness of the Nothing (God's shadow), and not himself. Passing gradually through seven stages of the rise of consciousness, man, figuratively speaking, attains a full opening of the eyes, and simultaneously the consciousness of a fully manifested universe, the shadow of God.

Shadow (Nothing) was latent in God. With the emergence of the urge, God did not know himself as God, but experienced himself as shadow. Impressions (nothingness, germs of imagination and illusion) piled up in profusion, owing to the transition of the shadows through alternations of pain and pleasure, beauty and ugliness, births and deaths, etc. After attaining the human form, for God to know himself as himself, he has to traverse a journey of seven inner stages and yet retain full, open-eyed consciousness. For God to know himself as himself (through the medium of a human form), creation of forms and the consequent experiences were necessary.

(Baba illustrated this with the example of someone standing near a lighted lamp and seeing his own shadow)

Sometimes you suffer, sometimes you are happy. You don't remember having gone through all the dual states of experience, of being man/woman, strong/weak, rich/poor, healthy/sick, etc. It was all a dream. It will continue to be so until you become free. With God's urge to know himself a beginning was made, so it has to have an end. Beginning and end, and all the paraphernalia of things and beings - the becomings - that go along with them, are what constitutes the law of opposites.

God has no beginning, no end. The Nothing, which is latent in God, has a beginning and an end. God is not limited. Nothing has three states - Mental, Subtle and Gross. When Nothing manifests, the law of opposites (bindings) manifests. This law is established in all three spheres.

from notes of a talk by Meher Baba, July 1953,

Dehra Dun,

GG4 p89-91.

Another version:

GT p267-268

In the Beyond state of God, the original whim made me sing, 'Who am I?' and all creation sprang up. And now I have to bear the burden of the entire creation.

from notes of a talk by Meher Baba,

20 March 1954,

Sakori,

GG6 p30

God is the creator, preserver and destroyer of the universe, which emanates from him, is sustained by him in his own being, and also is reabsorbed in him. God alone is real, and the universe is in the domain of illusion, even though it is the manifestation of God himself.

The world or creation comes out of the eternal and infinite being of God through the creation point, which is referred to as Om. No one can attain lasting peace unless he contacts and transcends this Om point. We therefore find the sacred symbol Om often appearing in juxtaposition with the word Shantih, which means peace.

The phonetic similarity between Om, Amin and Amen is suggestive of many things. The sacred words Amin and Amen are frequent at the end of Muslim and Christian prayers. They both mean 'So be it.' Coming from a man, 'So be it' is a blessing or wish; but coming from God, it is creation. Creation is God's Amin or Amen, i.e. an immediate and instantaneous fulfillment of his will into actuality. The Arabic word Amin comes from the root Omn, which means safety or peace, and thus Amin may be regarded as an equivalent or at least a kin of Om, which is also associated with peace.

All prayers of different religions, such as Hinduism, Islam and Christianity have a reference to the creator. Creation is the greatest mystery with which all creatures, including human beings, are faced. The mystery cannot be unraveled or fulfilled unless and until man consciously becomes united with the creator, and realises himself as being one with God, who is both the creator and creation in one, at once including and transcending both in his infinite being.

1956?

Be p18-19

Lust means a craze. Some have the lust for power, some lust of the senses, etc. The whole creation came out of lust. The first whim was lustful. God had intercourse with himself through the Om point, and the creation was the result of this act.

1960,

Poona,

Aw 22:1 p40

Once I spoke a word and the creation came into being. Once again I will speak one word, and all will be over. In between there is only silence and love.

1960,

Poona,

Aw 22:1 p66

God is infinite, and his shadow is also infinite. The shadow of God is the infinite space that accommodates the infinite Gross sphere, which, with its occurrences of millions of universes, within and without the range of man's knowledge, is the creation that issued from the point of finiteness in the infinite existence that is God.

In these millions of universes are many systems with planets, some in gaseous states, some in states of solidification, some which are stone and metal, some which also have vegetation, some which also have developed life forms such as worms, some also fish, some also birds, some also animals, and a few also have human beings.

Thus it is that throughout the myriads of universes, there are planets on which the seven kingdoms of evolution are manifested, and the evolution of consciousness and forms is completed. But only on the planet Earth do human beings reincarnate and begin the involutionary Path to Self-realisation. Earth is the centre of this infinite Gross sphere of millions of universes, inasmuch as it is the point to which all human-conscious souls must migrate in order to begin the involutionary Path.

c.1960,

India,

EN p22

As the highest of the high, I am the wisest of the wise. Yet I have allowed myself to perform an act more foolish than any fool ever would. What is this foolish act of mine? Creating the creation. Creation is really a mighty joke. But the laugh is at my own expense. And now the jest is proving a burden on my chest. Sometimes I am so tired I feel like going to sleep for 700 years. To the fool, a foolish act is most natural and effortless. But can you imagine the most wise exerting himself and stretching out to perform an act which is opposite to his attribute of wisdom? That is why I say you can have no idea of what I mean when I say I am tired. It is beyond human understanding.

c.1960,

India,

EN p63

The infinite alone exists and is real. The finite is passing and false. The original whim in the beyond caused the apparent descent of the infinite into the realm of the seeming finite. This is the divine mystery and the divine game, in which infinite consciousness forever plays on all levels of finite consciousness.

c.1960,

India,

EN p70

The original real Everything is infinite and eternal. Being everything, it accommodates within itself the original real Nothing. Nothing is the shadow of Everything.

The substance (Everything) being infinite and eternal, its shadow must also be infinite and eternal. At times the shadow appears to be small, and at times to stretch into huge shapes. But even when it seems to have disappeared, it is still within the substance latently.

Out of the Nothing contained within the Everything is projected infinite and eternal nothingness - the creation, or false everything.

The original real Everything is one, infinite and eternal. The original real Nothing, being in the real Everything, is also one, infinite and eternal. But the false everything that is projected from the real Nothing, comprising innumerable nothings, or all things in creation, is innately and unendingly dual.

Within these nothings are innumerable temporary nothings, such as,

What is the matter with you? Nothing.

What did you eat? Nothing.

What is in your hand? Nothing.

What do you see? Nothing.

And so there is no end to the action and reaction of the experience of nothingness by the innumerable nothings of false everything, which are projected from the one original real Nothing, which is infinite.

The original real Everything is infinite and eternal. In it is the original real Nothing. Innumerable nothings manifest out of the one original real Nothing. And from these nothings is a continuous flow of temporary nothings. And so there are nothings and the nothings of nothing within the one original real Nothing. When you compare these nothings with the one original real Nothing, they are indeed nothing.

Nothing is in everything. Everything would not be a complete whole without Nothing.

The Nothing that is in Everything gives birth to nothing that seems everything. Because Nothing is, everything seems to be.

All activity everywhere in creation is but a play of everything and nothing. When there is a complete cessation of this activity, the Nothing prevails. When this Nothing is attained, you have Everything. Relatively, therefore, the Nothing is Everything; whereas that which we call everything is nothing.

c.1960,

India,

EN p85-86

(this explanation was accompanied

by a diagram not reproduced here)

God is infinite and eternal. And his imagination is also infinite and eternal. God's imagination is unending, and the creation, which is the product of his imagination, goes on endlessly expanding. How can man imagine this imagination with his finite imagining. His highest flights of imagination - intellect - can never bring him the faintest idea of God's imagination. And God's reality is beyond this again. When you cannot imagine even the imagination of God, how infinitely more impossible is it to fathom his reality?

In what is called space, numberless universes are continuously created, sustained and destroyed. This procession of creation continues so long as God goes on imagining. And when God's imagination is suspended, as it is at moments in eternity when God withdraws himself into his sound sleep state (just as a man's imagination ceases when he is in deep sleep), the creation is withdrawn and dissolved - Mahapralaya.

Creation, preservation and dissolution are based on ignorance. In fact there is no such thing as creation, so preservation and dissolution never actually occur. The very cosmos has no foundation save that of ignorance. Ignorance believes: the cosmos is a reality; birth, death, old age, wealth, honor are real. Knowledge knows: the cosmos is a dream; God alone is real.

c.1960,

India,

EN p87

Astronomers speak of time in terms of billions, trillions and aeons of years. Even these figures are not adequate for their mathematical calculations, and they may be required to coin new terms. If I were to try and explain in astronomical terms the beginning and end of time, it would never depict the beginning and end of time in eternity. There is always an 'ago' and there is always an 'after' to every point in time. The yesterdays of the past and the

tomorrows of the future hinge on a point in time which is the now of the present moment in eternity.

In a flight of imagination, imagining the beginning and the end of the now of the present moment in eternity, one can at the most either add or subtract a measure of time. But this would be nothing more than an adding or erasing of zeros. No amount of swing, even of aeons of cycles in the sweep of time, can give an iota of concept of any beginning or end of the now in eternity.

c.1960,

India,

EN p90

Reality is existence infinite and eternal.

Existence has no purpose, by virtue of its being real, infinite and eternal.

Existence exists. Being existence, it has to exist. Hence existence, the reality, cannot have any purpose. It just is. It is self-existing.

Everything - the things and the beings - in existence, has a purpose. All things and beings have a purpose, and must have a purpose, or else they cannot be in existence as what they are. Their very being in existence proves their purpose. And their sole purpose in existing is to become shed of purpose, i.e., to become purposeless.

Purposeless is of reality. To have a purpose is to be lost in falseness.

Everything exists only because it has a purpose. The moment that purpose has been accomplished, everything disappears, and existence is manifested as self-existing self.

Purpose presumes a direction, and since existence, being everything and everywhere, cannot have any direction, directions must always be in nothing and lead nowhere.

Hence, to have a purpose is to create a false goal.

Love alone is devoid of all purpose, and a spark of divine love sets fire to all purposes.

The goal of life in creation is to arrive at purposelessness, which is the state of reality.

c.1960, EN p100

Everything in the universe is, and from the beginning has been, a materialisation of the divine original whim working out irrevocably without default, deflection or defeat. It is the unfolding upon the screen of consciousness of the film of creation, sequence after sequence, according to the pattern that issued from the original whim. However, when God as God-man plays the part of audience, he can alter or erase at his Avataric whim any thing or

happening which was destined from the original whim. But the very arising of the Avataric whim was inherent in the original whim.

c.1960, India, EN p106

God is indivisible one, and is indivisibly in each one and everything.

What is it then that causes apparent divisions? There are no divisions as such, but there is an appearance of separateness because of ignorance. This means that everything is of ignorance, and that everyone is ignorance personified.

A drop in an ocean is not separate from the ocean. It is a bubble over the drop that gives it an appearance of separateness. But when the bubble bursts, the drop is not, and the indivisible ocean is.

When the bubble of ignorance bursts, the self realises its oneness with the indivisible self.

c.1960, India, EN p111

When the first whim surged in God in the beyond state, he felt the urge of 'I want to know myself.' In this first desire was embodied the first binding which manifested into form, and in this process, the first urge abbreviated simply to 'I want.' The soul has forgotten that the want really is to know the Self, and so through countless forms it continues to feel only that 'I want.' It is only in the last phases of the involution of consciousness that the Perfected man remembers that he actually is God, who had wanted to know himself.

1960s? EF p45

I am so infinite that I myself cannot fathom my own infinity. My shadow, the creation, is also so infinite that once I tried to see with my Gross eyes all that had come out of me, but I failed. Scientists will soon discover a little of what I say. There are 18,000 worlds that are inhabited by human beings. In some the people are extremely intelligent, in others less, and in still others still less. None of them who live in these worlds have any experience of the Subtle world. People from those worlds must be born on this earth to experience the Subtle and Mental worlds.

Mu p575

There are 18,000 worlds in creation which are inhabited, some by human beings with 100% intelligence, others with lesser and varying degrees of it.

But the value of our Earth, where mind and heart balance, is inestimable. For it is here and here alone that one can go through the process of involution and experience the Subtle and Mental spheres, here alone that God-realisation can be attained.

Thus it is that souls (jivatmas) from other inhabited worlds finally take birth on this earth for their emancipation, more so during the Avataric advent when the highest spiritual benefit is gained, and most so when the Avataric manifestation is greatest.

Hence the present influx of population on earth is but the natural outcome of the rush of migration from other worlds, and the ones migrating from the worlds of highest intelligence are responsible for carrying science to the peak it has reached today.

from notes dictated by Meher Baba, Mu p529

All this has been recurring since timeless ages, in a never-ending tide and ebb. Even this Earth expends itself in time, and another such earth takes its place. Science will soon come to know a little of what I have said.

Mu p529

(About the Unhad-Nad, the limitless sound or word)

The emergence of this sound through what is called the Om-point, or its creative utterance, produced the worlds of mind, energy and matter.

1960s? Aw 11:3 p2

... I have explained about the four journeys. They are journeys within. There are also outer journeys. The creation is based on gas, and gas is nothing, and nothing is. Mind is the junction between the inner and the outer journeys. There are two outlets, the inner and the outer. The outer (creation) is nothing but the shadow of reality. Just as your shadow is because of you, so the creation is because of reality. Mind is that which gives substance to matter and energy. If you do the outer journeys, there are infinitely vast fields in space which contain millions of universes with innumerable suns. There are 18,000 worlds in creation with human habitation...

Scientists will someday have to come to agreement among themselves that there are innumerable expanding and contracting, evolving and dissolving universes. Just as according to varying conditions, a shadow is sometimes bigger and sometimes smaller, so it is with the galaxies. How can the mind imagine the limitlessness of creation? It cannot. Why not? It is because we try to understand with the mind that which is beyond the mind. Mind and energy are absolutely nothing. Hence all these universes which the scientists find so astounding are also nothing.

Now, on the other side of mind, the inner side, there is shorelessness. You cannot pinpoint anything or any direction in it. No universes, no galaxies. Then what is there? Who is there in your sound sleep? Nobody. Only the is-ness is there. It all means that the goal is to be fully awake in sound sleep. Which is impossible without my grace.

c.1963?

Aw 9:4 p20,

also HM p394-395

Baba: Who created God?

Hoshang Bharucha: God was, God is, and God always will be.

Baba: God was, but how did God come into existence? God himself created God, and so he is called Khuda. This fact cannot be understood with the mind, but can be experienced only with the real knowledge.

1 June 1963,

Guruprasad,

Aw 10:1 p27

The Nothing came out of the Everything. From this Nothing came out this everything called the creation. The Nothing appears to be Everything.

Thus, when one crosses the sixth plane to reality, one has necessarily to pass through complete emptiness, i.e. the Nothing. The experience of this emptiness cannot be described. Sadgurus and Majzoobs have all passed through this experience of the emptiness. The experience of this emptiness is of a very short duration, for the pilgrim at once passes to the Fana-Fillah state of 'I am God,' and experiences himself as God, the Everything.

For the Perfect Master, who has regained normal consciousness, the Nothing becomes his Universal Body. From this Universal Body, everything of the creation is projected and absorbed, chewed and spat out incessantly.

6 June 1963,

Guruprasad,

Aw 10:1 p33

The Ocean of Everything and the Ocean of Nothing were lying still as one in the bosom of the Beyond-Beyond Ocean. Then, without reason, without warning, without substance of any kind, a whim arose in the Ocean of Nothing. That whim gave rise to a question, 'Who am I?' And as Nothing asked itself that question over and over again, 'Who am I? Who am I? Who am I?' movement began in the Ocean of Nothing.

Nothing is nothing, without substance. Therefore its movements and whims are without consequence. But over ages and ages, that movement in the Ocean of Nothing created an impact on the Ocean of Everything, and that Ocean of Everything slowly awakened. When the Ocean of Everything was finally awake, it asked itself only one question, 'Who am I?'

As soon as it asked itself that one question, it gave itself the only answer, 'I am God,' and infinite consciousness was established in the Ocean of Everything.

But the poor Ocean of Nothing! When it heard Everything's question 'Who am I?' it did not know that answer. Thus infinite unconsciousness was established in the Ocean of Nothing. Nothing did not know the answer to Everything's question. But the impact of that question

on Nothing was so great that Nothing tried to answer it in innumerable ways. Thus creation arose in the Nothing, and the point at which Everything's question was heard in the Nothing was the Om point, out of which innumerable questions and answers poured into the Ocean of Nothing.

All movements took place in infinite unconsciousness, as infinite consciousness cannot be affected by anything, since it knows everything. God's state of infinite consciousness is named Parabrahma-Paramatma in Vedant, Allah in Sufism, and Yezdan in Zoroastrianism; this is the state of the Father. This divine state is of infinite consciousness, of Paramatma (conscious God). In this divine state, Nirvikalp, soul is conscious of being God. Paramatma is in the conscious Beyond, so God is not conscious of illusion (creation). Paramatma is not conscious of being everything and everyone, for infinite consciousness is beyond everything.

God's state of infinite unconsciousness is named Ishwar in Vedant. Ishwar has three aspects: Brahma (the creator), Vishnu (the preserver), and Mahesh (the dissolver). Thus all creating of creation, all preserving of creation, and all dissolving of creation occurs within infinite unconsciousness, the domain of Ishwar.

In the beginning of time, infinite consciousness was established as the divine state or seat of impersonal God (who had no consciousness of illusion). This seat of God is called Ars-e-Maula, and this divine state remained to be realised, or the seat remained to be filled, until infinite consciousness was gained through the medium of infinite unconsciousness.

Not only did infinite unconsciousness want to realise infinite consciousness, but infinite consciousness itself wanted to be realised...

The infinite Ocean in the Beyond-Beyond has Everything and also Nothing. It has infinite energy (Pran) and infinite space (Akash). The Om point is in Everything, from which the beginning of Nothing took place as the evolution of everything that was latent in the original Ocean. The Ocean has knowledge, but it is unaware that it contains knowledge; that is its original ignorance.

When the Whim surged, surf formed in the Ocean of Nothing, and every drop in that ocean began asking, 'Who am I? Who am I?' With the advent of this surf, there was friction between Space and Energy, and a most powerful clash occurred, creating movement, which affected the Everything. This effect was that every drop of the Ocean of Everything began asking 'Who am I?' This movement caused ripples in the Ocean of Everything, and on account of the Whim, the evolution of consciousness and unconsciousness simultaneously took place from the Om point. Thus the two states, infinite consciousness (Paramatma) and infinite unconsciousness (Ishwar) were established.

The Ocean of Beyond-Beyond God in the beginning was absolutely serene and still, without the least movement. The Whim, that Lahar or Hukki, arose in the Ocean of Nothing, and Nothing asked itself, 'Who am I? Who am I?' for ages and ages of time. It took aeons and aeons for Everything to awaken from its sleep, so unimaginably deep and sound was it. Until

Everything awakened fully (infinitely) and asked itself 'Who am I?' and answered 'I am God,' the states of infinite consciousness and infinite unconsciousness were not established, and creation did not begin.

It is of this interim time that I now speak, the ages and ages, the aeons after the Whim, and before Everything awakened fully to tell itself 'I am God' (therefore, knowing itself), and established the states of infinite consciousness and infinite unconsciousness, Paramatma and Ishwar. In this time before creation began, original Fire (Tej), in infinitely finite form, manifested in the Ocean of Nothing, and this original Fire manifested before that time.

The Whim gave rise to this Fire, and this infinitely finite original Fire gave rise to infinitely finite Energy (Pran). Energy, even in such incredibly finite form, required Space (Akash) to manifest. Simultaneously, Space manifested with Energy, and instantly there arose conflict between these two.

The conflict between Space (Akash) and Energy (Pran) created movement, and over aeons of time this movement in the Ocean of Nothing, created by the powerful clash between Space and Energy, awakened the Ocean of Everything from its oceanic deep sound sleep. After Everything awakened and spoke, 'Who am I? I am God,' infinite consciousness was established, and infinite unconsciousness was established.

Once infinite consciousness was established in the Ocean of Everything, the movements in the Ocean of Nothing did not effect it (Paramatma), and only infinite unconsciousness (Ishwar) was affected by these movements. And as infinite unconsciousness was affected, Ishwar began to create, preserve and dissolve.

When the question of Everything, 'Who am I?' was heard in the Ocean of Nothing, Nothing began saying, "I am this, I am that," and creation began to issue forth drop by drop out of the Om point into the Ocean of Nothing.

Movements are what cause things to come out into creation, and nothings go on manifesting ad infinitum in response to movements. And what were movements? Nothing but the false answers that Nothing gave to the original question, 'Who am I?'

The conflict between Energy and Space was the prime instigator of all these movements. Because of this friction, Fire (Tej) issued forth into creation first (and energy as its derivative), then Space (Ether), then Air, then Water, and then Earth. These are the five elements, tatvas (the substances that constitute life), which manifested in seed form in the Mental world's planes, in Subtle form in the Subtle world's planes, and in Gross form in the Gross world as universes of suns, stars, moons and planets.

The existence of the illusory things of creation (in the Mental, Subtle and Gross worlds) depends upon these five elements, tatvas, which are combinations of gases...

Energy (Pran) and Space (Akash) clashed before creation, and continued to clash after creation, all because of desire. In the time before creation, Fire, Energy and Space

manifested near the Om point. These forces arose out of the Whim. But out of that Original Whim also surged seven major desires which poured into the Ocean of Nothing before and after creation. These seven desires pervade the Mental world (seed form), the Subtle world in Subtle form (germination), and the Gross world in Gross form (action). Mankind knows these desires as lust, anger, greed, hatred, pride, selfishness and jealousy, and these desires pervade all creation. Consequently, at every stage of life you will find this figure seven has significant meaning because of the pervading seven major desires.

Energy which activates movements has seven divisions (states), so the movements of creation also have seven divisions, seven waves with seven states of surf foam. The divisions of movements are so subtle (fine) that they are unseen, since the movement is exceptionally rapid. Ripples are the repercussions of movements, and because there are seven divisions in movement, there are seven divisions in ripples, seven states of waves with the surf's foam (bubbles). Thus the purity of the Ocean as creation unfolds imperceptibly.

With the movement of the Ocean of Nothing, waves arise and the surf foams, forming bubbles. Every wave has innumerable drops, and every drop has a bubble around it. This bubble is of the drop, and nothing but the drop. And because of the bubble, the drop seems separate from the Ocean. Bubbles are of two kinds, wave-bubbles and drop-bubbles. The wave-bubbles are as the Gross universes, and the drop-bubbles are as the Gross forms in the universes from stone to human.

In the Ocean rise infinite waves with numberless bubbles, and every big wave-bubble has numberless small wave-bubbles (universes). This means that with the rippling in the Ocean, innumerable Gross worlds were created. Out of these innumerable planets, seven are nearest to the Om point, the very nearest being our planet Earth. This is the reason why God descends on Earth as the Christ, Prophet, Buddha, Messiah or Avatar.

The whole Universe, containing millions and millions of universes, is in the throes of change, and continues to evolve, and so the seven planets near the creation Om point also change and evolve.

The greatest opportunity for the development of mind, of heart, of consciousness, is on the world nearest to the Om point, where spirituality is at its height (involution). Involution occurs only on one planet in the whole universe at any time, and that planet is now Earth. Each drop-soul begins and ends its journey in involution here. When the world nearest the Om point cools down (spiritually dies), the world just behind it spiritually takes its place in all respects.

On account of the waves in the Ocean, infinite nothings come out of the Ocean of Nothing, but in unimaginably limited form. These nothings, Jeevatmas, individual drop-souls, are the infinite shadows of the Everything (God)...

... From one Paramatma, innumerable shadows are born as its opposite, and these shadows are the shadows of shadows. The light (original Fire Tej) that came out of God's effulgence

(Noor) is the shadow of that effulgence, and the shadows of this shadow are the innumerable shadows. The infinite number of suns, moons and stars are the shadows of the shadow of the light of God.

The state of God that exists in the movement of the Ocean is the state of Ishwar, creator, preserver and dissolver. It is only in movement that the acts of creation, preservation and dissolution can unfold. Due to this movement, innumerable waves and ripples happened in the Ocean of Nothing, whereby wave-bubbles (universes and Gross worlds) and drop-bubbles (forms from stone to human) arose.

Since energy has seven states, and energy activates movements, so movement and its ripples (repercussions of movement) have seven states of stir. Six states of stir in the Ocean created a bubble of energy around each drop. But the stir (movements, whirl) and the bubble are so subtle, and the movement is so exceptionally rapid, that both are absolutely unseen. The seventh state of movement created the bubbles that are seen (these bubbles are the Gross forms of evolution).

In the first six states of the movement (in the two Mental planes and four Subtle planes) the individual drop-soul has a covering (bubble around it) of mind and energy. However, in the seventh state of movement, the drop's covering changes, and it becomes a bubble of mind, energy and Gross form; this is Jeev. Every drop is the ocean itself, but because of the bubble, it thinks it is only a tiny drop.

The creation of the Gross bubbles is the Gross continuation and accentuation of the original friction between Energy and Space, for Space is now in Gross form, and Energy is expressed in form. Consequently, the conflict between Energy and Space is at its height in the Gross world. (This is seen as the constant explosion of novae, the constant evolving of planets in the throes of change.)

Some drop-bubbles remain latent in the six states of the oceanic stir. They remain stationary in the Mental or Subtle planes with only bubbles of mind, or bubbles of energy. Such drop-souls with only bubbles of mind are called Archangels, and they exist in the Mental world. Drop-souls with only bubbles of energy are called Angels, and they exist in the third Subtle plane. Archangels have a Mental body, but no Gross form. They have Mental consciousness without sanskaras. Angels have a Subtle body, but no Gross form. They have Subtle consciousness without sanskaras.

All other drop-bubbles which come out of the Nothing pass into the seventh state of movement, the Gross world, to journey through evolution, reincarnation and involution. This journey has a purpose - it ends in an answer. The purpose is to attain Everything, and the answer is 'I am God' to Everything's question 'Who am I?'

Movement in the Ocean gave rise to infinite numbers of universes and creatures as it manifested in the Mental world in seed form (pure mind), in the Subtle world in Subtle form (pure energy), and in the Gross world in Gross form (pure matter). But all the things and

beings which were born out of movement (the original stir) take aeons and aeons to assume Gross form as they create themselves through all seven stages of evolution.

Stones, metals, vegetation, worms, reptiles, fish, birds, animals and human beings have not created themselves suddenly. Creation is for this purpose: the development of consciousness. And for the development of higher consciousness (intelligence) exists illusion (maya), which is the necessary medium for this purpose. For the sake of this pure infinite intelligence (infinite thought), all the seven stages of evolution and involution have come into being. When this intelligence is attained, all of creation is known as illusion, as nothing.

from notes dictated by Meher Baba,

1968, Meherazad,

NE p28-38

The state of infinite unconsciousness named Ishwar or Ahurmazd does not experience God; meaning Infinite Intelligence (Apar Vidya) in the state of the Creator does not experience itself (as conscious God). Only the Brahmi-Bhoots or Paramhansas or Jivanmuktas and the Sadgurus experience God consciously, meaning they realise themselves to be God. Infinite Intelligence is their own consciousness.

...

Sagun Bhakti, perceptible devotion, or devotion to the Perceptible One, is worship of Ishwar or Ahurmazd. If this worship is offered for worldly gain or material need, then Ishwar fulfills the desire or want of the worshipper. But if the worship is offered to attain God-realisation, then through Paramatma (the infinite consciousness) the worship delivers the seeker into the hands of the Avatar or Sadguru, and he worships the Master. Ishwar, the infinite unconsciousness, can fulfill desires, but having no experience of infinite consciousness, Ishwar cannot make others experience God consciously.

...

In the state of Ishwar or Ahurmazd, the Infinite Intelligence cannot experience its soul, because in the state of Ishwar or Ahurmazd Infinite Intelligence is not relating to the soul, but is in relation with the universes... The states of Ishwar or Ahurmazd, the infinite unconsciousness, are states of God concerned only with creation; they are not concerned with realisation of God.

When Infinite Intelligence begins thinking, everything begins. As it thinks enormously, then powerfully, and finally infinitely, Infinite Intelligence turns into infinite thought, the infinite thought of the infinite thinker, but with the most finite formless imagination.

Simultaneously the infinite mind turns into the most finite mind, and creates Gross, Subtle and Mental worlds and beings.

Infinite Intelligence first thinks most finitely as creation emerges, and through this finite thinking of imagination, it experiences most finitely that which it created (thought). With the commencement of thought, Infinite Intelligence becomes Ishwar (infinite thinker), and its thought creates Mental, Subtle and Gross worlds by the act of thinking infinitely from the most finite point, the Om point.

Thus imagination is most finite in the beginningless beginning, and develops with the development of the limited mind. In man, mind being fully evolved, imagination becomes infinite. Imagination is false, but imagination itself is the medium for the Infinite Intelligence to experience its reality: its infinite real mind.

...

In Infinite Intelligence is contained infinite thinking, and the most fine finite imagination. When the infinite thinking starts, the most limited, most fine finite imagination assumes infinitely Mental, Subtle and Gross forms.

In the beginning of creation when infinite thinking starts, the infinite thinking assumes extremely great and yet most limited form at the same time.

By thinking then, Infinite Intelligence commences playing two opposite parts: one of creating imagination in extremely limited and most finite form as Mental, Subtle and Gross forms; and the other role of experiencing the Mental, Subtle and Gross worlds through innumerable Mental, Subtle and Gross bodies.

This experience of its infinite thinking first begins in the Mental world as drops become Archangels, and in the Subtle world as drops become Angels, but the actual conscious progression of its thought to experience the infinite first starts from the stone form in the Gross world. The conscious experience of infinite thinking by Infinite Intelligence begins with the first human form, and conscious infinite thinking begins as man enters involution.

...

Originally there is nothing, absolutely nothing, the pure nothing, the formless, bodiless Nothing. When this Nothing comes out and manifests through innumerable forms, then through false knowledge it becomes everything. Nothing is ignorance, and this ignorance also comes out in countless forms. To take Nothing as everything is false knowledge, and it is this false knowledge that gives ignorance I-ness. Thus the combination of false knowledge and ignorance continues - the jeevatma (individualised soul), falsely thinking, takes itself to be 'I' and takes Nothing to be everything.

...

In the beginning, it was the breeze of the infinite whim, which from the most finite point stirred all that is unconscious and all that is conscious within infinity to find a way to itself. And from beginning to end, the interminable progression of imaginary forms remains as the eternal constant.

...

The universe and bodies (Gross, Subtle and Mental) are illusion, and cause imagination to persist (impress), but the soul does not know this because it does not know itself. The universe and bodies, 50,400,000 pre-human forms and 8,400,000 human forms, have come into being out of each soul's not knowing itself. But on the basis of their existence, and through them, each soul can know itself. Through the medium of millions of bodies that come out of the infinite unconsciousness of each soul, each soul knows itself.

Thus the creation goes on spreading out ad infinitum, for each soul creates infinitely out of its unconsciousness, out of its own unconscious Infinite Intelligence. The universe and the body have come out of the nothing, and in the end the soul has no connection with them. Soul is the reality. The universe and its experience are a medium for the soul to know itself. No sooner the soul knows itself, than creation and body are at an end, for as it is, they are nothing and soul is everything. For the soul to know itself, it has to experience everything that is nothing (the total nothing experienced in Nirvan) before it can experience itself as everything. When the soul experiences itself as everything (the total everything experienced in Nirvikalp) it achieves its reality - its infinite effulgence, its infinite knowledge, its infinite intelligence.

...

Pran is energy, the motion and power created by the process of infinite thinking. Akash is matter, the material and substance which is created by energy, the force of thought. When infinite thinking comes out of infinite mind, movements begin to surge, and the formless imagination (the formless creation) manifests in Mental, Subtle and Gross forms.

The most fine formless universe is made up of energy and matter linked together. The fine Mental world is energy and matter together in seed form, and the Subtle and Gross worlds are the acting of energy (motion) on matter (material), that is, matter moves. As energy acts on matter, each self creates Subtle and Gross worlds; in this condition, energy and matter are self-creating the Subtle and Gross forms constantly. The Gross body then is the same Subtle body in Gross occupation of physical action, which is Subtle energy in action (a material form moves)

...

The combination of energy and matter is the formless imagination or thinking state. When one thinks, imagination (the formless creation) manifests in Mental, Subtle and Gross forms. This means the original matter (Akash), which is the original imagination, becomes Mental; the Mental becomes Subtle, and the Subtle becomes Gross. The thought of the Mental becomes the energy of the Subtle, and the Subtle energy becomes Gross thinking.

Infinite thoughts fill the Mental world, infinite energies fill the Subtle world, infinite material forms fill the Gross world, and all this is the result of thinking. It is the motion and power created by thinking that is Pran, energy being the power of the thought or the motion

of the thinking. It is thinking that creates creation; the Subtle and Mental worlds are the manifestation of universal energy and universal matter through the infinite thinking mind, Ishwar.

from notes dictated by Meher Baba,

1968, Meherazad

NE p203, 205, 214-215, 279, 282, 289, 291-292, 305-306

For more on Creation, see 'Shri Meher Baba, His Philosophy and Teachings,' 'Discourses,' 'God Speaks,' and 'The Nothing and the Everything.'

Creation Book Two

Index - Book One

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## **Death 1**

Death 1

DEATH

Meher Baba

The greatest warriors, scientists, doctors and astrologers, without exception, have to bow to nature's common law, death.

October 1922,

LM2 p431

Lower spirits are those beings without physical forms whose sanskaras remain to be wiped out. They cannot progress after death until their unfinished sanskaras are worked out. As a consequence, they wander about on the lower Astral plane. For this reason, they are a source of harassment to living people.

Suppose a man is destined to have a life span of forty years, but he commits suicide when he is thirty. Consequently, for the remaining ten year period of unexpressed sanskaras, his spirit inhabits the lower planes, and at times is seen by some people as a spirit or ghost. To hold seances or to talk with the dead is no great thing, because such spirits are always among us on this living plane.

There are advanced yogis and munis who converse with these ghosts who have committed suicide, as well as with the spirits of the higher planes. These advanced souls communicate without using a medium. They live on both levels.

2 June 1925,

Meherabad,

LM2 p720

Meher Baba discussed the death of his brother Jamshed with his men Mandali:

Baba: I often told Jamshed not to leave Meherabad, but he persisted, and now he has really left. Do you feel badly about his death?

They said yes.

Baba: All this grief is false. It is meaningless. It is hypocrisy. It is not genuine at all and is selfish.

Q. But from the worldly point of view, everyone feels sorry when someone dies.

Baba: But why? That is where the mistake is made. Death is false.

Q. But he was your brother. Is he not dead?

Baba: He was indeed my brother. But he is not dead. On the contrary, he is at peace, resting within me. Hence I don't feel sad at all over his death.

Q. But how are we worldly people to know and appreciate this fact?

Baba: You can know, but only by trusting, having deep faith, and believing those who know the secrets of life and death. All say that by submitting to death, my brother Jamshed has left this world, and that is quite true. But all this hustle and bustle and noise of the world is momentary, and when the show is over one has to depart.

Believe me, Jamshed is not dead. His body has died. Everyone thinks he is dead, but I say he has taken birth. The joy expressed by people at the birth of a child should be expressed when a person breathes his last, instead of all the show of sorrow, grief and sympathy. This is sheer ignorance, and those who understand the secret of birth and death feel sorry at this hypocritical pretense.

If you had divine sight, you would be fully convinced, and see for yourself that after the dropping of the physical body, the soul, which is always immortal, is always there. And death does not make the slightest difference in this as you believe.

Everyone is feeling that Jamshed left this world in the prime of life. But one has to go sooner or later, and no one but God knows the right moment. How can you say he was young? He was thousands of years old, and God knows how many births he will take on this earth. Whatever you saw before your eyes was only the Gross form of Jamshed, and its absence makes you weep with sorrow for him. If you wish me to be a partner in your dense ignorance, forget it.

Death is common to all, and it is a necessary step forward toward real life - eternal infinite existence. The soul merely changes into a new abode; thus dying is nothing more than changing your coat. Jamshed has changed it after experiencing life in it on this plane. It is like an actor who plays different parts in different dramas, or changes costumes in the same play behind the curtain, and then reappears on stage in a different garb; or it can be compared with sleep.

The difference between death and sleep is that after the former state, one awakens in a new body, while in the latter state, one becomes conscious of the same body. Worldly-minded people do not become upset when a person goes to sleep at night, simply because they expect to see him awaken alive again the next morning. Then why not exercise the same indifference when he sleeps the sleep of death, since he is bound to awaken alive sooner or later in a new body?

You at times travel in a train, and other passengers, without a care in the world, depart at different stations such as Lonavla, Kalyan and Dadar, all according to their tickets. In the same way, Jamshed was traveling, and when he reached his destination, according to his ticket, he departed from the train - left his body. His station was nearby. But according to you he has passed away in his youth. The trains go on running day and night, and numberless passengers travel in them, and depart at different stations according to their tickets. How many are you going to weep over?

Thus it is the selfishness of not being able to satisfy their minds in the absence of the sight of their dear ones that makes people weep and wail, and not so much the death itself. After the death of a person, a hue and cry is raised from all sides: 'My beloved father or mother is dead! The source of my life is gone! The light of my eye is dimmed! Where is my sweetheart? My support has disappeared!' Such exclamations are heard in the house of death. But in spite of a great display of grief and pain, my and mine remain uppermost, rather than consideration for the welfare of the one who has passed away.

The sword of death has been swinging freely since the beginning of man's history. Every day I see hundreds and thousands of my brothers dying, without feeling anything for it, and Jamshed's death is no exception to this. All admit that death is unavoidable, the unavoidable end, and though the fact is universally acknowledged and experienced, at the time of its happening, people immediately start crying. It is either madness or weakness of the mind.

Nothing lasts, everything is indefinite in this world, except the jeevatma (individual soul) who is subject to births and deaths. Even Perfect Masters and Avatars leave this world when their duty is over, so what to say of ordinary souls? This come-and-go game, the alternating experiences of life, and gathering and spending of sanskaras, is really quite difficult to understand.

Most people generally do not believe in the principle of karma, and are firmly convinced that there is no other body. The very thought of reincarnation, of another body, makes them

shudder and shake. They say that once one is dead, he is dead, and there is no rebirth, in the same way that dry wood does not turn green again.

It will be a pleasant surprise if Jamshed is really dead. But he is not. If he were really dead, all should rejoice over it, since it would mean real life for him - eternal, infinite existence. Unless we really die, meaning our ego is annihilated, we cannot realise divinity. So all this expressing of sorrow and regret is bunk.

Although you find me moving about among you, playing with you, and in fact doing all that a supposedly living man does, I am really dead. I am truly and really dead, though I seem alive and active to you. If you die once, truly, there will be no more life and death for you, since you become one with God. Because I am dead I am alive. As Kabir says,

Everyone says, 'I am dying' but none of them die.

Only he who is dead before dying has not to die again.

These are the words of Kabir. Die such a death that you will not have to die again. Die, all of you, in the real sense of the word, so you may live ever after. The stopping of breath and the absence of pulse are not real dying. It is no use letting your earthly body die; all your desires and longings should die. That is, seek out the death of maya first and become sanskara-less. Then alone you will have died the real death and have been born into eternity.

An earthly being who realises God can be said to have earned real birth. All the wise ones, holy ones, Sufis, saints, Pirs and Prophets, by surrendering every worldly thing to God, have reached the goal, union with God. So do such acts that will earn you freedom from the recurring rounds of births and deaths.

When you understand this, what is the use of sorrow and weeping? If you have love for the dead, it should be selfless. The dead do not want your expression of sadness. Manifest such love for them that they would be pleased and at peace. If you want the consciousness of their souls to progress, express selfless love. Do not make them unhappy by your weeping and wailing.

Jamshed was my brother, but I am Jam Sheth - the Master of Death. The same death has brought Jamshed to his Master. Jamshed is near Jam Sheth. So give up this worthless conduct and be absorbed in your duties. Do not have the idea that because Jamshed is dead the world is dead.

He who is convinced that after death there is birth again never worries or sorrows. What is the use of sorrowing over dried up crops in the field? By dying after death, and thereby annihilating the mind, you will gain both worlds. Otherwise it is a never-ending cycle of taking birth and dying. There is no escape. It is a matter of luck, fate.

What can we do when our last day dawns? It is not in our hands, so what can be done? We all have to go one day. So what is the sense of weeping? One can do nothing except submit to God's will.

27 February 1926,

Meherabad,

LM3 p779-783

Other versions:

PM p95-96, SW p272-273,

Av p103-104

Why should we Sadgurus feel for the shocking wounds and mutilations that are horrible to look at? Do you feel anything while killing an ant, gnat or mosquito? Not a bit. Do you feel badly when a hen's neck is being cruelly wrung by a butcher? No. Then why fear and shiver at this human murder, the wounds, blood and pain? The ant, fly, hen and goat all have lives as humans have. Why feel for one and not for the other?

Just as you consider the lives of these animals quite insignificant as compared to human beings, so do the Sadgurus consider human deaths trivial and insignificant. For them, the whole world is a small thing, just a point. Then why worry for a man being dead? Besides, to Sadgurus, the dropping of a body is no death at all. It is simply dropping one form and taking another.

The body is a coat covering the soul. Thousands and hundreds of thousands of such bodies fall daily, and the same number take bodies again simultaneously. The Sadgurus are really dead to illusion, and so are really living in eternity. So what is this dropping of human bodies and changing coats to them?

The mind must die, not the body. The body may die a thousand deaths; the atma (soul) is there, alive; it never dies. Even when body and mind both are dead in the Realisation state, the atma is there living forever.

The body lives, works and suffers for the mind, and the mind lives for the soul.

For example, take the cloth to be the body, the body to be the mind, and the mind to be the soul. Now suppose a young, well-dressed maiden comes and stands before you. As long as the clothes cover all parts of her body, the mind pays no special attention to her and is checked. But suppose a part of her clothing flutters in the wind, uncovering her legs for a moment. It immediately affects the mind, and several undesirable ideas begin to surge into it.

Now what did this? The cloth - the body. Similarly, as cloth is to the body, so the body is to the mind. That is, the mind is affected by the body, as the body is affected by the cloth.

19? July 1926,

Meherabad,

In sound sleep, there is consciousness but no ego, while in the state of death, there is consciousness plus ego. After the death of the physical body, the soul remains, together with the limited ego, the mind, and the Subtle body. Only the outer garment has been left behind. From one to three days, the Subtle retains its connection with the Gross body, but never longer than that.

There are four main conditions of existence after the final severance with the Gross body:

1. Upwards
2. Immediate reincarnation
3. Heaven or hell
4. Downwards

1. Upwards: Only the spiritually advanced beings go upwards, that is, beyond and above the lunar sphere. There they stay until such time as they can reincarnate upon earth, since Perfection can only be realised in the Gross human form. During the interim, however, such advanced beings can and do utilise the bodies of earth beings to work out a certain kind of sanskaras.

2. Immediate reincarnation: Those whose good and bad sanskaras almost balance each other, but are not exactly equal - because if they were, such souls would at once attain to God-realisation - reincarnate immediately on earth in human form.

3a. Heaven: The person who has accumulated a large portion of good sanskaras, and few bad ones, experiences through the Subtle body the state called paradise or heaven. Here the capacity for enjoyment is increased tenfold, and the sensitivity to suffering as the result of the few bad sanskaras is proportionally diminished. In other words, in this condition there is practically no suffering at all, but only enjoyment, until all the good sanskaras are spent. However, the impressions of these sanskaras remain, and ultimately impel the soul to take another body on earth.

3b. Hell: One who has contracted many bad sanskaras during his earth life experiences after death the state called hell, wherein the susceptibility to suffering is increased tenfold, and the capacity for enjoyment is proportionately diminished. In the hell state there is only suffering, until all those sanskaras which induced this state are exhausted. The impressions remaining compel the soul to rebirth in a human body.

4. Downwards: Those who have acquired extremely bad sanskaras, resulting from deeds like murder for lust or greed, after death go downwards into the region of animal spirits, to await a suitable Gross form for earth life.

The condition of one who arrives at death through suicide requires special explanation. Such a one goes neither upwards nor downwards, neither does he immediately reincarnate, nor pass into heaven or hell. Such spirits remain suspended closer to the earth plane, inasmuch as no entry is possible for them in any of the aforementioned states. Their condition is pitiable in the extreme, because they too feel the pull of their sanskaras, but unlike those on earth, they have no Gross body in which to fulfill their desires. These are the ones which in common parlance we call ghosts or disembodied spirits. It is these spirits whom mediums sometimes contact, and they prove a source of harm as well as good. Sometimes such a spirit tries to possess a human body with which it feels an affinity due to similarity of sanskaras.

If, for example, a person who is otherwise eligible for the heaven state commits suicide, he remains suspended near the earth plane, and if he comes in contact with a human being does him no harm. But if one who, through his bad sanskaras, was eligible for hell dies before his time, then he may become a source of harm and pain to those whom he contacts. The relatively good spirits, however, usually seek redress through yogis, or they seek to serve a Perfect Master in the darkness of night. Yet, owing to the karmic law, it takes many cycles for such suspended spirits to have the chance of reincarnating again in human form through the aid of the Master. The evil spirits run as far away as possible from a Perfect One.

Both good and bad suspended spirits can sometimes work out their sanskaras through a human being, if they can find one with similar sanskaras and suitable past karmic connections. However, the ignorant victims of such possession by a suspended spirit may suffer physically and materially, though spiritually they are benefitted to the extent of dispensing with three or four incarnations.

1926?

Meherabad?

Av p105-107

A person dies when his sanskaras are exhausted, spent in full. After a person dies, his sanskaras snap the mind's connection with the Gross body. And at that time he receives such a shock that he forgets every incident of his past life. But, even though the Gross body drops, the mind and the Subtle body remain full of sanskaras. For the next forty to seventy hours after death, the attention of the sanskaras is centered mostly on the place where the body is kept. But, after that, there is no connection whatsoever between the dead person and that place. Within the next eight or ten days, the spirit of the dead person experiences the Subtle state of either heaven or hell, according to his sanskaras.

After a person dies, many people perform rites and ceremonies for a long time. But all these are useless. No ritual is necessary after ten days. However, the best rites would be to feed either dogs or crows near the body, because they have Subtle sight and can see the spirit of the dead person. Crows and dogs are not Subtle-conscious, but they have Subtle faculties of perception, and draw towards themselves the sanskaras of dead people.

22 September 1926,

LM3 p848

What the Astral body of an ordinary man sees and experiences after death, the yogis see and experience during physical life.

Four days after death, the Astral body rises up to gain pleasure or pain according to its good or bad actions in physical life. When the store of virtue (poonya) and vice (paap) is exhausted, the soul, in accordance with the faint impress of the sanskaras, takes another Gross body - that is, is reborn in the physical world - which process goes on until the soul is freed from the chains of birth and death.

Rarely, yogis of the fourth plane misuse their spiritual powers, and are reborn in the stone state, and have to go through the whole process of Gross evolution before again getting the human form. Otherwise no human being experiences a fall in the evolution of forms.

The human form is the best of all physical forms. It is the only form in which God can be realised, and until God is realised, the soul must continue with births and deaths.

28? February 1927,

Meherabad?

GM p69

You eat food, and to keep yourselves healthy and fit, you pass out the residue as excrement. But do you ever shed tears for the waste you eliminate? Do you ever think about it, or feel regret over it? Not at all. Then, if someone dear dies, why do you weep for that discarded body, which is like food to the soul?

You preserve and protect your body to feed your soul. The body is the medium for the soul's progress. When your excrement is eliminated, you eat fresh food. Similarly, with the disposal of the old body, you take a new body. So why worry and weep over that which is the law of nature and cannot be altered?

Sadgurus and the Avatar consider human death to be absolutely unimportant. They do not feel sad about anyone's death. For them, the whole universe is a very, very small thing, a small point. The human body can be compared to the fibers on the outer shell of a coconut. Hundreds of such hairs fall off, but the coconut water remains safe inside. Similarly, thousands of human bodies may fall, but the soul is immortal. It never dies. It is always living and eternal.

December 1927,

Meherabad

LM3 p994-995

Suppose a person dies, and his greater number of good sanskaras take him to the Subtle state, to heaven. There he experiences, without a physical body, the result of his good sanskaras of his past life. Similarly, if he has a greater number of bad sanskaras, they take him to hell, and he experiences those sanskaras without a body. In both cases the Grossness of either good or bad sanskaras is wiped out, either in heaven or in hell, and still the faint stain of these sanskaras remains in the mind. These are Subtle impressions.

Suppose a dish of food overturns in your lap, and your clothes become soiled with spots. You immediately remove or throw away the food, the Gross impressions, but the stains remain. These stains are like Subtle impressions.

Sanskaras remain connected with the environment where a person dies for two or three days after death. Although they are disconnected from the environment after two or three days, they are not spent either in hell or heaven for ten to twelve days after death. They remain unspent during this period.

6 March 1929,

Meherabad,

LM3 p1147

If a person dies by a sudden accident before he would have died naturally, he immediately takes birth again and completes the remaining time of his past life, after which he dies. Some live for one, two, three, four or five years. And after finishing the period remaining from their past life, they take another body according to the sanskaras of the life which ended suddenly by accidental death. However, they cannot live longer than it takes to complete this remaining time. This is why some children die, some in a few days, some in a few months, and some after a few years.

November 1929,

Nasik,

LM4 p1255

In a way, even an ordinary dream is also a subconscious experience of the Subtle, because everyone necessarily makes an actual use of one's Subtle body in the dreaming state. But be it noted that through that body one experiences different sensations and experiences pertaining to the Gross only. In other words, the ordinary dreaming state is the experiencing of the Gross through Subtle means in the subconscious state.

Of course, the case regarding communications with the spirits of the dead is not the same as that of the dreaming state. Just as a man in the ordinary dreaming state uses his Subtle body subconsciously, and thereby experiences different sensations pertaining to the Gross sphere, so in certain cases a man can consciously use his Gross organs to get the

experiences of the Semi-Subtle sphere. And this amounts to being in a position to have communications with or get glimpses of the spirits of the dead.

Let it be noted that spirit communication is the experience of the Semi-Subtle through the Gross means in the conscious state. It is not at all a mark of advancement on the divine Path, as it has nothing to do with the gnosis, the Subtle sphere and the planes.

There lies a world of difference between the Subtle and the Semi-Subtle... The Semi-Subtle sphere is the link between the Gross and the Subtle spheres. The spirits of all human beings (with the exception of those who have gone beyond the fourth plane) come to this Semi-Subtle sphere, and according to sanskaras either go to heaven or to hell, from which they again return to it, or directly await a new Gross body without necessarily being aware of this, to reincarnate in the Gross sphere.

It is the spirits that are waiting in this waiting room of a Semi-Subtle sphere that are likely to enter into communications with those who are in the Gross sphere. They may be either on the point of going to heaven or hell, or may have finished their terms of pleasure and pain in heaven or hell, as the case may be. Or they may be directly awaiting reincarnation following the last physical death. But it is only these spirits that can be communicated with, though not quite always with a mathematical precision as believed by many.

As to the various descriptions of the conditions prevailing in the Semi-Subtle sphere and in heaven or hell that are purported to come from them, some of these are in some way or other true, but it is not proper to attach importance to them. The Semi-Subtle sphere, and even heaven and hell, and the respective happiness and sufferings in them, are not of real existence. The experiences in the Semi-Subtle are like those in a dream. And heaven and hell are nothing but states in which the jivatma (individual soul), according to its good or bad sanskaras, experiences Subtle enjoyments and miseries respectively through the Subtle organs. When jivatma gets Self-realised, heaven and hell are found to have been imaginary existences, just as one who in the dreaming state enjoys and suffers, finds the dream experience devoid of reality when one gets up.

It goes without saying that worldly people can never enter into communication with higher spirits, i.e. spirits belonging to the Subtle, Mental and Super-Mental spheres. For though the spirits of the Subtle and also, in some cases, of the Mental sphere, have to reincarnate, they don't have to stay in the Semi-Subtle sphere at any time. Spiritually advanced persons can, of course, communicate with advanced disembodied spirits, but they do not do so, for it is unnecessary. Spirituality has nothing to do with spiritism or communication with the spirits of the dead.

from notes dictated by Meher Baba before March 1930,

IL p18-20.

Other versions: ST p8-9, Tr p176-178.

As a result of ordinary physical death, although the Astitwa (Subtle body) and the Jiva (life) do get separated from the Gross body completely, the connection of the mind is closely maintained with the corpse for the first three days after death, and slight connection goes on for seven days more.

before July 1930,

IL p40

If anyone is executed by the government, he enters a state of samadhi. It is temporary. For instance, when a person is being hanged, there is a clash during the execution between the functioning of inhalation and exhalation. Becoming lifeless, the person enters a samadhi state.

This type of samadhi has nothing to do with anything spiritual, for as soon as this state is over, and according to the sanskaras of his past life, the soul takes rebirth. If he has murdered anyone, he must pay for those sanskaras of murder. If the person is innocent, yet is executed, he is then freed from the sanskaras of murder.

It is quite different in the case of people who commit suicide by hanging. When a suicide's samadhi finishes, he remains 'hanging' - waiting between the Astral and Gross worlds. The person becomes a ghost, and does not acquire a physical body for ages to come.

13 January 1931,

Nasik,

LM4 p1353

Death is like sleep. And as sleep is essential to man, so also is death a necessary part of life.

In reality, no one is born and no one dies. This is all a dream. And what worth does a dream have?

21 December 1933,

Meherabad,

LM5 p1853

Suicide is not the solution. It only entails rebirth with the same problems all over again. The only solution is God-realisation, to see God in everything. Everything is easy then.

31 December 1934,

Hollywood, California

to Mercedes Acosta,

LM6 p1940

All want to die and to live. Ordinary dying is nothing serious or wonderful. It is like passing from one adventure to another, and every adventure needs a suitable medium - the body. If you go to a party, you wear a dress suitable for the occasion. If you go to a wedding, you wear different clothes. If to a funeral, something suitable for that, and so on. So each adventure requires a suitable garment. Who takes death as very serious or awesome?

... Just before death it is peaceful. Death appears so fearful, but it is usually the fear of the unknown, like an abyss you cannot gauge... But it is so ordinary, so simple. Every night you go to sleep, you are dying, but you are not scared to enter this unknown, for at the background is the thought of waking up again. Death is also sleep, but you wake up in another form, and the background of this death is complete uncertainty. When you sleep soundly, the body is a corpse, but the link with the body remains, so you wake up in the same form. When you die there is no longer the link with the body, so you wake up in another form. This goes on from one adventure to another till you realise me.

c.1937? LA p312

Those who die thinking of me come to me. They are Liberated from the chain of birth and death, and see me perpetually.

March? 1939,

LM7 p2409

At the time of death, the soul drops its physical body. Therefore, after death, there is generally no consciousness of the Gross world, since Gross consciousness is directly dependent on the physical body. Though the consciousness of the Gross world is thus lost, the impressions of the experiences of the Gross world are retained in the Mental body. And they continue to express themselves through the Semi-Subtle sphere. During the interval between death and the next incarnation, the consciousness of the soul is turned towards these impressions, with the result that there is a vivification of impressions, and the revival of corresponding experiences. The average man does not become aware of the Subtle environment. He is wrapped up in complete subjectivity, and he is absorbed in living through the revived impressions.

In life after death, the experiences of pain and pleasure become much more intense than what they were in the earthly life. And these subjective states of intensified suffering and joy are respectively called hell and heaven. Hell and heaven are states of the mind. They should not be looked upon as being places. And though, from the subjective point of view, they mean a great deal for the individualised soul, they are both illusions within the greater illusion of the phenomenal world...

But hell and heaven are both states of bondage subject to the limitations of the opposites of pleasure and pain. And they are both states whose duration is determined by the nature,

amount and intensity of the accumulated impressions. Time in the Subtle world is not the same as time in the Gross world, owing to the increased subjectivity of the states of consciousness. But though the time in the Subtle world is thus incommensurable with the time in the Gross world, it is strictly determined by the impressions accumulated in the Gross world. However, the important fact is that the hell-state and the heaven-state are far from being lasting. And after they have served their purpose in the life of the individualised soul, they both come to an end...

Thus the hell-state and the heaven state become instrumental for the assimilation of experience acquired in the earthly phase, so that the individualised soul can start its next incarnation in the physical body with all the advantages of digested experience. The lessons, which are learned by the soul through much stock-taking and reflection, are by the power of their magnified suffering or happiness confirmed on the mind-body. And they become for the next incarnation part and parcel of the intuitive make-up of the active consciousness, without in any way involving the detailed revival of the individual events of the previous incarnation. The truths absorbed by the mind in the life after death become, in the next incarnation, a part of the inborn wisdom. Developed intuition is nothing but consolidated and compressed understanding, distilled through a multitude of diverse experiences gathered in previous lives...

Like the earthly career and its experiences, the states of hell and heaven in the life after death are integral parts and incidents of that journey of the individualised soul, which is ultimately meant to get to the source of all things.

c.1942? Di,

Hell and Heaven,

v4 p51-58

The soul remains untouched and unscathed by the loss and the destruction of material things and possessions; and death is only a gateway to further life. Those who would play their part in the divine game shall remain unmoved by any bereavements or losses; and they shall also impart to others the spirit of cheerful resignation to the divine will.

February 1942,

LM8 p2775

Although I am the formless one, I am destined to assume a human form again and again, and so I am here. But I wish for you to become free from the wheel of births and deaths, of being born again and again: growing, maturing, marrying, enjoying, procreating, decaying and dying.

God is just as soft as he is hard, as compassionate as he is harsh. Just remember that when you call on him or invoke him, if he is touched even once, the impossible then becomes possible and you become free.

2 November 1952,

Meherabad,

GG3 p133-134

People die in all sorts of ways, but it is nothing to be upset about. They are born again and again in different Gross bodies. But during one's lifetime, one should do whatever one honestly feels without getting attached to actions.

Changing bodies between lifetimes is similar to changing a coat. Some die young, such as those who died at the time of the partition. Some live long lives, they do not change their coats soon, like Gustadji.

5 November 1952,

Meherabad,

GG3 p162-163

I am never sorry for anyone who dies. He who dies with my name on his lips, with me in his heart, never dies. I never worry about them, for theirs is no loss. If I am ever worried, it is for those that suffer through the death, which they might allow to alienate them from me. That would be their loss indeed. Why suffer unnecessarily? My dead live in me. That should make you happy...

Knowing this, any mourning you may do therefore must be for yourselves only, from selfish motives. You don't know how fortunate they are who die with my name on their lips and in their hearts.

1955,

AL p94

Although I am taking my own name continuously, I have come to hear it repeated by my lovers. And even though I were deaf, I would hear it if you repeated it only once with all your heart in it. If you cannot remember me constantly, then always take my name before going to sleep and on waking up. At least remember to remember me when you breathe your last, and you will still come to me. But how will you remember at the last moment, unless you start to remember me right now?

Kammu Baba, whom many revere as a saint in Bombay, recently sent me word asking to be relieved of his duties and to return unto me. I advised him also to take my name when breathing his last. In his last moments, Nozher took my name. So did my brother Jamshed, and many others who have come to me. But it is only the heroes who come to me in their physical form. To these, death itself surrenders ultimately.

1955,

Meherabad,

LH p45

Nozher = Nozher Dadachanji

In reality, there is nothing such as death or birth. I know this, and I say it with the authority of my conscious knowledge. We are all in eternity, and we will always be there. Really, none comes or goes, none is born or dies. But to experience this truth, we must first free ourselves from the bondage of our ignorance.

After a hundred years or so, you will all have dropped your bodies, and yet you will still exist. Do not think about your bodies, but think only about me. Then, before you drop your bodies, you will be able to remember me. My miracle will be to make you become me.

1955,

Meherabad,

LH p86

The seers of all times have had direct access to the truth about life and death, and they have repeatedly given a suffering and groping humanity useful information on this point. Their explanations are important because they protect man's mind from erroneous and harmful attitudes towards life and death, and prepare him for perception of the truth. Although direct knowledge of truth requires considerable spiritual perception, nevertheless even correct intellectual understanding of the relationships of life and death plays an important part in restoring mankind to a healthy outlook. Above incarnate life in birth and beyond discarnate life after death, the soul is one indivisible, eternal existence...

Each incarnate life is an opportunity for the realisation of one's true self. Each death or discarnate life is an opportunity for achieving a semblance of balance to start another birth, with its further chance at self-realisation. If the opportunity were fully taken, one incarnate life could be sufficient to make the individual realise this goal. But it is well-nigh impossible to attain the initiative and longing to do so without getting involved in the illusory maze of innumerable opposite experiences. The contact of a Perfect Master is invaluable in calling a halt to the dizzy gyrations of incarnate and discarnate lives in illusion, and awakening the individual to the real knowledge of self.

From the psychological point of view, death entails no slightest curtailment of individual existence. This does not mean that the surviving mind remains unaffected by the kind of death which severed the individual from the body. Both the condition of the mind, as well as its capability to progress further in the life after death, are often substantially determined by the conditions surrounding the death.

From the standpoint of its psychic after-effects, death can be classified into three broad types: normal, abnormal, and supernormal. Normal death follows an illness which

ultimately renders the physiological functioning of the body impossible. Generally it involves some kind of warning to the individual, for if the illness is severe, he often anticipates that death is at hand. Although by no means true of all deaths caused by illness, when the individual has some anticipation of impending death, he usually has a chance to tie up loose ends and prepare his mind for this new crisis.

The second or abnormal type of death is that which results from accidents, murder, war and suicide. In accidents and murder, there is generally no anticipation of impending death. Being unexpected, death involves in such instances a shock which can shatter the very roots of the sanskaras seeking expression through the physical incarnation of the individual. In unanticipated accidental death, the ordinary ego-mind has a moderate tendency to gravitate towards the Gross sphere and cling to it because of the ego-mind's attachment to the Gross world.

In anticipated (abnormal) death, when resulting from murder or war, the ego-mind can become bound to the Gross world by the chains of unfulfilled revenge. There is less tendency for such binding to occur in death due to war, than in that resulting from murder. In war the combatants on both sides are often impersonal in their actions, and aware that they are fighting for some cause, rather than through personal enmity. If this awareness is clear and steady, death in war does not yield the mental reaction of revenge.

Among abnormal kinds of death, suicide deserves special attention. Suicide may be divided into four grades: lowest, low, high and highest. The lowest type is a last measure in escaping punishment or ignominy or utter frustration after the individual has tried unscrupulously to satisfy his own selfish desires. Thus one who has committed murder for lust or power may commit suicide when he is caught. Even after leaving the body, such a person does not succeed in severing his link with the Gross world for hundreds of years.

These individuals live literally as ghosts in the Semi-Subtle sphere, which lies between the Gross and the Subtle world. They experience agonising suffering because of their unfulfilled desires. Due to the link which they preserve with the Gross world, they continue to desire various Gross objects keenly, a desire which can never be fulfilled. This suffering is even more acute than the intense sufferings in the hell-state\* that the individual experiences after he severs his connection with the Gross world.

\*Neither hell nor heaven should be regarded as places. They are mental states, and imaginary in the same sense that the world of duality also exists in the realm of illusion.

A somewhat less acute class of suffering in imagination is experienced in the hell-state by suicides who have been slightly better motivated, but who are still classified as 'low.' In this group are those motivated by sheer disgust with life. Thus a person suffering from bad health, or stricken by a loathsome disease, or one who is poverty-stricken and ashamed of being a burden on others, might put an end to his life through lack of will to live. Since the cause of such a suicide is revulsion from earthly life, the ego-mind does not continue to maintain any enduring link with the Gross world beyond the normal three or four days

following death. After that normal period, the link is snapped, and the ego-mind then begins to experience the intense suffering of its bad sanskaras, usually termed the hell-state.

Although a ghost caught in the Semi-Subtle sphere suffers even more acutely than does the ego-mind experiencing the hell-state, the latter achieves some exhaustion of evil sanskaras, while the former does not. Further, the sufferings of the ghosts who maintain their link with earthly life are more tantalising, because the link constantly holds before them the prospect of fulfillment of Gross desires, without actual means for their satisfaction.

The general belief that suicide is bad is due to the fact that it is usually the result of low motives and a cowardly attitude towards life. When suicide is employed as an escape from dilemmas brought on by failure to cope with the needs of life, it is not only ignoble, but far-reaching as well in its demoralising effects upon the victim.

The third or high type of suicide is in no way rooted in inferior motives, and is therefore free of their deteriorating effects. It is inspired by altruistic motives alone, and is a sacrifice made to secure the material or spiritual well-being of others. One who meets death through, e.g. a hunger strike, in order to better the welfare of the masses, is a suicide of this high type.

The motives of such a suicide are not far different from those of martyrs who lay down their lives on the battlefield for country, society or religion. The total absence of base motives in this high type of suicide makes it entirely different from the lower grades. As in other noble acts of self-effacement, such highly motivated action entitles the departed individual to the privileges and pleasures of the heavenly state, and also constitutes a definite asset in his spiritual ongoing.

A suicide inspired by ordinary altruistic motives is not the highest type. The fourth or highest class results from intense desire to see God or to unite with him. This is an extremely rare occurrence. In most cases in which suicide is believed to have been committed for the sake of God, there is an admixture of other motivating factors, such as dissatisfaction with conditions in earthly life.

If and when suicide is embraced purely for the sake of attaining God, it can have the effect of achieving Liberation or Mukti. The Masters have always warned aspirants against resorting to suicide in the intensity of their longing for union with God, for there is too great room for self-deception and inadvertent mixture of inferior unconscious motivation.

Regardless of the abnormality of the circumstances which may lie back of it, no type of death can really damn the individual forever. It is never more than an incident in his long spiritual journey.

The third or supernormal type of death consists in leaving the body voluntarily. This is done by the advanced yogis who wind up their earthly careers after fulfilling their mission, much as the student locks up his textbooks after passing his examination. The supernormal or voluntary death of the advanced yogi is definitely anticipated and willed, but is entirely

different from suicide insofar as motives, results and manner of leaving the body are concerned.\*

(\*Meher Baba explained later that there was one other kind of death, 'circumstantial death.' For more about it, see 'Death' in Book Two. -- Editor)

Friends and relatives of a departed one often are seriously upset by his death, because the dissolution of the form may seem to them to be the extinction of life itself. All of their attachments had been related to the form. It was because of the form that they had contact with the soul, and it was through the form that their various physical and emotional needs were fulfilled. The disappearance of the body that had acted as the vehicle of the soul is therefore often interpreted by them as the annihilation of the individual himself. From the purely physical point of view, death does not involve annihilation of even the body, but physiologically it has become unfit to be the continued dwelling place of the spirit, and has therefore lost all importance.

From the point of view of the individualised soul as mind, death does not involve any loss whatsoever, as the mind and all its sanskaras remain intact. The individual in essence is thus in no way different. He has only cast off his external coat. Nevertheless this severance from the physical body is fraught with two important consequences. It is a means of introducing the individual to a new type of existence, and it is also in itself an incident of the utmost importance because of side effects of the greatest practical consequence.

When others die, the individual loses only one, or at most a few friends who have played an important role in his earthly existence. But when he dies, he loses at one stroke all the persons who had entered intimately into his own life. He also loses all his possessions, and is broken away from the achievements on which he had built the very foundations of his sense of accomplishment in life. As the crowning touch, he must also leave behind the very physical body with which he had identified himself so completely that he was rarely capable of imagining himself as anything but that physical body. This complete annihilation of the entire structure of the individual's earthly existence is therefore a crisis without parallel in his life.

This critical turning point, which occurs at death, is attended by both advantages and disadvantages. The greatest disadvantage lies in the fact that the individual must leave incomplete all the undertakings of his earthly life. He must leave the entire chessboard without taking any further interest in it. The scene of his life is blotted out, and the chain of his mundane interests is hacked apart.

From the standpoint of objective achievement, the continuity of his undertaking has undergone an abrupt break. Advancement of the projects he has left behind must come from his previous associates, and can no longer be his concern. It is rare for the individual to be drawn back through a sanskaric linking to the identical task which he had begun in a past incarnation, to develop it on from the point where his successors had left it.

It would be a mistake to think that death brings nothing but disadvantages. Death also brings about a general weakening of attachments by shattering all the sanskaras which were fed by the earthly objects, because the mind is now torn away from them. While it is true that many of the sadhanas undertaken by the individual during his earthly life have the effect of unwinding previous sanskaras, still it is only in extremely rare instances that he succeeds in completely erasing the present and future effects of these sanskaras. This erasure is effected within certain well-defined limits by the sudden transplanting of the individual that occurs at death.

If the lessons inherent in a single death were to be thoroughly assimilated by the individual, he would benefit by the equivalent of several lifetimes of patient spiritual effort.

Unfortunately, this does not happen in most cases, because after death the individual usually tries to revive his accumulated sanskaras. Through these revived sanskaras he recaptures the experiences through which he has already lived. The period immediately following death usually becomes, therefore, an occasion for the repetition of all that has previously been lived through, rather than a period of emancipation through understanding all that has been lived out...

If death has any value, it is to teach the individual the true art of life. It would be wrong for the aspirant to seek death with the hope of making further progress thereby. On the other hand, he should not fear death when it overtakes him. A true aspirant neither seeks death nor fears it. And when death comes to him, he converts it into a stepping stone to the higher life.

Some people are particularly afraid of the exact moment of death because they anticipate unbearable pain at that instant. In reality, all physical suffering experienced during illness or just before death terminates at the moment of death. The process of the actual dropping of the body is quite painless, contrary to the superstition that a person experiences indescribable agonies in death.

However, the severing of the individual's emotional entanglement in the Gross world is not found to be easy. The various religious rites observed after a death have primarily the purpose of helping the departing individual disentangle himself from these ties. For instance, the repetition of the name of God or of scriptures, often practised after the death of a person, has a wholesome effect both on those who have been left behind as well as on the one who has passed away, because they help to free both parties of their mutual sanskaric attachment to form. On the other hand, the lamentation and wailing that is often observed has a degrading and depressing effect both on those left behind as well as on the person who has passed away, for it tends to strengthen mutual attachment to form.

The thought or wish the dying individual holds at the moment of death has special importance in determining his future destiny. If the last thought is of God or the Master, the individual achieves Liberation.

It is quite common for an individual not to have any specific thought at the moment of death. Even if he has had thoughts or wishes before death, he will tend to forget them at the time of death. At that moment some people hope they may not return to earthly life, but they are not exempted from rebirth by mere wishing. They are reborn, but exhibit a pronounced disgust for life, and tend to lead the lives of ascetics or recluses.

If the good and evil sanskaras\* of the individual are almost balanced at the time of death, he may take on a new physical body almost immediately. He may even enter a new incarnation as early as the fourth day after death. In such urgent cases of rebirth the individual can enliven a ready fetus any time between the sixth and seventh months of embryological development. It is important to note that both father and mother give only prana or vital energy to the fetus. In addition to receiving prana, it must be enlivened by some individualised soul. Ordinarily this takes place during the later stages of embryological development.

When the individual is ready for reincarnation, he is automatically drawn to his future parents by sanskaric links. The parents act as a magnet due to their previous connections with the reincarnating individual. Occasionally the strongest sanskaric or karmic link which the reincarnating individual has with incarnate individuals is not with the parents, but with a brother or sister. It is this link, then, that determines the family in which he takes birth.

In times of emergency, as in wars or epidemics, when thousands of individuals may seek immediate reincarnation, it is not always possible for all to be born into families having strong previous links with them. But if the sanskaric status of the individual is precipitating him towards incarnation, his taking on of a body is not postponed merely because parents are not available to provide a suitable previous link. It is possible through the intervention of the Masters to make infinite adjustments through mutual exchanges.

Death is like throwing away clothes which have become useless through wear and tear. Just as a traveller may stop at different places, and at each halt may change clothes according to his needs, so the individual goes on changing his bodies according to the needs of his sanskaras.

Death may also be compared to sleep. When a man goes to sleep, he wakes up in the same physical body. When he drops his physical body at death, he wakes up in another physical body.

\*Good actions leave sanskaric residues in the individual's subconscious as surely as do bad actions. Therefore the individual may be bound just as surely by the 'golden chains' forged by good actions as by the 'iron chains' of bad actions.

For most persons the period between death and birth is one of absorption in subjectivity. As mentioned before, after death the ego-mind of the individual normally retains its tie with the remnants of the physical body for three or four days. After this period the connection is completely severed, and the individual then exists entirely in the subjectivity of his mental

states. This subjective phase is brought about by the resurrection of all the sanskaras which the ego-mind has brought along with it after death.

The sudden transplanting of the ego-mind from one sphere to another does wear out the scars of the sanskaras to some extent, but for the greater part they remain intact. If death had resulted in the complete wiping out of all the sanskaric scars on the mind, it would have resulted in emancipation of the individual from all limitation. But this does not happen. Not only are the sanskaric imprints retained after death, but they may unroll unhampered in the life after death...

The true death of the individual occurs at that moment when he transcends his limited individuality or separative consciousness by being taken up in the truth-consciousness of the unlimited and undivided being of God. The true death of the individual consists in the complete disappearance of the limiting ego-mind that has created the sanskaric veil of ignorance. True death is a far more difficult process than physical death, but when it occurs through the grace of the Master, it takes no longer than the twinkling of an eye. This dissolution of the ego-mind and the freeing of the soul from the illusion of separative limited individuality are known as Liberation...

True immortality is not the survival of the limited individual in the period following the death of the physical body. It is true that the ego-mind persists unscathed through death, but the individual cannot and does not thereupon attain to final freedom from birth and death. Survival should not be confused with deathlessness, which is true immortality. The chain of alternating incarnate and discarnate life is only a survival of consciousness plus ignorance, and ignorance makes true life impossible.

Life in ignorance is the very negation of existence in Truth. It is so basic a curtailment of true existence that when judged by the standards of the true existence in eternity, it had best be termed a continuous death. Only in Realisation is consciousness emancipated from the tyranny of this continuous death which nullifies the true life in eternity. And only in Liberation can consciousness arrive at that true immortality which lies beyond all curtailment and obscurity.

before 1956,

LH p97-111

Life does not end with death. Survival after death is as true as death after life.

To live in order to die, or to die in order to survive, would be a poor proposition indeed.

The death that follows life is not a lifelessness, nor is life after death a deathlessness.

Life is a positive manifestation of the true existence, which negative death cannot extinguish.

To end the ceaseless succession of lives and deaths, death itself has to be annihilated in life.

On annihilating death in life by completely freeing consciousness of all illusion, man becomes God in the naked truth of his own true existence. He remains infinitely conscious God, irrespective of his keeping or dropping the Gross, Subtle and Mental bodies, just as man remains man whether he is dressed or undressed.

c. 1956, LB p17

I say with my divine authority to each and all that whosoever takes my name at the time of breathing his last comes to me. So do not forget to remember me in your last moments.

Unless you start remembering me from now on, it will be difficult to remember me when your end approaches. You should start practising from now on. Even if you take my name only once every day, you will not forget to remember me in your dying moments.

24 May 1958,

Myrtle Beach,

GM p320

There is one real birth and one real death. You are born once, and you really die only once.

What is the real birth? It is the birth of a drop in the ocean of reality. What is meant by the birth of a drop in the ocean of reality? It is the advent of individuality, born of individuality through a glimmer of the first most-finite consciousness, which transfixed cognizance of limitation into the unlimited.

What is meant by the real death? It is consciousness getting free of all limitations. Freedom from all limitations is real death. It is really the death of all limitations. It is Liberation.

In between the real birth and the real death, there is no such reality as the so-called births and deaths. What happens in the intermediate stage known as births and deaths is that the limitations of consciousness gradually wear off, until consciousness is free of limitations. Ultimately, consciousness, totally free of limitations, experiences the unlimited reality eternally.

Real dying is equal to real living. Therefore, I stress: die for God, and you will live as God.

You are first a child, then grow old and drop the body, but you never die and never were born. In the East, Vedantists believe in reincarnation, in innumerable births and deaths until one attains Godhood. The Muslims believe in one birth only, and one death only; the Christians and Zoroastrians the same. All are right.

But Jesus, Buddha, Muhammad, Zoroaster, all meant what I mean by real birth and real death. I say you are born once and die once. All the so-called births are only sleeps and wakings.

The difference between sleep and death is that when you sleep, you awake and find yourself in the same body. But after death, you awake in a different body. You never die. Only the blessed ones die and become one with God.

26 May 1958,

Myrtle Beach, South Carolina,

GM p328

Baba said of Mrs. Bahejian, a woman who had come to see him:

She resembles my aunt. My name was on her lips when she dropped her body.

My brother Jamshed, when we were boys, used to quarrel and fight with me. As he grew older, Jamshed began to love me. Later on, in Meherabad, he couldn't sleep because he thought all the time about me. When he went to Poona, all of a sudden he had a splitting headache and the heart felt heavy. And just before an attack of apoplexy, he felt very blissful. He shouted my name, and then fell in a coma. And during those three hours, his lips were moving with the rhythm 'Baba, Baba, Baba.' Mani was there. Then he died. He came to me.

All my relatives, my school friends, you haven't any idea how difficult it was for them to accept me as the Avatar after quarreling with me, playing marbles with me.

Charles Purdom: Will you comment on what you mean by 'to come to me'?

Baba: To come to me means Liberation, experiencing me as I am. No more bondage of births and deaths. But it does not mean the state of a Perfect Master, of Perfection. That is only to be attained in the Gross body. So if you are not blessed with this state of Perfection, at least you can have Liberation. If you just take my name, just at the moment of dropping your body, you will come to me. Yes, anyone.

It's not easy to take my name at the very moment of leaving the body. Then you individually experience bliss, infinite bliss. After Liberation, you continue to experience infinite bliss eternally. Why? Because it belongs to you eternally. You experience what belonged to you eternally. Even spiritual ecstasy cannot be compared with divine bliss. Remember this.

28 May 1958,

Myrtle Beach, South Carolina

GM p337 and LA p529

The physical body (of the mind) is the means of experiencing the sanskaras, and when this physical body becomes enfeebled after using up the old sanskaras, the body drops (dies). At that time there is the union of new sanskaras with the mind, and one is ready for new experience to use up the sanskaras Subtly or Grossly. For this purpose the mind takes

another physical body. In this way old sanskaras are wiped out, and as this experience occurs, new sanskaras are produced. According to the new sanskaric makeup, a new body is then taken to experience the sanskaras. As the old sanskaras are spent, the mind loses impressions and the body weakens, to eventually drop off at death.

However, in the process of spending the old sanskaras while alive, the new sanskaras that are produced are imprinted in the mind in seed form. By these imprints, the new sanskaric makeup of the mind forces the old physical body to drop, and a new Gross body is thereby formed after the Gross sanskaras are somewhat equalised during the experience of Heaven or Hell. Thus the mind continues gathering new sanskaras and, accordingly, new bodies during reincarnation.

The infinite intelligence in its original form of the soul without sanskaras never changes; it remains always formless. But sanskaras change, and accordingly the human bodies change. To spend new sanskaras through the experience of birth and death is for the body and not for the soul; it has no birth or death. Rebirth is due to the sanskaras which form a Subtle body, and according to the change of the Subtle body in Heaven or Hell, the Gross body changes and is joined to the Subtle body when it takes birth in the Gross world. The new psychic or sanskaric makeup in the Mental body from the newly accumulated sanskaras from the previous life changes the Subtle body while in the states of Heaven or Hell, and this change requires that the Subtle body have a new Gross body.

The meaning of death in reincarnation is the changing of the old body according to the new sanskaras gathered by the mind. The meaning of birth is the taking of a new body according to these new sanskaras. The new sanskaras gathered in the present cannot be used up by the present body, as this body is suitable only for using up the new sanskaras of the previous lifetime. The death of the body is in accordance with the requirements of the new sanskaras. Death is necessary because the new sanskaras cannot be spent by the present body, as that human body was formed for spending the then new (now old) sanskaras of the previous body.

Physical death and the daily sleep that human beings experience are the same states (of mind). No thoughts are active in deep sleep - one does not think, but one awakens in order for the mind to experience thoughts. When awakening, the mind first experiences the Mental world (ordinary man is unconscious of this), then the Subtle body experiences the Subtle world (ordinary man is unconscious of this also). When an ordinary man is completely awake (conscious), he experiences the Gross world through his physical body. A Mental conscious person awakens in the Mental plane, as a Subtle conscious person awakens in the Subtle plane. Once this involved consciousness becomes active, then, automatically, the Gross body, like a shadow, becomes active.

Every time the mind is in sound sleep, its experience of the Mental, Subtle and Gross worlds comes to a stop, but this stop is temporary. When the person awakens, again mind becomes active (thinks). The mind experiences the world Mentally, Subtly or Grossly through the Mental, Subtle or Gross bodies, and it is the sanskaras that awaken the person.

Every time the mind is in the dream state (semi-consciousness) the Gross conscious man experiences his sanskaras Sub-Subtly, and for the time being Gross experience is at a standstill. Every time the mind is in the state of sleep, meaning when the mind stops thinking and is inactive, the sanskaras remain in a dormant state to be experienced again in the awake state (action). And every time there is a death, the mind goes to sleep (the thinking stops) and the sanskaras are temporarily left behind, since the experiencing of the sanskaras awakens the mind, makes it conscious, and forces it to begin thinking again.

After death the mind does not immediately awaken in a Gross body, but in its Subtle body, and the individual experiences Gross sanskaras through his Subtle body. This heaven or hell experience is according to the newly gathered sanskaras. While in the states of heaven and hell, the mind is awake, and during the experience the good and bad sanskaras balance to some extent in the mind. After this heaven or hell Subtle experience, the mind adopts another Gross body according to the new structure of the Subtle body, and this new structure of the Subtle body is determined by the balancing of the good and bad sanskaras that were left behind in the mind when the person died.

The similarity between sleep and death is that in both cases the sanskaras first awaken the mind in the Subtle body (to either experience a dream, or heaven or hell). In the Sub-Subtle state while dreaming, the nature of the opposites is still there (because of good and bad sanskaras), and through a person's good or bad sanskaras he has the Astral experience of a sweet dream or a nightmare. In both sleep and death states the mind stops thinking temporarily, and sanskaras then wake up the mind to experience them Subtly. In the sleep state the sanskaras wake up the mind to the Subtle body, and after the experience of dream, to the Gross body to experience the Gross world. But in the case of death, sanskaras wake up the mind in a new physical body to experience the sanskaras Grossly as the old body has been given up.

1968? Meherazad,

from notes dictated by Meher Baba, NE p255-258

Also see the chapter 'Liberation' in Book One and Book Two

Death Book Two

Index - Book One

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## **Destiny 1**

Destiny 1

DESTINY

Meher Baba

Destiny is the divine law of will which guides one and all from the starting point of evolution to the ultimate goal, God-realisation.

LA p4

There is a course of experience through which every being must pass to realise God...

In fact, there is nothing such as happiness and misery, virtue and vice, or good and bad. Only bliss exists. The experiences of happiness, misery, virtue, vice, good and bad are nothing. But they are the necessary stepping-stones on the course to higher things, which, though illusory, everyone has to pass through.

Only the Sadguru can alter, divert or destroy this course. That is, he can change the course of a person's destiny. This automatically occurs once a person comes in contact with such a Master. Unless all the experiences and sanskaras of this course are wiped out totally, there is no chance of Realisation for the disciple; and only a Perfect Master can do that.

21 August 1929,

Dhulia,

LM4 p1203

Law is good. This universe is based on the divine law of love, which pervades all existence.

before 1936,

PM p251

Q. What is destiny, luck, fate, etc.?

Baba: Destiny means the divine will guiding the lines of sin and virtue, resultant in suffering and happiness, experienced by the soul from the beginning of its evolution till its end in Realisation. Fate or luck is the means or process of spending the impressions the soul gathers while passing through innumerable evolutionary stages, which, in other words, is the law of karma, or the automatic forming of luck or fate in the next life, according to the sanskaras in this life. The impressions of each life build the fate of the life coming after.

As a simile, suppose every soul has to bear a burden of 700 tons, i.e. a certain amount of suffering and happiness, which every soul has to pass through from the beginning of its evolution till the end in Realisation. But as the burden of these 700 tons varies in kind and form, the impressions of lives vary too, and the fate of every new life is formed according to the impressions gathered in the past life.

Thus the soul's present experiencing of the impressions of the past life means fate. The soul has to pass through a number of lives and forms, but as the experiences of every life vary, so the fate varies. Hence, destiny is one, but fate or luck is different.

4 May 1937,

Nasik,

Aw 10:2 p23

Other versions:

Aw 2:1 p12 and LA p189-190

God is not kind, he is the ocean of mercy. But it is all according to law. And law is not complicated, it is simple. You sow a seed, you water it, you have a plant that grows - it is so simple. Law gives you all this from one seed, because all this was latent in the seed.

Law deals individually, and also in multitudes of the same type. Your taking birth at a certain time, your giving up the body at a certain time, is all according to law, which shapes your actions. You are not responsible.

But what about those who all die at one and the same moment, like thousands in an earthquake? Law gathers all of the similar types in one country, and ends it in one time.

When the plant grows into a big tree, it is not conscious of it, not responsible, but law shapes it, brings out of it what is there. When you were a baby, you were not conscious how you grew up. It is so natural because law does it. From childhood to old age, you feel the same yourself. Only when you look in the mirror, you know it (that you are old), and most of the time you forget you have got old.

This law so establishes itself that there is no escape. It grows into a habit which can never be shaken off. Law asserts itself as soon as you are born. The puppy does not open its eyes when it is born. It feels hungry and searches for its mother's milk.

Law's grip is eternal till you go beyond law. Then you are free. Shams says,

You think binding to a Master is binding, and all life is free to do what you like. But you are bound by hunger, sleep, etc., and have the body-binding, the greatest binding. But this one binding of faith and love to the Master is sure to free you from all universal bindings.

Being good is a good binding. You must either be good or bad. Bad is like bound wrists. Good is like bound feet. Kabir writes beautifully about this: "Good keeps your hands free, so that you can even unbind your feet."

Be good. It pays. Bad makes you mad (insane). Good takes you to God. And the best way to become good is to serve others and try to make others happy. The climax of good is loving.

Bad is anger, getting excited. Good is forgiving. Biting is bad, but to be bit is good. If you offer your cheek, knowing you could easily wring their neck, that is excellent.

26 January 1939,

Agra, India,

Gl Feb. 1994, p6-7

Shams = Shams Tabriz (d. c.1246) a Perfect Master of Persia

The growth of the physical body is worked out by the operation of natural laws. Whereas the progress of the aspirant towards self-knowledge is worked out by the operation of the spiritual laws pertaining to the transformation and emancipation of consciousness.

The physical body of the child grows very gradually, and almost imperceptibly. And the same is true of the spiritual progress of the person who has once entered the Path. The child does not know how its physical body grows. The aspirant also is, in the same way, often oblivious of the law according to which he makes headway towards the destination of his spiritual progress.

c.1940, Di v2 p37

Before karma is created, the individual has a sort of freedom to choose what it shall be. But after it has been accomplished, it becomes a factor which cannot be ignored, and which has either to be expended through the results which it invites, or counteracted by fresh and appropriate karma.

The pleasure and the pain experienced in the life on earth, the success or failure which attend it, the attainments and obstacles with which it is strewed, the friends and foes which make their appearance in it, are all determined by the karma of past lives.

Karmic determination is popularly designated as fate. Fate, however, is not some foreign and oppressive principle. Fate is man's own creation pursuing him from past lives. And just as it has been shaped by past karma, it can also be modified, remoulded, and even undone through karma in the present life.

If the nature of the karma in earthly life is determined by the impressions stored in the ego-mind, the impressions stored in the ego-mind are, in their turn, determined by the nature of karma in earthly life. The impressions in the ego-mind and the nature of karma are interdependent. The karma on earth plays an important part in shaping and reshaping the impressions in the ego-mind and giving it a momentum which decides the future destiny of the individual.

It is in the arena of earthly existence that creative and effective karma can take place, through the medium of the Gross body. The proper understanding and use of the law of

karma enables man to become a master of his own destiny through intelligent and wise action.

Each person has become what he is through his own accumulated actions. And it is through his own actions that he can mould himself according to the pattern of his heart, or finally emancipate himself from the reign of karmic determination which governs him through life and death.

c.1941? Di v4 p89-90

Good actions lead to good results, and bad actions lead to bad results.

It is through the systematic connection between cause and effect in the world of values that the moral order of the universe is sustained. If the law of karma were to be subject to any relaxation, reversals or exceptions, and if it were not strictly applicable in the domain of values, there would be no moral order in the universe. And if there is no moral order in the universe, human existence would be precarious from the point of view of the attainment of values.

In the universe where there is no moral order, human endeavor would be perpetually fraught with doubt and uncertainty. There cannot be any serious pursuit of values if there is no assured connection between means and ends, and if the law of karma can be set aside. The inflexibility of the law of karma is a condition of significant action. Significant human action would be utterly impossible if the law of karma could be safely ignored or flouted.

In being inviolable, the law of karma is like the other laws of nature. However, the rigorousness of the operation of karmic laws does not come to the soul as the oppressiveness of some external and blind power, but as something which is involved in the rationality of the scheme of life. Karmic determination is the condition of true responsibility. It means that man will reap as he sows. What a person gathers by way of his experience is invariably connected with what he does.

If a person has done an evil turn to someone, he must receive the penalty for it, and welcome the evil rebounding upon himself. And if he has done a good turn to someone, he must also receive the reward for it, and enjoy the good rebounding upon himself. What he does for another he has also done for himself, although it may take time for him to realise that this is exactly so. The law of karma might be said to be an expression of justice, or a reflection of the unity of life in the world of duality.

1941?

India,

Di v4 p91-92

God has ordained certain laws for the universe. They are followed by the Sun, Moon and stars, and everything that breathes. These laws are not binding for the God-realised ones.

But they nevertheless respect and observe these God-ordained laws, because they have become one with God.

In a sense, there is no such thing as a violation of any laws. The so-called miracles are performed using the hitherto unknown powers and forces, which operate according to their own laws. The Masters do often perform miracles, but they do so strictly for spiritual purposes. And while doing so, they do not throw off the spiritual laws of the universe. They are above all laws. But even their super-ordinary achievements are according to the eternal law of Truth.

The whole universe with all its laws is subject to the supreme law of Truth. It is ever being administered impersonally, as well as through the spiritual hierarchy. To the superficial observer, it may seem that there is no reign of Truth in the universe. The Truth does reign, and reigns unceasingly and unfailingly.

Even the insignificant business concerns and other private and public institutions have their laws, and cannot function without laws. Much more so is it true of the universe. This vast universe, with all the multitudinous occurrences within it, is subject to some self-justifying law. Sometimes it does appear as if sincere toil is lost, or the virtuous are condemned to suffering and the vicious are enthroned with power or endowed with success. But all this is either a fractional view of the realities or an illusion in the garb of judgment.

To one who can take a complete and unclouded view of occurrences, the inexorable reign of Truth in all happenings, great or small, individual or collective, is a clear and unchallengeable fact. The reign of Truth may be described in different ways as the law of God, or the law of justice, or the law of karma. It is the law of cause and effect, or the law of divine love, according to the angle of vision or the limiting perspective given by the particular standpoint of the intellect.

But the important fact is that whatever may be the manner in which this law of Truth is apprehended by the intellect, it unchallengeably exists. It is a supreme and self-justifying power that unfailingly and irresistibly reigns in the universe, and it has no exceptions. All seers have announced the reign of this law of Truth. It operates both impersonally, and through the conscious working of the divine hierarchy of Masters and their Agents.

Though dwelling in the universal mind, with its seat as the universal body, the Truth-realised Masters do not neglect the coordinative and organised working required for the execution of the divine plan. Their plans for the world are made far in advance of the times, sometimes centuries before the time when they are intended to be executed. They dwell in eternity, and they have in their view the past, the present and the future. They are the custodians of God's process of self-fulfillment, working itself out through the march of the variegated incidents in time.

The cooperative and organised working of the Perfect Masters expresses itself through the functioning of the spiritual hierarchy. The Masters, as one with the supreme Godhead, convey the divine will and impulse to the advanced souls or Mahayogis or Pirs of the Mental

world. The advanced souls catch the impulse originating in the shoreless Truth, and pass it on from the Mental world to those who control the Subtle world. In the Gross world it may manifest itself through many natural upheavals, e.g. earthquakes and volcanic eruptions, floods, changes in the structure of the earth and of the ocean-bed. It may also manifest itself through the upheavals in the life of mankind (e.g. the rise and downfall of empires, wars, epidemics, births, deaths, catastrophes, and other major episodes in the history of humanity). All happenings in the history of humanity are subject to the divine plan, as released and implemented by the Perfect Masters through their Agents in the different worlds.

The causes of what becomes patently manifest in the Gross world are to be found in the commotion in the Subtle world. And the causes of the commotion in the Subtle world are to be found in the directives that obtain from the Mental world. And the origin of the directives of the Mental world is seen as being none other than the will of God as released by the Masters who are consciously one with God.

Thus the Masters are indirectly in charge of the execution of the divine plan. They make use of the infinite power and understanding to further that plan in all the three worlds. And their working gets particularly accelerated and coordinated during the Avataric periods, when the Avatar, as the inspiring force of the divine hierarchy, assumes the principal directive role in the divine task of giving a spiritual push to humanity.

before August 1949,

from notes dictated by Meher Baba, ST p57-60

Law equally binds all, except those who become free. One principal binding appears in varied aspects, like the uniformity of two hands, one head, and two eyes, running through the differences of human features and figures. According to law, the number of lives and deaths, with their measure of suffering and happiness, is fixed. Until the total number of incarnations are gone through, and the amount of experience is earned and unlearned, no freedom can be attained.\* But all this experiencing is nothing. When I say this, you will grouse. Since you do not know the law of nothingness, you may even think that there is nothing like justice in the world. But that is not so.

When one escapes law and merges in God, who is beyond law, one becomes God. There is no binding. He is Majzoob-e-kamil. He is merged in God, has no normal consciousness, and is completely disconnected from the world. If he comes down, he brings God on earth. Law exists on earth. However, he brings law-exceeded God down as law-abiding God. As Jivanmukta, God in the Beyond state is conscious of his infinite attributes. Law cannot touch him, because law-exceeded God is infinite, mighty and powerful. The Jivanmukta is God-realised and has normal consciousness, but has no concern with the world, and is unaffected by the world. His state is unique. He does everything and yet does nothing. He is Majzoob-e-kamil, and also has normal consciousness.

The Sadguru (Qutub) is law-exceeded God. He is all-powerful. He comes down from the Beyond state to normal consciousness. He is concerned with the world and its people, and yet is completely detached from them. He has to work with the sins and merits of the world, and is concerned with everyone and everything. He extends his hand of love and grace under a glove that keeps him unaffected by the world. Law cannot touch him, but he touches law. He acts like an ordinary human being, but uses his infinite power, knowledge and bliss to make others free from the law of opposites.

from notes taken of a talk by Meher Baba,

July 1953, Dehra Dun, GG4 p91-92

Another version: GT p267-268

\*Bal Natu wrote, "The only exception Baba referred to is through the contact and grace of a Perfect Master or the God-man."

(GG4 p92)

Only when God is perfectly individualised, as most Perfect Dnyani or most Perfect A'riff, can he impart Knowledge to other individuals. The question may yet be asked as to why should the Master then not impart Knowledge to all individuals, instead of giving Knowledge to some, and not giving it to others.

This is a question of law divine, commonly known as the law of karma, or law of bindings, or law of cause and effect. Except the Perfect Dnyani or Perfect A'riff, no other individual can under any circumstances escape this law and its consequences.

Therefore when the Master gives Knowledge to certain individuals and does not give it to all, that is not because of the Master's incapacity to give to all, but because of the incapacity of one and all to receive Knowledge. The latter incapacity is due to the lack of a sufficiently deep and strong connection with the Master, or for want of complete surrender to his will, or on account of the absence of the required degree of preparedness on the part of the individuals concerned. Under these circumstances it would be like throwing pearls before swine for the Master to offer Knowledge to one and all irrespective of the individual's receptivity.

We are all, in a way, hypocrites, inasmuch as we always try to justify ourselves, right or wrong. According to the Vedantists and the Sufis, God does everything. Everything is done according to his will and in accordance with his laws. In a way, that is all right. But, being short of the truth, the whole of it is not right. And the lack of truth is the lack of experience behind the assertions.

Without having gained the actual experience, to act according to facts of experience is not only silly -- like a tutored parrot expressing love to a girl - but such assertions, based on mere reasoning and logic, lead to lust and dust. The reactions of the actions based on such

'ignorance of knowledge' are too terrible to contemplate, apart from other consequences like lunacy or nervous breakdown.

1950s? Aw 10:4 p 3-5,

also PL p35-36

Although the whole universe is illusion, yet it is governed by a law, a definite law, and that law deals with every detail. We cannot escape from the law of karma. But when we transcend illusion, the law does not bind us any longer...

Krishna said the same thing to Arjuna: 'Kill your relatives, kill your friends,' in the battle of Kurukshetra. You must have heard about that famous battle.

Arjuna refused, saying, 'How can I kill my own kith and kin?'

Krishna then said, 'I am above the law. The whole creation is from me, has come out of me. Obey me, and you will not be bound.'

If here and now I tell you, there is an ant, and suddenly Don kills it, of course, a binding is then created - the impression of the act of killing. You cannot be free from that binding. You are bound because you killed one ant.

Every action that you do binds you, every action, every little action, whether good or bad. The good action also binds you, but you are bound then, let us say, by a chain of gold. And if the actions are bad, then you are bound, say, by a chain of steel.

Christ said, 'Leave all, and follow me.' What did that mean?

Don Stevens: I assume it means literally to leave everything and follow Christ within yourself.

Baba: But the meaning behind it was not to leave all these things, not to renounce the world. It was to obey.

Leave all thoughts, your own thoughts, your selfish thoughts, and simply obey me. Then you are Liberated, then you are free. But if you cannot, then more and more bindings are created, for every action creates a binding.

You are very old, Don, ages old. And you are bound. And you will be bound, and you'll go on getting bound age after age. Age after age the same bindings will be created, you'll try to free yourself, and in so doing, get rebound.

But once you are Liberated completely, then you'll realise that there was no binding at all. It was just imagination, a dream... you were seeing and experiencing only a dream.

All of you here are very old - ancient ones. All are God. God is within each one, and God is not bound by time - he is eternal. You are all eternal. Now you are bound. You feel you are

bound, and you continue to get bound. But there will be a time when every individual gets freed, gets Liberated. Then that individual realises that all his bindings were just in a dream - he was seeing a dream.

Christ took upon himself the sufferings. Why? To Liberate humanity. And the bindings are still there. Mankind is still bound. Yet Liberation doesn't require time. You are bound for ages, but when you get Liberated, it is instantaneous - it comes in a flash.

Just think of it: God is within all, in everyone, and he is infinite. God is all powerful, God is all bliss. And yet, though God is in each one, how helpless we feel. We weep, we feel pain, we feel sorrow, although God, who is so infinitely powerful and blissful, is there. Why? It is because of our own bindings. But there is one way to get Liberated from these bindings, and that is through love...

26 July 1956,

Myrtle Beach,

Aw 4:3 p38-39

The mystery of the universe is hierarchic in structure. There are graded orders, one supervening upon the other. The spiritual panorama of the universe reveals itself as a gradient with laws upon laws. Superimposition of one type of law over the other implies elasticity and resilience of lower laws for the working out of higher superseding laws. Instead of lawlessness, it means a regime of graded laws adjusted with each other in such a manner that they all subserve the supreme purpose of God, the creator.

The lower laws are subsumed under the higher laws. We have first the law of cause and effect reigning supreme in nature. Such natural laws seem to be mechanical, rigid and inexorable. But by acting and interacting with life-force, they lead to higher laws of sanskaric or impressional determination, and become superseded by them. Impressional determinism is not an exception to causal laws, but is their finer and higher form. It supervenes upon mechanical causal laws.

Let us take an example to illustrate the functioning of supervening orders in the spiritual panorama. The days of every incarnate soul in the Gross world, and what they bring, are both definitely determined by the accumulated impressions of past lives. But this impressional determinism does not work itself out independently of, or in defiance of, ordinary causal laws. On the contrary, it works through established causal laws.

For example, wrong diet or gluttony or any other disregard for natural physiological laws will definitely affect the duration of the life-term in the Gross body. In the same way, intelligent use of known laws will affect happenings during this term of life. But whether or not there is going to be a disregard of such laws on the part of some particular soul, is itself impressionally determined, i.e. it is dependent upon his gathered dispositions. Thus physiological and other causal laws are subsumed by higher karmic laws, and lend

themselves as pliant fabric-work for them. The law of karma supersedes and uses the other laws of nature without violating them.

Nor are the natural laws in any way violated by what are called miracles. No miracle is an exception to the existing laws of the universe. It is an overt result of the impersonal working or conscious use of the established laws of the inner spheres. It is called a miracle because it cannot be explained by the known laws of the Gross world. Here known laws are superimposed by unknown laws. It is not a case of chaos or lawlessness.

1957? Be p33-35

Everything happens according to divine will, and it is a mistake to think that God has a rival in the form of a devil.

1956? Be p57

Whatever is to happen will happen. This is the principle, or as I call it, the Law of Must, the law on which universal illusion thrives. It is as if the ready and complete film of illusion, from the beginningless beginning to the endless end, is being projected continually.

8 September 1957,

Meherazad,

LC p82

We start with the birth of a child, one human child, for example. The birth of this human child is due to his past karma. No sooner has he taken birth than he begins to experience the sanskaras acquired out of his past lives. So what will be the nature of the child? The nature of the child will, of course, be his past sanskaras. That child must act, feel and think according to his sanskaras accumulated in past lives. There is no way out, and he must experience them. That is the Law of Must.

To add to this principle of Must, the environmental circumstances are such that they help the child to act, feel and think according to his past sanskaras. No sooner does the child see the light of earth, whether it be male or female, it begins to grow older day by day. It has to weep as soon as it is born. It must be given milk-diet. The child must grow bigger and bigger. It must have a name. Its sex, etc., are determined by the principle of Must.

The child knows not whence he or she has come from. It has no thought of all that. It takes for granted that it is born, and it begins to live. It gets a sex and a name, cries, eats, drinks, later studies in school, and enjoys life - all this because of his or her nature...

It is your very nature that makes you think that you are a man or woman, that you have a body (sickly or healthy, beautiful or ugly, etc.) It makes you think that you are hungry, robust, unwell, etc.

23 February 1958,

Meherabad,

Aw 7:2 p24

It is in God's plan to awaken everyone from the dream of creation, and make him live in him and experience his infinite bliss. The law of opposites operates unfailingly to stage the so-called good and bad times. And in his compassion, God leads everyone and everything towards himself, who is beyond good and bad. So there is really nothing to worry over.

1960,

Poona,

DH p66

God's existence is infinite. God's dnyan (knowledge) is infinite. God's power is infinite. God's bliss is endless. God's mercy is unbounded. God's mercy is closely linked with sanskaras. The law of illusion governs sanskaras, and illusion is governed by sanskaras.

There are no sinners as such. According to the law of illusion, sanskaras give rise to so-called sins. The law of illusion is different from the divine will. Nothing can supersede the law of illusion except divine will.

The deaths of Abraham Lincoln, Mahatma Gandhi and John Kennedy had been so because of the law of illusion which governs sanskaras, and had nothing to do with divine will.

AO p172

According to the law that governs the universe, all suffering is your labour of love to unveil your real self. In comparison to the infinite bliss you experience on attaining the I am God state, all the suffering and agony you go through amounts to practically nothing.

c.1961,

India,

EN p48

There is a king who has vast possessions. But he is a worthless king. He spends all his energy and money in selfish pursuits and luxuries, and has no care for his subjects. In his next birth, he is born blind, and becomes a beggar, and thus compensates for his wrong doings.

Now this king has a servant who is honest and faithful and hard-working. In his next birth, because of his merits, he is born into a cultured and well-to-do family. One day when he is going along the street, he hears a pitiable cry from the pavement. It is from the blind beggar who was the king in his previous life, crying aloud with outstretched hands, 'Have pity, give me a penny in the name of the Lord.' And because all actions, however trivial, are inwardly

determined by the sanskaric ties, creating claims and counter-claims, the rich man is unconsciously drawn towards the beggar, and gives him a few copper coins.

A king crying out for alms, and a servant taking pity on him - what a comedy, what an irony of fate. This is the working of the law of karma, the expression of justice in the world of values.

The law of karma is impartial and inexorable. It knows no concessions, gives no preferences, makes no exceptions. It dispenses justice.

By the divine law you are shielded from remembrance of past lives, for it would not help you in living your present life, but would make it infinitely more complicated and confusing.

c.1961,

India,

EN p53-54

To you, what you see is absolutely real. To me, it is absolutely false. I alone am real and my will governs the cosmic illusion. It is the truth when I say that the waves do not roll or the leaves do not move without my will.

The moment the intensity of your faith in my will reaches the apex, you bid adieu to worry for good. Then, all that you suffered and enjoyed in the past, together with all that you may experience in the future, will be to you the most loving and spontaneous expression of my will. And as the lover places the will of the beloved above all else, there is nothing which can cause worry.

c.1961,

India,

OL (Aw?),

another version: EN p62

There are two things, Truth and law. Truth belongs to God, law belongs to illusion. Illusion is infinitely vast, yet it is governed by law. The law of cause and effect, which none can escape, belongs to this law.

Law is bondage. Truth is freedom.

Law upholds ignorance. Truth upholds reality.

Law governs imagination, which binds you to illusion.

Truth sets you free from illusion.

Although it is the nature of imagination to run riot, it is restricted to the definite and minutely precise pattern of bindings created and upheld by the law of bondage. The moment imagining ceases, the shackles of the law are broken, and freedom is experienced in the realisation of the Truth.

It is impossible for one, of oneself, to overcome the operation of the law and merge in the Truth. Only those who are one with God can take you beyond the bounds of the law, and give you the experience of the freedom which is the Truth.

c.1961,

India,

EN p97

Everything in the universe is, and from the beginning has been, a materialisation of the divine original whim, working out irrevocably without default, deflection or defeat. It is the unfolding upon the screen of consciousness of the film of creation, sequence after sequence, according to the pattern that issued from the original whim.

However, when God as God-man plays the role of audience, he can alter or erase at his Avataric whim any thing or happening which was destined from the original whim. But the very arising of the Avataric whim was inherent in the original whim.

The Sufis distinguish between qaza, destined occurrences, and qadar, happenings which are impulsive or accidental. The Avatar's or Qutub's actions are impulsive, and arise from their infinite compassion. And the functioning of this whim relieves and gives beauty and charm to what would otherwise be a rigid determinism.

The Qutub's actions bring about modifications in the previously determined divine plan, but they are limited in extent. But the Avatar's interventions bring about modifications on a universal scale.

For instance, suppose that it was divinely ordained for a war to occur in 1950. It must take place at the appointed time, and the train of events which follows will punctually meet the present timetable. However, if the Avatar is in the world at the time, he might, in his exercise of qadar, ward off the catastrophe by some particular action on the Gross plane. And so, in the relentless working out of the laws of nature, there can enter the inexplicable divine caprice, spelling out peace instead of war in the diary of man.

Kabir has said:

Kabir rekha karam kee kabhee na meete Ram,

Meetanhar samarth hai para samajh kiya hai kam.

'O Kabir, the lines of fate are never effaced by Ram. He is all-powerful, and can undo destiny, but he never does so, for he has given full thought to what he has planned.'

The Avatar does not, as a rule, interfere with the working out of human destinies. He will do so only in times of grave necessity, when he deems it absolutely necessary from his all-encompassing point of view. For a single alteration in the planned and imprinted pattern, in which each line and dot is interdependent, means a shaking up and a re-linking of an unending chain of possibilities and events.

The least divergence from the pre-drawn line of fate not only requires infinite adjustments within the immediate orbit of the individual concerned, but involves in its interminable repercussions all those connected by the bond of past sanskaras.

The Avataric whim is also part of the divine destiny. Qaza provides for the absolute necessity of the Avatar's chance intervention, and the very unpredictability of this intervention is predicted in qaza, for his infinite compassion, because of which his intervention occurs, may not be denied.

In the working out of the Avataric whim, there is not the least element of chance. The aim of the whim's action is perfect, and its result is precise. An ordinary person's whim, when expressed, may have consequences quite outside itself, as illustrated by the following story:

A drunken man was passing by a wood-apple tree, and had a whim to taste one of its fruits. As a rule, a drunkard has a distaste for sour or tart things, because they nullify the effect of drink. So this man's wanting a wood-apple was purely a whim, independent of thought or real desire.

He picked up a stone and threw it at the tree. The stone missed any of the apples, killed a bird, scared away many others, and fell on the head of a traveller resting beneath the tree.

Thus the haphazard expression of the drunkard's whim not only failed to accomplish the whim, but brought about results completely outside it. The whim was merely an unrelated fancy, and the action stemming from it had no connection with its object.

This sort of thing can never happen in the exercise of the Avatar's whim. Arising from compassion, and the expression of Perfection, it is perfect in its aim and results.

c.1960,

India,

EN p106-107

Keep happy and cheerful, and never worry about the environment in which you find yourself...

Everything is in its place according to the divine plan, and because of the love of the God-man for his creation.

Aw 19:2 p2

(individual instruction)

There is no free will. Everything is in accordance with the working out of one's own sanskaras, and even this depends on the preordained plan set in execution with the emergence of the original whim of God, which gave the original urge to know 'Who am I?' It is the primal impression that works itself out as one's destiny and as apparent free will. Thus, in fact, there is no free will.

WD p29

Destiny Book Two

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### **Diet 1**

Diet 1

DIET

Meher Baba

To eat meat is detrimental to some extent in controlling one's sexual nature. The main disadvantage is that eating meat increases sexual desires.

Consciousness exists in stones, but there is so very little consciousness in stones, almost nothing. It is in vegetation that the evolution of consciousness begins. And consciousness increases as an animal form evolves into another animal form. In man it is complete.

With the advance in consciousness, sexuality also increases. The more the consciousness, the more the sexual longing, and the less the consciousness, the less the sexual longing. So if we eat meat, the degree of sexuality increases in us. But if we remain on vegetarian food, then it neither increases nor decreases.

26 April 1924,

Meherabad,

LM2 p626

Another version of the same explanation:

There are many disadvantages of flesh-eating. The chief one is that it increases passion.

There is very little chaitanya\* in the stone, so little as to be nil. The manifestation of chaitanya has its beginning from vegetable life. It increases in animals, and reaches its

climax in the human form. Now, passion increases with chaitanya. The more chaitanya, the more passion, and likewise, the less chaitanya, the less passion.

Therefore if we take animal food, the element of passion increases in us, while it neither increases nor decreases when we take vegetable food.

RD p319 and SW p202-203

\*chaitanya = consciousness, intelligence?

The word 'passion' seems to be used here to mean sexual desire, rather than intense interest or excitement.

Strong tea provides a very good stimulant to tired nerves. But it causes no real improvement in health. On the contrary, the general health is usually undermined with strong stimulants.

26 November 1927,

Meherabad,

LM3 p982

There are three things that are good for increasing and purifying the blood: pomegranates, grapes and tomatoes. But grapes have one defect: they create bile.

Okra is good for people with backaches.

Potatoes give strength, but create gas.

Lentils are good.

Beans, pumpkins, cabbages and cauliflower are not nourishing, but are tasty.

Eggplant is the worst possible thing for you. To eat eggplant is to commit suicide, because it spoils the blood and turns it into water.

Radishes create gas, but they are good for the intestines.

Spinach is also very good...

We are not talking of sanskaras, but of the quality of things. Among non-vegetarian food, fish is the best for the brain because it contains phosphorus.

Eggs are good but are hard to digest.

Among all foods, milk is the best, because nothing is killed in obtaining it. The next best are vegetables, because life in them is not fully developed. The worst impressions lie in non-vegetarian food. By eating meat, a person at once contacts animal sanskaras, which stimulate anger and lust.

10 October 1928,

Meherabad,

LM3 p1107

Another version of the same explanation:

Out of all foods consumed, milk is the best, because there is no loss of life in it. Then comes vegetable kingdom, because in it life is not complete. And worst is animal food. By eating flesh, we at once catch the sanskaras of the animal, and our anger and lust are provoked.

Gl August 1973, p2

I must ask all aspirants to remember once and for all, that if they are desirous of rapid progress and quick enlightenment, they should live up to the following four laws:

1. If possible, observe celibacy. If already married, keep as little sexual intercourse with your partner as possible. Consider, if you are a man, all other women as your sisters; if you are a woman, all other men as your brothers.
2. Avoid all animal food, except milk and the products of milk. Don't partake of even eggs.
3. Avoid all intoxicating drugs and drinks. Tea is not an intoxicant, provided it is weak. But be moderate in your habit of tea drinking.
4. Curb yourself, and never give way to anger. Whenever you fly into a passion, you contract red sanskaras, which are the worst of all.

February 1930, Ms 2:2 p8

For years I have been a vegetarian...

My Mandali have also been eating only vegetarian food for years now. I would rarely make any of them fast on milk. However, once... I kept over twenty of my Mandali fasting on just milk for two or three months, but none of them felt any discomfort. A Parsi named Pleader has been living only on milk for the last two and a half years. He is quite healthy and happy...

There is another devotee of mine named Dixit in Kolhapur, at a school there. He has also been on milk for the last twelve years, although he takes bananas with it. He is quite fit and works all day...

Milk is the best food. It sustains the body and purifies the mind. And the more the mind becomes pure, the more it can be controlled. Desires become less, which is necessary for spiritual aspirants, as there is no progress on the Path without the mind being under control. So long as desires and longings persist, the mind cannot be controlled. From that standpoint, therefore, milk is the best food.

... The Parsis defame me and call me shaitan - devil - simply because I do not eat meat and fish. I don't drink liquor, and have never been to a brothel. Their definition of a Parsi is that he should be a non-vegetarian, drink wine, and lead an immoral life, while at the same time wearing the religious symbols of the sadra and kusti, visiting the fire temple, and paying heed to the priests. Thus by their behavior, they themselves have become devils, in fact.

to Mahatma Gandhi,

8 September 1931,

on board the Rajputana

en route to Marseilles,

France,

LM4 p1394-1396

Vegetarian food and milk assist the development of the divine nature in man, whereas eggs, meat, alcoholic drinks and fish tend to excite the animal nature in man.

Sa (1933) p8

Tea or coffee, though injurious, is not so injurious as tobacco, alcohol, bhang-ganja, and other strong intoxicants. Rather these - tea or coffee - are in some cases beneficial, particularly when medically advised and taken in mild form. Excessive use of these, and in stronger forms, is as injurious as tobacco, alcohol, etc.

before March 1934,

MG 3:1 p22

Q. When did you openly become vegetarian?

Baba: After Realisation.

1930s, A p54

What is the use of a body which resists the dictates of the mind? It is no use clinging to the comforts of the body, which one day must be given up. It is only an instrument, and one should take maximum work from it.

Impressions are contagious. Eating meat is prohibited in many spiritual disciplines, because therein the person catches the impressions of the animal, thus rendering himself more susceptible to lust and anger.

ST p26

I have abstained from fish, eggs and meat, not for my benefit, but to create and impress upon humanity an example, which, later, when I speak, will become an established law.

31 October 1937,

Cannes, France,

LM6 p2232

Also GI August 1970 p16, and LA p216

No one can eat meat or fish in my ashram.

1939, Jabalpur, LM7 p2406

Elderly people should not eat eggplant.

1939, Bangalore, LM7 p2490

Food is a direct necessity of life, and its continued denial is bound to be disastrous to health. Therefore, external fasting should be periodical, and only for a short time.

1938-1939,

India,

Di v1 p51

Abdul Ghani: Flesh-eaters, similar to lions and tigers, are very powerful and energetic creatures. Their stomachs are never bloated. But the grass-eating bullock has a big stomach without the strength, power and courage of the carnivores. So if the Mandali become non-vegetarians, we will be strong like lions.

Baba: The elephant is also a vegetarian, and just see how strong he is. Why don't you be like an elephant instead?

Ghani: But the elephant carries a big stomach.

Baba: Then let your stomach grow. Your stomach should be as big as your head. Then you will look fine. So take plenty of vegetarian food while you're here.

10 February 1940,

Bangalore,

LM7 p2514

The body can make up for its deficiencies by the assimilation of the right sort of food...

It is necessary to attend to the balancing of the diet, even when we have satisfied ourselves about the nutritive value of the different components of the diet...

A faulty diet can upset physical health...

The wrong type of food can ruin health instead of nourishing it...

Good health requires constant elimination of the waste products and poisonous substances...

c. 1941, Di v4 p46-47

The body will survive for 95 days if one remains only on water. Just as the body feeds on food, so the mind feeds on desires, and indulgence in these desires feeds the mind and the ego. So by starving the mind of these desires, the ego becomes very thin and weak.

In a physical fast, taking only water, as you did yesterday, lust is lessened, but anger and hope are increased. During the first three days of a fast, hunger is marked, depression is strong, anger is strengthened, and lust is diminished. From the third to the seventh day, there is a fluctuation in feelings: hunger, depression, anger and lust are all lessened, while hope - for everything - is still strong.

On the tenth day, the feelings again swing back, and there is increased hunger and anger. This lasts until the fourteenth day, when the feelings again become calm and remain calm. Thus, after the fourteenth day, a fast has no spiritual value.

13 January 1942,

Meherabad,

LM8 p2757

I want 25 men who can, under proper circumstances, fast on water for seven days, from the 25th to the 31st of July. By proper circumstances, I mean the person should be free of any responsibility. Otherwise, as Ghani would say, 'It would make his wife weep,' and that would hinder my work. In short, I want those who can fast freely and undisturbed. Either fast or keep silence.

Even if you were to fast for 40 years, you would never be able to realise God. Otherwise, every dumbbell in the world would be God-realised. Adi Sr. has remained on water for 28 days. Pilamai of Karachi has lived on water for 31 days, and throughout the time was active in performing her household duties. Only when I sent an order from here did she begin taking food. Kitty and a boy Ernest lived on water in London for 40 days, and similarly others.

But all this fasting and silence has nothing to do with God or even the Path. The reason for this is, as you will know tomorrow, that good and bad both are binding. Not eating binds

just as well as eating. In short, fasting and not fasting are both binding. God is beyond both. He is even beyond hope.

Why do you fast? With some hope, of course, whether it is material or spiritual. The fact is that the very thought of fasting or beginning a fast is binding. One fasts either because one is ill or has no appetite. None could be prepared to fast without a motive. Even if you think of fasting to death, that thought of fasting itself is a binding. 'I will fast to death to see God.' That thought is always there. But only a very few rare souls can see God by such a threat. It is heroic, but very rare.

15 May 1943, Meherabad,  
to 125 men devotees Baba  
had invited for a special work,

LM8 p2872

By walking one stimulates good appetite, and returning on foot after eating is good for the digestion.

August 1948, Ahmednagar,  
to Elizabeth Patterson

LM9 p3298

I allow vegetarians to follow their diet, and non-vegetarians to eat meat, fish, etc.

1 March 1953,  
Rishikesh,  
LC p20

In the morning in India we have one cup of tea. For lunch we have curry, rice and gravy. In the evening we have four chapatis (Indian bread) and one vegetable. On Friday, I ask them to eat only once, and keep a fast the rest of the day...

Most of the people of the world, all they have is one square meal a day. In India, many don't even have that.

August 1956,  
San Francisco,  
AL p43

The days of every incarnate soul in the Gross world, and what they bring, are both definitely determined by the accumulated impressions of past lives. But this impressional

determinism does not work itself out independently of, or in defiance of, ordinary causal laws. On the contrary, it works through established causal laws. For example, wrong diet or gluttony, or any other disregard for natural physiological laws, will definitely affect the duration of the life-term in the Gross body. In the same way, intelligent use of known laws will affect happenings during this term of life.

But whether or not there is going to be a disregard of such laws on the part of some particular soul, is itself impressionally determined, i.e. it is dependent upon his gathered dispositions. Thus physiological and other causal laws are subsumed by higher karmic laws, and lend themselves as pliant fabric-work for them. The law of karma supersedes and uses the other laws of nature without violating them.

1958? Beams p34-35

Baba: Do you eat meat? Are you a non-vegetarian?

Bal Natu: Baba, mine is a buffer state. Personally, I do not relish meat. I prefer a vegetarian diet.

Baba (smiling): Some make much about diet. Everything has its merits and demerits.

c.1960,

Guruprasad, Poona,

GG1 p318

Here are some who dislike meat, and here are others who like it the most. Dislikes bind as much as likes. My concern is to free you from both. Love alone frees. But where self is, love is not, and where you are not, love is.

GG1 p319

It's not what goes into your mouth that counts, but what comes out.

1960s,

India,

to Ed Luck

"Always eat well and dress well."

"Eat well means not too much, and not too little. Dress well means don't be a dandy, and don't be shabby."

1960s, India,

to George McCuen

(Two separate quotes, advice sent to  
George McCuen in letters to Adele Wolkin)

Diet Book Two

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### **Dreams 1**

Dreams 1

DREAMS

Meher Baba

In a way, even an ordinary dream is also a subconscious experience of the Subtle, because everyone necessarily makes an actual use of one's Subtle body in the dreaming state. But, be it noted, through that body one experiences different sensations and happenings pertaining to the Gross only. In other words, the ordinary dreaming state is the experience of the Gross through the Subtle means in the subconscious state.

c.1933,

from notes dictated by Meher Baba,

Si p8

Q. What are dreams?

Baba: Dreams are subconscious experiences which are always linked with your Gross experiences of the past. Sometimes in your dreams you see persons you never saw in this life. This link is from the past. It is all based on illusion and imagination. So everything except the Real Self is based on illusion.

Elizabeth Patterson: How was it that when I was twelve years old, I dreamed of you three different times in succession, and when I first met you, years after, I recognised you as the one I had known in the dreams. Was that an illusion?

Baba: What I mean is that everything except your being infinite is illusion. I am very ancient, very very old, and always young.

December 1936,

Nasik,

LA p158

I will one day explain all about dreams. There are seven kinds. Some are due to indigestion. The sixth has no meaning. The seventh has significance.

December 1936,

Nasik,

Aw 10:2 p10,

also LA p158

Subconscious experiences, although of the same plane, vary. Some are mere dreams, some visions, some the foretelling of the spending of impressions. But even the subconscious can be hallucinated. Now what is hallucination? This is very interesting. It is not a dream, it is like delusion, but the difference can be understood by examples. You sit relaxed, and in your mind, pictures of your home, your mother, etc., come to mind. And you speak to the pictures that you can bring before your mind. This is imagination.

You imagine yourself being in America. Now, in your imagination, you think that you can actually see your home, your mother, etc., and feel their presence. This is hallucination. As another example, I asked one man to fast for forty days on water only. On the fortieth day he saw figures with ten heads, twelve hands, speaking. He thought this was a spiritual experience, but it was hallucination.

Now what is the difference between hallucination and spiritual experience? In hallucination you see things, extraordinary things, but never feel blissful or peaceful. This is the only sure sign of differentiating between hallucination and spiritual experience. When it is hallucination, bliss and peace are impossible. In delusion, too, bliss and peace are not possible, but the confusion as to whether it was hallucination or spiritual experience does not remain.

In hallucination, you see strange figures, and yet doubt as to whether they exist or not. In delusion, you take things as existing which really do not exist, but you feel sure they do exist. Hallucination is like a conscious nightmare.

Sometimes in your dreams you see events that occur years after, and all of a sudden you remember having dreamt it. Sometimes you see such funny things, things that have no meaning, or persons whom you have never seen in this life. But you have either seen them in the past, or will see them in the future.

Evolution progresses from the atom towards the infinite, and the soul gathers its impressions from imagination. Your soul has been through this process for millions of years through every form. So what you can imagine includes, and has as its basis, all that you have passed through. And every soul has to pass through negative and positive experiences.

You cannot imagine things that you have not seen. You cannot now imagine being in Persia, because you have never been there. But you can imagine being in England as you have seen England. So whatever you see in dreams is hallucination, or the projection of imagination. But it is always something you have seen or will see in the future.

In a dream, when you sleep, this body (the physical) is not used, and yet you see, smell, hear, taste, etc. You do it all with the Subtle body, but not consciously. When you do it consciously, you actually experience being aloof from the body. You smell, you eat, you hear, you feel, doing it all as concretely as you do with the Gross body, not vaguely as in dreams. You can actually feel the body as a cloak. You put it off and on like a garment, actually, not just in your imagination.

March 1937,

India,

LA p180-181

Garrett Fort: How can you imagine things you have never seen?

Baba: You have seen things far back, ages back. You can never produce what you have not seen. Imagination is infinite. But sometimes you see in your dreams events that occur years after, and all of a sudden you remember having dreamed it. Sometimes you see such funny, weird things, having no meaning. Or you see persons you have never seen in this life. But you have either seen them in the past, or will see them in the future.

Fort: When you have dreams of future events, have you seen that?

Baba: You will see it later, even if you have not seen it yet. Imagination is always something you have seen or will see in the future.

14 March 1937,

Nasik,

LM7 p2137-2138

Another version, LA p181

The Master usually helps the aspirant through ordinary means, and prefers to take him under the veil. But when there is a special indication, he may also use an occult medium to help him. Special types of dreams are among the common media which are used for touching the deeper life of the aspirant. Masters have not infrequently first contacted the aspirants by appearing in their dreams. Such dreams, however, have to be carefully distinguished from ordinary dreams.

In ordinary dreams, the Subtle body is active in exercising its functions of seeing, tasting, smelling, touching and hearing, but the soul is not using the Subtle body with full

consciousness. As these experiences of ordinary dreams are received subconsciously, they are in most cases purely subjective, relating to physical activities and concerning the Gross living, being the creations of the nascent sanskaras stored in the mind. In some cases, however, a dream which is indistinguishable from ordinary dreams may be the reflection in the subconscious of some objective experience of the Subtle body, and not merely a product of fancy.

Most dreams are purely subjective and subconscious experiences of the Subtle body, and they have no special spiritual significance, except that they can be the occasions for the forging of new sanskaras or the spending up of old ones, and that occasionally they shed a light upon the hidden complexes and unfaced problems of personality. But such dreams can never include something which is not in some way a part of the past experience of the person. And they allow scope for novelty only in respect of new combinations of the items which have already appeared in past experience.

The rare types of dreams are the dreams of persons and things which have been known to the man, not in this life, but in some past life or lives. And even still more rare are the dreams of persons and things which have never appeared in his life or lives, but are going to appear in his life in the future. Ordinary dreams are thus utterly different from dreams which have occult significance.

1941? Di v3 p11-12

In rare cases, in spite of the resistance offered by the brain, some memories of past lives leak into the present life in the form of dreams which are entirely unaccountable by means of the present life. A man may see in his dreams persons whom he has never seen in his present life. It often happens that the persons who appeared in the dreams were persons whom he had met in his past lives. But of course, such dreams, when they are of the ordinary type, cannot be treated as memory of the past lives. They merely indicate that the imagination which worked in dreams was influenced by materials taken from the past lives of the man.

The real memory of past lives is clear, steady and sure, like the memory of the present life; and when it comes to a man, he has no longer any doubt about his having existed in several lives, along with many others. Just as he cannot doubt his own past life in the present incarnation, he cannot doubt his life in his past incarnations.

1942? Di v4 p61

As compared with dreams, the physical life is indeed a reality. Similarly, compared with the reality of the Path, the world and all worldly life is vacant dreaming on the part of man. But as the world and all of its experiences are illusory, so is the spiritual Path that leads to reality. The former may be termed false illusion and the latter real illusion. Nevertheless, despite the vast difference between them, they are both illusions, for God alone is the only reality.

c.1952? GS p73

The dream of a man is but a drama enacted by the projection of man's own dormant impressions. These impressions, when projected through man's subconsciousness, create things and creatures of the dream, as Sub-Subtle forms. Man in the dream state not only becomes involved in the drama of his dream, and plays the roles of both the creator of that dream and of the hero in the drama of that dream, but in this drama man also gets closely associated with the things and the creatures in their Sub-Subtle forms, which are of his own creation in his dream state. This creation of Sub-Subtle forms comes entirely as a result of the manifestation of man's own past and present impressions. Thus man in his dream state associates subconsciously with forms in Sub-Subtle states.

When recollected by a man in the awake state, these very forms, which he has seen and associated with in the dream state, remind him of his conscious associations with the Gross forms as things, creatures and beings associated with in his day-to-day life of the present, and link them with his connections and contacts established in his life of the immediate and sometimes distant past. But more often than not, a man also recollects in his conscious awake state that a particular Gross form, whether of a thing, creature or being, with which he closely associates, and which he actually seeks, reminds him of having witnessed that same object in his dream at some time in the past, either some days, months or years ago.

Thus it actually happens that a form of the future, which he happened to witness in his dream of the past, reappears to the man as a Gross form in his life associations of the present. After a lapse of time the same object, that the man was totally ignorant of ever having seen or contacted before in his lifetime, appears to him now in the awake state, exactly as he had witnessed it before in his dream. Experiences of a similar nature are also recorded in which a man witnesses certain incidents in his dreams years in advance of their actual occurrence.

c.1954, GS p94-95

When you sleep and dream, you experience association with people, speaking with them and doing actions in relation to them, see all manner of objects in your surroundings, and feel happiness or unhappiness in regard to them all. Where do all these people and objects come from? Not from outside yourself, but from within you. You create them for your own experiencing, and no one but you sees, knows about and experiences what you are seeing, knowing and experiencing. They exist only for you.

In like manner, you are sitting in this room seeing these other persons and the objects in the room, and in like manner, no one but you is seeing them and experiencing them - that is, seeing and experiencing them as you are seeing and experiencing them. They exist solely for you, and have come from nowhere but from within you. You have created them for your experience of them.

What is called your awake state, your daily life with all its associations and experiences, is only you dreaming, and in your dream creating all the persons and objects in that dreaming

for your experience of them. What is called your dreaming when asleep is but another dream within this dream.

When you awake from your asleep-dreaming into your awake dream, you know that the asleep-dreaming was only a dream. When you awake from your awake-dreaming, you will know that you were the sole creator of both the dreams, and all the people, objects and situations contained in them - that they existed only in you, and were for no one but you, and were nothing but dream experiences of your own dreaming - and that you alone have real existence. When real light appears, this darkness, which you think is light, disappears.

c.1955, SG p167

When a Gross-conscious person has a dream, he has, as in his waking state, an experience of some place, and also of some mental state and experience associated with it. But the place, mental state and experience with which a person is confronted in his dream do not have the same externality or separateness which characterise them in wakefulness. It will be very artificial, and even misleading, if we try to separate the place in the dream from the state and the experience connected with it, though such separateness presents us with no difficulty when we are concerned with the place, state and experience in Gross-conscious wakefulness.

1956? Be p85

Although the most important work of consciousness is always done during the waking state, dreams also play their part in helping consciousness through the maze of problems which beset it. As a rule, consciousness passes through the dream-state during the transition from waking to sleep, and while returning from sleep to waking. The dream-state serves as a bridge between sleep and waking, but it is not an inevitable phase. The mind may swing between quiescence and waking without subconsciously passing through the dream phase.

In the dream-state, consciousness is not completely dormant as in sleep, nor is it fully active as in waking. The dream-state is midway between these two phases, and it marks a transition from latent consciousness to active consciousness. The unique virtue of the ordinary dream-state is that experiences in it are relatively free from the act of willing, as well as from the rigid social demands which prevail in conscious life.

Despite the seeming lawlessness of the dream-state, it is nevertheless subject to the accumulated mental and emotional impressions (sanskaras) which function as inexorably in the dream state as in the waking. Many inclinations and desires which cannot find fulfillment in waking life, seek and find gratification in the self-created subjective world of dreams. Likewise, many fears and conflicts buried in the subconscious mind inflict upon the dreamer a diversity of suffering which the conscious mind would seek to avoid.

Thus dreamland also invites the experiencing of the opposites. The unique characteristic of dream experiences is that they afford an opportunity to work out a number of sanskaric impressions without creating any new physical bondage. Many dreams have the same force

and directive value that inhere in experiences of the waking-state, but these latter are always accompanied by the simultaneous creation of new emotional and mental impressions (sanskaras) that prove to be just as binding as the age-old impressions that limit man's consciousness. Dream experiences, however, result in no such creation of further bindings.

Another interesting aspect of ordinary dreams is that, regardless of what the dream entails, it has no direct effect upon any mind other than the dreamer. This is quite contrary to experiences in the conscious waking-state. These invariably involve and affect many other souls as well, thus complicating many life patterns. The activity of consciousness in the waking state creates a bondage of karmic liabilities and assets from which dream experiences are exempt.

The dream world is a type of psychic experimental laboratory, insulated from the demands of physical life, and thus possessing some advantage over the waking-state. But because it does not give play to the directive faculty of the will, and isolates the individual soul from other souls, it also suffers severe handicaps from which the waking life is free.

before 1957, LH p121-123

You say that you see me in dreams. These dreams arise from your own impressions formed through your love and faith in me. Do not attribute them to me. I have come into your midst to awaken you from the long, drawn-out dream of illusion, not to create more dreams for you.

c.1960? India, EN p40

You are really the infinite soul, but you identify yourself with a finite mind, and so have to suffer. You have your moments of happiness and sorrow. Whether your pains outweigh your pleasures or your pleasures outweigh your pains, you worry all day about something or the other until your finite existence retreats at night into sound sleep. There you unconsciously merge in the infinite.

In sound sleep you completely forget yourself and your surroundings, your thoughts and emotions, around which are ranged your ideas of imagined happiness and sufferings. But this respite is short-lived. From the sound-sleep state you come down to the normal awake state, and as you come, you have necessarily to pass through a dream state, even though it be only the fraction of a second.

Now at one time you have a very happy and sweet dream, in which your ideal of happiness is fulfilled. But being a dream, it lasts only a little while. And waking pains you so much that you sigh, 'What a pity it was all a dream.' At some other time you have a horrible dream in which you experience great suffering. Time seems an eternity. As you wake, you feel such relief that you say, 'Thank God it was only a dream after all.'

In the dream state you enjoy and suffer. When you wake, you realise that your enjoyment and suffering was nothing but a dream, an illusion. But know that your present state of consciousness, which you call being awake, when compared with the real awake state, is nothing but a dream state. Your life is a dream within the mighty dream of God which is the universe.

c.1960, India, EN p51-52

(A man had dreams in which he found himself flying in the air)

Q. Baba, has this any special meaning spiritually?

Baba: What meaning? Only that of a dream. We see birds flying. What does that mean spiritually? In ancient times some yogis were so powerful that they, too, could fly like birds. For a lover of God such things are neither important nor essential.

(Baba asked whether anyone present had had dreams of flying. Some raised their hands.)

Baba: Then such dreams are not uncommon. (Baba pointed at one of the mandali) Even such a plump person can fly in a dream. What a wonder! Whether you walk on water or fly in air, whether it be in a dream as you had, or in the normal awake state, as the ancient yogis did, these things have no meaning spiritually, or very little meaning, worth ignoring. Try honestly to love God, and you will realise that, except love, all other things are meaningless...

Where is God?

Q. God is in everyone and everything, in every particle of dust.

Baba: Is this not mere book knowledge? Is this your experience? Even a child can make such statements. So unless you have the experience, it is useless to make such statements. If you are really keen about the Truth, try to meditate with love on the divine form of your choice, or remember the name of God wholeheartedly. Then, with divine grace, a fortunate one sees God face to face, everywhere and in everything, far more clearly and intimately than you see the things in this room now with your physical eyes.

Before the real seeing is revealed, one gets many experiences on the Path. If not rightly valued, these experiences prove very alluring and deceptive. If one starts feeling proud about one's flight in a dream, how much pride will the experiences on the Path nourish? One has to be very watchful about the tricky nature of the ego, which tries to maintain its separateness more and more. One thing is certain: the more importance and attention you pay to such experiences, the more you get bound. Don't run after the experiences, but remain steadfast in your love for God.

Guruprasad, Poona, 1960, DH p1-4

How can a man know that this is only a vacant dream unless he is awakened from it? The dream of the universe is ever real until one is awakened. It is simple and easy to say 'It is all

just a dream. It is all nothing. It is all absurd and meaningless.' But who honestly experiences it as dream, as nothing, as absurd and meaningless? Only the Realised ones.

Even though consciousness is full and complete in human form, man still thinks that the things he sees with his Gross eyes are real. He takes them to be real when everything is false. Why? Because of the sanskaras that make the dream appear to be real.

It is as if while sleeping, a man dreams he is a king with a royal court, reigning over all, surrounded by grandeur, singing and merriment. This man is enjoying himself, and is at a great height, for he is a king among men. And were the Ancient one himself, the mischievous one who is Meher Baba, to tell him, "You are a fool - a fool. You are only dreaming. You are not a king in the least," the man would not believe it. But later, when he awakens, he soon realises that it was a dream and nothing but a dream after all. All that he valued in the dream is now meaningless, because it is nothing but the stuff that dreams are made of - sanskaras.

In the same way, though awake, the whole world is dreaming. The people of the world do not know that they are dreaming, so deceptive, so binding are the sanskaras, that stuff that makes dreams and more dreams.

People marry while dreaming, have children and homes, work, play, fornicate, fight, love, hate, theorise, intellectualise and philosophise, thinking it is all real, when not one experience is real.

When death comes, man leaves his family behind, loses everything that he worked and fought for so hard, including his identity, and experiences heaven or hell, but returns again into another man or woman form with a new identity, having forgotten the past. So everything and everyone goes on and on - new families, new affairs, different values.

Deaths and births are as insubstantial as waking and sleeping. The human consciousness changes, not the species, and sometimes experiences itself in the form of a man and sometimes as a woman, healthy and sick, sometimes rich, sometimes poor, intelligent and stupid, ugly and beautiful, sane and insane, black and white and so forth, 8,400,000 rounds.

It is the human consciousness that experiences the diversity of living in one country and then in another, with different beliefs and customs, for ages and ages, before and after recorded history. The diverse human experiences are tremendous, as the sanskaric patterns differ with each individual; in this sense, the uniqueness makes it an adventure. But the goal is to become awakened, and to achieve that state the Jeevatma finally realises, after countless cycles of births and deaths, that it's self is not outer consciousness.

When what one sees has no reality, the inevitable must occur: the consciousness looks within and begins the inner journey, and the Jeevatma again dreams, but this time the dream is divine.

When the Jeevatma begins the inner journeys, it means he dreams the divine dream of becoming God. 'I will become God - I will know him, and thereby become him' ...

from notes dictated by Meher Baba, 1967, NE p56-58

In the ordinary awake state, energy and matter manifest in Gross form. In the ordinary dream state, energy and matter manifest in Sub-Subtle form, meaning the breath is drawn within (inhaled), and becomes internal in a semi-Gross form.

In the dream state, the dreamer has an impression of energy in a Gross sanskaric form; the Gross sanskaras of the person are in a partially non-functioning state; Gross action stops, but certain predominant Gross thoughts remain.

The impressions one has while dreaming are also a result of sanskaras accumulated from past lives, which give rise to situations in dreams that are associated with the present. The past molds the future; for this reason, dreams can probe into the future but do not fully reveal the future.

from notes dictated by Meher Baba, 1967, NE p305

Dreams Book Two

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## **Drugs 1**

Drugs 1

DRUGS

Meher Baba

COFFEE, TEA,

ALCOHOL, TOBACCO,

BHANG-GANJA, OPIUM, LSD

Tea is a drink liked by most persons in all countries. In Gujarati we call it chaha, which also means love. Both these chahas, if confined within material limits, have no spiritual value. One chaha (tea) is injurious to health if taken in excess, and the other chaha (love) may be injurious to spiritual growth if it is for tea and sense-pleasures.

5 August 1926,

Meherabad?

QM p25

Also Ms p1:11 p6-7

Strong tea provides a very good stimulant to tired nerves. But it causes no real improvement in health. On the contrary, the general health is usually undermined with strong stimulants.

26 November 1927,

Meherabad,

LM3 p982

Wine is good for both health and the spiritual life. It is an intoxicant and tonic for both. If after drinking wine, thoughts are diverted to spiritual advancement, it is a great push toward the goal. Otherwise it can lead to hell. Wine is such that either it raises you to the highest pinnacle, or makes you fall into the deepest ditch.

The main object of intoxicants in the ancient past was spiritual. Seekers then used not only wine, but also hemp, heroin, hashish and opium; so much so that even Qutubs would indulge in them (You have heard stories that Sai Baba used to smoke a chillum pipe, and Upasani Maharaj smoked beedis). But eventually during those times, ordinary people indulged in these intoxicants for the wrong reasons. They could not understand their proper use, and the effects of the intoxication diverted their thoughts to carnal desires - worst of all to lust, the greatest obstacle in the way. In the spiritual Path, lust is the greatest obstacle.

September 1929,

Isfahan, Persia,

LM4 p1227

Q. Is your aim to help us with our spiritual problems, or our practical problems?

Baba: Our spiritual problems are our practical ones.

Q. And just how do you intend to help?

Baba: The help I will give will produce a change of heart in thousands, and then right thinking and living will result automatically.

Q. Will that solve the depression problem?

Baba: It will solve every problem.

Q. Prohibition?

Baba: Yes, and the problem behind prohibition. I do not believe in drink, and none of my followers drink. But I know that prohibition should never have been put in effect the way it was.

Q. All at once?

Baba: Yes. Spirits should have been barred, but not beer and wine. Then we might have had a law that could be enforced. As it is, we have a law which makes money for dishonest officials, and increases all vices everywhere.

I believe in self-control, not in coercion. Coercion is based on oppression, and results in fear and hatred. Self control requires courage, and may be induced by love. We will do many things for those whom we love which we would not ordinarily do - which we would not ordinarily have the strength of mind and power to do. How many habits have we been able to break through love, which we would never have had the strength to break without love? And when the love is universal love, all habits which are detrimental, either to the individual or to the social order, will be dissolved in its light.

Interview with Frederick Collins,

18 May 1932, New York

published in Liberty Magazine as

'I Can Hardly Believe it Myself: A Portait of a Happy Man,

Silent Seven Years, Who is Seeking to Right the World Through Love.'

Another (partial) version: LM5 p1621-1622

For all human beings, materialists as well as spiritual aspirants, use of tobacco or wine in any form, of bhang-ganja and opium, etc., is injurious, physically, mentally and spiritually. Tea or coffee, though injurious, is not so injurious as tobacco, alcohol, bhang-ganja, and other strong intoxicants. Rather these - tea or coffee - are in some cases beneficial, particularly when medically advised and taken in mild form. Excessive use of these, and in stronger forms, is as injurious as tobacco, alcohol, etc.

MG 3:1 p22,

March-April 1934

Why does a man commit suicide? Because he expects to find happiness in death. Why does another man drink? It is because of the happiness he expects to derive from alcohol. But what happiness is derived, and how long does it last? So long as the effect of intoxication lasts. No sooner does it cool down than he feels broken, dejected and miserable.

11 July 1934,

Feldmeilen, Switzerland,

LM6 p1892

Recourse to alcohol for drowning one's sorrows is a perverted form of solace. Solace afforded by things outside of you is synonymous with doping, which gives a certain amount of relief or relaxation. Real and unalloyed solace is within you.

1930s, A p26

The only possible means is the spiritual change of heart. That only will make people satisfied. They want to be satisfied. They themselves do not know what they want. When they get that, they will be satisfied. For instance, why do people drink? Those, say peasants or laborers, who labor hard all day, when they come home after the day's work, drink for stimulation. But if they get something else instead, they would be satisfied with that, and so on, until the desire for stimulation disappears. So for all material satisfaction created through desire and want, spiritual upliftment is needed.

1930s, A p43

Alcoholic drinks in ordinary moderate doses act as stimulants and are harmless. If taken in excess they are harmful. Drugs, whether in small or large doses, are injurious. They have a characteristic of making the users addicts. Starting from small doses and very subtly, they tempt the partakers to increase the quantity indiscriminately until they cannot do without them and become addicted. Tobacco and smoking has only the slight advantage of deriving superficial pleasure, which is temporary. But there are three distinct disadvantages: physical, mental and habitual. Physically, it spoils the system, and mentally, it tortures one when unavailable.

23 February 1938,

LM7 p2267

The state of ecstasy brought about by music or by some extraneous influence like drugs does not mean spirituality. It is a state in which the mind overpowers itself, and is a weakness to be guarded against. Instead of running wild, the mind should be self-composed. This comes through control.

before 1948,

ST p114

... It is a fact that once in a great while I give wine to my lovers, and make them understand that it is not this wine of grapes, but the true wine of love, giving divine intoxication, that helps toward union with God.

1 March 1953,

Rishikesh,

LC p20,

also LB p67-68

Wine is prepared by the crushing and further crushing of grapes, when it acquires the capacity for intoxication, which usually takes away one's command of understanding. Close and repeated feeling of love for God also brings intoxication, but this takes you towards true understanding.

1954?

India,

MD p16-17

One who is addicted to opium (eating or smoking) derives a... feeling of well-being, though temporarily. After a time the opium addict begins to feel the after-effects of opium in severe constipation, loss of appetite, headache, dullness and drowsiness. He then begins to realise that it would have been better had he not become addicted. But unfortunately, he cannot give up the habit. He has become a slave. He realises this too late, and sinks into deeper addiction, being tempted to take greater and greater quantities of opium to keep pace with the gradual loss of the feeling of well-being...

After years of addiction, it so happens one day that the opium addict is found lying unconscious in a gutter full of filth. An extra overdose of opium proves tragic for the addict, who loses complete control over himself. The passer-by scoffs, ridicules, points at him as a confirmed opium addict...

... An opium addict has his personal friends who extol the effect of opium and bring into their fold innocent people... An opium addict feels happy to give a tiny bit of opium to another, and that other, when he gets the taste of it, hands over another small dose to his own friend, creating a circle of opium eaters...

PL p67-69

Tell those that are (taking drugs) that if drugs could make one realise God, then God is not worthy of being God. No drugs. Many people in India smoke hashish and ganja. They see colors and forms and lights, and it makes them elated. But this elation is only temporary. It is a false experience. It gives only experience of illusion, and serves to take one farther away from reality...

Tell those who indulge in these drugs (LSD etc.) that it is harmful physically, mentally and spiritually, and that they should stop taking these drugs. Your duty is to tell them, regardless of whether they accept what you say, or if they ridicule or humiliate you, to boldly and bravely face these things. Leave the results to me. I will help you in my work...

You are to bring my message to those ensnared in the drug-net of illusion, that they should abstain, that the drugs will bring more harm than good. I send my love to them.

17 November 1965,

to Robert Dreyfus

The Glass Pearl, ed.

Naosherwan Anzar

Go back to the U.S.A. Spread my love among others, particularly among the young, and persuade them to desist from taking drugs, for they are harmful physically, mentally, spiritually.

November 1965,

to Robert Dreyfus,

Meherazad,

LA p638

If God can be found through the medium of any drug, God is not worthy of being God.

LA p638

Taking LSD is harmful physically, mentally and spiritually. But if you take me into your heart and love me as your real self, you will find me in you as the infinite ocean of effulgence. And this experience will remain continuously throughout eternity.

c.1966, India,

for a printed card to be distributed

in the Haight Ashbury district of San Francisco

Aw 11:3 p4

Now in India, since ages, there are those who have been used to drugs -- they are drug addicts. They are the ones who take ganja, then they take charas, and bhang -- and they feel uplifted when they take these drugs. And they see colors and signs, and they feel, through their hallucinations, that they have reached the goal.

And that false experience is also not continuous. There is a break in their experience. And that is the reason why it is not real.

Those who take ganja and drugs, they get uplifted through the drugs, and then, in the end, they go crazy -- mad...

Now we come to those persons who have experiences through drugs. They feel that they have realised God because they get certain experiences. But... the guideline is that their experience is not continuous. Even though that is hallucination, even that is not continuous. And that is the sign that it is not true experience. It is harmful physically, mentally, spiritually. Such experiences are harmful physically, mentally and spiritually.

1967, Meherazad,

to Louis van Gasteren

transcribed from a video of his filmed

interview with Meher Baba

Drugs Book Two

Index - Book One

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## **Following Meher Baba 1**

Following Meher Baba 1

FOLLOWING MEHER BABA

Meher Baba

Love me and you will know me. But I am such a reality that it is extremely difficult to know me. The price is love. No repetition of God's name, no penance, and no meditation is necessary. Only love, and such love that it annihilates your ego. This means your love should be so deep that it makes you forget yourself and the world. This experience will leave you desireless, dazed and confounded. This is real love.

You have feeling for me in your hearts, and because of it you may remember me often during the day, but you do not continuously. This feeling or devotion, though good, is not love. It should not be mistaken for love, because that real love, which is to see and know God, cannot be created. It has to be bestowed. It is bestowed through the grace of the Master, and such grace is conferred on a very, very lucky few.

Still, do not be discouraged. Although you do not have the love that is needed, you have deep feeling for me. Try always to remember me and to speak of me. This is the best beginning - the determination to be ready to receive the Master's grace. If this continues, a day will come when you will be the lucky one to receive the great gift - the bestowal of my love. To be ready, perpetuate this feeling in your heart and increase it, making it deeper and deeper.

How to begin? Remember me before starting and after finishing any work. Think of me before doing anything. If you have to write something, remember me before starting, and then mentally say, 'Baba, it is you, not I, who is writing.'

A tavern-keeper first receives cash from a customer before handing him the wine glass. He checks the coin to ascertain whether it is genuine or counterfeit. Similarly, the Sadguru also demands his price - not in money, but in love, before giving you the gift of love. You can deceive a wine-seller by passing him counterfeit coins, but never a Sadguru. He has no use for false coins - the show of love. With me, before the exchange takes place, one has to pay the full price. The price of knowing me is love - love, pure and simple.

But love entails pain - the pain of the pangs and thirst of separation while constantly burning. This gradually minimises the strength of the ego, and eventually destroys it, because love never thinks of or cares for itself. It just burns its victim in love for its beloved. This burning gradually diminishes the ego, and thus it is eventually totally annihilated. In this fire, love makes its victim realise the self.

30 March 1930,

Nasik,

LM4 p1293

People pray to me to solve their difficulties, saying that they love me. But there is a vast difference between love and prayer.

In Persian to pray means to beg, to want, to desire something, even the blessings of God. But when a person really loves, he gives himself over to his beloved completely. This is true love. In that there is no begging, no wanting, and no room for desires. Only the longing to unite with the beloved remains.

Love means the renunciation of the self. Prayer means selfishness, no matter how high the prayer may be. So there is a vast difference between when one prays and when one loves.

July 1931,

Karachi,

LM4 p1374

Those who are united in love know no separation. Wherever I am, wherever you are, I am always with you. My love and blessings to you all.

15 November 1934,

India,

Me p7

Love the one in the many, and not the many in the one. I am the only friend who will never let you down.

to Kitty Davy,

1937?

India?

LA p165

Honestly, there are many ways of testing love and faith. Love always seeks the will, the happiness, the pleasure and the commands of the beloved, always. Love never thinks of itself. That is love - that is God. When you say you love me, do you love me?

Did I ever tell you the story of Ramdas and Kalyan? Ramdas was a spiritual Master at the time of Shivaji. He had many disciples, the favorite among whom was Kalyan. Ramdas wanted to test his devotion. He asked all his disciples to come together, and he pretended to be sick to the point of death. He had put a mango over the knee-joint to simulate swelling, and bound it up. It seemed to be swollen like a tumor, which Ramdas said it was. Then he asked his disciples whether any of them would suck out the poison from the knee-joint, saying that whoever did so would die in his place, but that he would be pleased. While all the other disciples hesitated, Kalyan arose immediately and sucked the knee-joint. But instead of poison, he sucked the juice of the mango.

This is love - to be ready to die for love of the beloved, for the happiness of the beloved. All this means love, faith and sacrifice. If you do what I ask willingly, you really love me. If you are made to do it, you love me a little less. But if you do not do it, it all comes to today's mango business.\*

God's grace makes you love me. My grace makes you one with me.

19 May 1937,

Nasik,

LA p172-173

Other versions:

Aw 16:2 p54, Di (7th ed.) p149-150,

\*\*"One afternoon when we were with Baba in the sitting room, he distributed mangoes, preparing each one himself, laying aside the less good ones and giving us the best. Some hesitated, and some refused the fruit." Kitty Davy

What is love? To give, and never to ask.

What leads to this love? Grace.

What leads to this grace? Grace is not cheaply bought. It is gained by being always ready to serve, and reluctant to be served. There are many points which lead to this grace:

Wishing well for others at the cost of one's self.

Never backbiting.

Tolerance supreme.

Trying not to worry. Trying not to worry is almost impossible - so try.

Thinking more of the good points in others, and less of their bad points.

What leads to this grace? Doing all the above. If you do one of these things perfectly, the rest must follow. Then grace descends. Have love - and when you have love, the union with the beloved is certain.

When Christ said, 'Love your neighbor,' he did not mean fall in love with your neighbor.

When you love, you give; when you fall in love, you want.

Love me in any way you like, but love me. It is all the same. Love me. I am pure, the source of purity, so I consume all weaknesses in my fire of love. Give your sins, weaknesses, virtues, all to me, but give. I would not mind even one falling in love with me - I can purify. But when you fall in love with anybody else, you cannot call it love. Love is pure as God. It gives and never asks. That needs grace.

Yogis in the Himalayas, with their long eyelashes and long beards, meditating, sitting in samadhi, they too, have not this love, it is so precious. The mother dies for her child - supreme sacrifice - yet it is not love. Heroes die for their country, but that is not love. Love - you know when you have love. You cannot understand theoretically, you have to experience it.

Majnu loved Leila. This was pure love - not physical, not intellectual, but spiritual love. He saw Leila in everything and everywhere. He never thought of eating, drinking, sleeping, without thinking of her, and all the time he wanted her happiness. He would have gladly seen her married to another if he knew that would make her happy, and die for her husband if he thought she would be happy in that. At last it led him to me - no thought of self, but of the beloved, every second and continually.

You would not be able to do that if you tried. It needs grace. Trying leads to grace.

What is God? Love. Infinite love is God.

28 May 1937,

Nasik, PL p76-77.

Other versions:

LA p192-194, LM6 p2184-2185

The following instructions, if carried out wholeheartedly by you, will allow you to help my work of spiritualising the world.

They are not to be treated like long-established sermons - read, heard and forgotten. They are not to be understood in the light of philosophical slogans preached merely for the sake of preaching. They are simple, eternal truths which I want all of you to try your utmost to live.

The instructions are:

1. Amidst all your duties and attachments, let the background of all your thoughts be only the one thought that 'God alone is real, and all else is illusion.'
2. Infuse into others the idea that the ultimate goal of all life is to know God in his true, infinite aspect.
3. Think less of yourself, and more of others, by trying to make others happy, even if you have to suffer for it.
4. Learn for yourself, and teach others

that recognition of God's will means not to complain of your lot;

that control of the mind means not to be upset by misfortunes;

that loving all as children of the same one God means not to be jealous of anyone, and not to hurt the feelings of anyone.

15 May 1943,

Meherabad, to a gathering

of 125 male devotees,

LM8 p2873-2874

The spiritual Path is like climbing up to the mountain-top through hills and dales and thorny woods, and along steep and dangerous precipices. But on this Path there can be no going back or halting. Everyone must get to the top, which is the direct realisation of the supreme Godhead. All hesitation or sidetracking or resting in the halfway houses is but postponement of the day of true and final fulfillment.

You cannot be too alert on this Path. Even the slightest of lingering in the false world of shadows is necessarily an invitation to some suffering which could have been avoided if the eyes had been steadily fixed on the supreme goal of life.

If there is one thing which is most necessary for safe and sure arrival at the top, it is love. All other qualifications which are essential for the aspirants of the highest can and must come to them if they faithfully follow the whispers of the unerring guide of love, who speaks from within their own hearts and sheds light on the Path.

If you lose hold of the mantle of this guide, there is only despair in store for you. The heart without love is entombed in unending darkness and suffering. But the heart which is restless with love is on the way to realisation of the unfading light and the unfathomable sweetness of life divine.

Human love should not be despised, even when it is fraught with limitations. It is bound to break through all these limitations and initiate the aspirant into the eternal life in the Truth, so that the lover loses his separate and false self, and gets united with God, who is the one matchless and indivisible ocean of unsurpassable love.

The gateway to this highest state of being one with God is firmly closed for all who do not have the courage to lose their separate existence in the restless fire of divine love. I give my blessings to all who are thirsting for the full realisation of divinity, for they shall be the pillars of the coming era of Truth and love.

12 November 1944,

Nagpur,

Me p69-70

There is nothing which is beyond me, and there is nothing without me. Yet I am and can always be captured with love.

1947, Surat, Aw 7:2 p3

What does love mean? We find volumes and volumes written. There are very few who have found love and who have it.

None present here loves me as I ought to be loved. You are not conscious of my real state, because you do not love me as I love you. The Mandali are fully prepared to lay down their lives for me. Even they do not love me as I love them. Had they that love, they would become one with me.

You and I remain divided by no other veil than you yourself, that is, the 'I' in you. For example, you see a very beautiful girl, and you fall in love with her. There is so much unrest. Your whole mind is on that. You forget hunger and sleep, etc. I am talking of real love for worldly beings, not mere lust.

But love for me expects much more than this, much more than a fish out of water. It is not easy for all. Rarely one person can try to cope with that love. Had I been in your place, I would not have been able to love myself as I ought to be loved. That is a fact.

What does 'you' mean? 'I' am hungry, 'I' am unwell, 'I' slept well, 'my' son died. I, me, mine -- these are veils. The moment this veil disappears you realise me as yourself. Difficulties disappear with the touch of love for me.

Repeat my name not less than 14 times (a day), but more often as you can, 'Baba, Baba, Baba...' One day in an instant that veil will be ripped open. Do it with love. I tell you this with all authority. Millions of births are not sufficient to remove that veil that love can lift in a flash. Otherwise it requires cycles of cycles of births.

Man cannot possess love by means of anything except the gift of the one who possesses that love. No sooner you are gifted with that love, there is no duality.

You can't bargain for love. No amount of penance, meditation, puja, etc. can give that gift of love. Once that gift comes from God, it burns up all veils of sanskaras.

He alone knows the real meaning of love who receives the gift of love from God. That lover who so receives it cannot express it to others. His mouth is stitched, and not even smoke comes out. No sooner is love visible, and others can sense that he is a lover of God (e.g. by tears, japa, puja, etc.), he is not the lover of God really. I tell you with my authority.

The gift of love knows no law. To love me for health, wealth, etc. is not love for me, but love only for all those things.

1955, Meherabad, LJ p63-64

japa: repeating a name of God

puja: ritual worship

Those who love me are mine. The whole world is mine. You are all mine. Everything is mine. All are mine. Every individual here is mine. The whole universe is mine.

I am the one for those who love me. I am only his who loves me.

Write these words in your hearts. All are mine. The one who loves me is mine, whether he be sitting near me or staying miles away from me. That is a fact.

I want you all to be happy. Don't feel worried. Don't feel nervous. I want you all to go happily and cheerfully. I know everything. Take me with you fully. Take as much of me as you can with you.

1955, Meherabad, LJ p86

Baba is eternally happy, yet eternally suffering. He is free here as Baba, but in you as Baba he is bound. If you loved me truly with all your heart, you could be as free as I. Then it would be unbroken eternal bliss.

My sister Mani loves me very much. She doesn't worry about anything. She simply obeys me. From morning till night she is working for Baba. She knows Baba is God and loves Baba as God. Mehera I love very much due to past connections. I love you too. If you love me, you are with me. Then you come to me. Through love, you can become one with me.

My brother Jamshed loved me very much. He was mad with love for me. Once he was so full of love for me that he couldn't contain himself and dropped his body. But just before dying he shouted out loudly, 'Baba!' He has come to me. He is now with me eternally.

What I want to convey to you all is that my brothers and sister love me very much. Some of my school friends, with whom I had played marbles in the street, had disputed mildly and quarreled, also love me because I am God. They believe me when I say that. It is not just a theory for them; they see something greater. They have that conviction. They believe that I am God.

You also believe that I am God. You do love me, I know. But it was very difficult to love me, to respect me, to believe in me, to have the conviction that I am God, for one who had played marbles with me, for one who had quarreled with me, who had sat beside me at the same desk in school. Don, do you follow what I say? (Don Stevens nodded)

It was very difficult for them, for my old school friends, and my own family, but they love me... they are ready to give their lives for me. My father Sheheriarji, such a sweet soul, was a great lover of God. He roamed about from place to place on foot in search of Truth. Later on, he used to worship me. He had a photo of me in his private room. He used to light a candle there. He used to worship my photo and me.

I tell you all with authority, as I have been telling others at other places: I am the Ancient one. When I break my silence, the world will know who I am. Let us play now.

21 July 1956,

New York,

Aw 4:2 p25-26

Love burns the lover.

Devotion burns the beloved.

Love seeks happiness for the beloved.

Devotion seeks blessings from the beloved.

Love seeks to shoulder the burden of the beloved.

Devotion throws the burden on the beloved.

Love gives.

Devotion asks.

Love is silent and sublime, devoid of outward expression.

Devotion expresses itself outwardly.

Love does not require the presence of the beloved in order to love.

Devotion demands the presence of the beloved to express affection for the beloved.

1958? India?

From a printed calendar

Other versions: GM p313-314, PL p84

A man loves a woman who is living in a distant place. His love causes him to be thinking of her all the time, and he cannot eat, and he cannot sleep. His thoughts are only on his separation from her, and he continually longs for her.

When this longing becomes too great, he either goes to her, or he compels her to come to him. This is called Ishk-e-Mijazi, or physical love.

To love God, one should think of God, long for God, and suffer the fire of separation, until one's longing reaches its utmost limits, and God the beloved comes to the lover, and his thirst is quenched in union with God. This love is called Ishk-e-Haqqiqi, and is a gift from God.

But one who obeys the Master who is one with God need not suffer these things, for in obedience is the grace of the Master.

c.1960? EN p6

Unless there is a brotherly feeling in your hearts, all the words that you speak or print in my name are hollow; all the miles that you travel in my cause are zero; all organisations for my work are but an appearance of activity; all buildings to contain me are empty places; and all statues that you make to embody me are of someone else.

November 1962,

Poona,

LA p710

I am the ocean of love. I have only love to give, and all I want is love.

GG6 p251

Don't try to bind my lovers with discipline and regulations. Let them have free scope and free play.

Suppose you want to write a love letter full of effusion to your beloved. Will you like your letters to pass through some old one in the house?

LJ p2

Gatherings and meetings in my name should be a channel for the expression of my love, and to give them any other importance is to misunderstand my cause.

HM p238

My love is your light. Let it shine in your home as it shines in your hearts.

c.1967, India,

cable to Lyn and Phyllis Ott, unpublished

To love me for what I may give you is not loving me at all. To sacrifice anything in my cause to gain something for yourself is like a blind man sacrificing his eyes for sight.

I am the divine beloved, worthy of being loved because I am love. He who loves me because of this will be blessed with unlimited sight, and will see me as I am.

1968, India, LJ p.v

Following Meher Baba Book Two

Index - Book One

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## **God-Realisation 1**

God-Realisation 1

GOD-REALISATION

Meher Baba

It is better to die than to live, better to fear than to die, better to fill than to fear, and better to do or make than to fill.

'To die' does not mean the ordinary death of the body, but the real death of the ego. That is, to die before death, which amounts to becoming one with God.

'To fear' is not to be taken literally. To fear means to be in the state of one created, in spite of realising oneself as the creator, or God. This is the state of a normal-conscious Perfect Master, which is more difficult to attain, and spiritually superior to that of a Majzoob - one who remains eternally immersed in the ocean of divinity, intoxicated continuously.

'To fill' means to fill the hearts of people with the wine of divine knowledge.

'To do or make' is the highest possible attainment. It means to make others Perfect like yourself. To do for others what you have done for yourself. To make them like yourself in terms of power, knowledge, authority and duty. This is the most supreme state, the state of being a Perfect Master.

The meaning of my words is that it is better to be one with God than to lead a worldly life; better to return to normal consciousness after union with God than to remain divinely absorbed; better to fill the hearts of others with divine love than to remain indifferent to humanity; and better to make others one with God than merely to fill their hearts with love.

24 February 1923,

Meherabad,

LM2 p488-489

The realisation of the Supreme Being (Paramatma) as our own self is the realisation of Truth. The universe is the outcome of imagination. Then why try to get a superficial knowledge of the imaginative universe, rather than acquire the knowledge of self (Truth)?

What is knowledge? Knowledge means the experience of Paramatma (Dnyan) - the knowledge of the highest that our soul, which is everlasting, gets of the Supreme Being, i.e., Self-realisation.

What is the universal understanding? It is called Vishva Dnyan, or the knowledge of the universe with which one comes down after realisation of Paramatma (Dnyan), i.e. knowledge of God and the Nirvikalpa state. That is to say, knowledge equals experience plus universal understanding, or perfect knowledge of that experience. Meaning again that he who acquires knowledge must necessarily acquire experience, and then again, he must have a perfect knowledge of that experience. Otherwise, those who acquire experience and remain in that Nirvikalpa state (the state of Ananta Ananda or everlasting bliss) are called Majzoobs. Although they are all-knowing and perfect in every way, they are unable to do anything for, or give salvation to, the world.

In short, the experience of the state of the Supreme Being (God) is the real state.

Now let us see what this experience is that one gets before acquiring the real knowledge.

The Sadgurus or Realised ones take those to whom they are to give this experience through the seven planes absolutely in the dark - either with bandages around their eyes, or with their eyes closed. That is, those to whom the Sadguru gives the experience have no knowledge of these seven planes. They are quite ignorant of that knowledge, though they have already crossed all these seven planes.

It is for this reason that when the candidate for this experience is let off by the Sadguru just below the seventh plane, his state is unimaginable and indescribable. It is as if an unexpected current of millions of candlepower of electric light enters or dissolves his Subtle body. He is amazed and stupefied at this new experience.

Then, before he can properly think of his new, unimaginably wonderful experience, he suddenly acquires the Nirvikalpa state, where he himself becomes one with the Ananta Ananda or eternal bliss.

But it is useless to realise all this without personal experience. One may listen to years of explanations, or read volume after volume, but one would not get even a glimpse of an idea - a shadow of a shadow - of the real experience, without experiencing it personally.

Such a perfect state is attained by one out of millions, and that too, only by the grace of a Sadguru. To talk about this knowledge and experience without acquiring it - to realise it only through philosophy or the superficial knowledge of religion - is utter folly - humbug, pure and simple.

29 April 1926,

Meherabad,

Aw 16:1 p3-4

The easiest and shortest way to God-realisation is through the contact of a Sadguru, which means keeping the company or sahavas of such a Master, obeying him and serving him. This remedy is like a special express train which carries you straight to your destination.

The second way is to repeat, with all love and in all sincerity, any one name of God, and in the absence of a Sadguru, to serve humanity selflessly. This is like a journey by a passenger train, which halts at almost every station.

The third method takes a very long time. It means performing all the rites and ceremonies of one's religion wholeheartedly and faithfully, but not mechanically. This method is like a freight train chugging along very slowly.

The Avatars and Perfect Masters carry their special disciples with them by express trains. To those individuals who are inclined toward devotion and service, the Masters have shown the path of selfless service and repetition of God's name. And for the world at large, they have pointed to the path of observing rituals and ceremonies.

31 May 1926,

Meherabad,

LM3 p806

Upasani Maharaj was a woman in his previous birth, and he will never take birth again.

God-realisation is usually obtained while living in a human form, as with the human form comes authority. But there is a special authority that comes with the male human form.

A Perfect Master has a Circle of twelve men and two female appendages. Of the fourteen people, all the members of the Circle are males, except the two women, who play the roles of spiritual mother and sister.

Babajan is a Qutub, one of the five of this age. From the fifty-six God-realised people, one woman becomes a Perfect Master, and another is also Perfect -- a Jivanmukta or Majzoob. That woman is presently in Tibet. She has a group of disiples, but usually stays in the mountains, and very, very few ever see her.

The remaining fifty-four God-realised beings are men.

The number of God-realised souls on Earth is eternally fixed at fifty-six, and is never altered, except during Avataric ages, when God directly descends as a man.

June 1926?

LM3 p815

It is not clear whether Baba was saying that there are always two Realised women living on Earth, or that just at that time (1926?) there were two Realised women incarnate. I think the latter is more likely. Later, in the 1950s, Baba said that Upasani Maharaj would take another birth in the future, even though he was a Perfect Master in this one.

Editor

A Sadguru is like an ocean, a limitless stretch of water. Empty your mind of all mayavic desires, and the waters of the ocean will find a way in - the waters of knowledge, power and bliss.

The Jivanmuktas and Majzoobs and other spiritual beings on the Subtle and Mental planes are the pipelines for the waters of Realisation. They distribute the ocean's waters to deserving candidates who are prepared and who are being prepared.

22 June 1926,

Meherabad,

LM3 p816

These Realised personalities are of two kinds: Saliks or Sadgurus, and Majzoobs or Brahmi-bhoots. Both are Realised and enjoy perfect bliss. But outwardly there is a vast difference between these two types. The Majzoobs, though God-realised, go about in rags or are completely naked. They remain in dirty surroundings, and are oblivious of the world and of people, to whom they appear to be crazed beggars. On the other hand, Saliks and Sadgurus,

though fully God-realised, act just like ordinary mortals. They eat, drink, sleep, talk and appear to suffer like any other ordinary man.

But how can you recognise them? Among a hundred thousand so-called saints, there may be only one who is real. What is the test? The best test is his company. Maintain your connection with him, stay with him. Then you can know him, and even, in your own limited way, judge him by your standards, understanding him to some degree. For example, there are two glasses full of water. One glass contains a little salt in it. But how can you know which is which? For that, you have to taste the water, and only then are you able to know the difference. Similarly, by keeping the close company of a so-called saint or Master, you will come to know who is real and who is false.

21 August 1929,

Dhulia,

LM4 p1202-1203

Love and self-surrender both lead one to the goal. But generally in the path of love, one drops his body after reaching the final destination. Whereas the one who treads the path of surrender, besides becoming conscious of God, also becomes conscious of the three spheres, Gross, Subtle and Mental, and thus returns to gross consciousness to serve as a beacon of light to others on the Path. That is why surrendering is better than love.

A Majzoob has no other consciousness except of God - no Gross, Subtle or Mental consciousness. He is fully and divinely absorbed. After gaining normal consciousness, however, one can become conscious of the Gross, Subtle and Mental planes. Because of this, the Qutubs are able to lead others on the Path and make them like themselves... Alongside their state of divinity, the Perfect Masters remain in the dirt of the world, the ocean of life. They work in the maya of the illusory world, though this dirt does not touch them. On the contrary, they lift others from the world and purify them. Therefore, surrender to a Perfect Master is the best method of treading the Path, and there is no better way than that for reaching the objective, God-realisation.

February 18 1930,

Nasik,

LM4 p1269

To lead men and women to the heights of Realisation, we must help them to overcome fear and greed, anger and passion. These are the result of looking upon the self as a limited, separate physical entity, having a definite physical beginning and a definite physical end, with interests apart from the rest of life, and needing preservation and protection.

The self in fact is a limitless, indivisible spiritual essence, eternal in its nature and infinite in its resources. The greatest romance possible in life is to discover this eternal reality in the midst of infinite change.

Once one has experienced this, one sees oneself in everything that lives, one recognises all of life as his life, everybody's interests as his own. The fear of death, the desire for self-preservation, the urge to accumulate substance, the conflict of interests, the anger of thwarted desires, are gone. One is no longer bound by the habits of the past, no longer swayed by the hopes of the future. One lives in and enjoys each present moment to the full.

There is no greater romance in life than this adventure in Realisation.

1 June 1932,

Beverly Hills, California,

Me p100-101

There are many who have delusions of having realised God. After reading Vedanta and Sufi literature, many genuinely believe that they have attained the state of Aham Brahmasmi or Anal Haq, the I-am-God state.

Nevertheless, such delusions are far better and more tolerable than the established assumptions of mankind that this world and its affairs are everlasting and real.

What I say is that it is far better to be led into believing that 'I am not other than Paramatma' than to get established in believing that 'I am only a speck of dust, I am a sinner, and I am weak.'

1 November 1932,

LM5 p1735

The shortest and easiest way toward God-realisation is that of the seeker who has the good fortune to be accepted as a disciple by a Perfect Master. Only a Perfect Master, who is the veritable incarnation of divinity, can awaken in the individual the fire of divine love, which consumes in its flames the lesser desires of body, mind and world, all of which must be completely relinquished before Perfection can be realised. The only requirement is complete surrender to his supreme will, perseverance, love, courage and trust in him.

... The ego persists till the last stage of the Path or gnosis. Not until the seventh stage of the Path is reached, and God-consciousness is achieved, can the ego be completely transmuted from finite to infinite. It is only in this stage that the false I (individual ego) disappears for good, and the real I appears for all time. This is the state of Christ-consciousness, to which Jesus referred when he said, 'I and my Father are one,' and which implies living simultaneously in the infinite and in the finite.

c. 1930 Si p27

It is never presumptuous for anyone to hope for Realisation. It is the goal of creation and the birthright of humanity.

Blessed are they who are prepared to assert that right in this very life.

1936, India,

to Garrett Fort,

Tr p194, also A p26

All illusion comes and goes, but the soul remains unchanged. What is meant by God-realisation is to actually experience this important thing - that the soul is eternal.

December 1936,

Nasik,

LA p157

Imagine your being everything, these pillars, walls, everything. You are, but you cannot understand. Why? Because the mind is there. Realisation means being fully awake in the sound-sleep state. In sound sleep there is no mind, no consciousness. You don't see anything, not even dreams of the subconscious. You don't hear, see, or feel.

But self exists and there is consciousness also. It is just like the sound-sleep state. The only difference is that you are conscious of it.

December 1936,

Nasik,

LA p158

How to explain what happens when you become God-realised? No more body, mind, ego, no more universe, only you as God experiencing bliss. You then experience knowledge too, power too, but you do not use power. You are one with this power, this knowledge, this bliss. When you come down for the world, you take on a universal mind. Now, as God, you see all souls as your own. You see yourself in everything, and your universal mind has all minds in it, as one mind.

What every mind suffers comes into your mind. Your mind suffers the suffering of all minds, and experiences the happiness of all minds. But as ignorance exists in all minds, the suffering is infinitely more than the happiness of those minds. Therefore, you suffer infinitely. However, your soul, which is fully conscious and enjoys God's bliss continually, and which is also enjoying its infinite state, is not affected by this suffering.

Now you, as soul in your present state, are unconscious of God and God's bliss. Your mind now suffers or is happy according to your impressions. Soul, as it were, is not affected,

because through ignorance your soul is identified with your mind. After attaining knowledge, your soul consciously experiences God's bliss. If you come down, your mind then experiences suffering or happiness, but soul is not affected. You are soul. When your mission is complete, the universal mind goes, and with it universal suffering goes. Then soul enjoys God's bliss eternally.

19 September 1938,

Meherabad,

LM7 p2318

Most God-realised souls leave the body at once and forever, and remain eternally merged in the unmanifest aspect of God. They are conscious only of the bliss of union. Creation no longer exists for them. Their constant round of births and deaths is ended. This is known as Mukti or Liberation.

Some God-realised souls retain the body for a time, but their consciousness is merged completely in the unmanifest aspect of God, and they are therefore not conscious either of their bodies or of creation. They experience constantly the infinite bliss, power and knowledge of God, but they cannot consciously use them in creation, or help others to attain to Liberation.

Nevertheless, their presence on earth is like a focal point for the concentration and radiation of the infinite power, knowledge and bliss of God. And those who approach them, serve them and worship them are spiritually benefited by contact with them. These souls are called Majzoobs, and this particular type of Liberation is called Videh-Mukti, or Liberation with the body.

c.1939, Di v1 p 2-3

Essentially, we are all one. I am greater than none of you in the soul sense, and, really speaking, none of you have to receive divinity from me - the divinity that is eternally existing equally in us all. But what I have to give is the knowledge and the experience of the oneness of us all.

11 November 1944,

Nagpur,

Me p65-66

From the point of view of the highest and the only Truth, God alone is real, and is one eternal, indivisible and unlimited being, which may, for the purposes of intellectual understanding, be described as an infinite ocean of love, bliss and understanding.

The realisation of God as he is necessarily requires the complete surrenderance of the false individuality of the separate I. All separateness and duality is only illusion. And this illusion

is sustained by the sanskaras (impressions) of the ego-life, which expresses itself through lust, hate and greed.

But through the pure life of selfless love and service, and through the grace of a God-realised Master, it is possible to brush away these limiting sanskaras, and by transcending the illusory veil of separateness, to know oneself to be identical with God, which is the sole reality. This God-realisation, which comes on the seventh plane of consciousness, is the goal of all life. It is the final reason why the entire universe came into existence.

God-realisation is sometimes mistakenly thought to be a selfish purpose of the limited individual. There is no room for any selfishness or limited individuality in God-realisation. On the contrary, God-realisation is the final aim of the limited and narrow life of the separate ego.

It not only consists in the attainment by the individual of an inviolable unity with all life, but it also dynamically expresses this final realisation of the Truth through a spontaneous and undivided life of love, peace and harmony. The life of the God-realised Master is a pure blessing to all humanity.

12 November 1944,

Nagpur,

Me p67-68

The gateway to this highest state of being one with God is firmly closed for all who do not have the courage to lose their separate existence in the restless fire of divine love.

I give my blessings to all who are thirsting for the full realisation of divinity, for they shall be the pillars of the coming era of truth and love.

12 November 1944,

Nagpur,

Me p70

No one can realise God except through the grace and help of a God-realised Master, who is Truth incarnate. Only a God-realised Master can awaken this true love in the human heart, by consuming, through the fire of his grace, all the dross that prevents its release.

Those who have got the courage and the wisdom to surrender themselves to a Perfect Master are the recipients of his grace. The grace of the Master does come to those who deserve it, and when it comes, it enkindles in the human heart a love divine, which not only enables the aspirant to become one with God, but also to be of infinite help to others, who are also struggling with their own limitations. There is no power greater than love.

14 November 1944,

Nagpur,

Me p73

The life in eternity knows no bondage, decay or sorrow, and it is the everlasting and ever-renewing self-affirmation of conscious and illimitable divinity. The clouds of sanskaras have to disappear completely before the sky of consciousness is illumined by the inextinguishable light of God, who is the real self of all.

My mission is to help you to inherit this hidden treasure of the self; and all who earnestly seek it have my blessings.

16 November 1944,

Nagpur,

Me p80

A young man named Keith McGaffney asked Baba 'what was all this stuff about God-realisation?'

Baba: It's like a headache. Until you have a headache yourself, you can't understand what it is like.

July 1952,

New York,

Aw 14:2 p19

When a person becomes God-realised, he drops the body in one to three days.

Only a very few keep the body, but they are unaware of the creation. They become Majzoobs.

A very few - and these are decided by God - keep the body, and are also fully God-conscious and world-conscious. They become the Perfect Masters. But that is by God's will.

July 1952,

New York

Aw 14:2 p20

God is eternally free. To realise God is to attain liberation from the bondage of illusion.

1954,

Andhra,

MD p8

We are already in possession of infinite power and happiness. But it is our way of life which prevents us from enjoying these eternal treasures of God.

1954,

Andhra,

MD p12

As long as you remain separated from God and try to understand him, he cannot be understood. There is no separation between you and God. Lover and beloved are one. You, yourself are the way. You are God.

1954,

Andhra,

MD p14

The happiness of God-realisation is the goal of all creation. The real happiness which comes through realising God is worth all physical and mental sufferings in the universe. Then all suffering is as if it were not.

The happiness of God-realisation is self-sustained, eternally fresh and unfailing, boundless and indescribable. And it is for this happiness that the world has sprung into existence.

before 1955, GS p139

The Mental-conscious soul, even while retaining a Gross body, remains stationed on its higher planes, without getting entangled even with the Subtle planes. It keeps waiting till it merges with God or Truth in the seventh plane.

After merger, the soul may remain immersed in the bliss of God-realisation and become a Majzoob, or come down to the lower planes of duality for work (without losing its Realisation of the unitary Truth) and become a Perfect Master.

Whether a particular God-realised soul becomes Majzoob or a Perfect Master is a matter decided by the initial urge in creation. These varieties of terminal states are not subject to sanskaric or impressional determination. In both terminal states there is not trace of any binding impressions. However, the entire fabric of the universe serves but one purpose, viz. realisation of God.

1955? Be p17

Q. Has not the God-realised one an ego?

Baba: He has. But the ego of the God-realised one is altogether different. When you say, 'I am so-and-so,' it is the false ego asserting the false self. When you become God-merged ( a Perfect Majzoob or Brahmi-bhoot), you have no mind, and you are conscious only of being God. This is the state of superconsciousness. But when, retaining that state, you come down to normal consciousness, you have ego, and it is the real ego.

1960, Poona, DH p52

It is in God's plan to awaken everyone from the dream of creation, and make him live in him and experience his infinite bliss.

1960, Poona, DH p52

The God-realised soul lives in the world, but the world does not and cannot touch him. But to achieve God-realisation is not child's play. For this, one has to surrender all, body, mind and heart, to the Perfect Master...

The intensity of longing necessary for becoming one with God can never be measured, however high the Gross standard. Such longing is a rare experience, altogether unique, and it is exclusively for the one who is ablaze with a spark of divine love from the Perfect Master.

1960, Poona, DH p69, 71

The journey seems infinitely long while you are passing through the dream-experiences of reincarnation and the six planes of involution, until finally you merge into yourself, to emerge as self. But the journey is after all no journey. It is simply the momentum of your urge to awaken from the dream, and get established in the reality of the God-state of infinite consciousness.

To awaken means to consciously experience the sound-sleep state of God. When you awake you find that the great dream, containing all the varied illusory aspects of dreaming, has vanished forever. Heaven and hell, as well as all the planes, vanish within yourself, to remain as nothing. In this awakened state, there is no scope for anything besides you, the self, the existence eternal and infinite.

This is the only experience worth experiencing and aspiring after. To gain this experience, you have to become as dust at the feet of the Perfect Master, which amounts to becoming as nothing. And when you become absolutely nothing, you become everything.

c.1961, India, EN p11-12

The direct knowledge of God is that knowledge (dnyan) had through the experience of becoming one with God, and can only be had by the grace of the Perfect Master. But indirect knowledge, such as that obtained through descriptions and pictures, is information for the mind only.

To know reality is to become it. It is nearest to you, for in fact, it is you. Owing to ignorance, God, who is nearest, appears to be farthest. But when the veil of ignorance is rent by the grace of the Perfect Master, you become you, the real self, which is the innermost reality that you are, ever were and ever will be.

c.1961, India, EN p36

I am infinite knowledge, power and bliss. I can make anyone realise God if I choose to do so.

You may ask, 'Why not make me realise God now?' But why should it be you? Why not the person next to you, or the man in the street, or that bird on the tree, or that stone -- who are all one in different forms?

The more you love me, the sooner you will discard the falsehood you have chosen to hide under, that hoodwinks you into believing you are what you are not.

I am in all and love all equally. Your love for me will wear through your falseness, and make you realise the self that you truly are.

c.1961, India, EN p50

The experience of both imprisonment and release is of illusion. But the experience of the final freedom is of reality. The emancipated soul then experiences continuously and eternally its own infinite freedom.

The world exists only as long as the soul experiences bondage. When the soul realises itself as reality, the world vanishes, for it never was. And the soul experiences itself as being infinite and eternal.

c.1961, India, EN p99

After Realisation some persons may live only for a few days. Most humans drop the body after three days. Some live a few weeks, a few months, a few years or many years.

Some human beings are God-realised at a young age -- Dnyaneshwar was 8, the youngest Sadguru ever, but only lived to 18 -- or at a mature age, or at a very old age. Hazrat Babajan was in her 70s and lived to be 141.

from notes dictated by Meher Baba,

1967, NE p114

Also see 'Liberation,' 'Perfection,' and 'The Path,'

God-Realisation Book Two

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## Happiness

Happiness

HAPPINESS

Meher Baba

Be mentally free and happy. As is the cause, so is the effect. The cause may be big and important, or small and insignificant. But the result will definitely be according to the cause.

The woes of this world are imaginary, and are the self-created result of our own ignorance. Having no cause, they are therefore unjustifiable. If there is no reason or cause, then it naturally follows that the result is unreal, insubstantial and meaningless.

So why worry about the happiness or misery of this world, which has no cause behind it except imagination? Just go on observing things as a passive spectator as they go on around you, keeping the mind free and happy. As Hafez says,

'Both the happiness and sorrows of this world will pass away,  
so it is better to always remain peaceful.'"

Meher Baba,

October 1922,

Bombay,

LM2 p439-440

"If you realised but a particle of that knowledge which I know, you would experience inexpressible bliss. Every object would impart happiness to you. Every object would tell you its part in the story of knowledge, and all the misery that's in the world would shine forth as heaven."

Meher Baba,

May? 1924,

Happy Valley,

SW p204

A man who came to meet Meher Baba said he was addicted to drugs.

Baba: Are you happy?

Man: No, very, very miserable.

Baba: Try to be always happy. Never think that life is dreadful, 'I am tired of life.' Such thoughts really make life miserable. Life is worth living. If you think like that, all difficulties will appear insignificant.

I will help you to try to develop love. Never think, 'I am alone,' 'I have so much to do,' 'I am poor,' and so on. All are poor. The whole world is poor. Even the millionaires are poor, because they have greed and want more. Love someone, and I will help you.\* Do not worry. My blessings.

1930s, Europe? A p2

Another version: PM p249

\*In another version of this interview, Baba is quoted as saying (on the alphabet board):

"Love someone, and you will be rich."

(PM p249)

Q. Oh, I am so happy to see you... I am so tired of life, and very unhappy... don't see how I can improve.

Baba: Everyone is unconsciously tired of this life, because everyone seeks happiness, but knows not how to get it. But life is so beautiful. It is meant to be happy.

I will help you. Then things will appear changed. You will see it.

It is always the outlook that counts, and not the object. Today you feel tired, upset, seeing nothing beautiful in things round you in life. If tomorrow you do not feel bored but cheerful, in the same things that appeared so black to you yesterday... it is all due to changed mentality and outlook.

The easy way is not to make much of things. Take them lightly. Say to yourself,

I am meant to be happy, to make others happy.

And gradually you do become happy yourself, and make others too. Don't suggest to your mind, 'I am tired, haggard, depressed.' That will make you feel worse. Always say,

All is well and beautiful. I will be happy.

I will help you spiritually. I can and I will. You will feel it.

1930s, Europe? A p13

Q. How can I have happiness?

Baba: Everyone in the world, consciously or unconsciously, seeks happiness in one form or another. You seek it now in your own way. Even a murderer seeks happiness, which he hopes to find in the very act of murder, and that is why he commits it.

Why or when does a man commit murder? Either through hatred or jealousy. And because he thinks he will find happiness if he commits murder, and takes his revenge for hatred or jealousy.

Again, why does a man commit suicide? Because he expects to find happiness in it.

Why does a man drink? Because of the happiness he expects to derive from the drink. But what happiness does he derive (from the drink) and how long does it last? Only as long as the effect of the intoxication lasts. No sooner it cools down, he feels broken, dejected and miserable. It is the same case with lust and lusty actions. One does it all for the happiness one derives, even for a moment.

But it is all for the time being that one derives happiness from one action or another, and when it is over, he is miserable again. Real happiness is quite different. It never changes nor ceases. It is permanent, everlasting, and it lies there, there within you. It is sleeping - latent, and must be opened - unlocked. Once it is opened, it is always happiness.

I am the source of happiness, the sun of all bliss. But there is a cover, a curtain, that veils you from the sun, and you do not see it. Now, because of your inability to see owing to a curtain, you cannot say there is no sun. The sun is there, shining and spreading its lustre all over the world. But you do not allow its rays to approach you, obstructing them with the veil of ignorance. Remove that, and you will see the sun.

I will help you to tear open the curtain, and enable you to find happiness within. I love you. I love all.

Part of an interview,

1930s, Europe?

A p30-31

Everything that people do in the world is done to obtain happiness. People seek power to derive happiness. They strive after money wishing to find happiness through possessions. This is all right when money is used rightly, but it leads to misery and unhappiness when bad use is made of it.

Science also seeks to promote happiness. Inventions are made for the happiness of others, and can be so, if used rightly. But when used for the wrong purposes, they lead only to greater unhappiness and misery. For example, if airplanes are put to use for war, they bring death and destruction.

So what matters is happiness, since everybody seeks to be happy. When we gain God, permanent happiness is gained. Happiness based on self-forgetfulness alone leads to permanent happiness - to God. When one loses the self in making others happy, one attains real happiness, which is God. All other forms of happiness are fleeting and changeable.

This real happiness must be very strong to enable one to support all the suffering that comes to one, or like that which I have to bear.

24 July 1938,

Ahmednagar,

LM7 p2297

Infinite bliss is bliss eternal and continual, and because it is perpetual, it is without any opposite aspects. Happiness, on the other hand, although linked with infinite bliss, is not perpetual, and therefore it has an opposite aspect of misery.

1960s? India?

Echoes: A Meher Baba Reader

(1969) ed.

Naosherwan Anzar, p11

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## **Liberation 1**

Liberation 1

LIBERATION

Meher Baba

Those souls who are Liberated have their egoistic minds annihilated. Those who take birth again retain their minds. And those souls who, after Liberation, return to normal consciousness, have Universal minds.

22 July 1925,

Meherabad,

GM p54

A swine generally lives on refuse-matter. Give it dainty edibles, but it will not even look at them, much less eat them, if it has sufficient refuse matter to partake of. That is why it is said, 'Cast not pearls before swine.' Materialistic persons are like swine, for they prefer the filth of the world to the pearl of Liberation from the chain of births and deaths.

Ms 1:6 p7-8

(June 1929)

Another version: Sa p28

This new influx of the creative impulse takes, through the medium of a divine personality, an incarnation of God in a special sense - an Avatar. This Avatar was the first individual soul to emerge from the evolutionary process as a Sadguru, and he is the only Avatar who has ever manifested, or will ever manifest. Through him, God first completed the journey from unconscious divinity to conscious divinity, first unconsciously became man in order consciously to become God. Through him, periodically, God consciously becomes man for the Liberation of mankind.

1938, India,

MJ 1:1 p4-5

Another version:

Di (7th ed.) p269

The Avatar awakens contemporary humanity to a realisation of its true spiritual nature, gives Liberation to those who are ready, and quickens the life of the spirit in his time.

1938, India,

MJ 1:1 p7

Another version:

Di (7th ed.) p269-270

Most God-realised souls leave the body at once and forever, and remain eternally merged in the unmanifest aspect of God. They are conscious only of the bliss of union. Creation no longer exists for them. Their constant round of births and deaths is ended. This is known as Mukti or Liberation.

c.1939, Di v1 p2

Those who die thinking of me come to me. They are Liberated from the chain of birth and death, and see me perpetually.

March? 1939, LM7 p2409

Although I am the formless one, I am destined to assume a human form again and again, and so I am here. But I wish for you to become free from the wheel of births and deaths, of being born again and again: growing, maturing, marrying, enjoying, procreating, decaying and dying.

God is just as soft as he is hard, as compassionate as he is harsh. Just remember that when you call on him or invoke him, if he is touched even once, the impossible then becomes possible and you become free.

2 November 1952,

Meherabad,

GG3 p133-134

God is eternally free. To realise God is to attain Liberation from the bondage of illusion.

1954, Andhra, MD p8

The thought or wish the dying individual holds at the moment of death has special importance in determining his future destiny. If the last thought is of God or the Master, the individual achieves Liberation.

It is quite common for an individual not to have any specific thought at the moment of death. Even if he has had thoughts or wishes before death, he will tend to forget them at the time of death. At that moment some people hope they may not return to earthly life, but they are not exempted from rebirth by mere wishing. They are reborn, but exhibit a pronounced disgust for life, and tend to lead the lives of ascetics or recluses...

The true death of the individual occurs at that moment when he transcends his limited individuality or separative consciousness by being taken up in the Truth-consciousness of the unlimited and undivided being of God. The true death of the individual consists in the complete disappearance of the limiting ego-mind that has created the sanskaric veil of ignorance. True death is a far more difficult process than physical death, but when it occurs, through the grace of the Master, it takes no longer than the twinkling of an eye. This dissolution of the ego-mind, and the freeing of the soul from the illusion of separative, limited individuality, are known as Liberation.

The sanskara-ridden ego-mind can never attain any real poise. It vacillates in constant rhythm to the alternating dominant sanskaras. Consciousness can attain true poise only when the ego-mind, with all its attendant sanskaras, terminates. This is effected through the emergence of the unlimited and ultra-sanskaric individuality that comes into its own upon the inheriting of conscious eternal existence, which is true immortality.

The infinite poise of consciousness in Realisation should not be confused with the semblance of sanskaric equilibration that is approached by the limited ego-mind in discarnate life in the hell or heaven state. Such ineffable poise is unapproachable by the full

consciousness in man as long as it remains clouded by the slightest traces of the limiting ego-mind.

At the time of taking on a new physical body, the good and the bad sanskaras of the individual are almost in balance. However, there is always a slight ascendancy at this time of either the good or bad sanskaras. They are never in perfect balance, nor do they in any manner overlap or cancel one another. Complete poise can exist only when the two opposite classes of sanskaras are so qualitatively and quantitatively opposed that they exactly cancel one another.

When opposite sanskaras are not only equal in strength, but are also in exact qualitative opposition, they cancel each other, and can no longer act as semi-automatic subjective propelling forces, but are transmuted into consummate understanding that is free from opposing reactions to life. This is the state of Liberation...

True immortality is not the survival of the limited individual in the period following the death of the physical body. It is true that the ego-mind persists unscathed through death, but the individual cannot and does not thereupon attain to final freedom from birth and death. Survival should not be confused with deathlessness, which is true immortality. The chain of alternating incarnate and discarnate life is only a survival of consciousness plus ignorance, and ignorance makes true life impossible.

Life in ignorance is the very negation of existence in Truth. It is so basic a curtailment of true existence that when judged by the standards of the true existence in eternity, it had best be termed a continuous death. Only in Realisation is consciousness emancipated from the tyranny of this continuous death which nullifies the true life in eternity. And only in Liberation can consciousness arrive at that true immortality which lies beyond all curtailment and obscurity.

before 1956,

LH p104, 108-111

I am never sorry for anyone who dies. He who dies with my name on his lips, with me in his heart, never dies. I never worry about them, for theirs is no loss. If I am ever worried, it is for those that suffer through the death, which they might allow to alienate them from me. That would be their loss indeed. Why suffer unnecessarily? My dead live in me. That should make you happy...

Knowing this, any mourning you may do therefore must be for yourselves only, from selfish motives. You don't know how fortunate they are who die with my name on their lips and in their hearts.

1955, AL p94

For ages past I have been telling people to leave all and come to me. That alone is the way to Liberation from all illusion.

1955, Meherabad, LH p40

Although I am taking my own name continuously, I have come to hear it repeated by my lovers. And even though I were deaf, I would hear it if you repeated it only once with all your heart in it. If you cannot remember me constantly, then always take my name before going to sleep and on waking up. At least remember to remember me when you breathe your last, and you will still come to me. But how will you remember at the last moment, unless you start to remember me right now?

Kammu Baba, whom many revere as a saint in Bombay, recently sent me word asking to be relieved of his duties and to return unto me. I advised him also to take my name when breathing his last. In his last moments, Nozher took my name. So did my brother Jamshed, and many others who have come to me. But it is only the heroes who come to me in their physical form. To these, death itself surrenders ultimately.

1955, Meherabad, LH p45

Nozher = Nozher Dadachanji.

In reality, there is nothing such as death or birth. I know this, and I say it with the authority of my conscious knowledge. We are all in eternity, and we will always be there. Really, none comes or goes, none is born or dies. But to experience this truth, we must first free ourselves from the bondage of our ignorance.

After a hundred years or so, you will all have dropped your bodies, and yet you will still exist. Do not think about your bodies, but think only about me. Then, before you drop your bodies, you will be able to remember me. My miracle will be to make you become me.

1955,

Meherabad,

LH p86

My brother Jamshed loved me very much. He was mad with love for me. Once he was so full of love for me that he couldn't contain himself, and he dropped his body. But just before dying, he shouted out loudly, 'Baba.' He has come to me. He is now with me eternally.

21 July 1956,

New York,

Aw 4:2 p26

All this world is nothing, an illusion. I am in everything. I tell you with my authority, I am in everything.

Love me, and that way, when you drop your bodies, then you are with me eternally.

22 July 1956,

New York,

Aw 4:2 p29

Leave all thoughts, your own thoughts, your selfish thoughts, and simply obey me. Then you are Liberated, then you are free. But if you cannot, then more and more bindings are created, for every action creates a binding.

You are very old, Don, ages old. And you are bound. And you will be bound, and you'll go on getting bound age after age. Age after age the same bindings will be created, you'll try to free yourself, and in so doing, get rebound.

But once you are Liberated completely, then you'll realise that there was no binding at all. It was just imagination, a dream... you were seeing and experiencing only a dream.

All of you here are very old - ancient ones. All are God. God is within each one, and God is not bound by time - he is eternal. You are all eternal. Now you are bound. You feel you are bound, and you continue to get bound. But there will be a time when every individual gets freed, gets Liberated. Then that individual realises that all his bindings were just in a dream - he was seeing a dream.

Christ took upon himself the sufferings. Why? To Liberate humanity. And the bindings are still there. Mankind is still bound. Yet Liberation doesn't require time. You are bound for ages, but when you get Liberated, it is instantaneous - it comes in a flash.

Just think of it: God is within all, in everyone, and he is infinite. God is all powerful, God is all bliss. And yet, though God is in each one, how helpless we feel. We weep, we feel pain, we feel sorrow, although God, who is so infinitely powerful and blissful, is there. Why? It is because of our own bindings. But there is one way to get Liberated from these bindings, and that is through love...

If you can love me, love God, your love will make you know me. If you can make others happy through your love without seeking your own happiness, you can free yourself from this bondage. You can then find me as I really am. No sooner do you get that experience, than you feel Liberated and experience infinite bliss.

26 July 1956,

Myrtle Beach,

Aw 4:3 p38-41

Don = Don Stevens

Ordinary Mukti (Najat) is achieved only after death by some exceptionally God-fearing, Truth-loving, good souls. And this Mukti usually comes three to five days after the soul has

left the body. Since this Mukti is attained without the body, the individual soul enjoys only bliss (anand). And although power and knowledge are there, such a Mukta cannot experience them. Such a Liberated soul is conscious only of the bliss of union, and for him creation no longer exists, thereby bringing to an end the constant round of births and deaths.

Nirvikalpa samadhi must not be confused with this ordinary Mukti or Moksha state. Should a soul reach the Mukti state, it does so after the death of the physical body. Such a soul reaches God, but this occurs only after death. Thus there is an important distinction between ordinary Mukti on the one hand, and Nirvikalpa samadhi on the other, because the latter is experienced while the soul retains the body, and thus becomes Videh Mukta (a Majzoob).

from notes dictated by Meher Baba

before 1955, GS p259

I say with my divine authority to each and all that whoever takes my name at time of breathing his last comes to me. So do not forget to remember me in your last moments.

Unless you start remembering me from now on, it will be difficult to remember me when your end approaches. You should start practicing from now on. Even if you take my name only once every day, you will not forget to remember me in your dying moments.

1958, Aw 21:2 p41

There is one real birth and one real death. You are born once, and you really die only once.

What is the real birth? It is the birth of a drop in the ocean of reality. What is meant by the birth of a drop in the ocean of reality? It is the advent of individuality, born of individuality through a glimmer of the first most-finite consciousness, which transfigured cognizance of limitation into the unlimited.

What is meant by the real death? It is consciousness getting free of all limitations. Freedom from all limitations is real death. It is really the death of all limitations. It is Liberation.

In between the real birth and the real death, there is no such reality as the so-called births and deaths. What happens in the intermediate stage known as births and deaths is that the limitations of consciousness gradually wear off, until consciousness is free of limitations. Ultimately, consciousness, totally free of limitations, experiences the unlimited reality eternally.

Real dying is equal to real living. Therefore, I stress: die for God, and you will live as God.

You are first a child, then grow old and drop the body, but you never die and never were born. In the East, Vedantists believe in reincarnation, in innumerable births and deaths until

one attains Godhood. The Muslims believe in one birth only, and one death only; the Christians and Zoroastrians the same. All are right.

But Jesus, Buddha, Muhammad, Zoroaster, all meant what I mean by real birth and real death. I say you are born once and die once. All the so-called births are only sleeps and wakings.

The difference between sleep and death is that when you sleep, you awake and find yourself in the same body. But after death, you awake in a different body. You never die. Only the blessed ones die and become one with God.

26 May 1958,

Myrtle Beach, South Carolina,

GM p328

You are the individualised ocean.

(Baba pointed to the brim of a hat he was holding)

Visualise this hat as you. You see this Gross world.

(Baba pointed to a box)

And with the help of a saint, you jump backwards and begin to experience the Subtle world.

(Baba put the box behind the hat, and pointed to a notebook)

Then again, with the help of another saint, you see the Mental world, not the Subtle or the Gross.

But what does a Perfect Master do? He makes the self turn completely around, make a complete roundabout turn, and the self disappears. The self goes, and God remains.

The question is, how is individuality retained? The stamp of individuality remains, it is left behind to say 'I am God,' 'Beryl is God.' Jesus said, 'I am God.'

This stamp or mark remains. It is still real individuality. Remember, the real self is within. When helped by a Perfect Master, the real self is removed. The imprint that remains is the original individuality. That is as far as I can explain it or touch your understanding. The real self is removed, and the real individuality remains as an imprint.

Suppose this is the infinite ocean. It is full of drops. Each drop is the ocean as long as it is not separate. So there are innumerable drops in the ocean. One says, 'I am stone.' Another says, 'I am man,' 'I am woman,' 'I am this,' 'I am that.'

Suppose there are three drops whose real self is removed, and God remains. But the individuality is there. So Purdom, one drop, says, 'I am God,' and his experience of his own

ocean of bliss is continuous, without a break. Another drop, called Lud, is from the same ocean. Its real self is removed, individuality remains, and says the same thing, 'I am God.' And Beryl says 'I am God.' Three drops of the ocean say the same thing, but the experience is individual. It's so easy to understand... so difficult to attain.

So what happens when you are pushed into the seventh plane? You leave your false self, and also the real self, and instantaneously you experience yourself as God.

26 May 1958,

Myrtle Beach,

GM p331-332

For a similar explanation,

see below (6 June 1958)

Charles Purdom: Will you comment on what you mean by 'to come to me'?

Baba: To come to me means Liberation, experiencing me as I am. No more bondage of births and deaths. But it does not mean the state of a Perfect Master, of Perfection. That is only to be attained in the Gross body. So if you are not blessed with this state of Perfection, at least you can have Liberation. If you just take my name, just at the moment of dropping your body, you will come to me. Yes, anyone.

It's not easy to take my name at the very moment of leaving the body. Then you individually experience bliss, infinite bliss. After Liberation, you continue to experience infinite bliss eternally. Why? Because it belongs to you eternally. You experience what belonged to you eternally. Even spiritual ecstasy cannot be compared with divine bliss. Remember this.

28 May 1958,

Myrtle Beach, South Carolina

LA p529 (also GM p337)

How Individuality is Established in Indivisibility

(Baba had Adi K. Irani draw three circles on the floor in chalk. The circle on the right was labeled 'Gross,' the middle circle 'Subtle,' and the left circle 'Mental.' To the left of the 'Mental' circle was the word 'God.' )

All the three worlds - the Gross, Subtle and Mental - and God the infinite, are within you, who are fully conscious. But you do not experience this. Why? It is because your real I within is playing the part of the false I.

(Baba took a hat.)

Let it represent the false I attached to the real I which is within.

(Then Baba had the hat placed on the floor between the Gross and Subtle circles, the open part of the hat facing the Gross circle.)

You, represented by the hat, are in this position - the real I with falseness attached. Because of the falseness attached to your real I, you experience only the Gross world with your full consciousness. Your back is, as it were, turned to the Subtle and Mental worlds and to God the infinite, and you cannot see them.

With the help of a Wali on the fifth plane, you are able to withdraw within yourself with full consciousness more towards reality, and you experience fully the Subtle world.

(Baba had the hat placed between the Mental and Subtle circles, with the open side facing the Subtle circle.)

From this position, you cannot see the Gross world, and again your back is, as it were, turned to the Mental world and to God the infinite, and so you cannot see them.

With the help of a Pir - one on the sixth plane - you are able to withdraw full consciousness still more towards reality, and you experience the Mental world, as you get stationed on it.

(Baba had the hat moved to between the word 'God' and the Mental circle, with the open part facing the Mental circle.)

When you are in this position, you can see only the Mental world. You cannot see the Gross or Subtle worlds, and you cannot see God the infinite.

At this stage, with the help of one on the sixth plane, you may be given a complete round-about turn with your full consciousness, so that you face God the infinite, and have your back turned to all the three worlds within yourself.

(The hat was turned so that the open side faced 'God'.)

When you face the infinite fully, you see him everywhere and in everything, and your consciousness may be said to be your very sight. Even at this stage, when you see God face to face, the falseness attached to your real I is still not detached, and therefore the seer and the seen are not united.

(Baba had the hat removed.)

The grace of God takes the falseness from the real I.

Only with the help of one on the seventh plane, the Avatar or a Perfect Master, is the falseness attached to the real I completely lifted, and you, as the seer and the seen, become one.

Because your falseness has been lifted by the seventh plane Master, your real I is liberated of falseness, and therefore it is you who experience the reality as yourself, and you affirm this experience by saying 'I am God.'

Any other individual whose falseness has been lifted by the Avatar or a Perfect Master similarly experiences the state of being 'I am God.' This is because the impress of one's falseness removed from the individual real I retains the stamp of one's real individuality, and dwells in the realm of reality.

The Perfect Master, Sadguru or Man-God is individualised ocean. The Avatar or God-man is oceanised individuality. It is the Avatar who knows fully that he is in all and all are in him.

6 June 1958,

Avatar's Abode, Australia,

PS p118-120

See PS for copies of the drawings Baba used

Though completely happy and enjoying bliss to the fullest... Angels still aspire to attain human form, because only in human form can a soul become God-realised. God-realisation is the divine goal of all life, not Angelic existence or being a god among gods. So the Angels and Archangels must attain a human form... to progress further toward Godhood.

After an Angel has existed in Devaloke for four cycles (a cycle is about 26,000 years), the Angel has the opportunity of being born in human form. After only one birth and lifetime as a human being, that Archangel or Angel receives Liberation from all future births and deaths - Mukti, the state of infinite bliss realised.

from notes dictated by Meher Baba,

1967, NE p79-81

The Sadgurus bestow Realisation according to the divine plan chosen by the Avatar. So it is the Avatar who chooses who will become God-realised. It is for the Avatar's own special Circle and lovers and devotees that he himself bestows Realisation or Mukti (Liberation). All other souls receive Realisation or Mukti from the hands of the Sadgurus. Mukti occurs at the moment of death. At Realisation one retains the human body and continues to live...

This divine plan was laid out by the first soul when he came back down as the first Avatar... It is this plan that the Sadgurus execute in the timing of each soul's Realisation or Liberation.

from notes dictated by Meher Baba, 1967, NE p113-114

Liberation Book Two

## Index - Book One

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### **Love 1**

Love 1

LOVE

Meher Baba

Just as a thirsty man in the desert under the hot sun values water more than a heap of pearls and diamonds placed before him, so also, a true lover of God wants him alone, and considers every other object as a trifle before him.

The real lover desires no name, fame or money, but his beloved. He who does not possess such an attribute is a man full of self-interest.

25 April 1924, Meherabad, RD p318

Another version: LM2 p624

Love is the divine gift given by the Sadgurus. Even if the whole world wants to, it can never bestow such a gift. And once it is granted, not even all of humanity can snatch it away, no matter how hard it strives to do so.

Love is the divine gift. Once you know how to love, there is no trouble. Once you have adapted yourselves to the way, your hardships disappear.

11 October 1927,

Toka,

to the boys of the Prem Ashram,

LM3 p1106

A tavern-keeper first receives cash from a customer before handing him the wine glass. He checks the coin to ascertain whether it is genuine or counterfeit. Similarly, the Sadguru also demands his price - not in money, but in love, before giving you the gift of love. You can deceive a wine-seller by passing him counterfeit coins, but never a Sadguru. He has no use for false coins - the show of love...

But love entails pain - the pain of the pangs and thirst of separation while constantly burning. This gradually minimises the strength of the ego, and eventually destroys it, because love never thinks of or cares for itself. It just burns its victim in love for its beloved.

This burning gradually diminishes the ego, and thus it is eventually totally annihilated. In this fire, love makes its victim realise the self.

30 March 1930,

Nasik,

LM4 p1293

Love means longing. Love means restlessness. Love means harassment. Love means separation. It is all necessary.

4 April 1930,

Meherabad,

LM4 p1299

People pray to me to solve their difficulties, saying that they love me. But there is a vast difference between love and prayer. In Persian to pray means to beg, to want, to desire something, even the blessings of God.

But when a person really loves, he gives himself over to his beloved completely. This is true love. In that there is no begging, no wanting, and no room for desires. Only the longing to unite with the beloved remains.

Love means the renunciation of the self. Prayer means selfishness, no matter how high the prayer may be. So there is a vast difference between when one prays and when one loves.

July 1931,

Karachi,

LM4 p1374

The aim of life is to realise God. How? By making the highest ideal of religion our conduct in life. This noble ideal is love. Only the way of love is the best and easiest path. It means to love only God, and none besides him.

Material love is good, but it should be selfless and desireless. Love should be absolutely devoid of lust, and it should be steadfast and unchanging.

If a woman is in the mood, she will be after one man today, another tomorrow, and a third the day after. This is not love, it is lust. Mind's tendency is that it always hankers after change - from one thing to another, one person to another, one place to another. Have love for only one and one alone.

February 1932?

Bombay?

to Pilamai Hormuzd,

LM5 p1536

The reason of my coming here all the way from one end of the country to the other to participate personally in your celebrations is your love that has irresistibly drawn me to you.

Love is a mighty force. It not only enables one to put the ideal of selfless service into practice, but would transform one into God. With love, one can follow any of the yogas most suitable to his or her temperament. It will enable an aspirant to follow the rigid principles underlying the spiritual Path, and where and when necessary, make him turn his back to the worldly pleasures for the sake of union with the beloved.

Where there is love, there is oneness, and there can be no question of any particular religion or caste or system, superiority or inferiority, and touchability or untouchability. That these distinctions are not real has been proved, in a way, by the recent earthquake tragedy. The earthquake in Bihar was simply a manifestation of one of the laws of nature. And that disaster spared none, rich or poor, high or low. belonging to this religion or that. It was not divine wrath. It is an eye-opener to the fact that where God and his laws are concerned, there is no question of caste, creed or country.

But to realise this natural equality permanently, one has to submit to the greatest law of God, which is love. It holds the key to all problems, inasmuch as under this law the Infinite is realised completely at all times, in every walk of life, be it science, art, religion or beauty. May the world realise this highest aspect of divinity more and more.

February 1934,

Madras,

Me p6-7

Those who are united in love know no separation.

15 November 1934,

India,

Me p7

Love the one in the many, and not the many in the one.

to Kitty Davy, 1937?

India?

LA p165

Love is the fountain of life-giving water. No one and no thing can live without love. Its expression varies according to the capacity of the receiver and the giver, and in its highest form, love is divinity.

To love is to live. You cannot really live without love. The omnipotent laws of nature have this power in its divine potency pervading the universe. The right to strike at the chord of love only belongs to the brave and sturdy at heart.

Hectic search for exhilarating experiences should not be mistaken for love. They are the forerunners of grim, relentless penalties and intense suffering.

Love from its lowest to its highest expression has its ups and downs. Love suffers the pangs of separation, the stings of jealousy, and all the little pricks that a lover has to endure are the different helpmates in disguise. They stir you up and bring forward to life the most important parts of your nature. Then they no longer maintain their individual life, but merge in one common longing for the beloved.

One in love tastes the glories of life to the full. The blissful heights of joyousness and the buoyant feelings of heavenly delights are the steady steps towards divine oneness. Love surrenders to the will of the beloved, gives all to the beloved, sacrifices all for the beloved, lives for the beloved, dies for the beloved. This supreme state of love is the God-state, for what is God but love - infinite, unbounded, eternal love?

Love annihilates the lower self, and expresses the higher self. So, dear soul, long for your divine beloved till you become one with your beloved.

January? 1937,

Nasik,

LA p165

Honestly, there are many ways of testing love and faith. Love always seeks the will, the happiness, the pleasure and the commands of the beloved, always. Love never thinks of itself. That is love - that is God...

Did I ever tell you the story of Ramdas and Kalyan? Ramdas was a spiritual Master at the time of Shivaji. He had many disciples, the favorite among whom was Kalyan. Ramdas wanted to test his devotion. He asked all his disciples to come together, and he pretended to be sick to the point of death. He had put a mango over the knee-joint to simulate swelling, and bound it up. It seemed to be swollen like a tumor, which Ramdas said it was.

Then he asked his disciples whether any of them would suck out the poison from the knee-joint, saying that whoever did so would die in his place, but that he would be pleased. While

all the other disciples hesitated, Kalyan arose immediately and sucked the knee-joint, but instead of poison, he sucked the juice of the mango.

This is love - to be ready to die for love of the beloved, for the happiness of the beloved. All this means love, faith and sacrifice.

19 May 1937,

Nasik,

LA p172-173

Other versions: Aw 16:2 p54, Di (7th ed.) p149-150

You will always find very many who do not obey. They are just devoted. They worship, but they do not obey. Is this clear? Obedience is more important than devotion, even if it is done unwillingly. It counts for a great deal, because afterward, in the process, duality vanishes, and responsibility falls upon one person - the Master, the one you obey. If he tells you to get up, you must. If he calls you, you must go.

Love is even higher than obedience. In real love - not ordinary love - love, obedience and devotion are inherent. Such love gives life, body, soul - all to the beloved. This love is higher than both obedience and devotion. The next step to this love is union.

Therefore, love. Give more love, and more and more love.

Big hearts always give, and give in. Small hearts take, and take in.

One day, I will explain more about love to you all. Love is not understood properly. Every emotional act cannot be counted as proceeding from love. The true sign of love is to give everything, to give and give.

One day I will explain about pure love. A mother loves her child, but that is not pure love. It is love plus self-satisfaction. In real love there is no desire for satisfaction, only for satisfying.

Nowadays even lust is taken for love. The subtle difference is missed. There is a very subtle difference between love and lust, but it is quite clear. They are two different things. You love rice and curry - this is lust. You love a cigar - lust again. You love curry and eat it, but do not give anything by the act. You finish the beloved.

9 February 1937,

Nasik,

LM6 p2092.

Another version: LA p154, 173

Love is a strange binding. It binds and unwinds. The more you bind yourself to the beloved, the greater the freedom (unwinding) you have. But such love is very rare.

In fact, love is an ocean of fire that you have to cross to meet the beloved. So love - more love - more and more love.

9 February? 1937,

Nasik,

LA p154

Love in its highest aspect is God.

3 May 1937,

Nasik,

Aw 16:2 p52

What is love? To give, and never to ask.

What leads to this love? Grace.

What leads to this grace? Grace is not cheaply bought. It is gained by being always ready to serve, and reluctant to be served. There are many points which lead to this grace:

Wishing well for others at the cost of one's self.

Never backbiting.

Tolerance supreme.

Trying not to worry. Trying not to worry is almost impossible - so try.

Thinking more of the good points in others, and less of their bad points.

What leads to this grace? Doing all the above. If you do one of these things perfectly, the rest must follow. Then grace descends. Have love - and when you have love, the union with the beloved is certain.

When Christ said, 'Love your neighbor,' he did not mean fall in love with your neighbor.  
When you love, you give; when you fall in love, you want...

Love is pure as God. It gives and never asks. That needs grace.

Yogis in the Himalayas, with their long eyelashes and long beards, meditating, sitting in samadhi, they too, have not this love, it is so precious. The mother dies for her child - supreme sacrifice - yet it is not love. Heroes die for their country, but that is not love. Love -

you know when you have love. You cannot understand theoretically, you have to experience it.

Majnu loved Leila. This was pure love - not physical, not intellectual, but spiritual love. He saw Leila in everything and everywhere. He never thought of eating, drinking, sleeping, without thinking of her, and all the time he wanted her happiness. He would have gladly seen her married to another if he knew that would make her happy, and die for her husband if he thought she would be happy in that.

At last it led him to me - no thought of self, but of the beloved, every second and continually.

You would not be able to do that if you tried. It needs grace. Trying leads to grace.

What is God? Love. Infinite love is God.

28 May 1937,

Nasik,

PL p76-77.

Other versions:

LA p192-194, LM6 p2184-2185

William Warner: For a long time, I have been trying to find out the actual definition of love. Can you tell me what it is?

Baba: Love means a life of giving, without expectation of receiving any reward. People must give and then receive. First give, and then you will have all. But instead, people want to first have all, and then think of giving. This is not the right way.

21 August 1937,

Cannes, France,

LM6 p2207

(A lawyer told Meher Baba that he had heard many people talk about love, but he still wondered what love really was.)

Baba: Are you married?

Man: Yes.

Baba: Have you any children?

Man: Yes.

Baba: Do you love them?

Man: Yes, in the ordinary way. But I cannot say that is real love. My object is to have real love, not this mayavic affection or attachment. I have visited saints in the hope of experiencing real love, but so far have not succeeded in any way.

Baba: You must first understand what real love means. Selfish motives, even in what people call love, often deceive them, and they mistake selfish feelings for love. I will make the point clear with an example.

A person talking of love will say, 'I love my beloved. I want my beloved to be with me,' and so on. But in all these expressions of love, the 'I' and 'my' are most predominant. Another example: suppose you find your child running about in tattered clothes and feeling unhappy about it. You will readily feel for it, and do all in your power to get good clothes and make the child happy. On the other hand, if you see a child in the street in similar conditions, i.e. in torn and tattered clothes, would you feel the same and act as readily as you did in the case of your own child? If not, it shows how your attitude towards your own child is merely a result of your selfish feeling.

Your feelings could be called the outcome of true love if your attitude towards the unknown child of a stranger in the street were the same as towards your own child under the same conditions. Complete absence of selfishness is therefore the true characteristic and real test of pure love.

It might be said that it is difficult to attain, and at the same time it could also be stated that the stage is easy to reach. Paradoxical as these statements might seem, they are nevertheless true. It is difficult to attain to the stage of selflessness so long as the aspirant has not resolved to reach it. In the absence of a firm determination, the external attachments connected with the lower self prove too strong to be overcome, with the result that the aspirant does not find it possible for him to attain to his goal. On the other hand, if the aspirant with a strong will decides once and for all to achieve his aim at any cost, he finds his task easy.

For example, you have an old coat which you like very much. You cannot get rid of it until you make up your mind and boldly take it off, to do away with it once and for all. The bold decision makes the task easy which would otherwise be difficult.

Self-renunciation is so necessary for experiencing pure love. This renunciation does not mean that one has to leave all the worldly connections and affairs and go to the jungles. It really means remaining in the world and discharging one's own duties faithfully, yet keeping aloof from all attachment. This is not an unattainable ideal, but a practical goal which can be attained with ease, provided, of course, the aspirant sincerely and boldly resolves to reach it.

Just as a man, when he is hungry, longs for food, similarly, when an aspirant desires to experience pure love, he feels the longing for it, and at the proper time he gets the necessary directions and help from a Master to attain to the goal of desirelessness, and is able to enjoy

finally the bliss of divine love. This is a state to be experienced and not to be intellectually described.

24 December 1939,

Bangalore,

Tr p239-242

Another version: LM7 p2486-2487

The greatest need of humanity today is love -- love divine, which is pure and selfless, which awakens man to the proper sense and understanding of his real duty in life, which is to find true happiness in giving, not in receiving; in serving, and not in being served; and in willfully participating in the sufferings of others more than in their happiness.

My mission in life is to kindle that divine spark of love in all.

23 November 1941,

in a letter to G.S.N. Moorty,

LM8 p2737

Love is its own excuse for being. It is complete in itself, and does not need to be supplemented by anything else. The greatest saints have been content with their love for God, desiring nothing else.

Love is no love if it is based upon any expectation. In the intensity of divine love, the lover becomes one with the divine beloved.

There is no sadhana greater than love, there is no law higher than love, and there is no goal which is beyond love, for love in its divine state becomes infinite.

God and love are identical, and one who has divine love has already got God.

c.1942?

India,

Di v5 p43

sadhana = spiritual practice

The spiritual Path is like climbing up to the mountain-top through hills and dales and thorny woods, and along steep and dangerous precipices. But on this Path there can be no going back or halting. Everyone must get to the top, which is the direct realisation of the supreme Godhead. All hesitation or sidetracking or resting in the halfway houses is but postponement of the day of true and final fulfillment.

You cannot be too alert on this Path. Even the slightest of lingering in the false world of shadows is necessarily an invitation to some suffering which could have been avoided if the eyes had been steadily fixed on the supreme goal of life.

If there is one thing which is most necessary for safe and sure arrival at the top, it is love. All other qualifications which are essential for the aspirants of the highest can and must come to them if they faithfully follow the whispers of the unerring guide of love, who speaks from within their own hearts and sheds light on the Path.

If you lose hold of the mantle of this guide, there is only despair in store for you. The heart without love is entombed in unending darkness and suffering. But the heart which is restless with love is on the way to realisation of the unfading light and the unfathomable sweetness of life divine.

Human love should not be despised, even when it is fraught with limitations. It is bound to break through all these limitations and initiate the aspirant into the eternal life in the Truth, so that the lover loses his separate and false self, and gets united with God, who is the one matchless and indivisible ocean of unsurpassable love.

The gateway to this highest state of being one with God is firmly closed for all who do not have the courage to lose their separate existence in the restless fire of divine love. I give my blessings to all who are thirsting for the full realisation of divinity, for they shall be the pillars of the coming era of Truth and love.

12 November 1944,

Nagpur,

Me p69-70

True love is very different from an evanescent outburst of indulgent emotionalism or the enervating stupor of a slumbering heart. It can never come to those whose hearts are darkened by selfish cravings, or weakened by constant reliance on the lures and stimulations of the passing objects of sense.

But to those whose hearts are pure and simple, true love comes as a gift through the activising grace of a Master. Such love is energising and life-giving. It breaks asunder the narrowness and the prejudices which separate man from man. It inspires man for selfless and creative action which contributes to the well-being of all, without distinction of caste, color, race, nationality, creed or sex. It lifts him from the slavishness of sanskaric attachments to the unhampered freedom of the divinely conscious soul. And it initiates him into the dynamic harmony of life in eternity.

Affirmation of the separative ego is the chief veil between man and his own divine self. But the doors of the heart have to be thrown open by the surrenderance of ego-affirmation, if God as the supreme beloved is to make his entry in the heart.

No one can realise God except through the grace and help of a God-realised Master, who is Truth incarnate. Only a God-realised Master can awaken this true love in the human heart, by consuming through the fire of his grace all the dross that prevents its release.

Those who have got the courage and the wisdom to surrender themselves to a Perfect Master are the recipients of his grace. The grace of the Master does come to those who deserve it. And when it comes, it enkindles in the human heart a love divine, which not only enables the aspirant to become one with God, but also to be of infinite help to others who are also struggling with their own limitations.

There is no power greater than love.

14 November 1944,  
to the Theosophical Society,  
Nagpur, Me p73

Of all the forces that can best overcome all difficulties, is the love that knows how to give without necessarily bargaining for a return. There is nothing that love cannot achieve, and there is nothing that love cannot sacrifice. There is nothing which is beyond me, and there is nothing without me. Yet I am and can always be captured with love.

Pure love is matchless in majesty. It has no parallel in power, and there is no darkness it cannot dispel. It is the undying flame that has set all life aglow. All the same, it needs to be kindled and rekindled in the abysmal darkness of selfish thoughts, selfish words and selfish deeds, in order to burst out in a mighty big spurt to serve as a beacon for those who may yet be groping in the darkness of selfishness, be it deep blue or all black.

The light of love is not free from its fire of sacrifice. In fact, like heat and light, love and sacrifice, so to say, go hand in hand. The true spirit of sacrifice that springs spontaneously does not and cannot reserve itself for particular objects and special occasions.

Just as it can never be too late or too early to learn to love for the sake of love, there can be nothing too small or too big to be sacrificed or sacrificed for. The flow of life, the flow of light and the flow of love is as much in the drop as in the ocean. The smallest thing is as big as the biggest, and the biggest thing is as small as the smallest. It all depends upon the particular yardstick with which one measures a thing.

The spirit of true love and real sacrifice is beyond all ledgers, and needs no measures. A constant wish to love and be loving, and a non-calculating will to sacrifice in every walk of life, high and low, big and small, between home and office, streets and cities, countries and continents, are the best anti-selfish measures that man can take in order to be really Self-ful and joyful.

May you one day behold the ever-shining light of love, that never dies and knows no darkness.

My blessings to you, one and all.

1947,

Surat,

Aw 7:2 p3-4

Since, in the very beginning, imagination gave a twist to substance, and importance to shadow, we, who are eternally free, find ourselves bound, having lost our original self in the maze of illusion. Therefore, despite possessing infinite bliss, we have to experience misery, worries, doubts, failure and helplessness.

When in a flash real knowledge comes, we are not what we seem, but are that infinite one. All worries disappear, because in reality sukh (pleasure) and dukh (misery) do not exist. To get rid of this persistent ignorance and to know the true value of reality, we have to experience God. And God, who is the breath and life of our lives, can only be experienced through honest love.

We have to love him silently and honestly, even in our everyday life. While eating, drinking, talking and doing all our duties, we can still love God continuously, without letting anyone know. When God is found, you can have no idea what infinite bliss and peace is gained.

I give you all my love, so that someday you can love God as he ought to be loved.

23 March 1953,

Dehra Dun,

BG p6-7

Lovers of God are called Mard-e-Khuda. When one loves God, the only longing is for union with God. 'I want to see you, my beloved,' is the constant cry of this mad lover. Circumstances do not touch this lover. People may call him mad, may make him suffer untold hardships, but his life's only desire is to see God.

23 March 1953,

Dehra Dun,

BG p7

God needs love, not ceremonies or shows. This love has to be so profound that when the heart loves him, the mind should not be aware of it.

God is equally within us all, and we must love him. When we realise him, all our suffering comes to an end. And for this we must love him in every walk of life. Love (for God) is best expressed when we give happiness to others at the cost of our own happiness. My blessings.

God is the only one worth living and dying for. If we love him intensely and honestly, we find him in ourselves and in everyone. The least trace of hypocrisy keeps him away from us. When we find him, we experience infinite bliss. We then see him everywhere and as our own self. I give my blessing for that love which will help you to love God as he ought to be loved.

1 November 1953,

Dehra Dun,

three separate messages,

GG4 p154, 158, 160

My message has always been, and always will be, love divine. When one wholeheartedly loves God, one eventually loses oneself in the beloved and enters the eternal life of God.

Like a tree, such love has branches: branches of wholehearted devotion, perfect nonviolence, perfect selfless service, self-denial, self-sacrifice, self-renunciation, truth, and self-annihilation. In this love is embodied all the yogas known to saints and seekers.

The highest aspect of this love, which surpasses that of love itself, is the aspect of complete surrenderance to the will of the beloved; that is, absolute obedience to his wishes, whatever the cost.

1954?

India,

MD p4

Love, as it is generally and commonly understood, is but an attachment, with selfish thoughts and motives involved.

Pure, real unadulterated love has in it not even a tinge of lust. Lust for sex, lust for power, lust for name, lust for fame, lust for self-comforts, defile the purity of love.

Pure, real love also has its stages, the highest being the gift of God to love him. When one truly loves God, one longs for union with him, and this supreme longing is based on the desire of giving up one's whole being to the beloved.

When one loves a Perfect Master, one longs to serve him, to surrender to his will, to obey him wholeheartedly. Thus pure, real love longs to give, and does not ask for anything in return.

Even when one truly loves humanity, one longs to give one's all for its happiness. When one truly loves one's country, there is the longing to sacrifice one's very life without seeking reward, and without the least thought of having loved and served. When one truly loves

one's friends, there is the longing to help them without making them feel under the least obligation. When truly loving one's enemies one longs to make them friends. True love for one's parents or family makes one long to give them every comfort at the cost of one's own.

Thought of self is always absent in the different loves connected with the various stages of pure, real love. A single thought of self would be love adulterated.

1954?

India,

MD p6

... For the fulfillment of the divinely ordained plan, it is necessary that humanity should throw away all its accumulated impediments, and surrender unconditionally to the abiding love of God, the unfailing and supremely universal beloved. God has to be accepted in all simplicity, and not by laboriously proved intellectual conclusions.

Wine is prepared by the crushing and further crushing of grapes, when it acquires the capacity for intoxication, which usually takes away one's command of understanding. Close and repeated feeling of love for God also brings intoxication, but this takes you towards true understanding. This understanding is not gained through reason or intellect.

As long as you remain separated from God and try to understand him, he cannot be understood. There is no separation between you and God. Lover and beloved are one. You yourself are the way. You are God.

1954?

India,

MD p16-17

To love God in the most practical way is to love our fellow beings.

If we feel for others in the same way as we feel for our own dear ones, we love God.

If, instead of seeing faults in others, we look within ourselves, we are loving God.

If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

If we suffer in the sufferings of others, and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our own misfortunes, we think ourselves more fortunate than many, many others, we are loving God.

If we endure our lot with patience and contentment, accepting it as his will, we are loving God.

If we understand and feel that the greatest act of devotion and worship to God is not to hurt or harm any of his beings, we are loving God.

To love God as he ought to be loved, we must live for God and die for God, knowing that the goal of all life is to love God, and find him as our own self.

12 September 1954,

Ahmednagar

Aw 2:2 p1-2. Also GG6 p93

There are three types of lovers of God. The first is the mast, who loves and knows only God. He loses all consciousness of self, of body and the world. Whether it rains or shines, whether it is winter or summer, it is all the same to him. Only God exists for him. He is dead to himself.

The second type of lover is the one who lives in the world, attends to all worldly duties fully, yet all the time in his heart he knows that this is temporary, that only God exists, and he loves God internally, without anyone knowing it.

The third type, which is the highest, is very rare. Here the lover surrenders completely to Christ, to the Avatar, to the God-man. He lives, not for himself, but for the Master. This is the highest type of lover. Unless you have such love, merely to criticise and to judge others will take you nowhere.

14 September 1954,

Meherabad,

GM p230

Love is a gift from God to man. Obedience is a gift from Master to man. And surrender is a gift from man to Master.

The one who loves desires to do the will of the beloved, and seeks union with the beloved. Obedience performs the will of the beloved, and seeks the pleasure of the beloved. Surrender resigns to the will of the beloved, and seeks nothing.

One who loves is the lover of the beloved. One who obeys is the beloved of the beloved. One who surrenders all - body, mind and all else - has no existence other than that of the beloved, who alone exists in him. Therefore greater than love is obedience, and greater than obedience is surrender. And yet, as words, all three can be summed up in one phrase: love divine.

One can find volumes and volumes of prose and poetry about love, but there are very, very few persons who have found love and experienced it. No amount of reading, listening and learning can ever tell you what love is. Regardless of how much I explain love to you, you will understand it less and less if you think you can grasp it through the intellect or imagination.

Hafez describes the bare truth about love when he says,

Janab-e ishqra dargah basi bala tar-azaq'l ast;

Kasi in astan busad kay jan der astin darad.

"The majesty of love lies far beyond the reach of intellect;

Only one who has his life up his sleeve

dares kiss the threshold of love."

The difference between love and intellect is something like that between night and day; they exist in relation to one another and yet as two different things. Love is real intelligence capable of realising Truth. Intellect is best suited to know all about duality, which is born of ignorance and is entirely ignorance. When the sun rises, night is transformed into day. Just so, when love manifests, not-knowing (ignorance) is turned into conscious knowing (knowledge).

In spite of the difference between a keenly intelligent person and a very unintelligent person, each is equally capable of experiencing love. The quality which determines one's capacity for love is not one's wit or wisdom, but one's readiness to lay down life itself for the beloved, and yet remain alive.

One must, so to speak, slough off body, energy, mind and all else, and become dust under the feet of the beloved. This dust of a lover who cannot remain alive without God - just as an ordinary man cannot live without breath - is then transformed into the beloved. Thus man becomes God.

November 1955,

Meherabad,

LH p17-18

What does love mean? We find volumes and volumes written. There are very few who have found love and who have it...

Man cannot possess love by means of anything except the gift of the one who possesses that love. No sooner you are gifted with that love, there is no duality. You can't bargain for love. No amount of penance, meditation, puja, etc. can give that gift of love. Once that gift comes from God, it burns up all veils of sanskaras.

He alone knows the real meaning of love who receives the gift of love from God. That lover who so receives it cannot express it to others. His mouth is stitched, and not even smoke comes out. No sooner is love visible, and others can sense that he is a lover of God (e.g. by tears, japa, puja, etc.), he is not the lover of God really. I tell you with my authority. The gift of love knows no law...

1955,

Meherabad,

LJ p63-64

When you become one with God, the bliss that you experience is eternal, infinite. There is no break in that bliss. It is continual. And then you can make others happy. You get the authority to make others happy. The only thing I have been repeating ever since the first time I came is love God. Age after age I have been saying nothing but love God.

Love -- everyone now uses the word love. It has been made so very cheap. If one really loves, one would never utter that word.

What does it mean to love God? It is a very, very great thing. The true lover of God never says anything. He forgets that he loves God. How will you love God? How should you love God? Not through meditations, not through so-called prayers or other things. There are two ways. One is to leave all and everything. That means to have nothing of your own, not even your body... to renounce absolutely everything. Everything means not only your surroundings, but everything, including yourself.

The second thing is something great. There you don't have to renounce anything. You can lead a family life, be in the world, do your work or business, attend your services, attend theatres, parties, everything. But always - do one thing. Constantly think, constantly try to make others happy, even at the cost of your own happiness. That is the second way of loving God.

21 July 1956,

New York,

Aw 4:2 p24-25

You have to love God so much, till you are goofy with love.

July 1956,

New York,

HM p245

Love burns the lover.

Devotion burns the beloved.

Love seeks happiness for the beloved.

Devotion seeks for blessings from the beloved.

Love seeks to shoulder the burden of the beloved.

Devotion throws the burden on the beloved.

Love gives.

Devotion asks.

Love is silent and sublime, devoid of outward expression.

Devotion expresses itself outwardly.

Love does not require the presence of the beloved in order to love.

Devotion demands the presence of the beloved to express affection for the beloved.

1958? India? PS p108

Another partial version: GM p313-314

and PL p84 (both missing one line)

Beloved God is in all. What then is the duty of the lover?

It is to make the beloved happy without sparing himself. Without giving a second thought to his own happiness, the lover should seek the pleasure of the beloved. The only thought a lover of God should have is to make the beloved happy. Thus if you stop thinking of your own happiness, and give happiness to others, you will indeed play the part of the lover of God, because beloved God is in all.

But while giving happiness to others, if you have an iota of thought of self, it is then not love but affection. This tends to seek happiness for the self while making others happy. For example, a husband's affection for his wife. The husband wants to give happiness to his wife, but while doing so, he thinks of his own happiness too. Or a mother's affection for her child. From this affection, the mother derives happiness purely out of giving and seeking happiness for her child.

May 1958?

Myrtle Beach, South Carolina?

PS p108, Aw 5:3 p53

God is not fooled by any outward show. He is completely deaf to ceremonial prayers and ringing of church bells and chanting of mantras. He is never taken in by such superficial veneer, never ensnared by such blandishments. Love alone can move him, love alone can conquer him. Without that, nothing is of any avail.

1963? India, IS p79

It is love, not questioning, that will bring God to you.

LJ p26

Love Book Two

Index - Book One

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## **Mandali 1**

Mandali 1

MANDALI

Meher Baba

From the very beginning, I have a Circle consisting of a fixed number of men and women. In the near future, these individuals will gain the ultimate experience of Truth and Knowledge.

Out of millions of souls, only one becomes Perfect. Perfection entails unimaginable hardships and sufferings. The Perfect man can bestow divine consciousness, the experience of infinity, upon anyone in the twinkling of an eye. The Perfect man bestows conscious divinity, at the right moment, upon those who have an age-old connection with him.

To clarify this: suppose a man has suddenly risen to wealth. After becoming rich, however generous he may be, he will not distribute his riches to every poor person in the world. He will give it to the selected few who are closely connected with him. Further, suppose that this wealthy man is driving in his car and passes a pauper lying beside the road. He will either leave him there, or stop and hand him some money. But if he comes across a poor man and discovers him to be his long-lost brother, how will he react then? Despite the importance of his errand and the inherent nature of his position (working to gain more wealth), he will stop the car, and without the poor man's asking, he will take him in his car to his house, and keep him there in luxurious comfort.

The same is true in the spiritual Path. To acquire the gift of divine knowledge, a person must have a close connection with a Perfect Master. It was because of this spiritual relationship between myself and Babajan that she, without my asking, striving or longing for it, bestowed on me the experience of God I now have. And it is this intimate spiritual

relationship which will make me, in the very near future, share the infinite treasure with twelve of my first disciples.

January 1922,

Mandwa,

LM2 p337

Although the Circle of a Perfect Master has twelve important men members, the total is fourteen with two women, and each person has one Shadow. So the complete total of the Circle is twenty-eight - fourteen members, with fourteen other members as their Shadows. The original fourteen will be inevitably like the Perfect Master, one in God. The fourteen Shadows will see God. To see God, however, is not a trifling matter. From thousands of yogis, mahatmas and Walis who intensely long to see the light of Truth, very, very few by their own efforts, and without the help of a Perfect Master, reach the state (of sainthood) where they can actually see God. But to become one with God is impossible without the the help of a Perfect soul.

27? January 1922,

on a train from

Bombay to Poona, LM2 p338

You eat food to maintain your body, and with the body you do different acts. The food in the stomach turns into fluid from which blood is made. You know this, but you have no idea or experience as to how it happens. Similarly, those connected with me have gained spiritual advancement, but don't see it or have any idea about it. You who are with me here are completely unaware of the advancement, but it is definitely there. The closer a person is to a Perfect Master, the better it is for him, whether he is a member of the Master's Circle or not.

May? 1925,

Meherabad,

LM2 p715

One's degree of connection with a Perfect Master in past lives makes one eligible for the Master's Circle, whether he is willing or unwilling to obey. But to ease the Master's burden, one should follow his orders. By your wrong attitude, you add to the Master's troubles.

Suppose I want two of you to journey with me. One is unwilling and does not budge an inch. The other willingly goes. Both must be taken at the same time to the same place. Whereas one can be taken easily, the other must be taken with difficulty. At times it comes to this: for my work, the one resisting has to be shouldered and taken forcibly by me.

While shaving you, the barber moves your head from side to side, which you permit because you need a good shave. Similarly, if you want God, you should surrender body and mind to the Perfect Master and act as he says.

The waters of a river are for the use of the populace. The containers the people bring to fill with water are large or small according to their needs. In the same way, the Sadgurus are there only to give. They are the storehouses of knowledge and unlimited blessings. Those who have merit can take as much as their containers can contain.

30 April 1926,

Meherabad,

LM3 p791

It is not possible for a Sadguru or the Avatar to give up the physical body until he has completed the work of preparing his Circle.

3 June 1926,

Meherabad,

LM3 p806-807

The number of my devotees is great, but the number of my disciples is much less. The devotee seeks the pleasure of his own devotion, while the disciple's only duty is to obey the commands of the Master, which is much more difficult. Devotees select their own Master and surrender to him. A Master selects his own disciples. Therefore, many can become devotees, but only a few can become disciples.

9 June 1926,

Meherabad,

LM3 p809

How lucky you are that you are the first to speak to me after my seclusion... Spiritually, a big meeting of spiritual personages took place here, the likes of which has never before been held. It is due to the greatest upheaval that is coming for the world. It will be the greatest upheaval of all times.

It was decided at this meeting that I will manifest as my original real self and speak next February. Vast changes everywhere will follow. My Circle, which is already formed, will realise me. Their duties will commence in different directions. And the changes all over will cause an upheaval in the world which has never before been experienced, as the greatest spiritual revolution of all times takes place. A member of my Circle, Gustadji, will drop his body on becoming Realised.

Masters and Avatars have their own Circles. The Circle of the Avatar is always the same type, appearing and working with him during his previous Avatarhoods. They have different roles in different periods, just as Avatars have. When I was Jesus, for example, two played the roles that Todd and Herbert fill. When I was Krishna, these two were Narad and Sudama. Certain Circle members have the same personality, face, figure and form, but their names are different during the different Avataric periods.

But the Circles of Perfect Masters are always different. While a Master's Circle consists of twelve members, the Avatar's Circle is made up of thirteen members, the extra one being his dark side. The Avatar and his dark-sided one are different personalities, but their duties and working are the same.

Besides this, among the apostles of the Avatar there are really five, but one is a pair of twins (Baba pointed to Herbert and Todd), so that the Circle is of fourteen. These twin apostles, in experience are two different, separate individuals, but in their work both are one and the same; meaning they do the same work and have the same duties.

In a Master's Circle, as also in an Avatar's, there are four apostles and eight members. Three of my apostles are now with me: Kaka and Chanji equal two, and Herbert and Todd are counted as one as they represent the twins...

In the cave, I was in a meeting with all the Perfect Masters and saints. So it is now difficult for me to come down.

7 August 1932,

Assisi, Italy,

to Chanji, Kaka, Herbert Davy and Quentin Todd,

LM5 p1690-1693

Those connected with me in past lives become Agents. Those deeply connected become members of the Circle.

1930s,

A p33,

also HM p463

There are three types of disciples: those who help, those who are a burden, and those who are a hindrance.

Those who lift me up and carry me are the best helpers.

The ones who may not be able to lift me up, but who give me their companionship, assist my work well, and also render much help.

But the person who is unable to lift me up and is stubborn, refusing to allow me to lift him, is a burden and obstructs me in my work. The obstructionist is the man who does not allow me to lift him up, and who does not give me his companionship, but on the contrary, pulls my hand from behind, thus obstructing my work by fighting with me even when I try to lift him.

31 March 1932,

on the ship Conte Rosso,

en route from Bombay to Port Said, Egypt, LM5 p1547

Today I will tell you something I have not told before to anyone - how the first Circle was formed. There is one indivisible ocean of existence, and only one. All energy, space, light, power, life, lie latent in this ocean. Now when the creation comes out of the creation point, it manifests in duality, because this is quite opposite to the ocean. The ocean being one, the opposite is many.

Everything exists in duality when coming out of the creation point - good, bad, weakness, strength - all this lies beyond the creation point. So first, in the very beginning, although this cannot be said to have a beginning, two drops expressing this duality came out of the ocean, and both evolved equally up through stone form, metal, etc. Energy manifested in vegetable form, and the two drops, having the same form and the same energy, faced each other in the process of evolution.

Now in the very beginning energy was quite pure, and so a sort of tremor or irritation began. That is to say, the two energies in these drops of the same quality and quantity, facing each other, attracted each other. And the attraction of the energies toward each other drew the forms together. There was still no intellect, no feeling, no emotion, and yet union was caused. This is termed purwasunk, the sex union without the sex existing - original sexless union. Now when they went on evolving and got the animal form, the energies increased, and the impressions of the union in the vegetable form then evolved into instinct. And instinct acting on energy created the primal sexual passion.

The soul has no connection with this. The soul remains quite aloof, and this is all the outcome of energy and instinct moving together. The animals do not feel as human beings do, they do not love each other a bit, but passion is in full force. Even attachment to their offspring is not love, as some eat their children, some neglect them, and so forth. This is not love or feeling, but only attachment due to passion existing.

Now when the two drops got the highest animal form, just prior to the human form, full consciousness came, and the consciousness overpowered the energy. And what happened was that the two energies became one, and the two forms became one. So the two drops existed in one form. That first human being having two selves in one form and one energy was Baba - the beginning of the Avataric period. In that Avataric period begins that first

human being who had full consciousness, but no Self-consciousness, because impressions of his previous lives were in his mind.

Now full consciousness acting on that energy created emotion - to such an extent that it could not control itself. All desires for sex were in full sway as the two were united. So this double energy got divided again. The first human being had to undergo seventy-seven forms. And in the seventy-seventh form the two-in-one life split, and the link broke, and the drops became separated. And as they divided, they got quite the opposite form, and feeling and sex now really appeared...

As these two drops have only the impressions, emotions, etc., of previous times, and nothing more, they quickly began to reincarnate. And as they incarnated they got 120 connections, or forms, some closely connected and others not so close. And then they united and child came. As only these previous impressions - and nothing more - were there, the first human form went up by itself, being pure, and the 120 were drawn up with it. Thus the Circle of 120 realised itself. So whenever this - Baba - comes down, the 120 come down with him.

Feeling and emotion are only the creation of mind and energy. Love is the creation of the soul.

(Baba explained later:)

The process of evolution up to the reincarnation point is natural. It goes on systematically like a spiral. All forms are in a circle, and when the two drops united in the (first) human form, that was the end of the process of evolution. So it stopped, and the momentum diminished at the seventy-seventh form. And when the momentum finished, then began reincarnation. There was no leaving the world before.

After my having become Realised many times, I came down as Avatar with you all innumerable times. Only in the last cycle, 5,329 times. And once more after 450 years. The end will be the 5,330th time, although the universe is never finished. So I am both personal in impersonal, and in the impersonal, too, I am conscious. The unconscious ocean is Baba, in the conscious drop is me, and also in everyone I experience myself consciously.

20 April 1933,

Kashmir,

HM p451-453

Members of my Mandali are of three types. The first group is like milk mixed with salt. The second is like milk mixed with dirt. The third is like milk and sugar. Milk is comparable to love, service, devotion, obedience, et cetera, attributes which every one of the Mandali has for me. But alongside these qualities there is contrariness in their behavior. I look around at each one and find that all are not equal. When I seem to be sad and suffering, some feel deeply for me, some take it lightly or indifferently, thinking that I am the Perfect Master and can withstand all that, and some are of the opinion that I purposely create all these

complications and difficulties that cause me so much strain and suffering. I know well that you all have love, devotion and faith in me, but I behave differently with you because of your varying behaviors.

You who are of my Circle should only pay attention to your duties. By creating different circumstances, I afford you the opportunity to serve me. But you spoil the milk by mixing salt or dirt in it when you disobey my instructions. Continue putting sugar in the milk to make me happy - always keeping me happy is to mix sugar in the milk.

17 June 1935,

Mount Abu,

LM6 p1964

Public figures, who in spite of all their loud cries and sermons of service on public platforms, at eulogies, and at tributes paid to them by the press and public, all or most of them have their weaknesses and vices, which are buried underneath their public name and image. Compared to these loud speakers, my Mandali are jewels, many of them suffering not only physically but mentally all the time. And mental torture is worse. They are human after all. They have a mind, and with it, so long as they are human and imperfect, all its weaknesses. They too have many thoughts of lust, for these always react with vengeance when checked. And not being independently free to act as they please, being under orders not to put these into action, it is a regular torture. Yet they all try to do so, to obey me, even during the prime of life, when these are at full force, and when life is truly to be enjoyed.

And having spent previous years of life in my service and sahavas under strict orders of abstinence and austerities, they still have nothing but a blank wall to face for their future, which they have left entirely in the Master's hands for years, and know nothing except his word and assurance that it is all for their good. And there is nothing but abject disappointment as far as material or worldly gains are concerned. Yet they still hold on to the bargain and promise made by me since the beginning, for some great spiritual benefit, of which they at the moment have not the slightest glimpse.

29 March 1938,

to his Western devotees,

LM8 p3036-3037

There is a difference in the Avatar's or Sadguru's attitude toward their Circles, and toward the general public. The members of the Circle are like the sons of the Master, and the general public are like non-family members. For example, if a newsboy turns into a millionaire, he would teach others the ways by which he became so, and tell them that if they followed him, they too would become millionaires. But to his sons he will give the riches, not descriptions of how he acquired the riches.

In the same way, the Avatar and Sadgurus never explain to members of their Circles the ways and means of the Path. They just place them right on the Path to God-realisation itself; while to ordinary people they explain the ways and means to achieve it. The Circle members do not need these explanations, because they are the inheritors of the divine wealth, the heirs. When the wealth itself is in hand, what is the necessity for explaining the ways to obtain it?

There are special rules for my Circle members. I put up with and forgive their serious faults...

13 February 1940,

Bangalore,

LM7 p2519

Apart from the Circle, who are taken to God blindfolded, there are very few who receive the grace of a Master and who are pushed to even the sixth plane. All this depends mostly on past sanskaras. It is very little of this present life which brings one in contact with a Perfect Master.

24 March 1940,

LM7 p2539

After several lives of search, purification, service and self-sacrifice, a soul has the good fortune to meet and get connected with a God-realised Master. And after several lives of close connection with the Master, and love and service for the Master, he enters into his Circle.

When the Master takes an incarnation for work, he always invariably brings with him all who are in his Circle. Those who have entered into the Circle of a Master are the souls who have, through their efforts, acquired the right (adhikar) of having God-realisation. And when the exact moment for Realisation arrives, they attain the Realisation through the grace of the Master.

c.1941, Di v4 p35

... It is the greatness of lovers and devotees that they love and adore God and the Guru. Even if you, the Mandali, don't feel anything such as this boy\* or other devotees have experienced, the very fact that you have given up all and now stay with me, and render service solely out of love, although you do not know me, is enough to prove your greatness, which I alone see, know and appreciate.

11 March 1942,

Dehra Dun,

LM8 p2769

\*Suloo Meshram, who Baba said loved him deeply

What are the members of my Mandali doing? They are neither doing japa (repeating God's name) nor tapa (penance), nor practising any type of yoga. They have dedicated their lives to me, and have been holding firmly to me for a long time. Even yogis cannot do a part of this. The important point in this connection is that they are not only helping me in my cause by obeying my instructions, but they are rendering personal and private help to me. And I am sure, before Self-realisation, I would not have been able to serve my Master as they are serving me.

Buddhi, or the intellect, is the greatest obstacle in knowledge of the Self. If there is the slightest criticising attitude, it is an obstacle. That which is beyond the intellect cannot be grasped intellectually. It would be like trying to trap the wind in an ordinary trap. All my Mandali are not without brains, though there may be one or two who are not intelligent. If they had no spiritual help, it would be difficult to understand how they have been sticking to me for the last twenty-five years. I tell you, it would not have been possible for me to do so before Realisation. In the case of the Avatar, before the Avataric knowledge dawns, there is infinite restlessness, and on account of this restlessness he cannot stick to anything.

The work and services of my devotees are magnificent... Those who are lecturing for me and impressing people about my work are like my tongue. They are in fact my mouthpiece. Others who work for me are like my other limbs.

24 May 1945,

Meherabad,

LM8 p3031-3036

The giving up of life in an emotional outburst of the moment is quite cheap compared with the day-to-day carrying out of the Master's instructions through the thick and thin of one's life. Sometimes soldiers of very ordinary calibre can also perform acts of sacrifice and heroism under particular circumstances and impulses of the moment.

23 June 1951,

Jubilee Hills, Hyderabad,

LM10 p3700

I have often said that I have not yet found one who could love me. There are about 220 men and women from East and West who have surrendered to me in such a way as to do anything I say. It is a fact. For example, Eruch. He is intelligent, has a good heart. If I order him to do anything, he will try 100%, even to cut himself to pieces. Pendu, Meherjee, Mandali who are with me since years together, they all are the same. Each of these 220

Mandali would lay down their lives. What I want to point out is, to surrender is higher than to love. And paradoxical as it may seem, to love me is impossible, and to obey me is possible, though very difficult. So to call yourself my workers and yet not to obey is hypocritical...

...If Mandali advise you, when asked by you, don't take the advice as from me. They will definitely advise you for the best, because they have been long with me, yet do not take their advice as from me... You can trust them not to mislead you purposely. But after asking them for advice and help, you should also think of it yourself. For after all, Mandali are not Baba...

Let us be very honest, absolutely honest. Adi has been with me like the few tested Mandali for a long period, and he has been doing office work for twenty years 100%. And even then, as I said, no one of my Mandali is Baba. Everyone has got weaknesses and defects. Advice you can have from Adi, but not as from Baba through Adi.

2 March 1954,

Andhra,

AD p116, 120-121

Eruch Jessawalla asked Baba "what constitutes the Mandali?"

Baba: Those who have been with me for many years, but ask for nothing. They are the intimate ones who all along, and even now, are prepared to sacrifice their all for me. One who gives his life to me, who listens to me, who does not ask for any kind of reward, who does not care about the result, whether he is ruined or prospers, who takes Baba's khushi (happiness) as his khushi, but at the same time whose intimacy I also feel, is in the Mandali.

Eruch: Can one call himself Baba's Mandali if he feels he is a Mandali, regardless of the number of years of connection with you, be it thirty years or only one year?

Baba: If you find me intimate with you. For example, take Elcha at Dehra Dun. I feel absolutely free with him. But if he is not prepared to sacrifice all, then he is not in the Mandali.

Eruch: Can a person declare that he is a member of the Mandali?

Baba: Those who I feel to be in the Mandali are my Mandali. And no one can assert that he is in the Mandali.

1954,

Hamirpur,

AO p99

(Elcha = Eruch D. Mistry)

Are you all not members of the Mandali? Do you not love me? Why all this talk? What is this new thing you have started now? For example, for the last four years I have been wearing this pair of sandals. The sandals go with me wherever I go. I should also describe the qualities of my sandals.

Who raised this point about the Mandali? There are so many others who are of the Mandali. What about so many who are not here, but are in the West, East and distant places? Most of them are gems. Are you not all of my Mandali? Is not your love and obedience equally great? I do not like pointed individual references to the Mandali members. There are so many amongst you who are gems. Look at Dr. D., look at his age. He goes out from place to place. Look at K.S., how he works and how he has sacrificed. Look at M. Why should I not refer to them and many others among you present here? Why particular mention of some of the Mandali? I tell you, those who love Baba and tell others of Baba's love are his Mandali. It won't make any difference whether they are near Baba or stay a thousand miles away.

1955,

Meherabad,

LJ p58

The Mandali who have been with me through thick and thin all these years are fully prepared, for love of me, to lay down their very lives at... a sign from me. Yet even they do not love me as I love them. If they did, then they would have become one with my oneness, which in reality is the oneness of us all. It is love alone which can lift the veil between a lover and the beloved. Believe me, you and I remain divided by nothing but the veil of you yourself.

November 1955,

Meherabad,

LH p18

Another version:

The Mandali are fully prepared to lay down their lives for me. Even they do not love me as I love them. Had they that love, they would become one with me. You and I remain divided by no other veil than you yourself, i.e. the 'I' in you.

November 1955,

Meherabad,

LJ p63

Mandali Book Two

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### **Marriage 1**

Marriage 1

MARRIAGE

Meher Baba

If one has good moral conduct and leads a pure life without marrying, it is best, because marriage at times creates impediments in one's spiritual life.

But the bond of marriage is preferable to leading an immoral, promiscuous lifestyle, with its terrible consequences.

The bond of marriage should be such that the partners in life never involve themselves with any other man or woman.

8 August 1925,

Meherabad,

LM3 p748

Look at all the fuss and show, and the cost of it, of marriages in nearly all creeds and classes. The purpose of it all is simply to publicise the fact that so-and-so man and woman have united as man and wife, and none else has any similar claim on either of them. Could not this be done simply and cheaply by registration and advertisement?

As for the blessings and advice of the priest, which are proportionate to the fatness of the fees, what can be said? It all amounts to: not to quarrel, not to separate from each other, love one another and live a long time. These pious sentiments are then sealed with heavy wining and dining and many vulgar exhibitions under the very nose of the smiling priest, who pats his pocket where he put the money, and at a convenient moment, still smiling, begs to be excused, and retires - a hired murmur of prayers, a paid conferrer of blessings.

And sometimes it happens that, with the dying away of the sounds of the feast, if not earlier, the couple begin quarreling. To where have gone the blessings and the prayers? And what can the poor priest do except look grave or laugh and offer more advice? For knowledge is not his share. It is not his time for blessing, but to be blessed with honest sense.

It is not bought blessings and ceremonies and feasts that can save us from evil consequences, but our own actions. It is the understanding, love and goodness of each for

each that alone can make the couple happy, as it is only their selfishness which makes them quarrel. All should realise this and stop wasting money on rituals and ceremonies.

January 1927,

SW p331-332

Another version LM4 p902

If you marry you incur seven more new births, and it is for this reason that saints and Realised Masters advise their devotees to lead an unmarried life. These seven births go on multiplying as you proceed, lifetime after lifetime. For example,  $7 \times 7 = 49$   $x 7 = 343$   $x 7$  and so on.

How many former husbands or wives you have left in your past lives, and how many new ones you will come into contact with in the future! None of the past husbands or wives do you remember, nor will you know of those to come. Hence, if you insist that you want to marry, marry me.

A marriage with me means so much regard, affection and love for only me. Such thought and remembrance of me demands a great deal indeed, much, much more love than even with the yogis of ancient times. So marry me. Marriage with me means love, peace and bliss. Ordinary marriage means jugara (fighting) and a thousand and one worries arising therefrom.

16 February 1928,

Meherabad, to a couple

planning to marry,

LM3 p1021-1022

Q. They say that woman is a drag on man in his attainment of divine grace. All the saints you see...

Baba: No, woman can play an important part in the development of divine grace. She is man's equal. So long as she is true to herself, all will be well. But when once she surrenders to her surroundings, you understand, the function of marriage fails. It is then you have divorces.

Q. Then the vow of celibacy which the saints undertook...

Baba: It is unimportant. Some men marry, others may remain single, but a man is not spiritually more backward because he has married. A woman by her love can inspire him to know the truth. But she must develop love and not lust. This is the key to happiness.

April 1932,

London, to a reporter for the

London Daily Sketch,

BG p128-129

Another version: LM5 p1565

Even the love which expresses through physical desire is good to the extent that it frees one from the thrall of personal likes and dislikes, and makes one want to serve the beloved above all other things.

Every human relationship is based on love in one form or another, and endures or dissolves as that love is eternal or temporal in character. Marriage, for example, is happy or unhappy, exalting or degrading, lasting or fleeting, according to the love which inspires and sustains it.

Marriages based on sex-attraction alone cannot endure. They lead inevitably to divorce or worse. Marriages, on the other hand, which are based on a mutual desire to serve and inspire, grow continually in richness and beauty, and are a benediction to all who know of them.

1 June 1932,

Beverly Hills, California,

Me p100

Q. When a young aspirant meets young women he is susceptible to thoughts of lust. On the other hand, if he avoids them entirely, he is likely to withhold a great deal of love. Is there any way out of this difficulty?

Baba: Free mixing of the sexes, as in the West, is on the whole good. But if the aspirant feels within his mind the slightest flutter of impure thoughts, he should stand aside. But he must love, and in order to avoid the arising of impure thoughts, he should keep in mind the thought that in the other person he is loving the Master.

Q. The aspirant must, undoubtedly, eliminate lust and release love. But lust as well as love are facts of inner life, that is, modes of consciousness, and cannot be taken as being identical with any specific acts of the physical body. Will the aspirant be wrong if he tries to express and develop love, instead of lust, through sex union?

Baba: If the aspirant thinks that through the sex-act he is expressing love, he is, sadly, mistaken. It is lust which prompts him to it. It is not possible to express pure love through the sex-act, because of the clash of impressions involved therein.

Q. What is your teaching concerning marriage?

Baba: For an aspirant, celibacy is better than marriage. But if he cannot control himself, he should marry. To pursue a spiritual life, it is much better to marry than to go from flower to flower.

Q. How can the aspirant use marriage for spiritual progress?

Baba: In the beginning, the aspirant will, in relation to the partner, feel lust as well as love. But he can, with conscious and deliberate cooperation with the partner, gradually lessen the element of lust and increase the element of love, until love becomes utterly pure and free from lust. But in order to achieve this purpose, he must strictly limit himself to his partner in matters of sex.

1930s, A p50-51

A woman told Baba that, because of her desire to see God, she wanted to stop having sex with her husband. Her husband felt differently. Baba told her,

"It is better to treat your husband with love and affection, even if you dislike and do not wish to indulge in intercourse because of your spiritual aspiration and desire to love God.

"It is good to have no sexual desires, but when it comes to a question of duty, you must sacrifice a little of your interest to please your husband.

"Keep your mind focused toward God, and give your body to your husband. Remember Saint Mira's sacrifice and how she suffered. Be like her."

28 October 1934,

Meherabad,

LM6 p1919

Baba: Nervous? Be rested.

Woman: I am in love with a church pianist. Is that friendship to be kept up very pure?

Baba: Where's the harm to keep it up?

Woman: Catholic law prevents marriage with a man who is divorced. The church is against it... that's the conflict.

Baba: But do you love each other?

Woman: Yes.

Baba: Then love is all that matters, if there is no lust. I see no harm in it. Let that love grow, so that it makes two souls like one. I will spiritually help you to make this love grow purer.

1934,

Zurich, Switzerland,

A p4.

Also PM p242

A man may discharge his worldly duties and maintain a household with a wife and child. But, at the same time, he should remain detached from all this, come what may. This does not mean that he should be neglectful of his duties toward his near and dear ones, but that he should have no attachments to it at all.

You know that a pen is yours and you use it. But if you lose it, you should not care about it; you should remain detached.

The meaning of God-realisation is emancipation - freedom from the bondage of maya. But one has to be in maya to come out of it. So remain in maya, but do not get enmeshed in it. Keep away from its tricks and snares.

February 1934,

Madras,

to Sampath Aiyangar,

LM5 p1860

No two souls united in wedlock can be Realised together simultaneously - never does it happen....

Because in the chain of births and deaths, each opposite sex changes simultaneously. That is, male becomes female, and female becomes male...

Two souls reincarnate together changing their sex for a number of lifetimes, until they drift apart at that certain point nearest to Realisation.

The secrets of life are absolutely unintelligible to the human mind. That is why they are never revealed as they are, but in different methods and shapes.

Love, real and divine, does not evolve, nor is it realised from temporal love. They are both quite different. Human or temporal love at its best cannot be compared to divine love, even in the beginning stage.

1 January 1935,

Los Angeles, California

to Karl Vollmoeller,

LM6 p1942-1943

The world is accustomed to think in terms of opposites. Thus, we often try to fit life into a scheme of alternatives, such as joy or pain, attachment or repulsion, good or bad, solitude or company, indulgence or repression. And in the same way the mind has a tendency to think of marriage and celibacy as alternatives from which there is no escape.

It seems as if man must accept one alternative or the other. And yet he cannot wholeheartedly accept either alternative, because when he is celibate, he is dissatisfied with his lot, and longingly thinks of the advantages of marriage. And when he is married, he is equally dissatisfied with his lot, and longingly thinks of the advantages of celibacy. Thus, in oscillating from one idea to the other, mind finds no rest.

In order to be freed from the clutches of the opposites, the mind must first try to understand how they are both equally the creation of imagination working under the deluding influence of craving.

In celibacy as well as in marriage, craving is present. Celibacy as opposed to marriage means the mechanical restraint or the repression of sex, whereas marriage means the release or the indulgence of sex. But both presuppose the crowding of the mind by the sanskaras of lust, or the craving for sensation. Craving is therefore the common root of both the opposites of celibacy and marriage.

The mind which is restless with desire creates an illusory idea of happiness in the gratification of desire - and then, knowing that the soul remains dissatisfied even after gratification, it creates an illusory idea of happiness in the mechanical restraint of desire. In search of freedom and happiness, the mind gets caught up within these opposites, which it finds equally disappointing. And since it does not try to go beyond the opposites, its movement is always from one opposite to the other, and consequently from one disappointment to another disappointment.

Craving thus falsifies the operation of the imagination, and presents the mind with the option between two opposites which prove to be equally deceptive in their promise of happiness. However, in spite of alternate and repeated experience of disappointment in both the opposites, the mind usually does not renounce craving. Because while experiencing disappointment in mechanical restraint, it is easily susceptible to the false promise of gratification. And while experiencing disappointment in indulgence, it is easily susceptible to the false promise of mechanical restraint.

It is only when the mind is awakened by the grace of a Master that it begins internal and spontaneous renunciation of craving, which in the course of time leads to abiding peace and happiness. Internal and spontaneous renunciation of craving is as different from mechanical restraint as it is from indulgence.

Mind turns to mechanical restraint because of disappointment. But it turns to internal and spontaneous renunciation because of disillusionment or awakening, which comes when it experiences in the Master the quality of life which is free from craving, and which, therefore, is not bound by the deceptive opposites...

The value of celibacy lies, not in the mechanical restraint, but in the sense of independence which it gives. But as long as the mind is not altogether free from craving, there is no true freedom.

In the same way, the value of marriage lies not in indulgence, but in the sense of unity with the other which it gives. But true union, or the dissolution of duality, is possible only through divine love, which can never dawn as long as there is in the mind the slightest shadow of lust or craving.

Only by treading the path of inner and spontaneous renunciation of craving is it possible to attain true freedom and union with life, where the duality of the I and you is swallowed up in the all-embracing divine love, and where there is neither the mechanical restraint of celibacy, nor the indulgence of marriage, but complete detachment and perfect love.

This state of Perfection, in which the Master continuously dwells, may be aptly described as celibacy in marriage, or marriage in celibacy. For while he is freed from ignorance, he is united with God, and while he knows himself to be the single one, he also knows himself to be the one with all. And while he may be said to be a celibate in relation to maya, he may be said to have been married to Truth.

1930s? NW p74-78

The question of indulgence or repression arises only when there is craving. The need for both vanishes along with the complete disappearance of craving. When the mind is free from craving, the mind can no more be moved by the false promises of indulgence or mechanical repression.

However, it should be borne in mind that the life of freedom is nearer to the life of restraint than to the life of indulgence, though in quality it is essentially different from both. Hence, for the aspirant, a life of strict celibacy is preferable to the married life, if restraint comes to him easily, without any undue sense of self-repression. But such restraint is, for most persons, difficult, and sometimes impossible, and for them the married life is decidedly more helpful than a life of celibacy. For ordinary persons, married life is undoubtably advisable unless they have a special aptitude for celibacy...

Most persons enter into married life as a matter of course. But marriage will turn into a help or a hindrance according to the manner in which it is handled. There is no doubt that some of the immense spiritual possibilities are accessible through a married life, but all this depends upon having the right attitude.

From the spiritual point of view, married life will be a success only if it is thoroughly determined by the vision of Truth. It cannot offer much if it is based upon nothing more than the limited motives of mere sex, or if it is inspired by considerations which usually obtain in the partnership of business. It has to be taken as a real spiritual enterprise which is intended to discover what life can be at its best.

When the two partners together launch upon the spiritual adventure of exploring the higher possibilities of the spirit, they cannot at the outset limit their experiment by any nice calculations concerning the nature and amount of individual gain...

For the celibate as well as for the married person, the path of inner life is the same. When the aspirant is drawn by the Truth, he longs for nothing else. And as the Truth increasingly comes within his ken, he gradually disburdens himself of craving. Whether in celibacy or in marriage, he is no longer swayed by the deceptive promises of indulgence or mechanical repression, and he practises internal and spontaneous renunciation of craving until he is freed from the deceptive opposites.

The path of Perfection is open to the aspirant whether in celibacy or in marriage. And whether he begins from celibacy or from marriage will depend upon the sanskaras and the karmic ties of the aspirant. He cheerfully accepts the conditions which his past life has determined for him, and utilises them towards his spiritual advancement in the light of the ideal which he has come to perceive...

If a person is not prepared to undertake the responsibilities of children, there is only one course which is left for him. He must remain a celibate, and practise strict mental control. For though such mental control is extremely difficult to attain, it is not impossible.

From the purely spiritual point of view, strict celibacy is best. But since it is so difficult, few can practise it. And for those who cannot practise it, the next best course is to marry, rather than fall a prey to promiscuity. Within married life one can learn to control animal passion. But it is bound to be a gradual process, and in cases of failure in practising control, parents must allow nature to take its own course, rather than interfere with it through artificial means. They must cheerfully welcome the consequences, and be prepared to shoulder the responsibility for the upbringing of children...

In the beginning of married life, the partners are drawn to each other by lust as well as love. But they can, with conscious and deliberate cooperation, gradually lessen the element of lust and increase the element of love. Through this process of sublimation, lust ultimately gives place to deep love.

By the mutual sharing of joys and sorrows, the partners march on from one spiritual triumph to another spiritual triumph, from deep love to ever deeper love, till the possessive and jealous love of the initial period is entirely replaced by a self-giving and expansive love. In fact, through the intelligent handling of marriage, a person may traverse so much of the spiritual Path that it needs only a touch by a Master to raise him into the sanctuary of eternal life.

c. 1940, Di v2 p3-13

Marriage Book Two

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## Masts 1

Masts 1

MASTS

Meher Baba

All masts are intoxicated with God. They are intoxicated by divine love.

When a normal person is intoxicated by alcohol or drugs, he enjoys this sensation so long as the intoxicant is in sufficient concentration in his physical tissues. A drunkard feels happy, cares not for anyone or anything, and has one dominant sensation, of drunkenness, in which the past, present or future have practically no meaning.

But as soon as the ordinary intoxication passes away, the drunkard suffers the reverse, the hangover. Stimulated physical intoxication is inescapably temporary, because it is limited by the very stimulant itself, the conditions of the environment, the cost of the stimulant, and the resilience of one's condition.

Now, a person who is God-intoxicated experiences the same sensation that a drunkard enjoys, and cares for no one and nothing, in proportion to the extent of his inner intoxication. The vast difference is, the mast's intoxication is continual, that it may increase but can never decrease, and that it has no harmful physical or mental reaction. It is an inner state of permanent and unalloyed intoxication, independent of anything external. The principal sensation of a mast is this permanent enjoyment of divine intoxication.

The creation is full of bliss, and the mast enjoys this bliss, and thereby becomes intoxicated to an almost unlimited extent, virtually consuming him and absorbing him, and thereby making the world around him vanish. Absorbed in God, such a person is continually absorbed in thinking about God, and with that comes, like a bolt, pure love, consuming him further in a state of divine intoxication.

LM6 p2031

... Masts are not insane or mad in the ordinary sense. Masts are desperately in love with God, or consumed by their love for God.

Masts do not suffer from what may be called a disease. They are in a state of mental disorder because their minds are overcome by such intense spiritual energies that are far too much for them - forcing them to lose contact with the world, shed normal human habits and customs and civilised society, and live in a state of spiritual splendor but physical squalor.

They are overcome by an agonising love for God, and are drowned in their ecstasy. Only the divine love embodied in a Perfect Master can reach them.

LM6 p2035

How does it happen that some men and women become masts?

There are those who have become masts whose minds have become unbalanced through unceasing dwelling upon thoughts of God, so that they neglect all normal human requirements.

There are those whose minds have become unbalanced by sudden contact with a highly advanced spiritual being.

There are those who have sought spiritual experience and have met a crisis from which they do not recover.

What characterises all masts is their concentration upon the love of God.

LM6 p2031

No ordinary man can tell whether one man is a mast and another man is mad without the divine authority of a Perfect Master. However, the unmistakeable quality that masts possess is their ability to make one happy in their company. Whereas in the company of a mad person one feels depression and sadness.

LM7 p2435

These men may be called Yoga-brashtas. Apart from the Circle, who are taken to God blindfolded, there are very few who receive the grace of a Master and who are pushed to even the sixth plane. All this depends mostly on past sanskaras. It is very little of this present life which brings one in contact with a Perfect Master. These souls you see here had been on the Path in their past lives, but were entirely lost as Yoga-brashtas, and became spiritually dazed. Among many examples, one man held on to the fruit of a tree for four years, remaining in the same position until a Master came and gave him experience. so that he released his hold on the fruit and branch he had been holding.

(One of the Mandali asked how masts are able to withstand physical hardships)

Baba: All of you have three bodies, Gross, Subtle and Mental. Ordinarily everyone uses the first two, Gross and Subtle, for experiencing the Gross and Subtle worlds, the former in the awake state and the latter in the dream state. After a soul is spiritually advanced and is stationed on the spiritual planes, he assumes a body which is called Karana sharir (Mental body).

When in this state, the soul has immense powers in proportion to the stage of advancement which he has attained. The power itself sustains the physical body, even in the hardest strains and trials. That is how, even oblivious to the world and their own physical needs,

they keep living as fresh and strong as ever. Otherwise an ordinary man would drop the body even under a thousandth part of the strain on the physical body they experience.

Material happiness is a millionth shadow of the true divine bliss.

24 March 1940,

LM7 p2539

The aspirants who get launched on the mast line find themselves propelled by an irresistible impulsion in the form of a yearning to realise God as the divine beloved. The psychic journey of masts is a mysterious flight from darkness to light, from ignorance to knowledge, from a sense of isolation and frustration to the experience of fulfilment, through a complete merging in the divine beloved.

Even in the initial stages, those who are on the path of masts get intoxicated by glimpses of God as the beloved. As the mast advances on the inner planes, he gets more and more God-intoxicated, and his yearning to be united with the divine beloved becomes so acute and irresistible that it gradually takes him beyond the domain of mind.

During the process of transcending the mind, the mental makeup of the mast is subjected to so much disturbance and upheaval that he is unable to use his mind in the ordinary way. To all appearances he is like a madman. The way in which he sits, talks or eats, and his general demeanor, are so far removed from what is most current in the world that common people very often take him to be insane.

The mast invites upon himself a tumultuous overturning of the ingredients of his ego-mind. These far-reaching and wide-spreading psychic disturbances upset all his normal expressions; and those who have no direct insight into the working of his mind may mistake him for one who is stark mad...

Masts are God-intoxicated souls. The glimpses of divinity that they get are accompanied by a joy that breaks through any type of sordid composure. One state of unbalanced exaltation is replaced by another state of unbalanced exaltation. The divine intoxication of the elixir of the liberating love of God admits of different degrees.

The mast, with a feeling of uncontrollable happiness, plies through the unchartered planes, which open themselves to him, until finally, he is drowned in the unlimited bliss of an ultimate merging in the divine beloved. Only in the end is his lost balance finally re-established, for not until all obstructive factors in the journey are successfully overcome can the lost balance of consciousness be restored.

In spite of the fact that many masts lose their balance while traversing the path of the inner life, they are often capable of rendering effective service to other aspirants less advanced than themselves. Masts are completely oblivious of worldly considerations and values; but they are very sensitive to the spiritual needs of those who come in touch with them. Masts,

because they are consciously stationed on the higher planes, can give aspirants just that type of occult help that is necessary...

Because of his being stationed on the inner planes, which are free from the limitations and handicaps of the Gross world, a mast can be, and often is, in contact with a far greater number of souls than is possible for an ordinary person. Mast mind is a nucleus of conscious formations, with innumerable and far-reaching links. A mast can therefore be a more effective agent for spiritual work than the most able persons of the Gross world. The mast mind is also often used directly by the Master as a medium for sending his spiritual help to different parts of the world.

Very often when the Master is helping a mast, he is also helping the world through him at that very time. When a mast thus surrenders his mind for the work of the Master, he is, in fact, getting closer to the Master as Truth. He is being Perfected far more rapidly than would have been the case if he had avoided such surrender. In a thousand ways, the Master makes an irresistible appeal to the inmost being of masts, and awakens in them the undying spring of creative action. Those who were derailed from the normal line of life are thus restored to unimpeachable sanity and to a wholeness of outlook. The Master makes them spiritually Perfect in his own image.

before 1948? W p6-11

If I really like anything, I like two things - masts and children. I like masts for their strength, and children for their helplessness. The fire of love is very terrible indeed, and masts present a challenge - of this terrible fire of love - to God, the beloved.

Abdul Ghani: Why do so many masts choose dirty and insanitary surroundings, and how is it that their health isn't affected?

Baba: Masts, because of the terrible fire of their love, present a challenge to the beloved, and this challenge - that the beloved should manifest himself - is always accompanied by heroic efforts to achieve total self-elimination or egolessness; efforts that may take many forms. To live in dirty surroundings, such as in or near a latrine or a urinal, is one way of utterly forgetting one's bodily existence. And the beauty of it is that when the body is utterly neglected or forgotten - because the consciousness is aware only of love for the divine beloved - it does not deteriorate, but takes care of itself automatically.

The minds of ordinary people are constantly busy looking after their bodies, but they find that, in spite of taking every kind of precaution and care, deterioration can never be avoided altogether. Kabir said,

Tan tajye tan rahe, tan rakhe tan jae;

Yehi achamba hamne dekha, mada kalko khae.

Discard the body, it remains; preserve the body, it goes;

And so the astounding fact emerges that the (uncared for) corpse eats up death.

It is not given to everybody to be a lover of God. Such lovers are so consumed in the fire of love that they are not conscious of their stage of spiritual progress, and they do not have any thought of union with God. They simply 'enjoy' the torture of love, and long for more and more of it. These lovers don't have any thoughts about their separation from the beloved, or, as I have already told you, any thoughts of union with him. They are resigned to the state in which they find themselves, and when their resignation reaches its climax, it is the beloved who seeks union with them. Hafez says,

Firaq-o-wasl che khahi,

raza-e-dust talab.

"Separation and union are none of your business.

Seek only to resign yourself utterly to the will of the beloved."

1949, Wo-b p22-24

About 70 miles from Satara, there is one mast called Dhondibua. I like him very much. He is very healthy, he doesn't wear anything or want anything. Even if you want to give him something, he will not take it.

Although he does not wear anything, he doesn't feel cold. In the winter, even when it is raining, he sits there in the same position as we find him in summer. I have been there several times by day and by night, and found him always in the same position. I go there and comfort him, kiss his feet and caress him. He sits near me, and the mast feels very delighted, very happy to be near me. He remains happy; he is like a child; but he knows that all this world is nothing but an illusion. He does not want anything.

It is our wants that bind us. We want something, and so we get bound. When we truly do not want anything, we are like emperors. We are everything, therefore we do not want anything...

22 July 1956,

New York,

Aw 4:2 p29-30

Masts Book Two

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## **Meditation 1**

Meditation 1

MEDITATION

Meher Baba

What is meditation? Generally the word is used to express particular mental efforts and exercises in connection with religious and spiritual ideas. But it is taken recourse to by many a person in the everyday life of the world. Before doing anything, one has to think about it. In other words, one has to meditate on the intended action.

The thinking or meditation may, in worldly life, last for hours together, or only for a fraction of a minute, but it has to be taken consciously or subconsciously, intentionally or unintentionally, before anything can be done or brought about.

Now just consider that if thinking or meditation is necessary in achieving Gross results, how necessary it must be in reaching the spiritual subtleties that lead to Self-realisation. But for the latter purpose, the thinking is to be organised on the principle of Truth, which is oneness, in contrast with the universe, which is apparently based on manifoldness.

Thinking is supposed by worldly people to be the process that leads only to manifestation of external force, which is displayed in a Gross action. But such is not the case. Just as even a random thought can manifest force in the shape of a bodily action, meditation, or deep and properly organised thinking, produces a force of its own which is very useful to the spiritual aspirant. The manifestation of such force produced through deep and methodical thinking may not become evident immediately or in a short time in every case, but meditation is bound to bear fruit in the long run.

There are many methods of spiritual meditation. The following six are the most important.

1. For those who are inclined to think of the impersonal aspect of the Almighty, i.e. Impersonal God, it is advisable to retire into solitude, and taking a comfortable seat, begin to contemplate on him thus: 'God is one. God is infinite. God is everywhere. God is beyond everything.' Then they should bring the immeasurable space commonly known as the sky to their mind's eye, and begin to concentrate on the idea of the Impersonal God across this imaginary background of the blank and unlimited sky for as long a time as possible.

2. One should sit for meditation in the same way as shown in the first example. But the line of thought in this method must be as follows: "God is true. All else is false. This world and all that is seen and perceived is a dream, a mirage, an unreal phenomenon. God is living within my own self as the soul of my soul." After contemplating these thoughts for some time, one must turn one's attention to the heart. Imagine a flame as one's own atman (soul) to be there, and concentrate as much and as long as possible on this imaginary flaming spot in the heart.

3. The line of thought to be followed in this kind of meditation (the other preliminary conditions to be the same as in the first two methods) is this: "I am not this body. I am not finite. I am the self. I am eternal." Following some contemplation in this way, one must suddenly close the two external eyes as tightly as it is comfortably possible to do, and then mentally gaze intently upon the centre of the forehead from inward as much and for as long as possible, avoiding all other thoughts, whether high or lowly, during this concentration.

4. This is at once a very simple and very difficult kind of meditation. All that one has to do is to retire into solitude and sit in a comfortable position, with both the external eyes closed, and try to keep the mind a blank. One has neither to think about God, nor about the devil, neither about immortality nor about eternity, neither about the existence of the world nor about its non-existence. In short, in this meditation one must try to remain mentally blank throughout the sitting, for as long a period as possible.

5. One should sit aside in solitude, close the eyes and contemplate and mentally say and reiterate this: 'God is my beloved. I am his lover. I want union with my beloved, the Lord, the great God.' Following this process for awhile, one should begin to repeat mentally any one of the names of the Almighty in any language, but in such a way that half of the name must be pronounced (of course mentally) while inhaling the breath, and half of it to be pronounced while exhaling the breath. While carrying on this reiteration rhythmically, one should try to concentrate all attention on the reiteration of the name only.

6. One who is inclined to think of the personal aspect of the Lord, i.e. Personal God, must sit with one's soul for one's companion in a quiet spot, close the eyes, then try to bring before one's mind's eye the whole face of any Prophet, God-incarnate or Sadguru of the past or the present age, and concentrate on it as long as possible. In order to facilitate the bringing of the features of any Perfect Master to one's mind's eye, his portrait must be gazed at deeply before closing the eyes in meditation.

Wherever and whenever possible, one should select a quiet and solitary spot on or around a hill or mountain, or by a bank of a river, for sitting in meditation. Failing this, one should retire into a room all alone, and keep the door closed during meditation.

It is unnecessary to lay down hard and fast rules regarding the posture. Any sitting posture which one finds most convenient should be adopted. But once it is adopted, one must stick to it and sit in the same way daily. Where there is a need of mental reiteration of the name of God, one must select any one name and adhere to it daily. Therefore the most comfortable sitting (not reclining) position and the most appealing name should be carefully selected once for all.

There is no length of time that can be called too long for any of the meditations, and every hour of the night and day is suitable for any meditation. But the best period for meditation is the early hours of the morning, 4 to 7 am. It is preferable, though not quite necessary, to take a bath before sitting in meditation.

Now which of the methods is the best one? It is not the method, but the force that one would use behind a method that counts. The saying, 'One man's food is another man's poison,' applies just as much to meditation as to gastronomy. It would be foolhardy to say that this or that particular kind of meditation is the best. That which suits one's own inclination, or that which appeals most to one, is the best kind of meditation for that one. The question of success depends on one's own self. Purity counts as much as perseverance, and devotion as much as determination.

There is no question about the benefits of meditation. The chief of them are the following:

1. One who meditates with sincerity may sooner or later become free from the clutches of maya and be drawn to the truth of God.
2. If, along with sincerity, meditation is practised with regularity, and for a sufficiently long time, it is capable of making one's mind pure and permanently inclined to the divine path.
3. The third advantage of meditation lies in the fact that if the meditation is very deep and intense, it is likely to produce the state of yoga samadhi. Though yoga samadhi has nothing to do with Nirvikalpa samadhi and must not be confused with spiritual Perfection, an aspirant is likely to derive some benefit from it.
4. But the greatest advantage of meditation is that which lies in a chance for direct God-realisation. Yes, it is not impossible to get the Nirvikalpa samadhi, Hakikat, the complete realisation of the state 'I am God,' through meditation. But it is possible, provided that the meditator has come under the influence of a living Perfect Master, has a pure and spotless character, and is possessed of dogged determination that knows no defeat, even if it comes to the question of giving up one's very life in the cause. With these qualities, one must meditate without any other object in view save that of becoming one with the Almighty.

Let it be borne in mind that there should be no limit to, or a particular fixed period only, for meditation. If meditation cannot be continued throughout the waking state without a break, it must be as long as possible. The intensity of meditation is in proportion to the longing for the goal.

Every hour, every minute, one must crave for God as a drowning man craves for life. The longing for God brings about extreme unrest, a kind of mind-crushing torture, and this mind-crushing torture must be so strong that no thoughts except those of God enter the devotee's mind. This intense longing is very rare in this matter-ridden age. In order to generate this longing, the help of a Perfect Master is required in most cases. The grace of a God-realised Master works wonders, but one must, so to say, extort this grace from him.

Be it noted that meditation, or anything done in the cause of Truth, never goes in vain. It is, as already said, bound to bear fruit sooner or later.

1920s? Aw 17:2 p1-3

1. Go to bed at 9 pm and get up at 4 am.

2. From 4 to 5 am, answer nature's call, attend to ablutions, etc.

3. From 5 to 6 am, be absorbed in devotion to God in the manner to be explained by me...

The main object of asking you to follow this new program is to keep you awake in the early hours of the morning, especially between 4 and 5 am. From the spiritual point of view, this is the most valuable and important time of the day. The important prayers in every religion and the practices of all advanced yogis take place during this hour. In fact, from the yogic point of view, it is imperative to be awake in the early hours of the morning. Although I am not going to ask you to follow any religious or yogic practice, as this order is quite apart from both, I simply want you to keep awake in these hours.

I have already explained to you that besides the viewpoints of religion, study, meditation and yoga, the early hours are important from the spiritual point of view as well. It was between these hours that Babajan gave me the experience of Truth, and it was also at this time that Upasani Maharaj brought me up out of the Ocean. And it will be between these hours that the Circle, too, will attain Realisation.

But now the question arises as to how to pass the time after getting up so early. Certainly not in lolling about or playing cards, draughts or chitchatting. It is not becoming for us to do such things as we are following the Path. So the best way of passing the time will be this: from 4 to 5 am, all should attend to the daily necessities and take cold baths. Between 5 and 6 am, all should engage themselves in repeating prayers such as namaz for Mohammedans, sadra-kusti for Parsis, puja for Hindus, and devote the major portion of the time to repeating the name of God according to your respective religion - Allah, Ram or Yezdan. This repetition is to be done mentally, while sitting in one fixed position. Although the repetition is to be carried on in the mind, without moving the tongue or lips, beware that your eyes do not close. This is one of the yogic practices. For a fakir, it is unnecessary to close either his eyes, nose or mouth. Nor is it necessary for him to follow religious rituals or other practices.

Once you sit down, stick to that position without changing until the bell rings for breakfast at 6 am. Keep repeating the divine name in your mind with a free heart and without thinking of the time.

28 September and 2 October 1922,

to Baba's men disciples

Manzil-i-Meem, Bombay,

LM2 p412-413

(Abbas Ali asked Meher Baba how he could traverse the spiritual Path)

Baba: Think of me every day for five minutes only, at any time of the day. Of course the best time would be at five in the morning, when I remain almost everywhere. This little

beginning of a mere five minutes will also be your first step on the spiritual Path. Once you get interested in and attuned to the thought of God, you will have a constant urge to think of him for a certain period every day. It is sincere thought that I want. No amount of prayer and chanting would be of any value if done as a ritual. These five minutes of thought, meditation or concentration on God or the Master are a thousand times better than any prayer. God wants love, pure sincere love. He does not want to hear bombastic, jaw-breaking words and shlokas from the shastras and passages from the Avesta...

Take one name sincerely, lovingly, devotedly for a few minutes without the thought of anything else, and that is worth more than hours of mechanical prayers... Instead of wasting your time on religious discussions, reading and listening to doctrines and dogmas of different religions, love God and think of God. Meditation, concentration, and the creation of a feeling of love in the heart are the essence and substance of all religions. All else is illusion.

7 February 1928,

Meherabad,

BG p1-3

Meditation and concentration should be as natural as a lizard concentrating on its prey, oblivious to everything else. Its concentration is so one-pointed that it only waits to pounce, with no other thought except the hunt, until it has caught its prey.

30 June 1928,

Toka

to Meredith Starr,

LM3 p1064

Don't think of union or realisation, only love. Try to love me by meditating on me. Leave all other thoughts behind. There is a saying in Persian, 'A thousand kings and emperors like Jamshed and Kaikhushru are slaves before a Qutub (Perfect Master).'

16 August 1928,

Toka,

to Dara Hansotia, a young boy,

LM3 p1077

One day Meher Baba gathered all the Prem Ashram boys and asked whether they were having any problems meditating at night and early in the morning. Many replied that they were not. One boy, Bhiwa, began to cry. Baba questioned him, and he replied, 'While meditating I don't see your physical form. Many thoughts assail me.' Baba explained:

The mind is a terrible thing. It may be called a curse. Its business is to think and think, the more so when we do not wish to think of a particular person or thing. For instance, when you sit down for meditation or concentration on the Guru or beloved God, other worldly thoughts of a thousand and one kinds, of which ordinarily you would not have dreamed, are sure to rush into your mind. Thoughts always creep in with their continuous onslaughts, for it is the business of the mind to think, think and think. But the real thinker and meditator is he who would not pay attention to these thoughts and would go on meditating on the image of his worship, even amidst the strongest attacks. This intervention of other ideas is not a sin or a defect or even a mistake of the sadhak (aspirant). These thoughts do and will come as long as that terrible mind is there. The sadhak has only to persist strenuously to drive away these as much as he can, and think of the beloved, God. He should not give up meditation or feel disturbed or disappointed by these attacks.

You need not worry or cry that you cannot love when you cannot meditate due to other thoughts disturbing you. For don't you get up from your sweet sound sleep at midnight with the idea of doing meditation? That is half the work done, sacrificing your sweet sleep for meditation of your own accord, without any compulsion. Do you not try to sit down for hours until morning to meditate on me when others are in sound sleep? This is three-fourths of the work done. Now, only one-fourth is left, that is thinking of only one thing. And try to do that. If you are successful, all right. If not don't worry. Three-fourths of the work has been done by your waking up and trying to sit for hours in meditation. It is no fault of yours if you do not get the image before your eyes. Persevere and persist in your efforts. Do not be discouraged and give up the effort. Do not throw away the sitar because it is hard to tune. Try to adjust and tune each string persistently, with the firm intent of making the instrument work. Similarly, try to catch outside thoughts by the ear and throw them out.

Suppose there are innumerable mosquitoes swarming around, and some start biting you at night. What would you do to get rid of this annoyance? Would you just sit there and cry? No, you would at once get a mosquito net. You would resort to a remedy, and it eventually would have the desired effect. Even though the mosquitoes would come in hordes at first, you would not feel disturbed, for they would almost all be outside the curtain, though a few might have come inside the net. Likewise, deal with all these thoughts. They, like mosquitoes, are sure to come and annoy you, but you have to put up a curtain of thoughts about me by letting my divine image be present before your mind's eye. Meditate on me so that the other thoughts automatically stop pestering your mind. Let the mosquito net of meditation on me save you from being bitten by your thoughts.

To bring my image before your mind's eye, think of me in my various physical activities: going here and there, discoursing, giving darshan, kissing and embracing the boys, reclining on my seat, listening to records, etc. And while you will thus see me in my activities, an image will surely come before your eyes. No sooner than you get this scene, let it not escape, but have a firm hold on it in your mind and concentrate on it with all your affection. Thus your meditation on my various activities will lead you to a concentration on my form, and you will then sit for hours concentrating on it. Remember what I explained, call to me and

keep me in mind, and then meditate on my movements, gestures, facial expressions and activities, whatever you remember. If thoughts interrupt, let them. Do not pay any heed. I will teach some of the selected boys and a few of the Mandali the methods of meditation. It should be done quite aloof from everyone. Meditation should not be a troublesome burden or boring. It should give joy and be continued. (Baba demonstrated three sitting postures for meditation) When I was Jesus, I showed these methods to a thief...

There is a great difference between a yogi's meditation and sincere meditation on infinite, impersonal God or the Guru, infinite God in person. A yogi's meditation ends in samadhi, while meditation done out of love ends in union. A yogi's meditation ends where love's activity begins.

to the boys of the Prem Ashram

August? 1928, Toka,

LM3 p1081-1084

For proper meditation, the stomach should be light.

18 October 1928,

Toka,

LM3 p1111

Baba told Rustom,

'It is your choice. You may serve me or meditate on me.' Rustom replied that he preferred service.

Later, Baba explained to the Mandali and boys about meditation:

'Meditate on me to such an extent as to forget everything else. Be merged in me.'

'Pleader, though he is fasting and meditating, is still not merged in me.'

'Meditate spontaneously - like the inhalation and exhalation of your breath, which goes on automatically - like the tick, tick, tick of a clock.'

While sitting, eating, drinking, studying - amidst every activity - meditate on me naturally.

Meditation with the help of mercy leads to the Path; with the help of the Master, to samadhi. But without grace, such meditation is not possible.

5 November 1928,

Toka,

LM3 p1114-1115

Once an uncle and his nephew, who were both very stubborn and obstinate, came home and found a delicious sweet ladoo on the table. Both wanted it and quarreled over who should have it. In the end, they decided that whatever happened, whoever spoke first would lose the sweet. They sat down opposite each other, and neither spoke for hours and hours.

The aunt, knowing their stubborn natures, took everything out of the hut and set fire to it. But neither moved. All the while they stared at the sweet ladoo. But when the fire reached them, the nephew could stand it no longer. Screaming, he fled the house. Immediately, the uncle picked up the ladoo and popped it into his mouth.

You should be like the uncle, and totally concentrate on me while meditating, without getting drowsy in the least.

8 November 1928,

Toka,

to the boys of his school,

LM3 p1115

Q. While meditating, whose name should we remember? Some say Ram, some say Krishna, and some utter the name of God - Paramatma or Ishwar. Which is best?

Baba: Remember anyone's name, either Ram, Krishna, Jesus, Muhammad, Buddha or God. But how are you going to remember God's name? While remembering Ram, Krishna, or any of the other Prophets, you can bring his image before your mind's eye, but what about God? Mere remembrance of the name has no meaning. It should be done with one-pointed devotion, with a mental picture of God before you. If you have his image before you in any form, it becomes easy. How can you concentrate thinking only of God? You must have some suitable image of an Avatar or Sadguru before you. With a wandering mind, even if you go on saying 'Ram Ram Ram' like a parrot for twelve years, it has no value. If you have a Guru, keep his image before you. This is best.

Q. I find it difficult to concentrate. Please bless me and enable me to do so.

Baba: I will see to it. While sitting in remembrance, concentrate on me. Keep my image before your eyes. If you do this, I will see to the rest.

Dhulia,

July 1929,

LM4 p1172-1173

Meditation, repetition of God's name, and spiritual practices in themselves have no meaning. While meditating, any thought comes. Compared to these, my service and my sahavas are better, for they contain the seed of love, and only love is required.

11 February 1930,

Nasik,

LM4 p1268

Every morning, very early, spare only five minutes for this. Seek a place aloof and alone and try to meditate, thinking 'God is one, he is everywhere, and there is nothing but him.' Do this for only five minutes daily. I will see that you experience something. You will see some light, and then you will be satisfied and proceed on the Path.

July? 1930,

to Muhammad Iqbal,

on a train from Lahore to Amritsar,

LM4 p1323

Q. What should I do?

Baba: Meditate on the highest ideal. That is love. I will help you.

26 September 1931,

London,

LM4 p1431

Q. Any instructions of something to do every day?

Baba: After washing your face in the morning, meditate on me for five minutes. Meditate alone, undisturbed and isolated. I will guide you spiritually, not by words. You will feel my very presence.

29 September 1931,

London, to Mr. Vivian,

LM4 p1439

Q. How can spirituality be attained?

Baba: It can be attained, not by the intellect, but by heart and feeling and inner experience. I could explain for hours, but that would be nothing compared to one second of my internal help. Do one thing. Every night, just before retiring, think for one minute, "The infinite God is within me, and I am part of the infinite." This will connect you more and more with me internally.

1930s, A p6

Meditation: do it very, very seriously. By that I mean follow literally every external instruction. To each I have given different external instructions. How to sit, how to close the eyes, how to open, etc. As for the internal, try best how to think: what to think, I have told each separately. Be very serious. If thoughts disturb you, don't worry. If difficulties arise, tell me and I will make changes.

This is not mere meditation. I am slowly leading you towards making the mind a blank, and the trick is distraction and concentration. When, for instance, I tell you to open your eyes for five minutes, close them for five minutes, and during the opening five minutes repeat 'Baba, Baba,' and during the closing five minutes 'I am.' It takes at least five minutes now to have your mind concentrated. The moment the mind concentrates, you have to open your eyes again and are distracted. If this goes on, then the mind becomes a blank. It is like cutting (sawing). When you saw with a file, you don't simply cut straight, you saw back and forth.

To some I don't give this distraction, because for them it is better to be merged in the object. So each should do as I instruct. Remember, this is very important. During the five, ten or fifteen minutes, or the one hour that you do it, do your best to concentrate. Because after five minutes there is going to be distraction does not mean that you do not have to concentrate for the five minutes. Concentrate; if not, where is the distraction? If you don't saw forwards, you can't saw backwards.

If in the first one whole hour you concentrate for one minute, it is more than enough. But that one minute you have to be conscious and unconscious. Half a minute is worthwhile, so try to do it very, very seriously, as if your very spiritual life depended on it, not merely as exercise, drill or a bore, or like taking castor oil. Clear?

Once you experience a tiny bit of what I intend giving, it will be bliss just to sit and concentrate on me. Till then try to follow literally. Whenever any difficulty arises tell me. If there is any noise, have it stopped. Today I found some men working - noise.

External silence helps in inner silence, and only in internal silence is Baba found - profound internal silence.

2 April 1937, Nasik,

Aw 16:2 p45-46

For more about this kind of meditation

see Di (7th ed.) p238-239

Kitty Davy wrote: "Sometimes Baba sat with us on the lawn and gave us thirty minutes in silence. This we loved."

Baba: Tomorrow we will have silence in the evening, but one condition is very important: that you do not look around at one another, but only look at me, and feel as if you are alone with me. You should do it naturally and without strain. You must not feel conscious of your

bodies. Let the head be the center of your body. When it is, then you forget your body and you can think of me.

Will Backett: What should I do if I feel pressure in the head?

Baba: Relax, as if going to sleep. Close your eyes. If you can look at me in such a concentrated manner that you forget your body, it is best. If you do not close your eyes, look at me, but be so immersed in me that you forget your body. I leave it to you. What I mean is that I work internally for the world, and if you, while meditating, forget your body and concentrate on me, you share in the work.

13 April 1937,

Nasik,

LA p166 and LM6 p2155

From today I want everyone to sit silent and alone for five minutes, and try to look within. It is not a meditation, it is just a looking within.

Now, how to do this? Sit in a relaxed position. Don't think of anything, not even of Baba. Close the eyes and mentally look within, and imagine yourself as infinite within. Let the idea that you are infinite remain for five minutes.

How do you imagine yourself infinite? You can imagine the infinite as sky, ocean or vast emptiness. And let this one thought be in your mind, that you are infinite within. Is it clear?

... It is very, very important for me to help you and give you what I want to give.

13 April 1937,

Nasik,

LA p166 and LM6 p2154

Meditation - some love it, some don't like it. I hate it. But I like being meditated upon, because then I help directly. Love is meditation in its highest form, but only that love which does not forget the beloved for a single moment. Then meditation is not necessary, it is superfluous.

1937, LA p178

Meditation may be described as the path which the individual cuts for himself while trying to get beyond the limitations of the mind.

c.1940, Di v3 p35

Meditation should not be resorted to with a heavy heart as if it were like taking castor oil. One has got to be serious about meditation, But this does not mean that the aspirant must

always look grave or melancholy. Sense of humor and cheerfulness not only do not interfere with the progress of meditation, but actually contribute to it. Meditation should not be artificially turned into a distasteful and tiresome thing. The aspirant should freely allow himself the natural joy which is attendant upon successful meditation, without getting addicted to it.

Meditation should be something like a picnic on the higher planes. Like excursions into new and beautiful natural surroundings, meditation brings with it a sense of enthusiasm, adventure, peace and exhilaration. All thoughts of depression, fear or worry have to be completely cut out if there is to be a really successful meditation...

It is no use wasting psychic energy by directly trying to combat and repress the disturbing thoughts. Any such attempts involve giving further attention to the disturbing thoughts; and the disturbing thoughts feed upon the very attention which is given to them for the purpose of repressing them, and get thereby further strengthened and confirmed in consciousness. The best thing is to ignore them, and to turn to the object of meditation as early as possible, without attaching any undue importance to the disturbing factors. By recognising the irrelevance and worthlessness of the disturbing thoughts, and the relative value and importance of the object of meditation, it becomes possible to leave the disturbing thoughts to themselves to die their natural death through sheer neglect, and to make the mind permanently steady in the object of meditation.

c.1940,

India,

Di v3 p41, 43

The different types of genuine meditation all dwell upon aspects of life which are equally true. But relative to the psychic state of the individual, the assimilation of a certain truth of life is often more urgently necessary than the assimilation of some other truths of life. Therefore the Masters never prescribe the same form of meditation to all, but they give specific instructions according to the individual needs of the aspirant.

The type of meditation which is necessary in a particular situation can often not be correctly ascertained by the aspirant for himself. The aspirant can get addicted to one type of meditation so exclusively that he finds it difficult to get out of the groove which has been cut into his mind by the type of meditation which he has been practising. He fails to see the importance of any other type of meditation, and is not drawn by it.

The aspirant may, of course, himself come to feel his own deficiency along a particular line. But just as many medicines are disagreeable to the patient, the types of meditation which are really indicated in a specific situation often come to the aspirant as being distasteful, and he is disinclined to take to them. The help and insight of a Master are indispensable on this point. The insight which a Master has into the deeper and real spiritual needs of the aspirant is infinitely greater than the insight which the aspirant can hope to have in himself.

And the specific instructions from the Master supply the necessary corrective for the neglected aspects of personality.

... If the aspirant takes to any type of meditation on his own initiative, and without having the benefit of the guidance and supervision of the Master, he may get into it so far that he loses his perspective, and is unable to recover himself. It may be impossible for him to change over to some other complementary mode of meditation, even when it is absolutely necessary. This risk is avoided if the aspirant has taken to a line of meditation on the orders of his Master. When he is under the guidance and supervision of the Master, the Master cannot only ask the aspirant to halt at the right time, but he can actually help him to get out of the grooves cut by his previous meditation. ...It is safer for the aspirant to rely upon the Master than upon any provisions of his own making.

c.1940,

India,

Di v3 p49-51

Personal meditation is directed towards persons who are spiritually Perfect. Just as a man who admires the character of Napoleon and constantly thinks about him has a tendency to become like him, an aspirant who admires some spiritually Perfect person and constantly thinks about him has a tendency to become spiritually Perfect. A suitable object of personal meditation is to be found in a living Master or Avatar, or in the Masters and Avatars of the past. But it is important to have as an object of personal meditation a person who is spiritually Perfect. If the person who is selected for meditation happens to be spiritually imperfect, there is every chance of his frailties percolating into the mind of the aspirant who meditates upon him. But if the person who is selected for meditation is spiritually Perfect, the aspirant has taken to a safe and sure path.

c.1940,

Di v3 p72-73

(Baba gave his women disciples a meditation in which they sang seven names of God: Hari, Paramatma, Allah, Ahuramazd, God, Yezdan, Hu.

Love comes in the last stage of meditation. It is the longing for the beloved that brings one nearer to that stage.

In the morning you say the seven names of God. When I say 'do it from the heart,' it means, first, you must feel that you are taking the name of God. Secondly, you must have the fixed idea in your mind that all these names are one. The vibration of your repetition helps. These names I have so selected and arranged that they vibrate and help if done with feeling. I intend for the masts to sing this. They will help more because their minds work either too fast or too slow, so that it seems at a stop.

I had a follower named Barsoap. While meditating he would go to sleep, but in the posture of meditation. When anyone shook him awake, he would claim he was in deep meditation. But one day I caught him, and he admitted he was sleeping. So, like Barsoap, do not go to sleep during meditation, but sing the names sincerely.

22 August 1940,

Meherabad,

LM7 p2602

Those who can meditate should do so. Those who cannot should repeat my name for half an hour. You must meditate daily, but the day I come to visit you it doesn't matter. For some, meditation is suitable. For others it is not. And a very few enjoy it.

The meaning of meditation is to go within yourselves, right inside of you. Those who love God, that love takes them within. In some ashrams like Madurai and Pondicherry, there are actual meditation classes. But meditation has never yet made a person one with God.

Hafez said to the Sufis, 'If you have the whim to achieve union with God, become as the dust at the feet of one who has become united with him.'

Meditation gives peace and some inner revelation to some fortunate ones. Aurobindo has written in his book, 'I am trying to attain to that state through meditation.' If illumination is attained through meditation, it is no small thing.

The meaning of meditation is to go deep within one's own self. It is self-hypnotism in the divine way, to lose yourself. Meditation is meant to forget the self, by not thinking of anything but the Self.

Aurobindo is on the sixth plane, not by the state of a wali-mast, but by meditation. Chatti Baba never meditated, yet he sees God all day and night. And though both are on the sixth plane, there is a great difference between them. Love gives permanence. Meditation gives samadhi. After union with God, complete permanency exists, whether you come down to Gross consciousness or not. If you come down, you bring God with you.

Aurobindo writes beautifully about the deep valley between seeing God and God himself. He says, 'We cry out on this side, O God, we see you, but we cannot come to you. So at least you come to us.' And God replies, 'I always do come, as Ram, Krishna, Buddha and others.'

Sufis do not give a damn for meditation. They love. Meditation is good. If you love and meditate, there is no harm. If you love and do not meditate, there is no harm. But don't meditate as if you have taken quinine powder. Meaning that it is something to somehow or other be done with and gotten over.

If you are interested in meditation, you ought to do it with joy. If you do not like meditation, then you have to take my name. And if you love me, taking my name ought to give you joy. Do it when and where you like.

Even in the Himalayas, you cannot have complete stillness. But after September, you can meditate near the dome (Baba's tomb). Samadhi is the state where you do not hear a gun fired, even at close range. The drawback in meditation is that any noise disturbs it. But love has no such obstruction. There, the lover is merged in the thought of his beloved. He does not meditate, he only loves. Neither noise nor any obstacle bothers him.

to his women disciples,

8 September 1940

Meherabad,

LM7 p2608-2609

Baba: Who was it who said, "Unless you lose yourself, you cannot find yourself?"

Elizabeth Patterson: Christ.

Baba: What does it mean?

Woman disciple: To conquer desire.

Another woman disciple: To annihilate the lower self.

Elizabeth: To quote the words of the saint, 'Not my will be done, but thine.'

Baba nodded, and 'said' that Elizabeth's answer was the nearest to the full truth. He continued:

"It means three things in one. First, love God so much that you forget yourself. Second, sacrifice your carnal desires for the soul. And third, complete resignation to God's will. And when you love too much, you do forget yourself."

Now, how to do that practically? Love for other things like men, women, cars, dogs, etc., comes spontaneously. It is no gift, but spontaneity, it is natural. Loving God comes by practise and by process to a certain point. But loving God mostly is a gift..."

To love Baba, you need to think of Baba. If you think of Baba, you do not think of yourself. The more you think of Baba, the less you think of yourself. So to love God so much that you forget yourself means that you think of God so much that you can no longer think of yourself. By thinking continually, you become what you think of deeply. The mind makes one become what one thinks of deeply.

If you think of Baba all the time, you cannot think of yourself. If you don't think of me, you will remain unmoved. Only when Rano thinks of Nonny\* does she feel badly. When she doesn't think of her mother, there is no feeling.

Yet another meditation school has opened in Poona, called the Mother's Lodge. These meditation classes do not impart love. Meditation creates peace, not love. Thinking brings about love when done continually and deeply. In meditation, you try to stop thinking. The stoppage gives peace. But to love, you must think of the beloved. If your mind becomes still, your beloved does not exist any more. Then how can there be love when there is no beloved?

This is a very important point, this differentiation. When you meditate, you try to forget everything, even yourself. In loving, you forget every thing and self, but you remember the beloved. In real and perfect meditation, which is rare, you forget your body, yourself and everything else. In loving you also forget self, body and everything, but you remember the beloved. In meditation, the beloved does not exist. That is why it is said that in meditation, the most you can get is samadhi - forgetting everything and deriving peace. But never God-realisation. It is only attained by love.

Have any of you read about the saint Aurobindo?

to his women disciples,

22 September 1940

Meherabad,

LM7 p2613-2614

\*Rano's mother Nonny had died recently.

Those of you who are unable to meditate should repeat my name without being bothered by thoughts. Thoughts are like mosquitoes, and my name is the mosquito net. When you are within the mosquito net, the mosquitoes may buzz around you, but they cannot bite you. Thus, by repeating my name, like the mosquito net, it will save you from the stings of the mosquito-thoughts that try to distract you, and you will be unmoved.

to his women disciples,

12 December 1940

near Calicut,

LM7 p2649

Don't meditate mechanically. Meditate in the form of a prayer, and get so much drowned in it that you lose yourselves. An Arab always wore a golden ring on his finger. He was a great lover of God, and when he prayed, he forgot everything. Once when he was praying, a thief

cut off his finger and stole the ring. But the Arab was so engrossed in prayer he did not feel the slightest pain. This is called prayer. This is real prayer.

1941? India? LM8 p2733

Some Masters put forth the way of defeating the mind through mind itself, through meditation and concentration. When mind is concentrated, its further function is weakened, and the sanskaras exhaust themselves. Thus the sanskaras, which are like worms, and which must have food, eat themselves. But during this process the mind feels frustrated and gets more desperate. Unwanted thoughts that you never had assail you, and eventually one of three things happen:

1. You get fed up and you can no longer concentrate,
2. You get sleepy or drowsy,
3. You continue to get more and more bad thoughts.

For the very few who persist patiently with a brave heart, the result is that the mind is temporarily stopped. Then one experiences ecstasy (bhav). But it becomes like dope, to which one gets addicted, or one goes into samadhi (trance). But this is not manonash (annihilation of the mind). Thus, through concentration, annihilation of the mind is not possible.

29 June 1951,

Hyderabad,

GG2 p345-346

Another version: LM10 p3716

How will you meditate? To meditate you must think about God. But God is infinite and eternal, so how will you be able to imagine this? You can't, it is beyond the mind.

So think of God as all-pervading effulgence. Try to bring before your mind's eye a picture of an ocean of infinite, all-pervading effulgence, which is God. A shoreless, bottomless ocean.

But if this ocean of effulgence is infinite and all-pervading, where will you be? What will your position be? If you imagine this ocean in front of you, then it is not infinite. So try to bring before your mind's eye this infinite ocean of effulgence, and imagine yourself in it. You are in the midst of this infinite ocean of effulgence. Try to picture this when you meditate.

Satara, DH p62-63

Narayan Rao asked Baba how one could retain contact with him constantly. Baba answered:

He means, now that Baba is physically among us we feel the contact, but when Baba physically leaves us, gradually this contact cools down. How to retain it constantly?

Do you feel constantly hungry? When you feel hungry, you take food, and then you forget about the food. When you work hard, you get hungry. And so work for me in such a way that you feel hungry for me, sometimes thinking of me, sometimes working for me, sometimes talking about me, but not continually. If you go on eating continually, you will get indigestion.

When you go to sleep, say "Baba, I entrust all that I did, thought or spoke, good and bad, to you." When you get up, say "Baba, I now begin entrusting all to you."

This much will be more than sufficient for me. Say only twice a day for five minutes, do that, and make me responsible for all you do or think, but wholeheartedly. Then you are free. Nothing can bind you. But you must do it honestly. I am the ocean. I can accept both, flowers, coconut, and also filth. So throw everything in the ocean with all your heart. This is a great thing to be done wholeheartedly. Otherwise it goes in a pool of water, which gets filthy because of your own dirt.

4 March 1954,

Kakinada, Andhra,

AD p158-139

As I said the other day, we breathe all the time \_ sahaj manner, that is, unconscious of it. The same with clothes. While you have been listening to me, you did not think of clothes. That is the meaning of sahaj. If you want to think of me continually, to remember me, the easiest and shortest way is to do as I tell you now. This will be something of a task. At first you will have to do it with an effort, but later you will do it in the most natural way.

There are said to be four main periods in the day, just as there are four main periods in man's physical status: childhood, young man, middle age, and old age. So four periods in the day, which Kabir called signposts. First thing in the morning, as soon as you get up, before doing anything, for one second think of Baba, and then begin the day. Then Baba has covered your soul, just as dress covers your body. So put on your soul's clothes in the morning. Do it honestly, and you will feel he is with you. Secondly, at exactly 12:00 noon, for one second, think of Baba. Thirdly, at about 5 o'clock, for one second, think of Baba. Then you can do anything else you like - do anything, but at five o'clock think of Baba for one second. Fourthly, just before you lie down on your bed, give thought for Baba. Then you will feel Baba's companionship.

Be practical in the world, and yet have Baba with you all the time. So for four seconds think of Baba. One who does this honestly will be keeping Baba constantly with him. This is the beginning of sahaj dhyan. When you do this, at first you will have to be on guard, but then it will become automatic.

September 1954,

Meherabad,

TK p 349-350

If those who love me will just for one minute, as now, be silent in their minds just before they go to bed, and think of me and picture me in the silence of their minds, and do this regularly, then this veil of ignorance that we have will disappear, and this bliss that I speak of, and which all long for, we shall experience.

Because of my love for you, picture me now, as you look at me now, and picture me every day for that one minute in silence. Do it every day. Don't break the sequence of this daily connection, and then you will achieve this bliss.

July 1956,

London,

Aw 4:2 p 13

From now on, every week, on Wednesdays at 12 o'clock midnight... those who want to... with eyes open and lights put out, in complete darkness, relaxing... completely before meditating, for fifteen minutes, with eyes wide open, breathing, with every breath repeat Ba-ba, Ba-ba. Every time you breathe in and breathe out, not audibly, but just within yourself, repeat with every breath you breathe, inhaling and exhaling... Ba-ba, Ba-ba.

Then if you have certain experiences like seeing lights or colors or circles of lights, bright circles, do not give any significance or importance to that. Continue your repetitions every week. Sometimes you might see a big halo and Baba there in that.\* Fix your attention on that figure but continue to repeat. Do so with all sincerity and devotion, and then you will see me in all, and then you will have the experience of seeing me in everyone... the important thing is that one should see me in everyone.

And if you can do this... sit at midnight on every Wednesday, every week, for 15 minutes in complete darkness, beginning your meditation from 12 o'clock midnight, with open eyes and repeating 'Baba' with every breath - inhale and exhale - and not paying any attention to any experiences you get while meditating, but when you see Baba, focus your attention on that, and continue your repetitions, and then you'll see Baba in everyone...

Q. How will we know it's fifteen minutes?

Baba: An alarm watch, a timepiece. Don't meditate on the time itself. Have an alarm watch, set it, and as soon as the alarm rings just stop the meditation.

I am in everyone and everything. I am not only this as you see me, in flesh and blood. I am the ocean. Those who dare to drown themselves in this ocean, they can get the pearl out of the ocean...

1 August 1956,

Los Angeles,

to Dante Leo Cardella's

meditation group,

transcribed from a tape

\*"When one turns his back to the world and his face to God, he may hear sweet melodies, smell fragrances or see light-globes. In the light-globe he generally sees the figure of his Master, revealing him in his resplendent divine glory and perfection. The exquisite brilliance and splendor of such light-globes is so enchanting and bewildering that the aspirant seeks nothing else, and is completely absorbed in gazing fixedly at them. This noor or light-globe is a real object. It is no dream or hallucination. But it is only the first stage of a long path. It should not be mistaken for the goal, which is to become the shoreless and formless ocean of Truth."

before 1948, ST p49-50

Baba: Where is God?

Visitor: God is in everyone and everything, in every particle of dust.

Baba: Is this not mere book knowledge? Is this your experience? Even a child can make such statements. So unless you have the experience, it is useless to make such statements. If you are really keen about the Truth, try to meditate with love on the divine form of your choice, or remember the name of God wholeheartedly. Then, with divine grace, a fortunate one sees God face to face, everywhere and in everything, far more clearly and intimately than you see the things in this room now with your physical eyes.

Before the real seeing is revealed, one gets many experiences on the Path. If not rightly valued, these experiences prove very alluring and deceptive...

One has to be very watchful about the tricky nature of the ego, which tries to maintain its separateness more and more. One thing is certain: the more importance and attention you pay to such experiences, the more you get bound. Don't run after the experiences, but remain steadfast in your love for God.

Guruprasad,

Poona, 1960,

DH p1-4

There are various retreats in India where meditation classes are held, and different but set techniques of meditation are observed, which, if followed faithfully and for a long time, result in slight occult experiences, such as seeing flashes of light, colors, even visions, etc. These occult experiences, by themselves, are nothing, are in the domain of illusion, and not only have no direct bearing on the incomparable reality of God-realisation, but can actually become a hindrance and obstruction to the aspirant's path to God.

The direct path to God is the path of love. Love is not derived from meditation. It has nothing to do with it. Love is a grace of God. One in many has it, and it is all-sufficient. Love does not depend on anything but itself. Love without meditation is enough. Meditation without love is not. That is why Sadgurus or Perfect Masters do not set meditation for their disciples as a necessary routine. Rather, they stress the aspect of love and selfless service. The masters of the path, on the other hand, not having reached the goal themselves, advocate meditation to the aspirants following them.

1960s? India,

GG2 p345,

Aw 3:4 p31

Love and direct relatedness with the Avatar is the high road of all roads of inner development. And while I am in the body, and for some time after I drop my body, the potential for love and direct relation is there and should be used.

But one day, as the truth and presence of the Avatar begins to diminish, humanity will have to use lesser, secondary techniques, and I must provide for that time. And so I have given out these extensive discourses on meditation. But do not mistake me, because meanwhile it is a distraction of your time and energy to use meditation.

1960s?

to Don Stevens,

Gl February 1994,

p 19 referring to the chapters on meditation in 'Discourses'

Meditation Book Two

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## **Miracles 1**

Miracles 1

MIRACLES

Meher Baba

There is electricity in the air, and it has seven layers, one inside the other. The power that the yogis make use of comes from this unlimited source of cosmic energy in the air, from the third layer inside. They combine the limited source of energy in their own body with this

unlimited cosmic source by means of breath. The combination of these two powers enables the yogis to bring about whatever result they desire. The yogis have only to think after combining these two forces, limited and unlimited, and by certain yogic practices they achieve results such as raising the dead, reading other's minds, seeing things at a vast distance, and so forth.

For example, if a yogi wishes to raise a dead body, or see certain places in America while sitting here in India, by yogic practises he has only to combine the sources of energy within himself with that cosmic energy which is in the air. That done, the yogi has only to think of the particular desire he wishes to fulfill.

On the other hand, a Sadguru does not have to exert himself in breathing or by exercises, as do the yogis, but has only to think as he wishes and he achieves the result. What does it matter to the Sadguru if someone is dead or alive? To him both are equally false, as both are mere dreams, illusion. The world is as he wishes, which is not the case with yogis. To them the conditions that exist are real, and have therefore to change from one thing to another as they desire. And it is for these changes that yogis exert themselves in performing different sadhanas, meditations and exercises. Although the powers they attain are tremendous, they are, after all, only rays of the sun, and not the sun itself, as is the Sadguru.

27 November 1926,

Lonavla,

LM3 p881

(Rustom Irani read out an article from a newspaper about a live snake being created from a piece of metal.)

Baba: This is due to occult powers. But remember that it has nothing to do with ghosts. Ghosts and occult or black magic are quite different. Spirit (mind and energy) itself, as in ghosts, is a power, originally the power of cause. But occult powers are powers that are caged and covered.

A tantrik seeks occult powers. By acquiring such powers, the tantrik's spirit contracts very bad sanskaras, worse than the sanskaras of the worst sins, and reaps the fruit accordingly. So I advise you all not to fall prey to such madness. This has no connection with the spiritual Path to God - the planes. On the contrary, the treader of such a path is far, far away from the spiritual Path, because he accumulates the worst possible kind of sanskaras, which prove an obstacle to his progress on the Path.

The less said about occult powers the better. This type of tantrik spirit, in comparison to ghosts or suicides, is even more terrible, and neither receives nor gives benefit from his efforts. He gains occult powers through various studies, or by very undesirable practices - like eating excrement, drinking blood, and other such obscene acts.

This type of tantrik practice takes a very long time, and the person concerned acquires only the power of making his body large or small. He can make his body smaller than an ant's, and then assume his human bodily form again. But he changes into another form for some material gain or objective. He can enter another's body by making his body small, but his own Gross bodily sanskaras are with him in his tiny form.

Ghosts are not like tantrik spirits. Ghosts are people who have committed suicide and have no body. They enter another body, and then make the body of whomsoever they enter do as they wish. But he who has gained occult powers does not do so. He only makes his body big or small, and thus his bodily sanskaras are always with him. In this action there is also the danger that, through some accident, he may be trampled on by some person while in his little body.

In short, after long and hard study, such tantriks (magicians, sorcerers) do not benefit in any way, but on the contrary, risk contracting some of the worst possible sanskaras. So there is no use in playing such a worthless game of magic - sorcery.

15 December 1927,

Ahmednagar,

LM3 p993-994

Rustom Irani: If you would perform a miracle, thousands of people would come to your feet. Baba, you should raise an incredible tower here in one night, higher and grander than the Kutub Minar in Delhi. If you do it, millions would come to you and accept you as a Perfect Master, God in human form. How will people believe in you without your proving your powers?

Baba: Have you ever heard of any Sadguru or the Avatar having performed such a feat? The effect of such a miracle would be disastrous.

You think millions would approach me and enter the spiritual Path. You are right in a way. There would be no limit to their numbers, and they would come to revere me. But so many would come full of worldly desires they wished to have fulfilled.

Those who needed money would say, 'You have raised such a big minaret in one night, why don't you give us a few thousand rupees by your powers?' Some would come in the hope of my relieving them of their suffering. Others would come with a desire to be freed of their worldly entanglements.

It would reach such an extent that those who really wanted to live a life of renunciation would approach me thinking I should tell them to stop all the austerities and penances which they must undergo, and give them Liberation by my miracle.

They wouldn't come to me for myself, or out of love for me, they would come out of their love for miracles, and would as a result achieve nothing. This whole world is an illusion, and a miracle is an illusion into illusion.

15 February 1929,

Meherabad,

LM3 p1139-1140

Q. Your followers attribute numerous miracles to you.

Baba: Anyone who becomes one with the Truth can accomplish anything. But it is weakness to perform a miracle simply to show one's spiritual powers. Jesus Christ, who made the blind to see and the deaf to hear, who restored the dead to life, did nothing to save himself from suffering the agony of the world. The only miracle for the Perfect man to perform is to make others Perfect too. I want to make the Americans realise the infinite state which I myself enjoy.

20 March 1932,

Nasik,

to an Associated Press

correspondent named Mills,

LM5 p15414

Another version of the same quote (?):

The only real miracle for a Perfect One is to make others Perfect too, to make them realise the infinite state which he himself enjoys. That is a real miracle... otherwise, miracles have nothing to do with Truth at all.

1932, PM p272

The ability to perform miracles does not connote high spirituality.

19 May 1932,

New York,

Me p87

All miracles are child's play, whereas spirituality is far above them. Miracles in themselves have no spiritual value or significance. But they are necessary, and at times are performed by the Master as a means to convince people of Truth and spirituality. Jesus performed

miracles, not for his own gain, but to make people recognise the Truth and create faith in them. Yet, when he was crucified, he who could raise the dead did not stop it.

13 March 1937,

Nasik,

to a Catholic priest,

LM6 p2130

Through different yogas one can attain strange occult powers such as walking on water, talking with persons who are at a distance, becoming immune to snake venom through chanting mantras, etc. These powers, attained through yoga, control different vibrations which have different effects. Each yogi controls one particular vibration through which he is able to perform certain feats impossible for an ordinary human being.

But the peculiarity of this yogic power is that it can control only one particular vibration. So a yogi, who through his control of a certain vibration can walk on water, can do nothing else. Likewise, one who can nullify the effects of the poison of a snake bite can do nothing other than that. All these different powers attained through yoga practises are phenomenal, and hence transient and unreal. These have nothing to do with spirituality or spiritual powers, which are already latent in all, but manifest only in a few select ones who have realised the self.

All life depends on certain Subtle vibrations (Pran). Their connection is more universal through the Ether (fine gas). For instance, a yogi wants to obtain a certain connection to something which he desires. Just as there are infinite varieties of things in the Gross world, so there are an infinite variety of things in the Subtle realm. A yogi gets hold of one of these things (powers) and gains control over the vibration pertaining to that particular thing. The spiritualists -- true spiritual aspirants, saints and Masters -- do not indulge in these petty playthings, because once Realisation of God is attained, all powers come to him and emanate from him. It is all bliss, which he himself experiences, and that bliss permeates everything and flows from none other than himself.

11 July 1944,

Raipur,

LM8 p2959

Why should we produce petty imitation illusions in the already created mighty infinite illusion? Unless absolutely necessary for the spiritual purpose of a general collective drawing of mankind towards Self-realisation, miracles performed unnaturally or supernaturally can interfere with God's ordained evolutionary process.

Real healing is spiritual healing, whereby the soul, becoming free from desires, doubts and hallucinations, enjoys the eternal bliss of God. Untimely physical healing might retard the spiritual healing. If borne willingly, physical and mental suffering can make one worthy of receiving spiritual healing. Consider mental and physical suffering as gifts from God, which, if accepted gracefully, lead to everlasting happiness.

c.1952?

PL p31

... For ages and ages, the atma (soul) has been seeing its own shadow and getting engrossed in the illusory world of forms. He gets addicted to the spectacle of his own creation, and desires to see it through cycles and cycles of creation.

When the soul turns inwards and longs to have self-knowledge, it has become spiritually-minded. But even there, this habit of wanting to see some spectacle persists for several lives. The soul wants to experience some miracles or spectacular phenomena. Or in more advanced stages, it wants to perform miracles and manipulate phenomena.

Even spiritually advanced persons find it difficult to outgrow this habit of playing with illusions. Persistent attachment to miracles is only a further continuation of the habit of playing with illusion. It is not miracles, but understanding, which can bring you true freedom.

If you have firm faith and unfaltering love for the God-man, your way to the abiding truth is clear and safe. Then you have no time to waste in playing with things that do not matter.

Be ye guided by love and truth. This is the simple way that leads to God.. Not by endless maneuvering of alluring illusions, but by loyalty to the unchangeable truth, can ye hope to be established in abiding peace...

February 1954?

Gl Feb. 1978, p21.

Also MD p2-3

Baba: Today I shall explain why I think that, from the spiritual point of view, miracles are nothing but farce. Jesus said, 'I and my Father are one.' He meant that he was and is God. This is true. He was and is God. Now, God is said to have created all this phenomenal universe. This is God's miracle, and therefore the miracle of Jesus. It means innumerable beings created and destroyed according to his will. Yet they lay down that Jesus' greatest miracle was in raising a few dead to life. How ridiculous it sounds, unless it is given some inner meaning. Raising the dead to life is insignificant illusion amidst his greatest illusion, and to say that Jesus was Saviour because he raised the dead is ridiculous. But he did raise the dead to life, and many other miracles. Why did he do it?

(Someone suggested that it was a means of impressing people.)

Baba: You are saying, in effect, I am God, I am Saviour, I am everything - and people are not impressed. In other words, people are not impressed with my self but with miracles. Now, why did he do it? If he had not raised the dead, take it from me, he would not have been crucified, and he wanted this.

September 1954,

Meherabad, TK p345

There are yogis (those who practise a systematic course of esoteric knowledge) who can, of themselves, suspend their physical bodies in mid-air during the time they are in a temporary samadhi (trance). There are some who can bodily walk on water or fly in the air without the aid of external means. And yet all this is no sign or proof of their having experienced divine love. Weighed on spiritual scales these miracles have no value whatsoever. In fact, miracle-mongering by the average yogi is not only poles apart from the spiritual Path, but is actually a hindrance to the individual's evolution towards spiritual progress.

The following incident in the life of a Hindu Master shows the disregard in which it is held by Perfect Masters, who are Truth personified. The Master was one day by the river's edge, waiting for one of the little ferry boats that take passengers across the stream for the diminutive fare of one anna. A yogi, seeing him thus waiting, came up to him, literally walked across the river and back, and said, 'That was much easier, was it not?' The Master smilingly replied, 'Yes, and had less value than that of the boat fare - one anna.'

c.1954? GS p72-73

The miracles of a Saviour\* are of a universal character, and are performed when universally necessary. When a Saviour intends working a miracle, he stations himself on the 6th, 5th or 4th plane as demanded by circumstances. When, however, it is desired that the miracles be very forceful, he stations himself on the 4th plane.

\*Saviour = Avatar

The miracles of a Perfect Master are on a very large scale, but they do not cover the whole universe. Like the Saviour's miracles, however, they are wrought solely for the spiritual awakening of others. Like the Saviour also, the Perfect Master who intends working a miracle stations himself on the 6th, 5th or 4th plane for the time being; and for a very forceful miracle, he stations himself for the time being on the 4th plane. No miracles are ever wrought by the Majzoob-e-Kamil of the 7th plane for the simple reason that the three spheres, the Mental, Subtle and Gross, do not exist for such a soul.

The miracles of a Pir or Wali\* are on a limited scale. In fact, they perform no miracles directly. However, such miracles as can be attributed to them are wrought from their mental influence over the thoughts and feelings of others, yielding both spiritual and

material benefits. They do not come down to the 4th plane - the plane of almighty spiritual powers.

\*A Pir is on the 6th plane; a Wali is on the 5th plane.

Pilgrims of the 1st, 2nd and 3rd planes can use or demonstrate powers from their own plane, such as reading the minds of others, producing things from nowhere, reciting words or passages from a book without seeing it, stopping trains, allowing themselves to be buried alive for hours together, levitation, etc., etc. These are actual powers acquired by the pilgrim on the different planes, and as such, cannot be called mere jugglery. Perfect Masters and the Avatar can snatch away a pilgrim's ability to use the powers from the lower planes, viz. 1st, 2nd and 3rd, and can even snatch away the almighty powers of one on the 4th plane. Such a snatching away of powers of those on the lower planes is known to the Sufis as salb-e-wilayat.

On the 4th plane are stored all the almighty powers\* which, if misused by the pilgrim, result in utter ruin. But such miracles do not affect the world adversely, because the Qutub-e-Irshad - the head of the spiritual hierarchy of the age - takes care to make these actions ineffective.

\*One on the 4th plane is known as a Mahayogi (a great yogi).

... The indiscriminate display of powers by a pilgrim of the first three planes is fraught with serious dangers, but... one who misuses the powers of the 4th plane invariably falls back to the lowest phase of evolution - the stone state...

The miracles wrought by Saviours and Perfect Masters have a divine motive behind them, and may be either voluntary or involuntary. The voluntary miracles of a Saviour or Perfect Master are those that he deliberately performs by the expression and force of his will, and the involuntary ones are those that occur independently of the will of the Saviour or Perfect Master, and are wrought by means of the ever-active force that surrounds these great beings. In the latter type of miracle, the Saviour or Perfect Master is unaware of the incidents of the miracle of which he himself is the source and prime cause. Both voluntary and involuntary miracles of these Perfect Ones are nevertheless always directed towards the spiritual awakening of the world...

The miraculous powers of a Perfect Master appear the same as those of a yogi of the 4th plane, but there is this important difference, that the powers of a Perfect Master are his own, because he is power itself. He has simply to will a thing and it is done. 'Be, and it was' (Kun faya kun) refers, according to the Sufis, to the divine manifestation of power.

The yogis' powers, however, are not their own, and they have to depend on extraneous sources of power for working miracles. The inherent powers of Perfect Masters are continually overflowing, and yogis and pilgrims of the lower planes borrow these overflowing powers and work miracles with them...

In Fana-Fillah (the Majzoob state) there are no miracles, direct or indirect. In Divine Junction (Turiya Avastha or Muqum-e-Furutat) the Jivanmukta (Azad-e-Mutlaq) has no duty, and performs no miracles. But there is always a possibility of miracles happening through the Jivanmukta without his being aware of it. The Agents or pilgrims of the lower planes very often borrow his powers and work miracles with them, but the powers of the Jivanmukta are not in any way lessened thereby.

from notes dictated by Meher Baba, before 1955,

GS p222-226

Spirituality and spiritualism are two different things. Spirituality has nothing to do with any kind of power in any form. Spirituality is the path of love for God and obedience and surrender to the Perfect Master. As one travels on the Path, one comes across powers on the planes of consciousness. Those on the planes from first to fourth are sometimes tempted to demonstrate these powers.

There are three kinds of powers:

1. The divine powers of the fourth plane.
2. The occult powers of the first three planes of consciousness. These are called the mystic powers.
3. Other occult powers.
  1. The divine powers of the fourth plane are the almighty powers of God. They are the source of all powers, whether mystic or other occult powers.

The mystic and other occult powers are infinitely insignificant in comparison with the divine powers.

The divine powers remain always the same because God is always one and the same. The occult powers, whether they are of the planes or not, are different in kind and vary in expression.

The miracles performed through the manifestation of the divine powers by the Avatar and the Qutub are called Mojezat. These are performed for the good of all - on a limited scale by the Qutub, and on a universal scale by the Avatar. However, these can be performed for any individual in close association with the Avatar or the Qutub.

The miracles performed indirectly by those on the fifth and sixth planes with the help of the divine powers are called Karamaat.

The display of the mystic powers by those on the first up through the third plane cannot in fact be termed miracles. Such a display is nothing but a show of powers that they come across while traversing the planes. Such a display of powers is called Shobada.

When one on the fourth plane makes good use of the divine powers and performs a miracle, it can be termed as Karamat-e-Mojeza. When he makes bad use of them, i.e., misuses the divine powers of the fourth plane, it is termed Mojeza-e-Shobada.

The fourth plane is regarded as the 'threshold' of the Mental sphere, and so the misuse of the divine powers on the fourth plane results in a 'fall' as far back as the stone-state, and results in disintegration of consciousness.

2. The occult powers of the first three planes, called the mystic powers, cannot be misused by the aspirant on these planes, though they sometimes are tempted to display them. These mystic powers are different, and vary in expression, such as: Reading the minds of others; Reciting words or passages from a book without seeing it; Allowing themselves to be buried alive for hours together, etc.

The powers of the planes are not induced. These powers are ever accessible to those on the planes, within their own limited environment, and as such, need no concentrated effort to display them. This display of powers should not be confused with the demonstrations of mind readers and of others who put on stage performances.

The one on the third plane of consciousness can raise dead sub-human creatures, but can never make a dead human being alive. This he can do because of the nearness too and 'warmth' of the divine powers on the fourth plane.

But one on the fourth plane can raise the dead, including human beings, by the use of the divine powers of the fourth plane.

The one on the third plane can change his physical form at will, and one who does this is known as Abdal. This act is also a display of the mystic powers, but not the misuse of powers. However, this act should not be confused with the dematerialisation or materialisation of the human forms by the tantriks.

3. Other occult powers have nothing to do with spirituality, or with the mystic powers of the planes. These occult powers are of two types:

- a. Superior occult powers
- b. Inferior occult powers

The one who has these occult powers can make good or bad use of the same. Good use of occult powers helps one to put himself on the planes of the Path, and may even make one a Mahayogi. Bad use of these occult powers makes one suffer intensely in the next human form. Good use of superior occult powers puts one on the fifth plane of consciousness after four lives (reincarnations).

a. Superior types of occult powers are derived from tantrik exercises such as chilla-nashini, or repetition of certain mantras, etc.

The one who holds these powers can perform the so-called miracles such as levitation, flying and floating in the air, dematerialisation and materialisation, etc.

Inferior types of occult powers need no tantrik or any special exercises. They are had through sanskaras of past lives. For example: if someone has done certain good deeds many times in the past, his next incarnation may give him the faculty of inferior occult powers without undergoing any strenuous exercises. His sanskaras give him the faculty of inferior occult powers such as clairvoyance, clairaudience, healing, producing sweets or money seemingly out of nothing, etc.

All such capabilities form part of the lower or inferior type of occult powers.

If one makes good use of the inferior type of occult powers, he derives superior type of occult powers in his next life without undergoing any tantrik exercises. Likewise, the one who puts to good use his faculty of hypnotism gains the superior type of occult powers in his next life.

from notes dictated by Meher Baba, before 1955,

GS p229-232

No miracle is an exception to the existing laws of the universe. It is an overt result of the impersonal working or conscious use of the established laws of the inner spheres. It is called a miracle because it cannot be explained by the known laws of the Gross world. Here, known laws are superimposed by unknown laws. It is not a case of chaos or lawlessness.

There are many examples of miracles. Giving sight to the blind and kindred achievements are brought under the category of miracles. They do not set aside the laws of the universe, but are the expressions of laws and forces unknown and inaccessible to most human beings. There are some persons who, through the use of their supernatural powers, can keep their bodies alive for hundreds of years, although they are not necessarily spiritually advanced. In the same way, the lingering aura of a saint may work miracles from his burial place.

The scope of miracles is very wide. Even the animal world is not exempt from the possibility of miracles. Though mammals such as porpoises and other animals do not have a fully developed Subtle body, there is in the Subtle world an equivalent or counterpart of their Gross forms. The rudimentary Subtle matrix, which has yet to develop into a definite and functionally self-sufficient Subtle form, can still serve some purposes and become a medium for performance of miracles. Stories of sorcerers who caused schools of porpoises to come from the open sea to shore for a native feast are within the bounds of probability. But all this realm of the supernatural, occult, miraculous and magic (black or white) must be regarded as having no spiritual value in itself.

Occult phenomena like stigmata, telekinesis (effecting the flight of objects such as a communion wafer through the air), elongation, elevation, etc., may amuse, astound or overpower people. But they cannot bring about spiritual healing or uplift, which is the real

thing that matters. They are just an illustration of the supersession of ordinary and known laws of nature by the supernatural and unknown laws of the inner spheres. The curious might very well occupy their minds with these things, but they are best relegated to the background as insignificant. The real lover of Truth passes by these things without becoming entangled with any of them. He cannot afford to be distracted or diverted from his real objective: attaining union with God, and releasing the radiance of his purity and love.

The apparent anomaly of miracles does not constitute the violation of known natural laws, but means only their supersession by other unknown laws. It also does not mean violation of the higher karmic laws which supervene upon natural as well as supernatural laws. However, among the supervening orders in the spiritual panorama, there is one important factor which transcends and controls all laws, including the supernatural laws and the laws of karma. That factor is divine grace, which is beyond all laws.

... The only miracle which is worthy of the name is the divine grace that knows no fetters, and that can control the entire universe with all of its laws. It is the last supervening factor in the graded orders which obtain in the spiritual panorama. Divine grace is not concerned with phenomena. It is concerned with the emancipation and spiritual fulfillment of souls...

...The God-man... may, if he deems it to be fit and necessary, perform numberless miracles in supervention of the normal routine working of the universe, without attaching any especial importance to them.

1956? Be p 35-39

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## **Miscellaneous**

Miscellaneous

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SEVEN STATES OF UNDERSTANDING

... Just as there are seven planes of consciousness -- seven spiritual states -- so also are there seven states of understanding. It is always seven. The number seven is the divine number. The seven understandings are:

1. Instinct
2. Intellect
3. Inspiration
4. Intuition
5. Insight
6. Illumination
7. Realisation

INSTINCT governs the animal world;

INTELLECT, humans;

INSPIRATION for those humans whose feelings are developed -- like poets and artists.

INTUITION is for those advanced souls who have conscious visions and understanding true to the point. What you understand by intuition is always true. What you understand by intellect is sometimes true and sometimes not.

Souls on the fourth and fifth plane have INSIGHT; their understanding is direct, without thinking with the mind.

ILLUMINATION means seeing God as he is. The understanding is divine.

REALISATION is understanding oneself as God.

29 September 1940,

Meherabad,

LM7 p2618

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#### SEVEN REALITIES

The era of spiritual awakening that Meher Baba has in view gives no importance to\* creed, dogma, caste systems, and the performance of religious ceremonies and rites, but to the UNDERSTANDING of the following seven realities:

1. The only real existence is that of the one and only God, who is the self in every (finite) self.
2. The only real love is the love for this infinity (God), which arouses an intense longing to see, know and become one with its truth (God).
3. The only real sacrifice is that in which, in pursuance of this love, all things, body, mind, position, welfare, and even life itself, are sacrificed.
4. The only real renunciation is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.
5. The only real knowledge is the knowledge that God is the inner dweller in good people and so-called bad, in saint and so-called sinner. This knowledge requires you to help all equally as circumstances demand, without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy with brotherly or sisterly feeling for each one; to harm no one in thought, word or deed, not even those who harm you.
6. The only real control is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.
7. The only real surrender is that in which the poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

9 January 1941,

Jaipur, Me p12

Other versions: Di (7th ed.) p1-2,

LM7 p2654 - \*in this version,

the first line is: "Meher Baba's teaching gives no importance to..."

Bhau Kalchuri wrote:

"This message was especially significant, because, for the first time, Baba ordered thousands of copies of it printed and then sent to his disciples and followers throughout India in order for them to distribute wherever they lived. Dr. Ghani and Adi Sr. in Bangalore headed up the printing and distribution task, and thousands and thousands of copies of this message were handed out throughout India, and then sent to Europe and America in the beginning months of 1941. Baba's Mandali were sent out to various cities in India, and instructed particularly to give it to priests and persons in charge of temples, mosques, ashrams and churches."

LM7 p2654

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#### WHAT IS IMPORTANT

... From the spiritual point of view, the only important thing is to realise the divine life, and help others to realise it, by manifesting it in the everyday happenings.

To penetrate into the essence of all being and significance, and to release the fragrance of that inner attainment for the guidance and benefit of others, by expressing, in the world of forms, truth, love, purity and beauty -- this is the sole game which has any intrinsic and absolute worth. All other happenings, incidents and attainments can, in themselves, have no lasting importance.

c.1940, Di v3 p34

Another version: Di (7th ed.) p200,

IS p113

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#### SO-CALLED MESSAGES

I have only one message to give, and that is 'Love God.' So do not seek various messages through various mediums or channels, nor be deceived into thinking that I am sending my messages through any of you.

This seeking of so-called messages leads a sincere aspirant astray, and grossly endangers one's spiritual progress. I am telling you all this because I love you.

24 August 1962,

India,

HM p372

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MEHER BABA

Baba: You should write down all my statements about the war, and have them printed and distributed.

Ghani (smiling): What effect will a booklet have? It doesn't look proper to distribute booklets when you are the Avatar.

Baba: If the Avatar has to resort to distributing leaflets, it shows the shocking condition people have come to. Yet I have to do it. It is the preliminary preparation. This is the beginning. I'm preparing the ground.

You are fools. This war was preceded by correspondence. Meetings were held. Thereafter, there were protests and opposition. Then when the war started, and all these were of no avail, the bombs came.

So these explanations of mine about the war are a sort of communication, to give the public a chance to listen and improve. If they won't, then there will be spiritual bombs. Don't you know me after so many years of contact? One who does not care for the world, and publicly declares in America, 'I will come here and speak,' and does not -- don't you understand him yet? I do not care what the world will think or say. I will do anything for the sake of my work. Even if the whole world goes against me, I will do what I have to do. But all in its time. I will teach and strike, both.

But India nowadays is sadly lacking in spirituality, by indulging in too much politics and maya. The old spiritual glory is gone. It is sad, yet it is a fact.

December 1939,

Bangalore,

LM7 p2484-2485

All the meditations, yogas, concentrations do not teach what Baba teaches you through everyday living. That is, to be kind to those who ill-treat you, and to love those you dislike. This is the highest practice of yoga.

When Christ was mocked, spat upon and beaten, he did not use his powers, but he retaliated with love.

You should be glad of an opportunity to be mistreated by others. You should thank them for the opportunity of suffering and loving. The purpose of your being with Baba is to eliminate the ego.

1930s? T p94

Christ said, 'Leave all and follow me.' What did he mean by that? He didn't mean leave the body, food, sleep and all that. No - he meant leave all thoughts of possessions, all worldly thoughts, and think only of him.

Think of me to such an extent that you see me, however far away I may be. You see my body here now. However far away my body may be, you will be able to see me physically also. In India, some love me to such an extent that they see me physically present, although I am thousands of miles away from them.

22 July 1956,

New York,

Aw 4:2 p30-31

I have been telling the same message throughout the ages, that all are one. We are all one, and all of you love me.

I am in everything, and everything is in me. In India, I bow down to the lepers, the poor, the lame. Why do I bow down? Because I am one with everything. God is in everyone.

Age after age I have been bringing the same message, but mankind does not listen. Christ was crucified; otherwise humanity would not have listened to him. I am the Ancient one.

23 July 1956,

New York,

Aw 4:3 p15

I have been made to take this human form by the five Perfect Masters of this age to bear the cross and to undergo humiliation.

You have read in the Gospels wherein Christ had said to his apostles, "You will deny me." This did happen when Peter, the chief apostle, denied Jesus.

The thing is that during the phase of humiliation, the circumstances will so array themselves that you won't be aware when my daaman has slipped off your hands. At that time, you may even feel justified in leaving me. But if you feel that this should not happen, there is one

remedy. You should grasp well all that I say, and understandingly act up to it. You should also tell all of what you hear today to those who are not present.

In short, I clearly see the dark cloud. I do not wish to make a mere mention of the dark cloud without any reason, but this is my loving warning to you so that my daaman may not slip off your hands.

19 May or 2 June 1957,

Poona

BG p16,

also GI May 1980

A follower of Meher Baba told him that for a week he had been thinking he should not visit Baba, for he was worried that Baba was a hoax. Baba told him,

"The time for breaking my silence is very near. It is during this time that there are great chances of my daaman slipping from your hands. Maya will try to take you away from me.

"What does it matter if I am a hoax? I am everything, the highest of the high as well as the lowest. But do not stop coming here even if you feel that I am a hoax. Do not go hunting for other masters or saints... The whole world is a hoax, not I."

The next day Baba told him,

"Judas grew up with Christ, and yet betrayed him in the end. Peter, who was the apostle of Christ, also denied Jesus. So why worry if you get such thoughts about me? Stick to me, and do not leave my daaman till at least the first of January. Do not go to any saint. Come here daily for fifteen days, and your mind will be free of all such thoughts."

25 & 26 May 1963,

Poona,

Aw 10:1 p24

A lawyer: Why don't you prove what you claim to be?

Baba (smiling): The Creator, who is limitless, formless and unbounded, is not bound to prove to his own creation that he is the Creator. It's for the creation to know, find and realise the Creator. A father never even dreams of proving to his own son that he is his real father. In spite of this, if the son doubts him, naturally he tries to search for his real father, and ultimately the son is convinced that what his father has said was true.

You talk of open miracles. Do you take me to be a madari (magician)? Jesus Christ was publicly humiliated, stoned, spat upon by the ignorant ones. This his lovers... could not bear to see, and they persuaded Jesus to perform open miracles to pacify the people. Jesus was

reluctant to do so, yet, not to displease his lovers, he openly performed miracles (raising the dead, giving sight to the blind, etc.). What happened? He was accused as a magician, tried, found guilty and crucified.

If I am really what I claim to be, do you think it's essential on my part to do such things? When God, who as I said is formless, takes a form in a mortal human body to awaken people when they need awakening, few accept him, and whatever he says is laughed at. But the same God (whom a very few fortunate ones have realised) without form is faithfully and convincingly accepted.

As I have often said, this body is not really what I claim to be, and these childish questions simply amuse me.

God needs your intense love. He wants you to become dust in his love, instead of defying him. It's better to deny God than to defy him...

God's ways are mysterious, and he alone understands his mystery. "Khuda ki baten khuda hi jane - God alone knows and understands his language."

BG p12-13,

also GI Nov. 1976

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#### RISKS

The deeper secrets of the spiritual life are unveiled to those who take risks and make bold experiments with life. They are not intended for the weak-kneed who seek guarantees for every step.

Av p278

In everyday life, take no risks. In business, take a few risks. But to find God, take every risk.

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#### TRAGEDY

The real and only tragedy of human life is when the individual is unresponsive and untouched by life's experiences.

Meher Baba,

20 November 1939, letter

to Minta Toledano,

LM7 p2470

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## WORRY

Do not think much over petty questions and wear out your mind. This constant thinking weighs heavy on your mind, and causes you much worry and anxiety for nothing. Do not let any material thoughts disturb your mind and eat it away.

Do not be like a leaf, moved here and there by the wind. Be like a rock, unaffected by gales and storms, and standing firm in its place.

What do you do when a fly troubles and disturbs you? You do not worry, but merely raise your hand and wave it to drive it away from you. In the same way, without giving yourself up to worrying, you must drive away the thoughts that trouble you.

Only stick to one thing, one eternal truth. Those who think about worldly matters only dream, as Vivekananda says, vacant dreams. The universe is nothing but a dream. It is unreal compared to the reality of Truth -- God.

Let Truth be your goal. This Truth -- Paramatman -- is nowhere to be searched for. For he is very near you -- nay, he is with you, within you. Seek him within you. You could easily see him, but for the four big devils who stand in your way and do not allow you to see him. They are egoism, kama, kroda and lobha.

Of the four, the greatest is egoism. It is the parent of all mischief. It is the lower self which governs you. Therefore try your best to control and subdue it.

The next greatest devil is kama or passion. The vulgar attraction for the opposite sex is pitiable. Consider all young woman as your sisters, and all aged women as your mothers. You must neither act nor think lustfully.

The last two devils are krodh or anger, and lobha or avarice. To give yourself up to them means to drive yourself away from Truth.

Unless you master these four devils, there can be no hope for you to enter on the Path.

before 1930?

Ms 2:6 p5-6 (June 1930)

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## TRUTH

Truth is infinitely simple, and to realise it is naturally also easy. Complications are not natural to unity, because duality is based on complications.

Books, philosophies, and different terms all lead to confusion and contradiction if not applicable to one's spiritual tendency.

God-realisation means living in and with God in every thought and action -- to be so spontaneous as to naturally express divinity through every thought and deed consciously. It is divinely and consciously automatic.

When you are asleep or awake, conscious or unconscious, eating or not, with people or alone, amidst activities or in solitude, you continue breathing automatically. Your breath is constant and always with you. So must God be in and with you automatically, and at the same time consciously, in every aspect of your life. It is to be simple, practical and livable in the ordinary run of life, natural and easy to maintain in all your worldly activities.

Belief, trust and faith are all illusory phenomena if not based on conviction through personal experience. Ignorant persons seek to point out the faults and weaknesses in others instead of finding them in themselves. And for some, to criticise Truth is their life's work, for when they fail to gain it, they grow despondent and turn against it.

The apparent is not real. Under many a life's complicated problems are hidden some of the simplest truths, which the veil of ignorance obscures from human vision.

Do not bother about believing in me. Be prepared to believe in your own self. Have faith in your own capacity for longing for Truth. Only then will you know Truth in its pure and infinite simplicity. Only then will you come to know who I am.

Meher Baba, 18 November 1937

to some passengers on the ship

Circassia en route from

Marseilles to Bombay,

LM6 p2237

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#### TURNING POINTS

A man came to see Meher Baba. He was 60 years old, and told Baba,

"Although I have had many minor turning points in my life, I feel today that the main turning point of my life has at last arrived by meeting you."

Baba smiled and told him,

"The turning point has to arrive in the life of everyone, as it has arrived in your case now. It is like a war. Every day, every hour, and every minute of man's life, it is a sort of minor war - - petty scuffles -- between mind and heart, emotion and intellect, good and bad. And when

these individual conflicts spread out and develop, the collective result eventually takes the shape of a big worldwide war, which can never be avoided by any number of peace conferences, unless and until the very root cause is removed."

The man asked, "Should I hurry up affairs, or go steady?"

Baba: Slowly, step by step.

Man: Should I continue what I am doing now?

Baba: Yes. It is all right. Only if you do it with confidence, because whatever one does with confidence has the desired result. Even things which apparently are bad, if done with the right motive, bear good results, because in that very action selflessness exists.

24 June 1934,

Paris, A p55-56

another version LM6 p1879

Q. I am concerned about the grave crisis coming over in the near future, and wish to ask you if there is going to be another war.

Baba: Yes, there will be another war... and what a war! But it will be nothing but a turning point.

Before the major turning point -- worldwide -- there are minor turning points. For example, take war. Before the actual war between nations, with arms and ammunition on a large, worldwide scale takes place in the near future, people have minor wars to undergo -- quarrels -- a war -- conflict -- between mind and heart, emotion and intellect, good and evil. Also economic war all over, all these gradually growing to such an extent as to develop into a great, major war, like the last World War. And rest assured, there will be one in the future.

Q. And that will demand my duty towards my country. Shall I stick to it?

Baba: Yes. Duty always stands first, whatever it is. And the very feeling and desire for duty means spirituality, because it is selflessness and sincerity of heart that calls for duty.

The man asked for Baba's help, and Baba told him, "I will help you spiritually."

1934? Europe? A p56-57

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## TWENTY-ONE POINTS

1. God is absolutely independent. The only way to approach him is through love, constant repetition of his name, and invocation of his mercy.

2. Mercy is God's nature (swabhav).
3. Bliss is God's original state (assal halat).
4. Power is God's existence (astitva).
5. Knowledge is God's duty (kartavya).
6. The infinite state of God gets lost in the infinite jumble of infinite contradictions.
7. To know God in his infinite contradictions is to become conscious of his consciousness of his unconsciousness.
8. To achieve the God-state, do absolutely nothing while doing everything.
9. To find God, you must find yourself lost to yourself.
10. To be infinitely conscious, you must consciously lose consciousness of yourself.
11. Space is the gulf between imagination and reality. Evolution of consciousness fills this gulf.
12. Time is the interval between your most-first imagination and your most-last imagination.
13. Where imagination ends, God is, and Godhood begins.
14. Imagination is an eternal mimicry of reality effecting the shadow-play of illusion.
15. God is not anything comprehensible. He is reality: consciousness -- absolute consciousness -- infinite consciousness.
16. Realisation of God is absolute consciousness minus consciousness of imagination being imagination.
17. To be ever present with God, never be absent from him.
18. Do not desire union with God, but long for union till you go beyond longing for union , and long for only the will and pleasure of beloved God.
19. "Mind may die. Maya may die. Body dies and dies. But hope and thirst never die. Thus has said the slave Kabir."
20. Complete forgetfulness of self is to even forget that you have forgotten.
21. Complete remembrance of God, honesty in action, making no one unhappy, being the cause of happiness in others, and no submission to low, selfish, lustful desires, while living a normal worldly life, can lead one to the Path of God-realisation. But complete obedience to the God-man brings one directly to God.

2 November 1962,

Poona,

DV 2:2 p28-29

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## EMANCIPATION

From all types of bondage -- physical, mental, spiritual, social, political and moral -- emancipation of man is possible, sooner or later. But the redemption of mankind from its self-imposed shackles of intellectual self-sufficiency, and idealistic or religious inheritance, is very different indeed, and the task, if ever attempted, is almost superhuman.

The institution of slavery in the Middle Ages was already bad enough. But the irresponsible slavery of this industrial age of ours is worse. Emancipation of mankind from such types of physical and economic slavery is comparatively an easy affair.

But the most cruel and destructive form of slavery is an intellectual bigotry of possessing the monopoly on truth, exclusive of others. It is such types of people, when they happen to wield temporal power on Earth, who hasten the downfall of a laboriously built civilisation, or the disintegration of a living religion.

Intellect is, so to say, reserved by nature for man. One has to be a man to have intellect. But however keen and quick it may be, it will always be just one of the stepping stones to wisdom, inspiration, illumination, knowledge and Realisation of Truth, which is above all these.

To keep playing on the stepping stone, however polished and shining it may be, is like sitting tight over an idle heap of hoarded wealth.

Like everything else, intellect can be used as much as misused or abused. The deeper the intelligence, the greater the responsibility for discrimination between essentials and non-essentials, service and disservice, going forward or backward.

May you succeed in transcending the limitations of understanding, and crossing into the domain of real knowledge, where nothing remains as unknown, unseen and unheard of; nay, everything becomes self-identified. My blessings to all.

2 or 3 April 1947,

Madras,

LM9 p3158

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## RELIGION AND SPIRITUALITY

What is wrong with the world today, and with India in particular?

Such and allied questions are bound to arise in thinking minds. But the answers are not altogether honest and straight. The diagnosis given and the remedies adopted have all been biased and one-sided. The whole situation stands hopelessly vague and undetermined.

The crux of the situation lies in the correct understanding and reinterpreting of the ancient word 'religion.'

The West has very little of religion, and whenever we hear of it, it is subservient to politics, or at best a handmaid of material life. The East is suffering from an overdose of religion, and consequently it is desperately hankering for a material antidote thereto. Religion in the West is synonymous with scientific progress, which is destructive in its manifestation. In the East, and particularly in India, religion, instead of establishing the kingdom of God on Earth, has gone underground in the guise of crude ceremonies, rude rituals, and dead dogmas.

Instead of engendering the seeds of peace and plenty, the under-driven religion tries to shoot out communalism, fanaticism, nationalism and patriotism, which have become bywords for leadership and greatness, suffering and sanctity. In short, religion, as a living force, has become obsolete. The urgent need of today, to resuscitate religion, is to dig it out of its narrow and dark hidings and coverings, and let the spirit of man shine out once again in its pristine glory.

The most practical thing to do in the world is to be spiritually-minded. It needs no special time, place or circumstances. It is not necessarily concerned with anything out of the way of anyone's daily life and day-to-day routine. It is never too late or too early to be spiritual. It is just a simple question of having a right attitude of mind toward lasting values, changing circumstances, avoidable eventualities, and a sense of the inevitable.

Spirituality is neither restricted to, nor can it be restricted by, anyone or anything, anywhere, at any time. It covers all life for all time. Yet it can very easily be achieved with selfless service and pure love that know no bondage and seek no boundaries. A mighty surge of this spirituality is about to sweep over the world. My blessings to you all.

3 April 1947,

Madras,

LM9 p3159

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#### REMEMBERING PAST LIVES

Because it was late, the individual interviews were speeded up to half-a-minute each. Although Baba saw nearly two hundred people, he gave each his full attention.

One person asked if it was possible to recall past incarnations under hypnosis. Baba replied, "In rare cases it is possible, but very dangerous."

22 July 1956,

New York,

Lord Meher p. 4974

also Awakener v. 4 no. 2, p. 28

"The law of karma is impartial and inexorable. It knows no concessions, gives no preferences, makes no exceptions. It dispenses justice. By the divine law you are shielded from remembrance of past lives, for it would not help you in living your present life but would make it infinitely more complicated and confusing.

For me Past does not exist. I live in the Eternal Present.

I clearly see your former lives, with all your intimate and intricate relationships with so many individuals. Your various reactions to others, seen in the context of your mutual [karmic] connections in previous lives, serves as a mighty joke to me and helps to ease my burden of suffering.

The life of everything and everyone is an open book to me. It is like a film show that I enjoy at my own cost. I am the sole Producer of this ever-changing and never-ending film called the universe, wherein I become you in your awake dream state in order to awaken you to the Real Awake State. When you experience this state, you will realize the nothingness of what was your awake dream state which you experience now. This needs my grace. When my grace descends, it makes you me."

Meher Baba,

21 May 1959,

Guruprasad, Poona,

Lord Meher p. 5597-5598

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## SADHUS AND SANYASIS

During a stay in Rishikesh, Meher Baba commented to his women Mandali about the sadhus and sanyasis who stayed there:

"Look at them. Some meditate and repeat God's name day and night without sleeping. They perform all kinds of rigorous penances. And still I don't see them. And here I am, sitting with you all, talking with you and looking after you. How lucky you are."

May or June 1942,

Rishikesh,

LM8 p2799

A sanyasi came to the gate of the house where Baba was staying and asked to see him. Chanji told him that Baba was in seclusion and not seeing anyone. The man became angry, and said to Chanji,

"Why does he refuse to give darshan? Am I not worthy? Do you know that I have visited hundreds of the holiest places of pilgrimage in India? Why should I care if I don't get darshan here?

Chanji tried to pacify him, but the man just got more upset. He quoted from the Hindu scriptures, and eventually stormed off. All the time Baba had been watching, in plain view, but the man did not seem to see him, even though he passed by Baba twice.

When the man had left, Baba told Chanji,

"His time has not yet come. People like him wander from place to place haphazardly, in search of God, muttering verses and chapters from the Shastras and chanting couplets from the poets, but all superficially with the tongue and not from the heart. They gain very little - practically nothing, spiritually. It is not merely the desire, but a keen inner longing that in time brings one in contact with a true saint or Master."

May or June 1942,

Rishikesh,

LM8 p2799-2800

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## SOME SEEK

Keshav Nigam's brother, Devendra brought a batch of students from the Ayurvedic college in Hardwar. Devendra told Baba, "I want to see God," and Baba extemporaneously composed these poetic lines in reply:

"Some seek money,

Some seek name.

Some seek power,

Some seek fame.

Some want children,

Few want God.

Life is a joke,

And all is a game."

Baba proceeded to explain the use of the word 'seek' in the poem, and spelled on the alphabet board:

"The word 'seek' is used. When one seeks with all one's heart, one gets what one seeks. When you say you sought and did not find, it means you did not seek as you ought to have sought. If even God can be found by seeking, why should we not get the trifles we seek after if we seek wholeheartedly?

"Now, how to seek God? Hafez declares, 'Only if you carry your life on your sleeves can you enter the path of divine love.' So merely to say 'I want to see God' or 'I want to realise God' is similar to an ant saying 'I want to become an elephant.' Mere words have nothing in them. The heart must thirst to seek God."

LM11 p4096-4097

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#### FLYING SAUCERS

Ivy Duce wrote that she visited the Museum of Natural History in New York with Meher Baba in 1952, while he was recovering from a car accident:

"As Mehera guided Baba's wheelchair, I trotted along beside her, and during a lonely stretch of corridor, I leaned over and asked him, "Have any of the people asked you about flying saucers, Baba?"

"Baba gave me a knowing look, which indicated that he suspected that I was interested also. "Yes, two people. I told them that they do not come from other planets."

(HM p128)

"At Pimpalgaon, there was an opportunity to ask questions,  
for Baba was at leisure, without visitors. So now was my chance.

'Baba!' I said boldly, 'Where do the Flying Saucers come from?'

Baba's face relaxed into a broad smile. 'I would not answer that question for anybody, but to you only! They do not come from another planet...'

The rest of the answer, I feel, should not be given out at present, but as books are being published to prove that the Saucer's come from Venus, etc., this part of the explanation can be given."

Irene H. Conybeare,

February 1953,

"Notes from a Diary:

Pimpalgaon, India,

February 1953"

Aw 1:4, Spring 1954

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## **Morality 1**

Morality 1

MORALITY

Meher Baba

... Control your mind, live a pure and clean life, discard desires, and follow a Master who is God-realised. Then alone you will be safe.

22 June 1926,

Meherabad,

LM3 p818

Beware of what will happen to you if you are proud.

28 June 1928, Toka, to

K.J. Dastur, LM3 p1064

Even a little salt spoils an entire pail of fresh milk. So also, the virtues of a man are nullified by a streak of pride in his character.

29 June 1928,

Toka,

to K.J. Dastur,

LM3 p1064

... I have to see that these youngsters of today, who are the men of tomorrow, are taught morals, and are fully roused to a sense of duty. Without morality, whatever they are taught - even if they are clever and pass first in their class - has no value.

June 1929,

Meherabad,

about boys from Arangaon village,

LM4 p1166

I must ask all aspirants to remember once and for all, that if they are desirous of rapid progress and quick enlightenment, they should live up to the following four laws:

1. If possible, observe celibacy. If already married, keep as little sexual intercourse with your partner as possible. Consider, if you are a man, all other women as your sisters; if you are a woman, all other men as your brothers.
2. Avoid all animal food, except milk and the products of milk. Don't partake of even eggs.
3. Avoid all intoxicating drugs and drinks. Tea is not an intoxicant, provided it is weak. But be moderate in your habit of tea drinking.
4. Curb yourself, and never give way to anger. Whenever you fly into a passion, you contract red sanskaras, which are the worst of all.

February 1930,

Ms 2:2 p8

James Douglas: Is there evil in the world?

Baba: No, there is nothing like evil.

Douglas: What do you mean?

Baba: There is nothing except bliss everywhere.

Douglas: How could that be?

Baba: In reality, that is the case.

Douglas: Then how would you explain the thousand and one evils in the world, such as theft, murder, rape, treachery, dishonesty, immorality, torture? Can these wickednesses not be considered as evils?

Baba: Not necessarily.

Douglas: Then what do you call them? What are these to be considered?

Baba: They are more or less of a degree of good itself.

Douglas: Oh God, how wonderful. Why couldn't the poets and metaphysicians have explained it in such a straightforward and intelligible manner?

Baba: As I have said, there is nothing but bliss in the world. What the world calls evil is an extremely lower aspect of good.

Douglas: Of course, of course. How easy. Why the people of the world cannot understand such a simple thing is surprising. Could you enlighten us as to when the world will understand this simple truth?

Baba: When its angle of vision has changed.

Douglas: But when?

Baba: It is going on internally.

9 April 1932,

London,

interview with James Douglas,

LM5 p1560-1561

... Courage is a great virtue, but it may, if misapplied, become a vice. So it is with love, the mainspring of our lives, which may lead to the heights of Realisation or to the depths of despair.

No better example can be given of the two polarities of love and their effects than that of Mary Magdalen before and after meeting Jesus. Between these two extremes are many kinds of love, all of which are good, but some of which are better than others.

I use the terms 'good' and 'better' simply to designate the degree of liberation which they lead to or confer. Even the love which expresses through physical desire is good to the extent that it frees one from the thrall of personal likes and dislikes, and makes one want to serve the beloved above all other things...

Creed, ritual, dogma, the conventional ideas of heaven and hell and sin are perversions of the truth, and confuse and bewilder rather than clarifying and inspiring.

1 June 1932,

Beverly Hills, California,

Me p99-100.

Also LM5 p1657-1658

Revenge follows hatred, and forgiveness follows love. Without love, none can cultivate the noble habit of forgetting and forgiving. You forgive a wrong done to you in the same measure in which you love the wrongdoer.

You can counteract a disease only by its antidote. Love is the only antidote to hatred. When you feel like hating a man, try to remind yourself that he is a form of your own self.

There is greater valour in conquering the heart of a single enemy than in gaining victory over the bodies of thousands of enemies. The mind is capable of turning the bitterest enemy into the sweetest friend by constantly thinking well (charitably) of him.

Jealousy is not born of love, but of petty-mindedness, and dies simultaneously with the death of petty-mindedness.

Love resembles death in that it annihilates snobbery, vulgarity, and all distinctions.

Upon the altar of humility we must offer our prayers to God. Humility is spiritually of greater worth than devotion. It is easier to be devout than to be humble, but devotion in many instances proves to be a stepping-stone to humility.

A man becomes wise by practising, not by preaching virtue. Ability in advising others about virtue is no proof of saintliness, nor is it a mark of wisdom.

If a so-called religious leader comes forth and proclaims that marriages between brothers and sisters are quite lawful, he will immediately have a large following. But if a God-realised personage proclaims that renunciation is indispensable to the attainment of Truth, only a few will care to follow him.

God reveals himself only to that mind which is entirely devoid of egoism and egotism.

We cannot witness even the threshold of the divine Path until we have conquered greed, anger and lust. The worst sinners are better than hypocritical saints.

There is no obstacle which cannot eventually be overcome by the genuine spiritual aspirant.

A lustful man, no matter what good qualities he may possess, cannot move along the spiritual Path. He is like a cart with one wheel.

Do not get disheartened and alarmed when adversity, calamity or misfortunes pour in upon you. Thank God, for he has thereby given you the opportunity of acquiring forbearance and fortitude. Those who have acquired the power of bearing with adversities can easily enter the spiritual Path.

Beware of pride, not only because it is hydra-headed, but because it is deceptive. So deceptive is it that, more often than not, it puts on the apparel of humility.

Do not try to find excuses or extenuating circumstances for your misdeeds. Unless you repent of your wickedness, you cannot improve. To attempt to justify your misdeeds is to smother your conscience and to make virtues out of vices.

Take good care of your body, but do not be a slave to it. If you think constantly of its welfare, you are like the miser who thinks constantly of his gold.

Vegetarian food and milk assist the development of the divine nature in man, whereas eggs, meat, alcoholic drinks and fish tend to excite the animal nature in man.

Never think that by helping another you have put him under any obligation to you. On the contrary, believe that the recipient of your generosity gives you an opportunity to serve yourself.

From the materialistic standpoint, it may seem cowardly to forsake the world, but it requires great heroism to lead the spiritual life.

Many young persons of today think that they are wise when they are only proud, and clever when they are only self-conscious.

It is the mind that makes us slaves to worldly desires. The mind also can enable us to become the masters of destiny and to realise the supreme self.

The chief props and agents of Maya are kama, krodh and lobh (lust, anger and greed). Unless and until you subjugate them, it is impossible for you to enter upon the Path that leads to union with God.

If worldly desires and anger take hold of your mind, then no matter how much you may practise tapa-yapa (austerity and asceticism) and meditation, you are still entangled in the toils of Maya. Maya is the source of all worries, anxieties and troubles.

Do not be angry with him who backbites you, but be pleased, for thereby he serves you by diminishing the load of your sanskaras. Also pity him, because he increases his own load of sanskaras.

In order to enter upon the divine Path, it is necessary to purify the mind, to abstain entirely from carnal pleasures or sense enjoyments, and to love truth. He is a real aspirant who escapes the snares of Maya, speaks the truth, holds by the truth, and seeks truth only.

To be virtuous out of vanity is little better than to be vicious out of perversity.

As a tree is judged, not by the size, but by the quality of its fruits, so a man's worth should be judged, not by his talents, but by the use he makes of them.

Mere description of a medicine will not cure you of any disease, nor will mere hearing about saints make you saintly. To be cured, you must take medicine, and to become saintly, you must practise virtue.

The virtue that is the outcome of vanity is not real virtue. The valor that is prompted by desperation is not real courage.

Humanity should be considered the greatest test of civilisation. He who is devoid of humanity should be considered a barbarian. Though a man may be very learned, very up to date in the worldly routine of life, and advanced in scientific knowledge, yet if he lacks humanity, he is still a barbarian.

Even as copper is glossed by tamarind, so a wicked man can be polished by a true saint. But even as tamarind cannot make copper glossy without friction, so a saint can do nothing for a wicked man unless he comes into contact with him.

Do nothing even to please me, or the world, against the dictates of your own conscience. Unhesitatingly do what you think to be right and proper, despite the opposition of the world. Let your mind be firm as a rock that resists strong blasts of wind from all sides.

No matter what vicious qualities you may be possessed of, you should neither hesitate to come, nor feel any shame in coming before me. I am for all. The wicked have as much right to approach me as the virtuous. Indeed, my main concern is to improve the vicious.

before 1933,

Sa p8, 9, 11, 14-19,

23, 25-28, 34-36, 40-41

Each paragraph is a separate quote

It is good for mankind, rather essential, to adhere to religious and moral principles and observe religious bindings. But for the spiritual Path, they are unnecessary...

According to the moral code of the world, one's word or promise is considered by mankind to be sacred. But he who has gone beyond time, space, cause and effect is not limited by anything...

All those who care for name and fame and worldly success, fearing criticism and scandal, are only ordinary human beings. They want to preserve their prestige at any cost. Their 'name' alone matters to them, above money, life and everything else.

10 October 1933,

London, to Herbert Davy,

LM5 p1820-1821

Q. When a person is surrounded on all sides by untoward circumstances and difficulties, without any avenue of escape, would he or she be justified in doing something which would ordinarily be termed undesirable or indecent?

Baba: It is justifiable for a person in such circumstances to do anything, provided there is no personal self-interest or pleasure involved. For example if, in order to pick up a silver coin from a pile of excrement, a person soils his hand and then washes it, he cannot be blamed for doing so. He dirties his hand with a certain purpose in mind, and washes it after his objective is achieved. It is no sin.

Here is another example. Suppose a man is facing adverse circumstances on all sides. His family is starving, and one member is on his deathbed. The man has no wherewithal to provide nourishment or medicine for his dying relative, and is quite helpless. In this case, if the man has to resort to undesirable or even illicit means to save the life of another, without any thought for himself or his own happiness, he is justified in doing so. He is forced to do it to save the lives of others out of selfless motives.

In brief, this means that however wicked an action may seem to be, it should not be judged on the basis of the world's standards of morality, but purely on the underlying motives. This is the spiritual point of view or standard of judgement, however shocking or absurd it may seem to the worldly-minded.

11 October 1933,

London, to a woman visitor,

LM5 p1821-1822

Q. Is life a battle?

Baba: Yes, it is a battle, and if rightly fought, would bring infinite anand (bliss).

Q. Why should it be a battle?

Baba: Necessarily, otherwise existence would be a drag. If there is no darkness, one cannot appreciate light. If there is no ignorance, one cannot appreciate knowledge. They can't exist without the other. Both are essential on the opposite poles.

Q. Why is there so much evil in the world?

Baba: It is as one takes it. In reality, there is nothing but God, good and bliss. But because of ignorance, man doesn't see it, and takes the different degrees of expressions of good as evil. Even so, it is essential for the eradication of duality. Passing through different phases and experiences of this duality, man evolves in consciousness and understanding of the one reality, which alone exists.

Q. But what I mean to say is, there are certain periods or epochs when this evil is at its height, and people who were eager to know Truth and were trying to find it do not understand why evil should spread throughout the world to such an alarming extent.

Baba: These are the real periods which clearly show signs of the real burning point approaching... When evil predominates, it is a sure sign of the good that is coming. It must

rise to its highest before it is eradicated and destroyed root and branch. The various signs of evil which are at present in vogue all over the world are preceding an era of good that is to immediately follow.

Q. Do you think it will lead to that?

Baba: Sure. It will and must. It is a law - law of duality, good and evil, light and dark, knowledge and ignorance. Two forces working in opposites for the attainment of unity. And there are always good souls who help humanity through their good thoughts, words and actions.

Q. But they are few.

Baba: Yes, but these few do a great deal in helping humanity through these good thoughts and acts. And at certain times leaders do appear for the salvation of humanity when the world is in the phase of evil and degradation. Such a time is approaching, and the world will find its leader that it now seeks.

1930s? A p43-44

Q. If God is in everything, why is this evil prevalent in the world... this sort of disproportion?

Baba: God is one, infinite, and as you now said, is in everything. But this good and evil, virtue and vice, suffering and happiness, are all apparent and not real. It is a delusion, and yet it is necessary and serves its purpose. It is through this duality of good and evil that one has to realise the oneness (infinity). This duality is the medium because, in reality, bad is not bad as you (the world) think. It is a degree of goodness.

For instance love and hatred, though opposite in terms, when carried to the extreme both have the same result. You feel surprised, but I will explain. Suppose A loves me extremely. It means he thinks constantly of nothing else but me, and is perfectly lost in me. Now there is B, who hates me extremely. His extreme hatred makes him think of me always, though in the other way, and is all the while absorbed in me and continually thinks of me. Thus love and hatred, though poles apart apparently, have the same result in their extremes. So good and evil are necessary to know what oneness (reality) is.

A bird, free from its very birth and never caged, does not know what freedom really is, because it has always been free, that is, in the same condition from its very birth. If it is once caged, that is, the condition reversed, and let free again later on, then alone will it know and appreciate the value and meaning of freedom. The cage therefore becomes the medium for the bird to realise freedom.

Q. Why all this misconception about duality in all things?

Baba: It is not misconception, because in reality only one exists. What appears as two (duality) is delusion due to ignorance. Once this delusion about the apparent duality of all things disappears, there remains nothing but one infinite existence. You are Perfect, but you

are not yet conscious of it due to the darkness of ignorance. Yet this apparent ignorance is the necessary process to get that consciousness of Perfection. Realise the one indivisible unity everywhere and in everything, and help others... Everyone is Christ, but very few can become Jesus.

1930s? A p57-58

Poverty is no sin.

1930s, London, A p59

... Always be honest in your dealings. It is better to be honest and to suffer, than to be dishonest and enjoy life.

27 September 1934,

Meherabad

to Nadirshaw Irani,

LM6 p19179

As good is necessary, likewise bad is also necessary - just as positive and negative. Both are essential for action and evolution.

If only good were to prevail everywhere, life would end.

Both good or bad done to the extreme would lead to Self-realisation. For instance, absolute evil with no trace of good, or absolute good with no trace of bad at all - both are equally conducive to the attainment of the goal of Self-realisation.

If this is so, naturally it can be asked, 'Why is good preferable to bad?' Both good and bad are zero, being non-existent for those who are God-realised. Both are terms of duality. But the Masters and Avatars give preference and advocate good over bad. This is only because good is really, spiritually speaking, easy for reaching the goal; though apparently, materially speaking, it is the reverse.

For example, bad is apparently easy - difficult, really. But the underlying principle in life being spiritual progress - true existence - comes against the material progress which is only apparent and not real. Thus the Masters advocate good, being truly easy for mankind, as the better course to follow for true progress in the march of life to the goal of Realisation.

Another reason for preferring and advocating good is that in evil, although apparently easy, while thinking about and actually committing a bad act, there is always a sort of torture to the mind, which invariably happens after committing the act. For instance, illicit sex or murder.

Whereas in good, which though (is) apparently difficult, there is nothing of the kind - no torture to the mind. On the contrary, there is a constant feeling of a sort of happiness, not only in thinking but also in doing a good act, although it is always more difficult apparently to do good rather than bad.

Besides, pursuing the course of doing bad to the extreme would not succeed or endure until the end. A man's body, however bold, indifferent, healthy and robust, would not be able to withstand prolonged indulgence in bad vices - such as lust, drinking liquor, or violence to the extreme.

27 April 1936,

Mysore,

LM6 p2004

to his men Mandali

To be frank and fair is a quality and characteristic of persons who are honest, and have the courage to openly say out what they feel, rather than to keep things in the heart, or say things behind people's backs. Some take pride in that quality of being frightfully frank, and hate those who do not say out things as openly.

Yet there are times when one has to discriminate. Sometimes things spoken with the best of intentions totally spoil the case, if said when silence would serve the purpose for the time being.

A person sensitive and of quick temperament would probably misunderstand words spoken with the best of intentions, if said when he is not in a mood to listen. Such a person might fly into a rage, become overexcited, and be prejudiced against the best of friends or well-wishers. He thereby loses the benefit of the advice and words of wisdom that would have done him good if said in quieter moments when he would have understood their import and even appreciated it. Therefore it is not always the words and things, however frankly said, that matter, but the right time and the way they are put.

Silence, even though misunderstood for diplomacy or hypocrisy, would serve the purpose better ultimately than the best of the glorifying quality of being frightfully frank. Sometimes the best of qualities which mankind glorifies are the worst of defects, if not used discriminately at the proper moment.

11 March 1937,

Nasik?

LM6 p2128

to his men Mandali

There is always a struggle between the spirit and the flesh, and the soul witnesses the struggle. If the spirit succumbs to the flesh easily, without protesting, then there is no hope. If the spirit gives in after struggling, there is hope. But if the spirit wins over the flesh, victory is eternal. Yet it is the struggle itself that gives Perfection. So let us struggle now.

10 May 1937,

Nasik, LM6 p2177

to his Western followers at Nasik

Anything that forms itself into a habit loses its freshness, sincerity and enthusiasm - even repentance. If you every day become weak, and repent for having been weak, in the end you find your only weakness has been repenting. Only love remains ever fresh.

10 May 1937,

Nasik,

LM6 p2179

to his Western followers at Nasik

Q. If after the best use of the intellect, a man comes to the conclusion that God does not exist, should he not stick to his conclusion?

Baba: As long as the conclusion does not lead you to moral evil, it does not matter. Such conclusion is an instance of the veiling of the truth by the operation of the intellect. When the time is ripe, The truth is gradually unveiled.

before November 1938,

Tr p199,

also MJ Nov. 1938

Being good is a good binding. You must either be good or bad. Bad is like bound wrists. Good is like bound feet. Kabir writes beautifully about this: "Good keeps your hands free, so that you can even unbind your feet."

Be good - it pays. Bad makes you mad. Good takes you to God. And the best way to become good is to serve others and try to make others happy.

The climax of good is loving. Bad is anger, getting excited. Good is forgiving. Biting is bad, but to be bit is good. If you offer your cheek, knowing you could easily wring their neck, that is excellent.

26 January 1939,

Agra, India,

GI Feb. 1994, p6-7

Remember that the first step in spirituality is not to speak ill of others. All human beings have weaknesses and faults. Yet they are all God in their being. Until they become Realised, they have their imperfections. Therefore, before trying to find faults in others and speaking ill of them, try to find your own weaknesses, and correct those.

27 January 1940,

Bangalore,

LM7 p2506

The conditions that prevail in the world today are the cause of its suffering. But this misery and suffering are not for its emancipation. Only love can achieve that. The worst of sinners, after undergoing untold privations, have turned into the greatest of saints. Even a sinner worse than Hitler can become a saint. If a man such as Hitler were really to feel what he has done, and repent for it, then it would be greatness on his part.

All this is the play of the mind. The mind goes one way, and it keeps on going. Hitler thinks that what he does is absolutely right, that he is doing justice for Germany. Mussolini thinks what he is now doing for Italy, compared to its former suffering, is quite good. With these thoughts, for their one right, they feel justified to commit millions of wrongs.

The more the gains now, the more the intoxication for still more. Drunkards, when they get drunk, challenge, 'Come one, come all!' It's not the drunkards who say it, but their intoxication. Thus, out of sheer hostility, the more wrongs done, the more the repentance.

7 July 1940,

Ranchi,

LM7 p2579

It is most difficult not to backbite. Still, the more you try, the more you help me. It is very easy to say that she is bad. but when one is bad, then to feel she is not bad is most difficult. To take food once a day is easy, but to think well of others is real help. Even if just one of you does it, I shall be happy. Criticism is in everyone's blood, and it is real self-control not to indulge in it.

Suppose you are having three slices of bread and butter, and Nadia takes one slice and eats it. What would you say? You would think her mean. But if you offer her another slice sincerely, and say she is nice, that is something great and uplifting.

15 July 1940,

Ranchi,

LM7 p2589

to his women disciples,

about an order he gave them not to backbite for a year

If you do not get angry, you are a stone. If you get angry and cannot control it, you are an animal. If you get angry and can control it, you are an angel, a saint. It is going against one's nature and habit that helps. Not getting angry will not help. You must not express it. Impotence is no help...

Yoga means control, which is more difficult than cutting off your arms and giving up your eye. When Christ said give your other cheek to be slapped, it means control. But the world thinks that if you get slapped and don't get excited, you are either a coward or shameless. Innocent and fair criticism does not hurt, and is good, but it is quite rare. What I mean by talking ill of others is when you criticise and it hurts. It hurts when you criticise excitedly, out of anger. When you criticise with love and kindness, how can it hurt?

Gautama Buddha gave twelve orders to his Circle members, the first of which was to guard against looking at a woman. He meant for none of his disciples to risk being enveloped in lust in the slightest, and to be saved by not even looking at any woman. He knew that this would give rise to one weakness in his disciples - of always being nervous when in the company of women - but Buddha knew that this weakness was better than the risk.

Any remark or criticism that does not hurt is good. Have fun, joke, humor, but do not hurt anyone and talk back. If you point out the shortcomings of others lovingly, without any feelings of hate or animosity, it is all right. Even arguing with love is permitted. Try your utmost to help me, which you can do by acting according to my wish. Sacrifice your sweet habit of hurting others. Fight to overcome lust, anger and greed. To control is not to do that which you have been used to doing.

As my work is based on my own supreme sacrifice, it will make your sacrifices for me by following my order easy. If you fail once, do not give up, but try again. If you succeed once, you will have helped me a lot. If you fail nine times and win once, that too helps.

If a man feels hot, is feverish, is hungry or is ill, he gets excited and angry. If you have a toothache, you are more apt to become excited about something than otherwise. Compared to a toothache, lust, anger and greed are most horrible diseases. Try to free yourselves from them. There is no compromise in spirituality. Every desire is to be extirpated 100%. It is either yes or no.

25 July 1940,

Meherabad,

to his women disciples,

LM7 p2593-2594

This war is a big drama. There is the hero, heroine, villain, all playing their parts in the drama.

It is not Hitler's fault if he is playing the villain in God's drama. It's good he is acting his part well.

I like villains, heroes, angels, devils, anyone who acts their parts perfectly.

25 July 1940,

Meherabad,

to his women disciples,

LM7 p2594

On July 25, 1940, at Meherabad, Meher Baba told his women Mandali:

I will give you your orders tomorrow. I know you will follow all of them, except the one of not criticising and speaking ill of others. That is one you won't be able to obey.

I have been observing you all the past few days. I do not care if you do not obey, but if you do you will help me. If you do not, you are of no help. The only hope -- which is only one percent -- is that from August first, you might try your best.

Everybody fights, and as far as this order is concerned, all are hopeless. Try your best to overcome it. Your fighting is all childish and has no sense. If you try, you will control, but trying means thinking of me.

I will be visiting once a week to see you for a few hours, and if later I go to a nearby mountain, still I will come once a week. The first hour of my visits I will spend with the Eastern women in this house, so that Mehera will also be satisfied by seeing me. Then I will call you all and talk with you for a few hours. Each will have a duty, and you must do it with all your heart.

If you do not get angry, you are a stone. If you get angry and cannot control it, you are an animal. If you get angry and can control it, you are an angel, a saint.

It is going against one's nature and habit that helps. Not getting angry will not help. You must not express it. Impotence is no help.

If you think of me, these orders will go easy for you.

Yoga means control, which is more difficult than cutting off your arms and giving up your eye.

When Christ said, 'Give your other cheek to be slapped,' it means control. But the world thinks that if you get slapped and don't get excited, you are either a coward or shameless.

Innocent and fair criticism does not hurt and is good, but it is quite rare. What I mean by talking ill of others is when you criticise and it hurts. It hurts when you criticise excitedly, out of anger. When you criticise with love and kindness, how can it hurt?

Gautama Buddha gave twelve orders to his Circle members, the first of which was to guard against looking at a woman. He meant for none of his disciples to risk being enveloped in lust in the slightest, and to be saved by not even looking at any woman.

He knew that this would give rise to one weakness in his disciples -- of always being nervous when in the company of women -- but Buddha knew that this weakness was better than the risk.

Any remark or criticism that does not hurt is good. Have fun, joke, humor, but do not hurt anyone and talk back.

If you point out the shortcomings of others lovingly, without any feeling of hate or animosity, it is all right. Even arguing with love is permitted.

Try your utmost to help me, which you can do by acting according to my wish. Sacrifice your sweet habit of hurting others. Fight to overcome lust, anger and greed. To control is not to do that which you have been used to doing.

As my work is based on my own supreme sacrifice, it will make your sacrifices for me by following my order easy.

If you fail once, do not give up, but try again. If you succeed once, you will have helped me a lot. If you fail nine times and win once, that too helps.

If a man feels hot, is feverish, is hungry or is ill, he gets excited and angry. If you have a toothache, you are more apt to become excited about something than otherwise. Compared to a toothache, lust, anger and greed are most horrible diseases. Try to free yourselves from them.

There is no question of compromise in spirituality. Every desire is to be extirpated one hundred percent. It is either 'yes' or 'no.'

Meher Baba,

25 July 1940,

Meherabad

to his women disciples,

LM7 p2593-2594

The difference in good and bad is so subtle. Good for one person is bad for others. Hitler really thinks he is doing good, but his good is bad for others.

22 August 1940,

Meherabad,

LM7 p2602

Someone asked Hafez what spirituality meant, and he answered in one ode:

Unless you go against your lower self

you cannot unite with your higher self.

Now what is the lower self? That which makes you think you are small, that which makes you feel that you are not satisfied, not happy, that which makes others see you as small. So the meaning of going against the lower self is to transform this in quite the opposite direction. Be that which makes you look big, and which makes others see you as big. Remain pleased and contented, happy and satisfied. When you are displeased, unhappy or upset and moody, it is your lower self asserting itself.

People always put the blame for their dissatisfaction and suffering on others. But the fact is, when one suffers, it is one's own fault...

If you are firm, nothing will upset you. If you try, you will surely have it. I do not want any repression, but I do want transformation. I never for one moment said that you must not get angry. Don't be confused. You must get angry when the occasion arises. But at once you must get it out of your head. If you are not hungry, to fast has no meaning.

I have told you this story before. Prophet Muhammad once told his chief apostle, Ali, 'If you want to know me, try your utmost to control your anger and transform it into love.'

The very next day someone challenged Ali to a fight. Ali fought him and won. He brought the man down and sat on his chest.

The man spat right in Ali's face (the worst insult to a Muslim), and Ali got so angry he raised his dagger to kill him. But then Ali remembered what Muhammad had said, and so instead he kissed him, and let him go.

Now if he had not gotten angry, he would not have had the opportunity to control himself.

That does not mean that you should go on kissing each other when you are angry...

Neither of the extremes is good - those who do not get excited, and those who very quickly lose their temper. But they are great who, though excited, control their temper...

To become excited and to express it is the easiest thing on earth. But to control anger is a great thing.

5 September 1940,

Meherabad

LM7 p2606-2607

Sanskaras must balance perfectly. This cannot be done by a mathematical process, or it would be easy. Good and bad sanskaras are both bindings. If you have good sanskaras, you may take birth as a great, rich man. With bad sanskaras, you may be born as a miserable leper, and so on. But you cannot get freedom without a Master. You do not know how many bad sanskaras you have, and how many good ones you need. But the Perfect Master knows, and he will work with you to balance them.

Once when Buddha was not yet unveiled, God-conscious - after he had renounced his kingdom, wife and child, and had gone into the forest, where he remained doing penance and fasting - he encountered an old woman who was advanced on the Path. She told him that he was bound more than ever before. Before they were fetters of iron, now they were of gold, but both were binding all the same. Then she told him the secret.

Good and bad are mere terms. Hitler sincerely thinks he is doing good, and the world thinks he is doing bad. What is good for him is bad for the world. Good and bad are just man-made expressions. Real freedom can only be obtained when you give up all desires. You have to renounce them all to attain freedom...

There was a man who was a great murderer. In his life he murdered 99 people. One day he felt very depressed and sick of it all. So he went to the Buddha and frankly and openly confessed before him all his crimes, adding that he was feeling most dejected and wanted to end it all. The Buddha told him to go and sit by the side of a certain road and think of him. The murderer did so. Years passed.

One day, while he was sitting there thinking of the Buddha, a rider came by, stopped before him, and told him to move aside. The man refused, and the rider started lashing him with his whip. Instantly reverting back to his old ways, the man pulled the rider from his horse and stabbed him. He killed him. However, at that very moment, the man realised God.

The rider was carrying on his person a message from one king to another ordering the death of one hundred spies. By saving the exact number of lives that he had murdered, his good and bad sanskaras balanced. The man, of course, did not know all this, and was only thus saved by the Buddha because the Master knew.

Therefore, if you obey implicitly and unquestioningly, you win, because, whereas your conception is limited, the Master knows all, and gives you just what is best for you.

13 October 1940,

Meherabad,

LM7 p2622-2623

Good actions lead to good results, and bad actions lead to bad results.

It is through the systematic connection between cause and effect in the world of values that the moral order of the universe is sustained. If the law of karma were to be subject to any relaxation, reversals or exceptions, and if it were not strictly applicable in the domain of values, there would be no moral order in the universe. And if there is no moral order in the universe, human existence would be precarious from the point of view of the attainment of values.

In the universe where there is no moral order, human endeavor would be perpetually fraught with doubt and uncertainty. There cannot be any serious pursuit of values if there is no assured connection between means and ends, and if the law of karma can be set aside. The inflexibility of the law of karma is a condition of significant action. Significant human action would be utterly impossible if the law of karma could be safely ignored or flouted.

In being inviolable, the law of karma is like the other laws of nature. However, the rigorousness of the operation of karmic laws does not come to the soul as the oppressiveness of some external and blind power, but as something which is involved in the rationality of the scheme of life. Karmic determination is the condition of true responsibility. It means that man will reap as he sows. What a person gathers by way of his experience is invariably connected with what he does.

If a person has done an evil turn to someone, he must receive the penalty for it, and welcome the evil rebounding upon himself. And if he has done a good turn to someone, he must also receive the reward for it, and enjoy the good rebounding upon himself. What he does for another he has also done for himself, although it may take time for him to realise that this is exactly so. The law of karma might be said to be an expression of justice, or a reflection of the unity of life in the world of duality.

1941?

India,

Di v4 p91-92

Man's conception of what is acceptable and what is not acceptable goes on evolving and changing according to the nature of desires which happen to be dominant at any particular moment. But as long as there is in his mind any kind of desire, he is impelled to appraise his experience in relation to that desire, and divide it into two parts, the one contributing towards its fulfillment, and therefore acceptable, and the other tending to prevent its fulfillment, and therefore unacceptable. Instead of meeting life and all that it brings without expectation, entanglement or shirking, the mind creates a standard whereby it divides life into opposites, one of which is regarded as acceptable, and the other as not acceptable.

Of the opposites created by the human mind, the division between good and bad is spiritually most significant. It is based upon man's desire to be free from the limitation of all desires. Those experiences and actions which increase the fetters of desire are bad. And those experiences and desires which tend to emancipate the mind from the limiting desires are good. But since good experiences and actions also exist in relation to a desire, they also bind, just in the same way as bad experiences and actions. All binding can truly disappear only when all desires disappear. And therefore true freedom comes when good and bad balance each other, and get so merged in each other, that they leave no room for any choice by the limited self of desire...

But whether a person happens to be good or bad at any given time is dependent upon the inexorable operation of his sanskaras. From this point of view, the sinner and the saint are both what they are according to the laws operative in the universe. They have both the same beginning and the same end. The sinner need not have the stigma of eternal degradation, and the saint need not have the pride for his moral attainments.

No one, howsoever saintly he may be, has attained the heights of moral virtues except after a life of moral failings. And no one is so bad as not to be able to improve and become good. Everyone, however depraved he may be, can gradually become better and better, until he becomes the best example for all mankind.

There is always hope for everyone. None is utterly lost, and none need despair. But it remains true that the way to divinity lies through the renunciation of the evil in favor of the good.

1942? Di v5 p28-30

There is nothing such as good or evil. From a moral standpoint, this difference exists so that the affairs of the world may be conducted according to limitations imposed by society. But from the spiritual standpoint, both are bindings.

Standards of good and bad are established according to contemporary standards that may vary with time and circumstance. Also in spirituality, very often what is understood to be good by the masses is, from the spiritual point of view, bad. And what is understood as bad by the masses is often good from the spiritual point of view.

For example, robbery is bad by general standards. But suppose there is an extremely destitute pregnant woman. She has nothing to eat, and because of her condition, death is certain. A man sees her, has pity on her, but he himself has no money and is unable to help. Consequently he steals money and uses it to feed the woman, but it is bad that he stole for the purpose. Yet because of the bad act, he could also perform the good one.

Also, by general standards, beating others is bad. But if you beat someone with the motive of correcting his life, and do so without malice and without anger, this beating is a blessing to him. The bad beating is then good. Three actions are bad: lust, anger and greed. And among these, anger is the worst.

May or June 1942,

India,

LM8 p2798

Truth indeed is the best principle or rule of life. In practical life, however, while adhering to this noble principle, adjustments are at times essential and justified, especially in cases where such adjustments contribute to the cause of benefit to others.

For example, suppose a person is wrongly convicted of a serious crime like murder. All circumstantial evidence goes against him, and the wrongful conviction entails the death penalty. But someone turns up and says something that disproves the serious charge - for example, saying that the accused was, at the time of the crime, actually seen elsewhere, or with himself, or some place other than where the actual action took place. This statement might save the life of a man wrongly accused and convicted to be hanged, and to that end, even if something untrue may have to be said, it is absolutely justified. In that case it is no falsehood at all.

A pious man of straight principles, allowing an innocent man to be thus hanged on circumstantial evidence, when a few words from him might have saved his very life and proved his innocence, is under these circumstances worse than a man of no principles, or even a considered vagabond who has the spontaneous spirit to come forward at such a critical moment and give evidence, even false, that would save the life of an innocent man being sentenced to death. The former is a confused idea for mere idealists, who have neither the spirit nor grit for real action when needed, and who cherish their ideals only for selfish ends. Whereas one who has no principles, but has the spirit of action whenever needed, even to rush into fire for the sake of others, is worth a thousand idealists put together. What is the worth or use, however sublime, which does not inspire one to action for the benefit or service of others?

6 June 1943,

Ahmednagar,

LM8 p2893

There are always two aspects of divinity, perpetually and eternally active in the affairs of the world. The destructive aspect of divinity as expressed in Persian means self-glorification, and the constructive aspect of divinity is called in Persian self-beautitude. The aspect of self-glorification by God, when it gets palpably active, entails suffering and destruction on a colossal scale, as we see it today. The aspect of divine self-beautitude, when it asserts itself, brings in its wake peace and plenty.

In the aspect of self-glorification, divinity repels itself through its own creation, and in the aspect of self-beautitude, divinity attracts or loves itself through its own creation. The former is a negative method, and the latter is a positive method, and both these methods

ultimately are instruments of divine wisdom to rouse humanity to their divine heritage, which is Self-realisation.

3 November 1944,

Nagpur,

Me p71-72

Standards of good and bad are established according to contemporary standards that may vary with time and circumstance. In spirituality, very often what is understood to be good by the masses is, from the spiritual point of view, bad. And what is understood as bad by the masses is often good from the spiritual point of view. For example, robbery is bad by general standards, but if one robs to help some starving mother who has just given birth to a child, it is good. Also, by general standards, beating others is bad. But if you beat someone with the motive of correcting his life, and do so without malice and without anger, this beating is a blessed virtue.

From general standards of society, religion, health, morality and so forth, cleanliness of body and mind are indispensable. It is, however, very easy to keep the body clean; but cleanliness of mind is very difficult indeed. The more one gets attached to bodily cleanliness for merely selfish reasons, the less are the chances of having a clean mind. If, however, one is given up wholly to mental cleanliness, which means becoming free from low, selfish, impure desires and thoughts of lust, greed, anger, backbiting, etc., the less is one's mind attached to bodily needs and bodily cleanliness.

before 1948, Wa p33

Don't worry about anything... Faithfully discharge all your earthly duties. Always be honest in everything, and do not tell even little white lies, because God cannot live in a heart where there is hypocrisy.

Don't expect anything to be easy. Life will be full of problems, and the world even more so.

In fact, in years to come, the world will reach a zenith of anti-God thinking, immorality, lust and greed. because the ending of a vast cycle of cycles is taking place. But after the climax, a new era of real brotherly love will be ushered in by God, who knows all that is going on.

January 1948,

Meherazad

to Ivy Duce,

LM10 p3230

Toni Roothbert: In this country, unfortunately, the youth are not taught about spirituality. A youth does not even get ethical education.

Baba: Yes, but be sure these very youths who know not of God, but know only to eat, drink, be merry and do lustful actions, will soon get the shock of their lives, and know that only loving God is real life.

16 May 1952,

Myrtle Beach

LM11 p3823

Another version of the same quote

(Note that this version attributes two lines to Baba that in the other version are spoken by Toni Roothbert):

In this country at present, unfortunately, the youth is not taught spirituality. Youth is not even given ethical education. But be sure that these very youths who know not of God, but know only to eat, drink, be merry and do lustful actions, will soon get the shock of their lives, and know that loving God is life, real life, the goal of life.

16 May 1952,

Myrtle Beach

to Toni Roothbert,

GG3 p42

We have to be honest in our thoughts and deeds. God wants us to be absolutely honest. It is better not to believe in God than to pose as one who loves God. Only when we become honest can we find God, even while attending to our duties, because then we feel detached. I give you my love and blessings for the attainment of this honesty.

23 March 1953,

Dehra Dun,

to members of the Defense Accounts Department, BG p5

Everyone is an atheist until he finds God by actual experience. It is better to be an atheist and be honest in words and deeds than to pose as a lover of God and lead a dishonest life. God is independent. He needs no worship. He only needs that we be honest.

23 March 1953,

Dehra Dun,

to an atheist, BG p6

Baba: Whatever you have to say today, tell me in five minutes. And whatever you say, speak honestly.

Harish Chander Kochar: Free me of my mental anxieties, and permit me to stay with you, as the world is a fraud, and I do not wish to live in it. People ridicule me for my simplicity, and I will die one day because of it. Permit me to be present here daily when you are discoursing to the Mandali.

Baba: Those invited to the discourses will be stopped from tomorrow. My lovers who were coming for work will also be prevented from coming.

You do not know about God and the Path. If people act dishonestly with us, if people create difficulties for us, if people deceive us, and yet we remain honest, we are very fortunate; because these deceivers, our so-called enemies, are our friends. They wash off our weaknesses, our sins, and make our path clear toward God. They do not deceive us, but they help us and deceive themselves.

First, remain honest at all costs, and under any circumstances.

Second, in business disputes, take all necessary legal steps as advised, and try your best, but not with a feeling of bitterness. I will help you internally.

Third: love me more and more.

(Kochar asked for strength to follow these instructions.)

Baba replied, 'Whenever I give instructions to anyone, I also at the same time give him the strength to carry them out.'

23 March 1953,

Dehra Dun,

to Harish Chander Kochar,

LM 12 p4101-4102

Another version:

You don't know God and the Path. If people act dishonestly with us, if people create difficulties for us, if people deceive us, and yet we remain honest, we are very fortunate; because these deceivers or our so-called enemies are our friends. They wash away our sins and weaknesses and make our path clear toward God. They do not deceive us; they help us and deceive themselves.

BG p7

Modesty is weakness. Humility is strength. A world of difference, therefore, exists between the two. The moment you say, 'Baba, it is not my ego,' 'I say in all humility,' this very expression is ego. Even if in your mind you feel that 'I am humble,' this feeling is egotistic.

Now, what is the difficulty? If, in true honesty, you want to express true humility, then some obstacle at once appears. It may be the thought of what others would think about you. Even if, with all your honesty, you express humility, such a thought may come.

In modesty, you are constantly pestered with thoughts of your correct behavior, to such an extent that an inferiority complex is created in you, which is not strength but weakness.

No sooner is humility given an expression, it is no longer humility. It is humbug to give expression to humility. A life of humility is to be lived spontaneously, which should not give rise to any thought, either of modesty or humility.

For example, think of cleaning a latrine. And when you actually clean it, you begin to get the stink of the filth. Whereas a regular scavenger, whose life is to clean latrines, is immune to the stink.

Similarly, a person who expresses humility is like the person who feels the stink when cleaning a latrine. Whereas the person who lives the life of humility is like that scavenger, who is not only immune to the stink, but is absolutely unmindful of the public opinion or reaction to what he does, because he lives the life of a scavenger.

To try to be humble is also humbug. You must be so natural that your life be humility personified, which is then strength. Only God and Perfect Masters can live such a life. They are the only ones who are really humble.

So what you are, you are to express unmindful of public opinion or reaction. Be natural. If you are dishonest, don't hide yourself behind the curtain of honesty. That, however, does not mean that you should be dishonest. What I want to say is that you must be most natural, rather than hypocrite.

25 February 1954,

Andhra, India,

AD p66

We are all, in a way, hypocrites, inasmuch as we always try to justify ourselves, right or wrong.

According to the Vedantists and the Sufis, God does everything. Everything is done according to his will and in accordance with his laws. In a way, that is all right. But, being short of the truth, the whole of it is not right. And the lack of truth is the lack of experience behind the assertions.

Without having gained the actual experience, to act according to facts of experience is not only silly -- like a tutored parrot expressing love to a girl -- but such assertions, based on mere reasoning and logic, lead to lust and dust. The reactions of the actions based on such 'ignorance of knowledge' are too terrible to contemplate, apart from other consequences like lunacy or nervous breakdown.

Bhakti marg (the path of devotion), which is the sum and substance of every religion, makes us frigidly rigid over 'right is right' and 'wrong is wrong,' leading to a dry-as-dust, brittle and boring attitude of the mind.

Under yoga practices the experiencing of different kinds of temporary samadhis brings forgetfulness of Reality and causes the yogi to lose sight of the goal itself. By jap-tap and chilla-kashi he is entrapped in novel but nonetheless limited powers that eventually prove a boomerang for his mind.

1950s? Aw 10:4 p 4-5

Also PL p35-36

What is good and what is bad? There was a thief who used to steal, and therefore he was pointed out as being bad. One day the thief went to a house to rob it, but there he found a woman in great pain, just about to give birth to a child. She was all alone, so instead of robbing her house, the thief helped her to deliver the baby, and made her comfortable. Then he went out to steal food and clothing for the woman. He stayed with her until he knew that she was all right. He then went on his way, and continued to steal from others.

Well now, what do you think of this man? Is he bad or is he good? You could call him bad because he is a thief, but then he did a good turn, and you could call him good. So there is nothing like good or bad. But there are things I don't like... lust, greed and anger, and anger is the worst...

Between 1946 and 1958,

Bombay,

GO p234-235

Strength begets humility, whereas modesty bespeaks weakness. Only he who is truly great can be really humble. When, in the firm knowledge of it, a man admits his true greatness, it is, in itself, an expression of humility. He accepts his greatness as most natural, and is expressing merely what he is, just as a man would not hesitate to admit to himself and others the fact of his being man.

For a truly great man, who knows himself to be truly great, to deny his greatness would be to belittle what he indubitably is. For whereas modesty is the basis of guise, true greatness is free from camouflage. On the other hand, when a man expresses a greatness he knows or feels he does not possess, he is the greatest hypocrite.

Honest is the man who is not great, and knowing and feeling this, firmly and frankly states that he is not great. There are more than a few who are not great, yet assume a humility in the genuine belief in their own worth. Through words and actions they express repeatedly their humbleness, professing to be servants of humanity.

True humility is not acquired by merely donning a garb of humility. True humility spontaneously and continually emanates from the strength of the truly great. Voicing one's humbleness does not make one humble. For all that a parrot may utter, 'I am a man,' it does not make it so. Better the absence of greatness than the establishing of a false greatness by assumed humility. Not only do these efforts at humility on man's part not express strength, they are, on the contrary, expressions of modesty born of weakness, which springs from a lack of knowledge of the truth of reality.

Beware of modesty. Modesty, under the cloak of humility, invariably leads one into the clutches of self-deception. Modesty breeds egoism, and man eventually succumbs to pride through assumed humility. The greatest greatness and the greatest humility go hand in hand, naturally and without effort...

Live not in ignorance. Do not waste your precious lifespan in differentiating and judging your fellow men, but learn to long for the love of God. Even in the midst of your worldly activities, live only to find and realise your true identity with your beloved God.

Be pure and simple, and love all because all are one. Live a sincere life. Be natural, and be honest with yourself. Honesty will guard you against false modesty, and will give you the strength of true humility.

Spare no pains to help others. Seek no other reward than the gift of divine love. Yearn for this gift sincerely and intensely, and I promise in the name of my divine honesty, that I will give you much more than you yearn for.

I give you all my blessing that the spark of my divine love may implant in your hearts the deep longing for the love of God.

12 September 1954,

Ahmednagar

GI Feb. 1994, p4-5

With me, none can live what the world considers a moral life. Here we are concerned with spirituality, not morals. A spiritual life is not ruled nor bound by any principles. The sanskaras of each one are different, and so the behavior and temperament of everyone are different.

In a virtuous life, evil is suppressed and good surfaces, but the evil is still there. The bad sanskaras remain and have to be worked out, if not in this life, then in the next, or the one after.

In the spiritual life, both good and bad sanskaras express themselves, and both get nullified. A spiritual life leads one toward naturalness, whereas a virtuous life, in the guise of humility, inflates the ego and perpetuates it.

A spiritual life, though, is only led under the guidance and orders of the Avatar or Perfect Master, who knows the pulse of everyone, and treats everyone according to his own particular malady...

People of the world act according to moral standards and socially acceptable behavior. But the Avatar or Sadguru deals with everyone according to his or her sanskaras. Thus spiritual life is totally different, and cannot be judged on the basis of morality, ethics, or any principle.

1955,

Meherabad,

unpublished

Q. Have you heard of an American evangelist by the name of Billy Graham? Have you met and spoken with him?

Baba: No.

Q. Have you heard of his work?

Baba: I know.

Q. Can you tell us what you think of his work?

Baba: Any work done in the name of God or Lord Jesus is a good work. But it must be done sincerely, honestly, without taking any pride in it, without wanting to profit through it.

23 July 1956,

New York,

in answer to a reporter's

questions at a press conference,

Aw 4:3 p18

Good as well as evil are impressional products of the evolutionary momentum. They come into conflict with each other, and as such are to be recognised as separate groups of forces. Satan, Lucifer, Beelzebub, each in his own way symbolises the forces of evil. However, it is a mistake to think that evil is an irreducible active force by itself. Both good and evil are abstractions, and have to be seen in their true perspective as inevitable phases in the subhuman and human evolution.

Evil is the lingering relic of earlier good. Some impressional tendencies, which were necessary and inevitable at a particular phase, are carried over to the higher phase of evolution, and they persist in their existence due to inertia. They hinder harmonious functioning in the new context, and appear as evil.

Good as well as evil have an undeniable relationship with the circumstances. No judgement can be passed on the goodness or other aspect of any action without considering the concrete context in which the judgement is called for. An act which is normally undeniably evil may, under special circumstances, be not only defensible but praiseworthy.

Take for example the following exceptional case. Suppose a mother has given birth to a baby and has not her own milk to feed it. The baby has to be fed on cow's milk, which is very difficult to obtain. A neighbor may have some cow's milk, but the mother knows that he will not part with it for money or for any philanthropic consideration, even though he does not need it himself. Under such circumstances, if a person steals the cow's milk and feeds it to the newborn baby in order to keep it alive, the act of stealing is in this case not only justifiable but definitely good.

Of course an exception of this type does not make stealing a good act under all circumstances. Normally stealing continues to be evil, but in the exceptional case above it has become good. The illustration proves how considerations of good or evil must, in their very nature, be dependent upon circumstances in all the variety of detail which obtains in concrete situations. Good is relative to a concrete context of actual circumstances, and so is evil. But for many practical purposes certain trends of action have to be classified as good, while other trends of action have to be classified as evil.

Everything happens according to divine will, and it is a mistake to think that God has a rival in the form of a devil. Accentuation of the forces for good is necessary for releasing divine life in its fulness. But evil itself often plays an important part in accentuating the forces for good, and it becomes an inevitable shadow or counterpart of the good. Like other opposites of experience, good and evil are also, in a sense, opposites which have to be withheld and transcended. One has to rise above the duality of good and evil, and accept life in its totality, in which they appear as abstractions. Life is to be seen and lived in its indivisible integrity.

Nevertheless, there is an important factor in the opposites of good and evil. Evil is to all appearance the converse of good, yet at the same time it is capable of being converted into good. Thus, generally speaking, the path lies from evil to good, and then from good to God, who is beyond both good and evil.

If any suffering comes to a Perfect Master or Avatar, it should not be interpreted as a temporary victory of evil. It happens by divine will, and is a form of divine compassion. He voluntarily takes upon himself the suffering of others in order to redeem those who are engulfed in gnawing cravings, unrelieved hatred and unabated jealousies.

Spiritual unfoldment takes place through experience of such opposites as pleasure and pain, success and failure, virtue and vice. Both extremes are equally necessary for the fulfillment of life, although they appear to be direct opposites of each other.

In fact, from a larger point of view, the opposites of experience turn out to be complementaries rather than contraries. They appear to be clashing incompatibles only for the mind that cannot transcend them. They are like diametrically opposite points on the circumference of a circle. If you pursue any point on the circumference, the path through it will necessarily lead to its diametrically opposite point. And the path from this opposite point again returns to the starting point. Movement between the opposites is as endless as movement in a circle...

If an action does not have the wholehearted support of the innermost being of a person, it is quick in inviting its opposite. If, however, an action has had the wholehearted support of the innermost being, it can evade deflection as long as it does not gather in its train some other things which strike a note of discord within the innermost being. The way to transcend the alternation between fractional opposites is to steer one's own life so as to make it a true and complete expression of the innermost being.

Nevertheless, until the entire accumulated self of a person comes into complete harmony with the one divine self within, the law of opposites inevitably comes to his help, whether he consciously wants it or not...

The law of opposites does not function through arithmetical or mechanical calculus, but through the requirements of karmic adjustments, and a supreme need for full and free unfoldment of life in every form. Alternation between the palatable and unpalatable opposites is a game of see-saw which must continue until arrival at a dynamic poise, which is beyond the opposites, and which is the unhampered expression of the unalloyed eternal.

1956? Be p58-67

Be angry with none but your weakness. Hate none but your lustful self. Be greedy to own more and more wealth of tolerance and justice. Let your temptation be to tempt me with your love in order to receive my grace. Wage war against your desires, and Godhood will be your victory.

1958?

pamphlet 'Sayings by Meher Baba, 1958

Start learning to love God by beginning to love those whom you cannot. You will find that in serving others, you are serving yourself. The more you remember others with kindness and generosity, the less you remember yourself. And the less you remember yourself, the more you forget yourself. And when you completely forget yourself, you find me as the source of all love.

Give up parrotry in all its aspects. Start practising whatever you truly feel to be true and justly to be just. Do not make a show of your faith and beliefs. You have not to give up your religion, but to give up clinging to the outer husk of mere ritual and ceremonies. To get to the fundamental core of truth underlying all religions, reach beyond religion...

Instead of making truth the vital breath of life, man compromises by making over and over again a mechanical religion of it - a handy staff to lean on in times of adversity, a soothing balm for his conscience, or as a tradition to be followed in the footsteps of the past.

Man's inability to live God's words makes them a mockery. How many Christians follow Christ's teaching to 'turn the other cheek,' or 'to love thy neighbor as thyself'? How many Muslims follow Muhammad's precept to 'hold God above everything else'? How many Hindus 'bear the torch of righteousness at all cost'? How many Buddhists live the 'life of pure compassion' expounded by Buddha? How many Zoroastrians 'think truly, speak truly, act truly'?

God's truth cannot be ignored; and thus by mankind's ignorance and weakness a tremendous adverse reaction is produced - and the world finds itself in a cauldron of suffering through wars, hate, conflicting ideologies, and natures's rebellion in the form of floods, famines, earthquakes and other disasters. Ultimately, when the apex is reached, God manifests anew in human form to guide mankind to the destruction of its self-created evil, that it may be re-established in the divine truth...

10 July 1958, Meherabad

from a pamphlet entitled:

"Meher Baba's Universal Message,

God Alone Is, Personal Message" p5-7

Another version: EN p72-75

Love and understanding never condemn, but seek to help and encourage. Men and women have departed from the custom and laws of Truth and goodness, but God never condemns us or turns us from his door. So we should not condemn even those who condemn us.

1960, Poona, AO p170

On the spiritual Path, hypocrisy is the only sin. Be honest.

1960, Poona, Aw 22:1 p40

When your mind and heart get clean, one embrace from a Perfect Master is enough.

1960, Poona, Aw 22:1 p40

Don't waste your life in judging others.

GO p234

Morality Book Two

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## **Music and Sound 1**

Music and Sound 1

MUSIC AND SOUND

Meher Baba

There are 132 tunes in music. The singing by an expert musician or maestro is wonderful. But they are very rare. There was a blind singer in Delhi who is now dead whose performance was quite superb.

God is infinite naad. Kabir calls it anhad naad or infinite voice. In each Subtle and Mental plane there are seven tunes. Thus there are 43 tunes, 42 in the six planes, and one of God's tune. Even the best and most exquisite true voice of the Gross plane is only the seventh shadow of that voice which is God's, and which Christ, Zarathustra and Kabir have called the word of God. The voice of the best singer, which makes the rain fall, lights play and people weep, is only the seventh shadow of that voice which is God's.

If the tune of the sixth shadow is heard, it will make one completely forget the universe. This happens on the first plane. If the pilgrim keeps listening to that note, which is continuous on the first plane, he cannot go on. On the second plane, when the pilgrim hears the fifth shadow of that eternal voice, he neither eats nor sleeps. The second plane is far more powerful than the first. It is called naad, which means tune.

Do not take the examples cited literally. How can it be explained? The Hindus call the word of God Om. If you close your mouth, you cannot say anything, but you can utter omm... mmm... mmm, the seventh shadow of the voice of God. God is infinite voice, infinite light and infinite love.

On the first plane, they hear with the Subtle ear; on the fourth and fifth planes, with the Mental ear; and on the seventh plane, they become the voice itself. How can you grasp it? Impossible. How can you understand God as voice and your becoming that voice?

What is love? Even if you love, it is very difficult to define that love. Then just imagine how impossible it is to define infinite love. The Vedant says that the sun and the fiery planets are merely the seventh shadow of that light which is God. A shadow itself is nothing. Therefore the seventh shadow of that shadow means not even nothing.

God's voice is not what we use when we speak. Imagine God as this voice. They call it voice merely to try to explain it. Vedantists cannot explain it.

Sufis explain it differently - not as a shadow, but as a veil. They describe it like this: say that you are God. You look into a mirror. What you first see in the mirror is the sixth plane - the first reflection. Then you see the reflection behind a veil in the mirror, and that is on the fifth plane - the second reflection. The reflection behind another veil, behind the first veil, is on the fourth plane - the third reflection. And so on, veil after veil, until the seventh. These are the seven veils.

Take another example. Let's say consciousness is God. You, Elizabeth, are conscious of holding Kippy in your lap. Then you imagine you have a tiger in your lap. This imagination is the first shadow of this consciousness. Then comes the shadow of this shadow, the sixth plane, and so on.

Another example: In India, they make bells by hand, not by machinery. First they mold a bell of earth, then pour melted metal on top and make a metal bell. After the process is over, they remove the earthen bell. Now, this earthen bell is the first shadow of the real bell. Although it is the exact replica of the real bell, it is only earth, and cannot ring. Therefore, if the difference between the bell and its first shadow (earthen bell) is so vast, what must the seventh shadow be? Just nothing. If in the first shadow there is no metal, but earth, what would they find in the seventh shadow?

I explain this more clearly than anyone in the world. Still I cannot explain clearly enough in words.

Once a man who never had a headache went to a hakim (doctor) and asked him, 'What is a headache?' The hakim knew what it was, for he had experienced it. He explained for hours in words and actions, but the man could not imagine what a headache could be like. At last, in exasperation, the hakim picked up a stone and struck the man squarely on the head. The man knew at once what a headache was, and with his question answered in this realistic manner, he left.

About the shadows, I can give you the experience in a second, but cannot explain it to you in words. I said this world is the seventh shadow of God. If God does not exist, the world would not exist. But the voice of God is not sound. Even on the third plane, there is no sound. On the first plane is Subtle sound, very very faint. In the second plane, the sound is more drowning, and you get drowned in it. But that voice which is God, the shadow of that voice, is overpowering in the third plane. Sufis call it 'dumbfounding.'

Nadine Tolstoy: Does the shadow of the voice of God gradually get fainter in every plane?

Baba: You cannot say that God is infinite and gets more and more finite on every plane. Infinite cannot be finite. If you say God's voice becomes weaker, it is not right. God's voice cannot become weaker.

It is like the example of the bells. Let us say the first bell is of gold, and that its first shadow is an iron bell. The second shadow is an earthen bell. The third shadow is a paper bell, and so forth. All have the same shape, but the gold bell and the paper bell are quite different. So in the case of the paper bell, you cannot say the gold bell has become weaker.

19 September 1940,

Meherabad,

LM7 p2611-2613

Q. Can some idea be had of what sound is like from higher planes? Does it in any way differ in intensity or frequency of vibration from the sound of the physical plane?

Baba: This is rather difficult to explain, and still more difficult to understand, as it relates to subjective experience. However, know this, that sound obtains throughout all the seven planes, differing in its expression of feeling and bliss.

The sound, sight or smell of the higher planes can, with no stretch of the imagination, be likened to what we are used to on the physical plane. It is something altogether different in nature, quality and expression. But all the same, for the sake of description and analogy, we can do no better than use the familiar terms, viz., sound, sight and smell.

Our physical organs of hearing, seeing and smelling are useless for experiencing and enjoying the higher planes. Therein it is a different eye that sees, a different ear that hears, and a different nose that smells.

You know already that there are inner senses, a counterpart of the external senses in man, and it is the former that experience the higher planes. Avoiding the mistake of likening the sound of the higher planes as something differing in frequency of vibrations from the sound of the physical plane, know it for certainty that there is actually what may be called sound in the first three planes. The form, beauty, music and bliss of this sound is beyond description. The naad or celestial music (sound) is peculiar to the first plane, and can be experienced or induced by the mantric force. It is on account of this that even an unintelligent repetition or reading of scriptures is encouraged and advocated.

As stated above, although there is sound in all the seven planes, it is smell that is peculiar to the second and third planes, and sight belongs to the fifth and sixth planes. In the fourth plane the bliss of sound, smell and sight are all subdued and repressed. The fourth plane connotes the darkest night of the spiritual journey, wherein even Jesus could not but cry out, 'My God, my God, why hast thou forsaken me?'

It is for this reason the wayfarer traversing the Path all alone, unaided by a Master, finding himself benighted and forlorn in the fourth plane, is very strongly tempted to make wrong use of his psychic powers of the three lower planes, culminating in the fourth as siddhis (kashf-o-karmat). And what a fall this means! It means once again going through the chain of evolution right from the beginning - the stone state.

The seventh plane stands unique. The sound, sight and smell here is divine in essence, and has no comparison to that emanating from the lower planes. In this plane one does not hear, smell or see, but becomes sound, smell and sight simultaneously, and is divinely conscious about it.

The different religious practises and the yogas, after establishing contact with the higher planes, include experiences peculiar to those planes. For instance, contacting the first plane, sound, engenders inspiration; the second and third planes, smell, begets intuition; the fifth and sixth, sight, gives Illumination. The experience of the fifth and sixth, the Sufis term as marefat (gnosis). The seventh plane stands for Realisation, and this, according to Sufis, is Haqiqat (reality).

1938? MJ 1:3 p83-84

Also QM p67-69.

Another version: Tr p185-187

Music and Sound Book Two

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### **The Now**

The Now

THE NOW

Meher Baba

In the Beyond state, time and space are nil - non-existent. In the sphere of duality, time, space, cause and effect exist.

1937? Nasik, LA p159

... The universe is, in itself, nothing but imagination. There is, in fact, only one indivisible and eternal reality, and it has neither beginning nor end. It is beyond time.

From the point of view of this timeless reality, the whole time process is purely imaginary, and billions of years which have passed, and billions of years which are to pass, do not have even the value of a second. They are like not having existed at all.

1939? Di v1 p26

The illusion which most aspirants find it difficult to shake is the belief that the infinite Truth is an object which has to be attained in some distant future, and that all life is just a means

for this attainment. But if the Truth were to be confined only to the future and not to the past or the present, it would not be infinite. It would at once become limited as an event which has its origin in time.

All that life is and has is at once deprived of intrinsic significance if it comes to be regarded as merely instrumental to some far-off event. This is definitely a false point of view.

Life is not meant to be rich in spiritual significance at some distant date, but is so at every moment, if only the mind is disburdened of illusions. It is only through a clear and tranquil mind that the true nature of spiritual infinity is grasped as something which is not yet to be, but which already has been, is, and ever will be an eternal self-fulfilment.

When every moment is rich with eternal significance, there is neither the lingering clinging to the dead past, nor a longing expectation for the future, but an integral living in the eternal now. It is only through such living that the spiritual infinity of the Truth can be realised in life.

It is not right to deprive the present of all importance by subordinating it to an end in the future; for this means the imaginary accumulation of all importance in the imagined future, rather than the perception and realisation of the true importance of everything that exists.

There cannot be ebb and tide in eternity, no meaningless intervals between intermittent harvests, but a fullness of being which cannot suffer impoverishment of a single instant. When life seems to be idle or empty, it is not due to any curtailment of the infinity of the Truth; but it is due to one's own lack of capacity to enter into its full possession.

c.1942, India, Di v5 p14-15

Maya cannot have a beginning or end in time, because time itself is a creation of maya. Any view that makes maya a happening that takes place at some time, and disappears after some time, places maya in time and not time in maya. Time is in maya; maya is not in time.

Time, as well as all the happenings in time, are the creations of maya. Time comes into existence because of maya, and disappears when maya disappears. God is a timeless reality, and the realisation of God, and the disappearance of maya, is a timeless act. So maya is in no way limited by time.

c.1942, India, Di v5 p84-85

To realise God is to dwell in eternity. It is a timeless experience.

February? 1943, India, LM8 p2848

Through enslavement to the temporary and the passing, man deprives himself of the eternal and the lasting. Each moment with which man is confronted can either tighten the grip of the false, or deliver him to the Truth.

God is the only reality, and he is the fountainhead of all love, beauty, peace and happiness. Even in and through the fleeting now of the false, God is eternally inviting man to himself, affirming himself as the Truth of man's being. Those who dare to see and love God in everyone and everything, experience him as the everlastingly immediate presence.

Only when his mind is utterly detached from the false is it possible for man to disentangle himself from the repetitive clutches of the fleeting moment. Then and only then can he become established in the eternal now, which everlastingly includes the eternal past and the eternal future. The eternal 'I am' is an unfailing assurance of the only reality which ever was, is, and will be.

The way to peace and fulfillment in union with God, the divine beloved, is a daring dive into the eternal now. Not by fruitless surveys of the past, nor by elusive longings for the future, nor by enslavement to the fleeting moment, but by staking everything for God, is it possible for you to experience yourself as the illimitable ocean of love. Here and nowhere else is the final solution of all your problems. Love born in the Truth liberates without binding and fulfills without overpowering. It is a pure blessing, not only for yourself, but for each and all, for ever and ever, in the eternal now.

c.1956, LB p56-58

Actually the goal is neither far nor near, and there is no distance to cross, nor time to count. In eternity, all is here and now. You have simply to become that which you are. You are God, the infinite existence.

c.1960, India, EN p50

For me, past does not exist. I live in the eternal present.

c.1960, India, EN p54

Live more and more in the present, which is ever beautiful and stretches away beyond the limits of the past and the future.

c.1959, India, LM 5809

Another version: EN p62

Astronomers speak of time in terms of billions, trillions and aeons of years. Even these figures are not adequate for their mathematical calculations, and they may be required to coin new terms.

If I were to try and explain in astronomical terms the beginning and end of time, it would never depict the beginning and end of time in eternity.

There is always an 'ago' and there is always an 'after' to every point in time. The yesterdays of the past and the tomorrows of the future hinge on a point in time which is the now of the present moment in eternity.

In a flight of imagination, imagining the beginning and the end of the now of the present moment in eternity, one can at the most either add or subtract a measure of time; but this would be nothing more than an adding or erasing of zeros. No amount of swing - even of aeons of cycles - in the sweep of time can give an iota of concept of any beginning or end of the now in eternity.

c.1960, EN p90

Time never existed at all.

4 October 1965, Meherazad

to Lyn and Phyllis Ott,

LM 6393

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## The Path 1

The Path 1

THE PATH

Meher Baba

The realisation of the Supreme Being (Paramatma) as our own self is the realisation of Truth. The universe is the outcome of imagination. Then why try to get a superficial knowledge of the imaginative universe, rather than acquire the knowledge of self (Truth)?

What is knowledge? Knowledge means the experience of Paramatma (Dnyan) - the knowledge of the highest that our soul, which is everlasting, gets of the Supreme Being, i.e., Self-realisation.

What is the universal understanding? It is called Vishva Dnyan, or the knowledge of the universe with which one comes down after realisation of Paramatma (Dnyan), i.e. knowledge of God and the Nirvikalpa state. That is to say, knowledge equals experience plus universal understanding, or perfect knowledge of that experience. Meaning again that he who acquires knowledge must necessarily acquire experience, and then again, he must have a perfect knowledge of that experience. Otherwise, those who acquire experience and remain in that Nirvikalpa state (the state of Ananta Ananda or everlasting bliss) are called Majzoobs. Although they are all-knowing and perfect in every way, they are unable to do anything for, or give salvation to, the world.

In short, the experience of the state of the Supreme Being (God) is the real state.

Now let us see what this experience is that one gets before acquiring the real knowledge.

The Sadgurus or Realised ones take those to whom they are to give this experience through the seven planes absolutely in the dark - either with bandages around their eyes, or with their eyes closed. That is, those to whom the Sadguru gives the experience have no knowledge of these seven planes. They are quite ignorant of that knowledge, though they have already crossed all these seven planes.

It is for this reason that when the candidate for this experience is let off by the Sadguru just below the seventh plane, his state is unimaginable and indescribable. It is as if an unexpected current of millions of candlepower of electric light enters or dissolves his Subtle body. He is amazed and stupefied at this new experience.

Then, before he can properly think of his new, unimaginably wonderful experience, he suddenly acquires the Nirvikalpa state, where he himself becomes one with the Ananta Ananda or eternal bliss.

But it is useless to realise all this without personal experience. One may listen to years of explanations, or read volume after volume, but one would not get even a glimpse of an idea - a shadow of a shadow - of the real experience, without experiencing it personally.

Such a perfect state is attained by one out of millions, and that too, only by the grace of a Sadguru. To talk about this knowledge and experience without acquiring it - to realise it only through philosophy or the superficial knowledge of religion - is utter folly - humbug, pure and simple.

29 April 1926,

Meherabad,

Aw 16:1 p3-4

Before Realisation, the veil must be torn away and the mind must die. It is due to this veil that every individual mind functions in the Gross and Subtle bodies. Removing the veil would separate the Gross from the Subtle. When that occurs, in the Subtle state you would be able to see internal things with as much clarity as you see Gross objects. While doing all physical activities, such as eating, drinking, sitting, standing - while your body is functioning - there is simultaneous progress into the Subtle world. When the Gross is separated from the Subtle, it is like killing two birds with one stone.

But the veil must be ripped off. Though this veil is thin, at the same time it is very strong. It cannot be slit easily, but it can be rent in an instant by a Perfect Master. If it is torn, the consciousness of the soul at once enters the first plane. When a parrot escapes from its cage, it flies straight into the air without looking back.

But progress comes to a halt at the first plane if the rent in the veil is made through one's own efforts, or with the help of a yogi or saint - an imperfect guru. Seekers advance on their

own, but it is ultimately useless, as they inevitably become entrapped. If a Perfect Master is there to help, he would not tear the veil unless the aspirant is fully ready. Then the Master would take him straight to the goal.

Only a Sadguru can free one from the cage of illusion. But three conditions are required: longing, patience, and rock-like faith. Nothing is gained without longing. This is all that is needed, but the aspirant should remain restless. For instance, if a man is stung by a scorpion, he constantly thinks of how to overcome the burning, throbbing pain. He forgets about eating, drinking and worldly pursuits. He forgets everything, and has only one thought: how to make the pain subside.

In the same way, there should be continual longing to be one with God. There should be no other thought except this: 'I must be one with God today - immediately - this moment!' The mind and heart must be devoid of any other thought.

Even though many years of suffering may pass, patience should never be forsaken. At first the longing is intense, but gradually it lessens and cools down. This should not be the case. Patience must not be lost. It must be persistent. In the beginning there is great enthusiasm, and a person is convinced he will soon gain Realisation. But with the passing of time, his enthusiasm wanes.

A person may be purposely snared by the Master and then thrown out. I too do such things. But a wise man silently puts up with everything that comes from a Master. One who is unwise becomes impatient and starts grumbling. But Masters always coax the aspirant along, and gradually give him a push on the Path. Masters always behave like this; it is their nature.

Crossing the Path is like a pulling-pushing tug of war. But a wise man does not act in this way. A smart bird who is caught in a trap does not flap its wings to free itself. It remains quiet and unflustered, waiting for an opportunity to escape. An inexperienced bird flutters and squirms, becoming flustered and injuring itself more.

Think how patient Hafez remained, to have endured the treatment of his Master for forty years. Your steadfastness and determination should be like the steady flow of castor oil when poured.

Do not be after gatekeepers or watchmen. Catch hold of the Emperor. Never be after his servants. No minister or secretary will help. A king is, after all, a king, and his servants only servants. Once you have approached the king directly, it is of no benefit to maintain a friendly attitude with his servants. Your friendship with the king might precipitate any situation, but you should stick to him. Even if you were about to die, you should never let go of his hand.

The Emperor is perfect knowledge. One should forget everyone and everything in his company. One should stop one's previous habits. One should not think of meditating or repeating God's name, or any other type of worship. The most that could happen with any of

these practises is that you would enter samadhi. Such practises can never make you one with God.

Instead, one should submit oneself to the Emperor's will, having only this thought: 'O God, when will you meet me?'

This longing must be present twenty-four hours a day. If the feeling is intense enough, God will surely fulfill it.

To help people is good, but service done under the guidance and according to the instructions of a Perfect Master is the best. Service to half-baked gurus and false saints will throw you into a gutter. You will be left hanging by those hypocrites. If you are unlucky enough to find a false guru, he will accept you and take you into his service. However, he will then give you up, and that will cool down your longing! Instead of losing, you will accumulate sanskaras, and become disappointed and disgusted.

These false saints cannot give you anything, while... Walis and Pirs of the fifth and sixth plane can raise you to a higher state with just one look. But that is not the Perfect state, as these advanced souls are not Perfect. At times, even Perfect Masters cannot help those caught in these nets. Therefore, except for the Perfect Ones, do not even be beguiled by the advanced souls of the fifth and sixth planes.

Stick to the Emperor and don't leave him for any reason. I am in everyone. But if you catch hold of me, you will have the root of all creation in your hands. Then you will not need to go after the branches and leaves. If you are lucky enough to catch hold of the Emperor, you should never, never leave him.

Go on digging until you find water. Don't keep changing the spot. If you get impatient, by digging two feet here and four feet there, you will never strike water. If you only dig a shallow well, you will get impure water. Only patient, laborious digging will result in your finding crystal-pure water. And for that, you have to exert energy and dig deep.

This Path is not easy at all, and if you enter it, you will not find joy here. Therefore, I warn, think seven times before entering it. If you are after God, you will have to give up everything - your father, your mother, the whole world. You have to renounce each and every thing. Therefore, ponder well, and then take your step. If not, leave this Path and attend to your worldly duties.

Once you fall for the Path, don't be afraid of anything in the world. 'Who will look after my parents? How about my job? What will the world think of me?' All these thoughts are useless. If you had died, who would have looked after your near and dear ones? Those affected will care for themselves. God takes care of everyone. He is the true sustainer. Once you have entered the Path, you should desist from such thoughts.

Try to be a lover of God. If you find out how to love him, you may go mad. The real lover is never influenced by the world or what people think of him. He will not even care for his life. He will remain what he is - totally indifferent to the world, unashamed of anything.

All rivers flow in me. I am the ocean. Stop looking elsewhere, and look only at the ocean. By concentrating on me, you yourself will become the ocean. To look at the ocean means to carry out my wishes at all times.

6 September 1929,

Bombay,

to Kaikhushru Pleader,

LM4 p1213-1216

So much has been said and written about the highest consciousness and God-realisation that people are bewildered as to the right process and immediate possibility of attainment. The philosophical mind, wading laboriously through such literature, only ends by learning a few intellectual gymnastics.

The highest state of consciousness is latent in all. The Son of God is in every man, but requires to be manifested. The method of attaining this great consciousness must be very practical, and must be adapted to the existing mental and material conditions of the world...

In the evolutionary ascent from the mineral, vegetable and animal life, the latent mind gradually expands and develops till full consciousness is reached in the human form. To create this very consciousness, the universe emanated from the infinite ocean of knowledge and bliss, God the absolute.

In the human form, however, a difficulty is confronted, to remove which prophets and spiritual Masters have periodically visited this earthly plane. Besides full consciousness in the human form, as a result of previous conditions of life, the ego, the 'I' is evolved. The ego is composed of fulfilled and unfulfilled desires, and creates the illusion of feeling finite, weak and unhappy.

Henceforth the soul can only progress through the gradual suppression of this finite ego, and its transformation into the divine ego, the one infinite self, but retaining in full the consciousness of the human form. When man realises this state of divine consciousness, he finds himself in everyone, and sees all phenomena as forms of his own real self.

The best and also the easiest process of overcoming the ego and attaining the divine consciousness is to develop love and render selfless service to humanity in whatever circumstances we are placed. All ethics and religious practices ultimately lead to this. The more we live for others and less for ourselves, the more the low desires are eliminated, and this, in turn, reacts upon the ego, suppressing and transforming it proportionately.

The ego persists till the last. Not till all six out of the seven principal stages on the Path, culminating in the God-conscious state, are traversed, is the ego completely eliminated, to reappear on the seventh plane as the divine I, the state of Christ-consciousness, to which Jesus referred when he said 'I and my Father are one,' and which corresponds to the state of living in the infinite and the finite at one and the same time.

The above is the normal procedure for one who works on his own initiative without having come across a living Master. With the help of a Perfect Master, the whole affair, however, is greatly simplified. Complete surrender to the divine will of the Perfect one, and unflinching readiness to carry out his orders, rapidly achieve a result not possible even by rigidly practising all the ethics of the world for a thousand years.

The extraordinary results achieved by a Perfect Master are due to the fact that, being one with the Universal Mind, he is present in the mind of every human being, and can therefore give just the particular help needed to awaken the highest consciousness latent in every individual. Perfection, however, in order to achieve the greatest result on the material plane, must possess a human touch and a keen sense of humor...

The highest is latent in everyone, but has to be manifested.

29 May 1932,

Hollywood, California,

Me p90-93

True spirituality can be attained, not by the intellect, but by heart and feeling, by inner experience.

Av p137

It is not through intellectual exercises and such learning, or knowledge acquired by reading or hearing lectures, that spiritual truths can be understood. At the most, these can give one an intellectual understanding, which is the first preparatory stage for ushering one into the Path. What is essential is a true inner feeling, an actual experience of the Truth, which is real, lasting and convincing. When one experiences union with God, one knows by actual experience that one is in harmony with everything and everyone, that there is nothing but one infinite indivisible existence, and all else is but fleeting shadows.

26 June 1939,

Meherabad,

LM7 p2432

There are three worlds or planes, and corresponding to them, there are three bodies, the Gross, the Subtle and the Mental. These worlds or planes should not be mixed up with the idea of place or sphere. The purpose of evolution is served with the attainment of the

human form plus full consciousness. Simultaneous with the human body, the Subtle and Mental bodies make their appearance.

There is also another body, called the Astral body, which persists long after death, and belongs to the Sub-Subtle or lower of the seven regions of the Subtle plane. It is connected with both the Subtle and Gross planes or worlds. The Astral body is exactly the replica of the human body in all details. As is the Astral body, so will be the Gross body. The former is vapory or smoky in appearance, unlike the Subtle body, which has form, but no defined organs. The experience of heaven and hell, enjoyment and suffering, is undergone by this body, and no sooner are the sanskaras acquired while in the Gross body spent up, than the Astral body is destroyed, leaving faint impressions on the Subtle body.

The Subtle world represents desires, ego and energy. The Subtle bodies on this plane have forms of light (Tej or Noor) known as Angels. The light-form of these Angels or spirits can with no stretch of imagination be compared to the sun, which can be said to be the shadow of this light.

The dissolution of the Subtle plane is the phenomena which we term as Qiamat or Mahapralaya, and both the Gross and Subtle worlds recede and remain involved in the Mental plane in seed form.

The Mental or seed-body is a point of light (Causal body) on this plane. Extended or magnified, it's called the Supra-Mental body. The Sub-Mental plane is the rest-house of Walis of the sixth plane, and the Supra-Mental plane is the abode of Archangels. This plane, unlike the Subtle and the Gross, is eternal in character.

The Archangels are a creation by themselves, and are embodiments of God's qualities. In order to realise God, unlike the Angels or spirits, who are all evolved beings, the Archangels, after a cyclic period, directly take the human form and achieve the object in one lifetime.

The reason why is this. The ocean of divinity consists of drops and waves in a latent form. As soon as the surface of the ocean was ruffled with motion, the waves came into being, and these waves have all the attributes of the ocean in them. These big waves are the Archangels, the manifestations of the principle attributes of God, such as Brahma, Vishnu and Mahesh.

The effort to cause the big waves, i.e., the Archangels, has resulted in producing consciousness, but of rather an impotent nature. In order to remedy this deficiency, and to develop and attain full and complete consciousness, as that of human form, the Archangels even have to incarnate as human beings at the end of every cycle - which, according to our computation or measure of time, may come to three or four hundred years.

Let it be understood here that the Subtle and Mental planes also are within the orbit governed by time, place and causation. Since the three worlds, the Gross, Subtle and Mental, are the projections of, and exist in, imagination, there is no such thing as length of time, beginning, or end. In reality, all time is now, all space is here. The measure or idea of time

has a relative existence in our mind, and with all that it differs considerably on the different planes. For instance, a unit of time - say one year on the Gross plane - may mean one minute on the Mental plane. And one minute on the Gross plane - to one on the Mental plane - may look like one year.

The experiences of Narada and the Jew in the time of Pirane Pir of Baghdad, are proof positive of the Archangelic experience imparted to these personages on the Gross plane. This explains the apparent illusion in years of time which they experienced in the short span of a minute on the Gross plane.

Aw 15: 3&4 p62-64

On the spiritual Path there are six stations, the seventh station being the terminus or the goal. Each intermediate station is, in its own way, a kind of an imaginative anticipation of the goal.

The veil which separates man from God consists of false imagination. And this veil of false imagination has, as it were, many folds. Before entering the Path, the man is shrouded in this veil of manifold imagination, with the result that he cannot even entertain the thought of his being other than a separate and enclosed finite individual.

The ego-consciousness has crystallised out of the working of the manifold false imagination, and the conscious longing for union with God is the first shaking of the entire structure of the ego, which has come to be built through the period of the false working of imagination.

The traversing of the spiritual Path consists in the undoing of the results of the false working of imagination, or the dropping of the several folds of the veil, which has created the sense of unassailable separateness and unredeemable isolation.

1940? Di v2 p30-31

Each definite stage of advancement represents a state of consciousness. And the advancement from one state of consciousness to another proceeds side by side with the crossing of the inner planes. Thus there are six intermediate planes and states of consciousness which have to be experienced before getting established in the seventh plane, which is the end of the journey, and where there is a final realisaton of the God-state.

1940? Di v2 p33

When the time is ripe, the advancement of a person towards self-knowledge comes about as naturally as the physical body of the child grows into the full-fledged form. The growth of the physical body is worked out by the operation of natural laws, whereas the progress of the aspirant toward self-knowledge is worked out by the operation of the spiritual laws pertaining to the transformation and emancipation of consciousness.

The physical body of the child grows very gradually and almost imperceptibly, and the same is true of the spiritual progress of the person who has once entered the Path. The child does

not know how its physical body grows. The aspirant also is, in the same way, often oblivious of the law according to which he makes headway towards the destination of his spiritual progress. The aspirant is generally conscious only of the manner in which he has been responding to the diverse situations in life. But he is rarely conscious of the manner in which he makes progress towards self-knowledge.

But without consciously knowing it, the aspirant is gradually arriving at self-knowledge by traversing the inner Path through his joys and sorrows, his happiness and suffering, his successes and failures, his efforts and rest, and through his moments of clear perception and harmonised will, as well as through the moments of confusion and conflict.

1940? Di v2 p37

The spiritual Path is like climbing up to the mountain-top through hills and dales and thorny woods, and along steep and dangerous precipices. But on this Path there can be no going back or halting. Everyone must get to the top, which is the direct realisation of the supreme Godhead. All hesitation or sidetracking or resting in the halfway houses is but postponement of the day of true and final fulfillment.

You cannot be too alert on this Path. Even the slightest of lingering in the false world of shadows is necessarily an invitation to some suffering which could have been avoided if the eyes had been steadily fixed on the supreme goal of life.

If there is one thing which is most necessary for safe and sure arrival at the top, it is love. All other qualifications which are essential for the aspirants of the highest can and must come to them if they faithfully follow the whispers of the unerring guide of love, who speaks from within their own hearts and sheds light on the Path.

If you lose hold of the mantle of this guide, there is only despair in store for you. The heart without love is entombed in unending darkness and suffering. But the heart which is restless with love is on the way to realisation of the unfading light and the unfathomable sweetness of life divine.

Human love should not be despised, even when it is fraught with limitations. It is bound to break through all these limitations and initiate the aspirant into the eternal life in the Truth, so that the lover loses his separate and false self, and gets united with God, who is the one matchless and indivisible ocean of unsurpassable love.

The gateway to this highest state of being one with God is firmly closed for all who do not have the courage to lose their separate existence in the restless fire of divine love. I give my blessings to all who are thirsting for the full realisation of divinity, for they shall be the pillars of the coming era of Truth and love.

12 November 1944,

Nagpur,

Me p69-70

In an important sense, all walks of life and all paths ultimately lead but to one goal, God. All rivers enter into the ocean, in spite of the diverse directions in which they flow, and in spite of the many meanderings which characterise their paths. However, there are certain high roads which take the pilgrim directly to his divine destination. They are important because they avoid prolonged wanderings in the wilderness of complicated byways in which the pilgrim is often unnecessarily caught up.

The rituals and ceremonies of organised religions can lead the seeker only to the threshold of the true inner journey, which proceeds along certain high roads. These remain distinct from each other for a very considerable distance, though towards the end they all get merged in each other. In the earlier phases they remain distinct, owing to the diversity of sanskaric contexts of individuals and the differences of their temperaments. In any case, it should be clear from the very beginning that though the roads may be many, the goal is and always will be only one, attainment of union with God.

The quickest of these high roads lies through the God-man, who is consciously one with the Truth. In the God-man, God reveals himself in all his glory with his infinite power, unfathomable knowledge, inexpressible bliss and eternal existence. The path through the God-man is available only to those fortunate ones who approach him in complete surrenderance and unwavering faith. Complete surrenderance to the God-man is, however, possible only to very advanced aspirants. But when this is not possible, the other high roads which can eventually win the grace of God are:

1. Love for God, and intense longing to see him and to be united with him.
2. Being in constant company with the saints and lovers of God, and rendering them wholehearted service.
3. Avoiding lust, greed, anger, hatred and the temptations for power, fame and fault-finding.
4. Leaving everyone and everything in complete external renunciation, and in solitude, devoting oneself to fasting, prayer and meditation.
5. Carrying on all worldly duties with equal acceptance of success or failure, with a pure heart and clean mind, and remaining unattached in the midst of intense activity.
6. Selfless service of humanity, without any thought of gain or reward.

1952? PL p76-77

This present state is Gross-conscious state, and Gross senses are used to experience all the Gross experiences of seeing, smelling, etc. This is the Gross world. The consciousness you have now is Gross.

Manzil means destination. Mukam means place of stay. These terms must be distinguished. Now you are in the Gross manzil, and in the Gross manzil there are innumerable places of stay. For example, with all of you here in Meherabad, your manzil is one and the same. You experience in Meherabad with the Gross senses all the Gross things. When you are in America or Australia, manzil is the same, Gross, but mukam is different, and according to mukam you have different experiences of the Gross world itself. A man in Arangaon village, one who seldom goes even to Ahmednagar, if he were to be blindfolded, made to sit in an airplane, and put on Broadway, eyes open, at night, his experiences would be wonderful, yet it is of the same Gross world. Therefore the innumerable experiences of the different mukams in different circumstances are due to one and the same manzil.

Now, even in the Gross manzil, i.e. the Gross-conscious state, glimpses of the first manzil of the Subtle plane are possible. Just try to grasp now, even in the Gross manzil it is possible to get glimpses of the Subtle. The Subtle plane has three manzils. Now what happens: this human being with Gross senses experiences the first manzil of the Subtle in his own way, because the senses are Gross. But experience of the Subtle cannot be fully gained except through the Subtle senses. So this human being sees color, circles of all kinds, smells, hears music, becomes inspired, but all vanish, disappear. Now we must understand that all manzils, mukams are illusory, and only God is real.

When one, through his herculean efforts and by the grace of his guru, gets into the first plane, it does not mean that he enters another world or sphere. No, that is not the thing. His consciousness is raised, and he can use his Subtle senses directly, fully, so what he smelled, heard, etc., temporarily before, now he sees, smells, hears continuously. He is now in the first manzil of the Subtle world. And just as the Gross world has innumerable mukams, the Subtle world has also mukams. The first manzil has mukams where through Subtle senses one sees, smells, hears music, etc., just as in the Gross world one hears music, etc. So in the Subtle world the first manzil has innumerable mukams where one sees different things and one feels different. For example, you see and feel differently at Meherabad than at your home. So in Subtle manzil, one sees wonderful sights, and if one gets entranced, then one loses Gross consciousness.

But if one is wise through fortune and past sanskaras, and if the guru is capable, then one leaves the first and enters the second manzil in the Subtle world. This manzil is more intense, and one sees, hears all through the Subtle senses, but more intensely. The same mukams of the Subtle world now appear more real. The second manzil is a talisman, and one becomes overpowered by what one sees. But all this rebounds upon him, and he cannot get free of it.

The light that he sees is a billion times more brilliant than the sun, and a million times cooler than the moon. He gets enveloped in this light, and so he feels he is light. But it is delusion. In the same way, he feels a voice so intensely it overpowers him, and he gets into it from head to foot. He has no Gross consciousness, and if the body is not capable, and if past impressions do not allow, he remains in that state and drops his body. When he is reborn, he returns to that same state.

But if he has sense - spiritual talisman - or if the guru is adept in this spiritual line, he advances from this state, and the third manzil is reached. Consciousness is still Subtle, and again there are innumerable mukams. The Subtle senses are used in this manzil to the maximum. Now what he sees are the innumerable sights of the innumerable mukams, but what he sees does not overpower him. He now controls the senses, and experiences all this with full control, not only over the senses, but also with full control in the Gross manzil and the two previous Subtle manzils. He is now energy personified.

He still has Gross body, is still in the Gross world, but also simultaneously in the Subtle world - i.e. he uses his Gross and Subtle senses simultaneously. If Francis were in the third manzil of the Subtle world, you would see him sitting, but at the same time he would be experiencing the third manzil of the Subtle world. He now has infinite energy in his hands, and he can use this energy for the Gross world. But this is still illusion, it is not the Truth.

Now the pilgrim goes to the fourth plane of consciousness. This plane is known as the junction between the Subtle and Mental planes. It is also called astana, meaning threshold, and there is no manzil and no mukams. It is just a junction where all the infinite energy and the desires, emotions and feelings of the Mental plane influence directly.

The soul is now neither in the Subtle nor in the Mental planes, but all powers of the Subtle and all influences of the Mental are continually with him in this fourth plane. Remember, this plane has no manzil and no mukams. Here one is overpowered with desires, and one is so powerful that one can accomplish whatever he desires. And so in this plane the soul is said to be in the greatest danger of falling down. If the desires control him, he falls down. He can do anything: raise the dead, create new forms, etc. Desires are influencing him, and if he succumbs, he falls down. If he does not succumb to desires to use his infinite energy for selfish ends, then he is pushed to the fifth plane, the fifth manzil.

**Summary:** In the Gross world, there is the first manzil and innumerable mukams. In the first plane of the Subtle world, there is the second manzil and innumerable mukams. In the second plane of the Subtle world, there is the third manzil and innumerable mukams. In the third plane of the Subtle world, there is the fourth manzil and innumerable mukams. In the fourth plane of the Subtle world, there is no manzil or mukams. In the fifth plane, there is the fifth manzil and mukams.

In the fifth state of Mental consciousness (fifth plane, which is in the Mental sphere) the soul is working directly from the Mental plane. So now he is master of mind. The whole mental plane is now governed by him. He knows the thoughts of all, and knows the desires. And yet he is now said to be safe, to have passed the dark spiritual night of the fourth plane, and he cannot now fall. But with what section of the mind does he control? He knows thoughts and desires, but he cannot control desires. In this fifth plane, when he controls thoughts and knows thoughts, he cannot have that intense longing for God that lovers who do not care for the planes have.

When he is pushed on to the sixth plane, meaning the second section of the mind, he is now feelings and desires personified. And as all infinite feelings come out of God, who is in the seventh state, this man of the sixth directly sees God in everything and everyone. Yet he feels himself aloof from the world.

Now there is the great abyss where the lover sees the beloved, but in between there is a great valley. The beloved says, 'Come to me,' and the lover replies, 'I cannot. You come to me.' This glorious state is described as a length of hair between the beloved and the lover, one end in the lover's hand and the other in the hand of the beloved, with each pulling. This tussle goes on and on for years and years. If millions of such lovers were to long for union, one out of these can reach the beloved. And on the sixth plane, very, very few lovers are found.

When one crosses the valley and unites with God, he finds that it was himself that he loved and was seeking. He now declares, 'I am God.' It is said that out of thousands united with God, only one comes down to normal consciousness. Such a one is called Qutub. So the seventh plane has manzil but no mukam, while the sixth plane has manzil and one mukam, God.

Summary: There are seven manzils in all, and there are mukams in six of the manzils.

September 1954,

Meherabad,

TK p337-341

Although the unfurling realisation of divine knowledge is often figuratively described as 'traversing the Path,' this analogy should not be taken too literally. There is no ready-made road in the spiritual realm. Spiritual progress is not a matter of moving along a line already laid down and unalterably defined. Rather it is a creative process of spiritual involution of consciousness, and this process is better described as a spiritual journey than as the traversing of a path.

The journey is comparable, in fact, to a flight through the air, and not to a journey upon the Earth, because it is truly a pathless journey. It is a dynamic movement within the consciousness of the aspirant that creates its own path, and leaves no trace behind it.

The metaphor of 'the Path' is helpful to the aspirant in the early stages of his development, because it gives him the sense of new phases of consciousness to be experienced. This anticipation is stimulated further by accounts of others who have completed the spiritual journey. This makes the pilgrim's ascent easier than if it depended solely upon his own unguided efforts to visualise the probable Path.

While trying to understand the Path as described by the Masters, the aspirant must also make use of his own imaginative faculty, but within the constructive bounds defined in the Master's spiritual guidance. Actual spiritual experience is as far removed from uncontrolled

imaginative expectation as reality is from chaotic dreams. Though the imagination of the pilgrim is inevitably determined by past experience, it must offer no resistance to the directional suggestions of the Master...

before 1956,

LH p157-158

It is natural for the human mind to desire to know the general structure of the universe. It is also helpful to have a sort of chart of the universe in which one finds oneself. The fabric of the universe includes the spheres and the planes, and the different bodies with which a human soul is endowed.

The Gross, Subtle and Mental spheres are interpenetrating globes, and have an existence in space. They can be regarded as places since they have an expansion in space. The planes, on the other hand, are both places and states, though the state of a particular plane cannot be experienced unless one's consciousness first gets raised to it and begins to function from there.

There are 49 steps in the ascent through the planes. The human mind delights in perceiving and creating symmetry and proportion everywhere, but this tendency should not be carried into the realm of facts. The 49 steps in the Path are not evenly distributed within the seven planes. They are distinguished from each other because of their distinguishing psychic characteristics, although they have also structural equivalents in the subdivisions of the seven planes...

Just as a change of place in the physical world is linked with changes in the mental state and gathered experiences, an ascent to a plane also brings about changes in states and experiences. An ascent to a plane means a change in the standing ground of consciousness. It is a change of place. It therefore brings with it the changes in states and experiences.

1956? Be p11-12, 84

For those on the spiritual Path, I am the sun, giving light and life to them.

There are some who blast themselves completely in the rays and the heat of this sun.

Some want only the warmth of the sun, and they are a little away from the spiritual Path.

There are others who want to be in the comfortable shade, and who also carry an umbrella when they tread on the spiritual Path.

These three types are on the spiritual Path.

23 February 1958,

Meherabad,

Aw 7:2 p30

Do persons on the spiritual planes of consciousness take birth having consciousness of the same plane?

Yes, but the consciousness is very gradual, as when a person of gross-consciousness dies and is reborn with consciousness of the gross world. The child gradually becomes aware, as it grows older, of the same old gross world according to past experiences of the gross.

A child born with consciousness of a certain plane is not all at once conscious of the plane. The plane unfolds very gradually as the child gradually grows. Later in life, this child, grown up as a man, gets established in the life of his respective plane-consciousness, as a man of the gross world gets established in his worldly way.

Thus, a person of the gross world dies to reincarnate as of the gross world; so also a person of a particular plane of consciousness reincarnates as of that respective plane of consciousness and then gradually gets established in the plane of consciousness of his previous life.

He may or may not make further progress in the planes of higher consciousness. Progress will depend on the help of a Perfect Master, or on his own efforts in the life of that particular plane of consciousness.

PL p84

Another version of the same quote:

When one dies in a certain plane of consciousness, he takes his next birth in that same plane of consciousness. But the respective consciousness comes very gradually, the same as when a person of Gross consciousness dies, and is reborn with consciousness of the Gross world. The child gradually becomes aware as it grows older of the same Gross world.

The child born in a certain plane is not at once conscious of that plane. It becomes aware gradually. As a man, the child becomes aware of his plane of consciousness. A Gross-conscious child becomes aware of the Gross world gradually, and a person in a certain plane of consciousness gradually becomes aware of his plane of consciousness.

He may or may not go further in that life. It depends on the help of a spiritual guide, or help of one's own efforts, or help of a Perfect Master, whether or not his consciousness expands.

26 May 1958,

Myrtle Beach,

HM p311-312

Yet another version:

GM p329

... The Gross, Subtle, Mental and God are all within you in human form. Don't try to find Subtle, Mental and God in some other world. It is in you in human form. It is just the change in the vision of consciousness which gives the change of experiencing different planes and worlds.

Now in the Gross world there is human consciousness, and here on this Earth, and in the whole universe, also in the Subtle world and Mental world, there are innumerable experiences. But the experiences that you have in this Gross world, these experiences are quite different from the experiences of the Subtle world, absolutely different from the Subtle world. But it is all in you. You don't go anywhere. You do not rise to higher geographical or geometrical levels. It is all here.

But as the angle of vision changes through experiencing different things, in the end you begin to experience yourself as God. After having an infinite number of experiences, you eventually, ultimately experience yourself as God. That is the end. That one ultimate experience is the real experience. All other experiences of the Gross world, the Subtle, the Mental, all these experiences are illusory.

So all states, even hell, limbo, worlds, planes, are all in you in human form. Don't ask in other places, ask within you. But to eventually become your own self, you have to love me. No other remedy, no other solution but to love me.

26 May 1958,

Myrtle Beach,

HM p312

Another version: GM p330

Q. What is the spiritual Path, and what is the criterion for knowing that one is on the Path?

Baba: When you begin to think of yourself as being on the Path, then you are not. The Path is not a defined direction set apart from you, for it begins and ends within yourself. It is not so much that more of the Path is traversed, as it is that more of the veil of ignorance is lifted. In short, the Path is 'I want nothing.' However, although this denotes a freedom from wanting anything, even this desire for nothing is a want and a binding that must ultimately be effaced before you can reach the goal and attain that total freedom from all wanting.

Q. However repeatedly one makes a determined beginning, enthusiasm slowly diminishes when there seems to be nothing to show for one's efforts, and this is followed by a feeling of mental depression.

Baba: Whatever efforts you make, whatever failures seem to result, and whatever discouragement follows, all have their root in the fact that you love yourself more than you

love God. And in loving yourself as wholeheartedly as you should have loved God, it is but natural that failures and despair will bar your way. Therefore do not let the fact of your depression burden you.

Have you reflected on the source of this depression? It emerged unsought and unasked, and as such it must vanish. All your forced efforts to stifle it will only result in imprinting it still deeper on your mind and create further binding. So be completely indifferent to it and it will disappear. The solution is to love God as he should be loved. It is love for God alone that counts.

1959,

Guruprasad, Poona,

to local news reporters, AO p168

You have read much of spiritual literature. You are well-known for your lucid expositions. Spiritual understanding takes one nearer the Path, but remember well that the experience of the Path is quite a different matter. The higher states of consciousness can never be imagined through book-knowledge.

As one travels the spiritual Path, one comes across varied experiences, such as visions, sweet notes of sound, and delightful scents. In the more advanced stages, one can detachedly watch his body moving about. The many experiences that one has on the Path are not lasting, but the experience in which one becomes what he is in reality is perennial.

Then in whatever thoughts or actions such a one may seem to be engaged, maya cannot touch him. In that state, everything is experienced in its infinite intensity. How can spiritual understanding derived from books imagine this state? Intellect is bound to fail to fathom this experience.

Meher Baba, to an engineer,

April, May or June 1960,

Guruprasad, Poona, Da p29

maya = the principle of ignorance

If you read 'God Speaks' you will know the details about the different states and stages of consciousness. Also, you must bear in mind that mere intellectual understanding has very little value by itself. Whether one understands the details of the Path or not, it is just the same. Only love counts. To learn God is to unlearn yourself.

Meher Baba,

to a shastri (Sanskrit scholar),

April, May or June 1960,

Guruprasad, Poona, Da p52

However far man may fling himself into outer space, even if he were to succeed in reaching the furthermost object in the universe, man will not change. Wherever he goes, he will remain what he is. It is when man travels within himself that he experiences a metamorphosis of his self. It is this journeying that matters, for the infinite treasure, God, is within man, and not to be found anywhere outside of himself.

1963, HM p396

The journey between the third and the fourth planes is very difficult. At this stage the connection between the pilgrim and the Perfect Master is so very delicate that it may be said to be linked with only a hair. Thus neither of them can afford to create a strain or too great a resistance, lest the connection snap.

6 June 1963,

HM p446

The fourth plane is called the threshold of the abode of God. If a man on the fourth plane tries to harass one on the fifth plane (a wali) with his powers, then the wali on the fifth plane seeks the help of the Avatar (Rasool), but not of a Qutub (Perfect Master). Thus he is protected directly by the Avatar from the pranks of the fourth plane man, and the latter's powers are curbed. Very rarely one of the fourth plane becomes arrogant to a Qutub. If at all there is any mischief or arrogance displayed, the Qutub sternly deals with such a person, and he eventually surrenders to the Qutub. The Qutub then raises him to the fifth plane of consciousness at once....

If a man on the fourth plane misuses his powers, and if the Qutub is a jamali, he does not bring the fourth-planer to the stone consciousness, but brings him down only to a gross-conscious human being. But if the Qutub is of a jalali trait, then he will bring about his fall right to the stone-consciousness. The Avatar never contacts the man on the fourth plane, for in that case the fourth-planer will automatically lose all his powers. But if the one on the fourth plane approaches a Qutub, he accepts him and raises him to the fifth plane of consciousness.

5 June 1963,

HM p445-446

For more on the spiritual Path, see 'Discourses' and 'God Speaks.'

The Path Book Two

Index - Book One

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## Perfection 1

Perfection 1

PERFECTION

Meher Baba

Out of millions of souls, only one becomes Perfect. Perfection entails unimaginable hardships and sufferings. The Perfect man can bestow divine consciousness, the experience of infinity, upon anyone in the twinkling of an eye. The Perfect man bestows conscious divinity, at the right moment, upon those who have an age-old connection with him.

To clarify this: suppose a man has suddenly risen to wealth. After becoming rich, however generous he may be, he will not distribute his riches to every poor person in the world. He will give it to the selected few who are closely connected with him. Further, suppose that this wealthy man is driving in his car and passes a pauper lying beside the road. He will either leave him there, or stop and hand him some money.

But if he comes across a poor man and discovers him to be his long-lost brother, how will he react then? Despite the importance of his errand and the inherent nature of his position (working to gain more wealth), he will stop the car, and without the poor man's asking, he will take him in his car to his house, and keep him there in luxurious comfort.

The same is true in the spiritual Path. To acquire the gift of divine knowledge, a person must have a close connection with a Perfect Master.

January 1922,

Mandwa,

LM2 p337

The key to the world is only one, but it is in the hands of the five Perfect Masters.

For example, a safe has only one key, and no other key can unlock it. The five Perfect Masters control the safe - the world.

One Master is the keeper of the key, without which the safe cannot be opened. The second guards the safe, which cannot be opened without his prior consent. The third is the one who alone has the authority to use the key to unlock the safe. The fourth is the one who has the right to distribute the riches in the safe. And the fifth Master is the one who has the power to authorise the distribution.

Thus, there is only one key to the world, equally shared among the five Masters. The five Perfect Masters, plus the 51 other God-realised souls (Majzoobs and Jivanmuktas) control the key. The 51 are members of the parliament of the five Perfect Masters. 51 plus five equals 56. This number 56 never changes.

In this way the game of the world goes on and on. All this I am telling you is a secret.

12 June 1926,

Meherabad,

LM3 p810

Good and bad thoughts, feelings, words and actions are all due to the working of the mind. If the mind vanishes, one realises the highest self.

Just as they are the givers of light, Sadgurus or Qutubs are also the givers of thoughts. Not only can they predict certain actions, but they can tell what will happen years into the future, even before it is created in the mind of an individual. For they are one with the universal mind which gives light, thoughts and everything.

Hence, they not only predict, they also predestine. Things actually become divine will according to the Perfect Masters' will or wish.

10 December 1929,

Nasik,

LM4 p1258

Every God-realised personality is Perfect. However, those who come down and act as Masters - the Sadgurus and Avatar - come down with their minds universal, and use divine powers to work for others. There is a place, Vidnyan Bhumika, where the Masters work and rest. It is similar to a threshold in between two places, where they can manage works both for the higher and lower worlds. One aspect is the preparation of souls from the lower world and the deliverance of them to the higher world, eventually Realising them. The Masters come down with the special purpose of bringing ripe souls to the highest state.

When the Perfect Masters come down with this duty to the world, and work every day with the people of the world, they descend with universal mind. Through the universal mind, they take upon themselves the sins (bad sanskaras) of the ripe souls, and thereby suffer themselves. They experience bliss through the soul, and suffering through the mind. They enjoy the bliss through the soul, which is one with the Almighty, and bear the universal suffering through their universal mind.

15 December 1929,

Nasik,

LM4 p1259

There is always a struggle between the spirit and the flesh, and the soul witnesses the struggle. If the spirit succumbs to the flesh easily, without protesting, then there is no hope. If the spirit gives in after struggling, there is hope. But if the spirit wins over the flesh, victory is eternal. Yet it is the struggle itself that gives Perfection. So let us struggle now.

10 May 1937,

Nasik,

LM6 p2177

to his Western followers at Nasik

Q. For an aspirant to the Path in search of a Master, is there any infallible method of recognising a Perfect Master?

Baba: Spiritual attainment to the planes one may not satisfactorily allocate or discriminate. All those from the first to the sixth plane come under the general category of advanced souls, more or less. But when luckily one comes into contact with Perfection, there are unmistakable signs for a seeker of Truth who is patient and sincere.

There are three important factors that are characteristic of the state of Perfection.

First, Perfection is not only oneness with God, but the continued and uninterrupted experience of oneness in everything. A Perfect Master continuously, without any break, experiences or realises his own self as the self in all. This inner experience objectively manifests itself in the spontaneity of love that such a one feels or expresses towards all creation. To him, nothing is attractive or repulsive; good, bad, saint, sinner, beauty, ugliness, wisdom, idiocy, health, disease, are all different modes and moods of his own manifestation. When embodied Perfection loves, fondles, feeds any living creature, it feels and enjoys as if it is loving, fondling and feeding its own self. In this state no vestige of otherness is left.

The second point is the undeniable atmosphere of bliss that Perfection radiates in its immediate vicinity, and which a visitor cannot help feeling or noticing. A Perfect Master not only enjoys infinite bliss, but also experiences universal suffering. The poignancy of suffering, however, is nullified and subdued by the overwhelming joy or feeling of bliss. Hence Perfection outwardly always appears blissfully calm and unperturbed in the face of every kind of pain, persecution and penury.

The third most outstanding characteristic of Perfection is its power to adapt itself to any level or strata of humanity. It is as nonchalant on a throne as it is obviously indifferent and undisturbed in a gutter. It is impecunious with the poor, extravagant with the rich, lordly with kings, wise with the learned, and naively simple and innocent with the illiterate and ignorant.

Just as a Master of Arts delivers or teaches English in a different way to a beginner than to an undergraduate, similarly, a Perfect Master adapts himself to the level of the one whom he wants to uplift spiritually. Each one according to his need, and each one according to his aptitude, is the perennial plan of personified Perfection.

before May 1939,

Tr p189-190,

also MJ May 1939.

Another version: GS p262

penury = poverty ; impecunious = poor

Q. Why does a Master fall ill and make use of medicine?

Baba: The West differs from the East in its ideal of Perfection. The West believes Perfection to signify the possession and use of psychic powers.

A yogi can do all the juggling by using psychic powers. He can abstain from food, go without sleep, leave the body at will, or stop breathing, etc. Spiritually considered, a simple, human, good man who works in the world selflessly for others is much better, and stands higher, than many yogis with all their powers of performing miracles, which are nothing but juggling, without any spiritual importance at all. Because whatever a yogi does is for his own individual self, and hence he is not selfless. He overcomes one illusion by creating another illusion, which differs fundamentally from the teaching and work of a Perfect Master.

A Perfect Master, who has to take upon himself the burdens of the world to absorb them, must necessarily have physical reactions, and consequently must suffer physically like an ordinary human being.

Krishna, Muhammad and Jesus were Perfect. By submitting themselves to the law of action and reaction, they established that law, and were selflessly and willingly subject to it. But in spite of subjecting themselves to this law, they stand above the law. They could in a second have cured themselves or rid themselves from action and reaction.

Perfect Masters absorb the dual effect of the universal illusion by taking humanity out of the illusion, through liberating mankind from the bonds of action and reaction. The Perfect Master absorbs, in his true existence, duality, in order to sublimate it.

Ramakrishna had cancer, and he could in one instant have cured it with his spiritual powers. Jesus several times fainted on the cross, which he could have avoided but it was a necessary demonstration for the good of humanity. Baba has abstained from fish, eggs and meat, not for his benefit, but to create and impress on humanity an example which later, when he speaks, will become an established law.

31 October 1937,

Cannes, France,

Gl Aug. 1970 p15-16

also LA p215-216, and LM6 p2232

There are 56 Perfect Ones in the world at all times. They are always one in consciousness. They are always different in function.

For the most part, they live and work apart from and unknown to the general public. But five, who act in a sense as a directing body, always work in public, and attain to public prominence and importance. They are known as Sadgurus or Perfect Masters.

In Avataric periods, the Avatar, as a supreme Sadguru, takes his place as the head of this body, and of the spiritual hierarchy as a whole.

1938, India, Di v1 p3

Just as everything in the domain of duality is based on degrees, so also is perfection based on degrees when concerned with duality. Good and bad, virtue and vice, strength and weakness are all based on degrees when considered in relation to duality. Bad and good, vice and virtue, weakness and strength are all aspects of duality. But in reality, all are a degree of oneness in duality. Evil is not evil, but the lowest degree of good. Similarly, weakness is not weakness, but the lowest degree of strength.

Perfection also has degrees when compared with imperfection. Therefore one perfection in duality does not include every perfection. He who is perfect in science is probably not perfect in singing, and one perfect in singing will not be perfect in painting. So all these perfections are in the field of duality. Have you ever heard of perfect crimes? When murder is so cleverly perpetrated as not to leave a single clue behind, it is called a perfect crime. So even in crimes and so-called sins, there is perfection.

But spiritual Perfection is not in the domain of duality. All these relative perfections explained come within the scope of intellect, but the perfection of spiritually Perfect souls is beyond intellect. When one is Perfect spiritually, one experiences that nothing except God exists - he alone exists. To a Perfect being, everything that exists under the intellect and under the domain of duality is illusion. So for the Perfect man, nothing exists but God. Science, art, music, weakness, murders are all dreams to him. His knowledge, his Perfection, is one indivisible existence.

When this Perfect soul, for spiritual reasons, wants to use all his power and knowledge, he does it purely for the spiritual good of others. He then applies his universal mind in that subject and knows all. To express everything outwardly is not necessary, but he does know everything. How? All languages have their root in the Mental world of thought, and are then expressed orally. But he, the Perfect man, knows the mind of everyone. He knows the

purport of every thought before it is uttered. So it is with everything, science, art, etc. If he wants, he can know it even before it is actually manifested. But he does that only when he thinks it necessary.

... Perfection include all perfections, but there is no need to express them. Krishna was Perfect spiritually. That means he was perfect in everything, but he never showed his perfection materially because that material manifestation of perfection has no meaning, and is in the realm of illusion. He could have shown himself a perfect drunkard, a perfect sinner, a perfect rogue, but that would have shocked the world. So he did not express that. He was a perfect drunkard, perfect sinner, perfect rogue, perfect in everything. He must have been, because he was, above all, perfect God.

... When it is necessary, these Perfect souls express their Perfection in everything. For the spiritual benefit of the world, I can be perfect in any mode of life I have to adopt, not merely to show perfection, but for my work. Every aspect of life is contained in the highest state of Perfection: perfection in the world, perfection in yoga, perfection in attachment, perfection in detachment.

1939,

Jabalpur,

LM7 p2418

Perfection has both the human and divine qualities in full, and expresses itself in high and low alike. A Perfect man has infinite love, inviolable spirituality, and greatest sense of humor. He comes down to the level of the devotee, and yet is all the time the Master.

1948? Meherazad? HM p28

Another version: LM9 p3223

The Perfect Ones, who retain normal consciousness and the body, even after realising the unchanging and absolute Truth, dwell eternally in divine love, which transcends all duality and all understanding. They enjoy abiding and unassailable peace, for they have arrived at the final goal of all creation.

1952, GM p198-199

There are individual as well as national and universal problems which need the spiritual guidance of Perfect Masters and Avatars. Age after age these God-men guide humanity through their divine messages. Even after the absence of their physical bodies, these messages are carried to the remotest corners of the world by their disciples, devotees and followers, who spread the beloved's word even at the cost of life.

The Avatars and Perfect Masters give their divine guidance and protection to the human race and the world in their own unique and imperceptible ways, which are beyond the grasp of the human intellect.

The Perfect Masters are the true saviours of mankind, and not of the selected few only. Their love and grace alone sustain the universe.

A disciple or devotee should never approach a Perfect Master with a mind clouded with doubts and queries of why, when and wherefore. This can be a hindrance to his receptivity of the Master's grace, which is beyond the probings of the intellect.

So I say with divine authority, approach me with unfailing faith, love and devotion, and with the longing to receive my divine love and grace.

February and March 1954,

Andhra,

MD p10-11

Perfection Book Two

Index - Book One

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## **Planets and Stars**

Planets and Stars

PLANETS AND STARS

Meher Baba

Ramjoo Abdulla: What are the stars?

Baba: Stars, like planets, are spheres. But many of the planets are inhabited by human beings. They resemble the Earth in culture, science, and in every way materially... but from the spiritual point of view, our Earth is the most advanced, for the Perfect Masters are born on this planet.

These other planets seem far off from one another, but in reality they are close. After Realisation, a man finds them issuing from himself in the millions, like tiny bubbles. He finds himself to be the source of everything, the maker of all.

Although the Gross spheres of the universes are different, the spiritual planes from beginning to end are one.

23 April 1924,

Meherabad,

LM2 p619

There are countless universes. Every star, though appearing to be a mere sparkling dot, is not a single world, but a mighty sun with a solar system of evolving planets like our own.

Meher Baba,

17 May 1927,

Rahuri,

LM3 p937

As previously explained, there are an infinite number of worlds which have cooled down. And for each such world to cool down takes cycles and cycles -- imagine how long! But when a man attains Realisation, and ascends to the seventh plane, he feels as if only a second has passed. That is, no time has actually passed during the numberless changes of forms, and deaths and births of 84 lakhs -- eight million, four hundred thousand times. Now I know that according to you, it accounts for billions of years, and there is no limit to accounting. But my experience is that nothing has happened, and there is no time spent.

There are seven worlds, seven skies, seven suns, seven moons, seven planes and seven heavens. Why this figure seven? And sanskaras too are of seven colors. Why? Because in the very beginning when Pran clashed with Akash, it created seven divisions. The explosive friction between Pran and Akash created seven dazzling colors.

Each individual human being is a universe unto himself. In the head there are seven openings: two eyes, two ears, two nostrils, and one mouth. In the body there are seven parts: two arms, two legs, two openings (front and back), and one trunk.

But all this explaining of the universe and creation relates to the hair, and has nothing to do with the head. So first try to get hold of the head, because out of it comes everything. (Baba drew a man's head and hair.) The barber's work is to shave the head. And who is the barber in this case? Mahapralaya. For when it occurs, all the hairs -- universes -- on God's head are shaved off. It is said that the universes pour out of the Godhead. They are like God's hair. Your head may symbolise God, and your hair the universes.

Meher Baba,

23 December 1927,

Meherabad,

LM3 p997-998

The sun that gives you light at present will burst after many crores (tens of millions) of years. But another sun will take its place. The earth is getting cooler, and will eventually turn into a moon. But another planet, just like the present earth, will take its place. What has been in the past will be in the future. The processes of evolution and involution will go on forever. Ignorance and creation go hand in hand.

Meher Baba,

15 February 1929,

Meherabad,

LM3 p1140

What is there in the universe? Billions and billions of nebulae. Every nebula contains millions of worlds, and ours is the Earth.

What is there in the whole universe? It is gas in its 276 Subtle states. Before gas turns into the first manifestation of the Gross, it evolves through 276 Subtle stages. None of the scientists knows about these 276 Subtle forms of gas before its first manifestation in the Gross. Subtle gas very gradually turns into Gross form such as hydrogen, oxygen, etc. In the nebulae, in all heavenly bodies and in the planets there is evolution. All of evolution begins from the nebulae. The 276 Subtle stages begin from the beginning of the nebulae, which are at the source of Subtle energy (Pran) and Subtle space (Akash).

Meher Baba,

23 May 1934,

Meherabad,

LM5 p1872-1873

We have said that each wave-bubble is a world in itself, and that there are numberless worlds. But for the purpose of illustration, we shall divide them into seven ranges: E, F, G, H, I, J, and K. In each of these ranges there are a number of worlds.

Of these numberless Gross worlds, seven, each of which we have distinguished with a number, are nearer to the Creator, point D, than all the others. The three worlds A, B, C in the central range, are to be regarded as only one world - the seventh, because they are so connected with one another as to form one world with two branches. This diagram shows the details at a glance:

Now let us see what drop-bubbles (forms) each of the seven wave-bubbles (worlds) contains.

World number 1 contains stones.

World number 2 contains stones and wind.

World number 3 contains stones, wind and metals.

World number 4 contains stones, wind, metals and water.

World number 5 contains stones, wind, metals, water and vegetables.

World number 6 contains stones, wind, metals, water, vegetables and animals.

World number 7 contains stones, wind, metals, water, vegetables, animals and human beings.

It is only the seventh world (A, B, C) that has human beings besides other forms. Of the three parts of this world A, B, C, our Earth is A. And the peculiarity of the seventh world is that only in its A part, that is, on our Earth, a human being can realise God, owing to several reasons, the chief of which are:

1. Our Earth is nearest to the Creator-point.
2. Our Earth, and our Earth alone, is directly connected with Mental and Subtle worlds.
3. It is only on our Earth that it is possible for human beings to possess intellect and love -- head and heart -- in equal proportions.

The inhabitants of the C part of the seventh world are extremely intelligent -- far more intelligent than the human beings of our Earth; so much so that they are capable of expressing their thoughts without Gross means.

The inhabitants of the B part are also more intelligent than the people of our world, but not so intelligent as those of C.

But though A -- our Earth -- is inferior from the standpoint of intellect to both B and C, it is certainly superior to them from the standpoint of love and high emotions. Whereas the inhabitants of C have 100% intellect and 0% love, and those of B have 75% intelligence and 25% love, the people of our Earth have, on an average, intelligence and love in equal proportions. When one, subduing intellect, gets 100% love, one realises God.

When the atma leaves its highest form in C, it takes the highest form in B; and after giving it up in B, it incarnates in the highest form on our Earth. Therefore evolution, strictly speaking, ends on our Earth, but the atma has to go on reincarnating in the human form till it knows itself, i.e., till God is realised.

Now, just as there is evolution of drop-bubbles, so also there is evolution and reaction of wave-bubbles. The Moon, which gives us light at night, was once an earth, just like our Earth; and there are a number of such cooled-down earths. Millions of years ago the condition of our Earth was quite different from its present condition, and millions of years hence it will be just like the Moon.

About the time our Earth turns into a moon, it will slip aside from its present position, just as the preceding one did; and its place will be filled by the B part of the seventh world. C will take the place of B, and the world number six will take the place of C, and so on.

Needless to say that with the evolution of wave-bubbles (worlds), the evolution of drop-bubbles goes on simultaneously. In the world number six, at present there are no human beings, but when it will take the place of C, souls, after giving up the highest animal form, will incarnate in the human form with extraordinary intellect. Similarly, when B will take the place of our Earth, its inhabitants will be filled with more love and imbued with higher emotions than they have at present.

from notes dictated by Meher Baba, before 1933,

Si p21-23

What a vast illusion! Millions of worlds, tiny and huge ones. There are no Perfect Masters in the other worlds.

(Of) four of these worlds (that) are inhabited, one of them is like this Earth, but with different types of forms - little forms.

Only this world, Earth, has Masters and Realised souls.

These worlds are very near, yet very far. When you understand the principle, it will be clear how near everything is, and yet how far away. The other worlds are connected with this world -- not actually, but they are.

Meher Baba,

1937? Aw 16:2 p52

Q. The astronomical phenomena, the eclipse of the Moon or the Sun, visibly stir the Hindu world into great religious activity. Why is such an occurrence as an eclipse deemed opportune for a fresh flux of religious fervor, particularly in the matter of perfecting some mantras?

Baba: The eclipse is purely an astronomical phenomenon and needs no explanation. There is, however, a germ of spiritual truth behind the grotesquely colorful imagery of gods and demons, their squabbles and jealousies for the nectar of immortality, all ingeniously concocted by the priest class to flabbergast the superstitious masses, and incidentally, to fleece them.

The spiritual aspect of the question is this: The whole universe, known and unknown, has come out of a point in the microcosm which may be called the Creation Point. Simultaneously with this emanation, two processes come into play -- the evolution and the production. The differences between the two processes are rather significant, and must be clearly understood. The process of production is dependent on the process of evolution in

sequence of causation, but not in sequence of time. Evolution depends on the Creation Point for cause, but production is dependent on evolution. Evolution connotes spiritual progress, and production signifies material growth and change, organic or inorganic.

It is a scientifically acknowledged fact that the stellar regions, planets and stars do exert an influence on the life and activity of this planet, the Earth. And since this Earth of ours has the highest evolved organic life, and the human happens to be the nearest to the spiritual plane, the phenomenon of eclipse does indirectly affect the world spiritually.

The Rishis of old knew all too well the astronomical basis and the spiritual influence of such a heavenly occurrence. Looking at the average mentality of the masses of their time, the Rishis could do no better than issue cut-and-dried instructions as to prayers, penance and austerities, investing the whole affair with a religious importance, rather than give a rational and spiritual elucidation. In course of time the religious do's and don'ts of the wise Rishis were very cleverly woven round by self-seeking priests, with a picturesque and awe-inspiring legend of the gods, demons, nectar, the Moon in travail, and its subsequent moksha (freedom), for purposes all too patent to thinking minds. Such legendary superstitions persist and flourish with ignorance and illiteracy, but now people are outgrowing such childish beliefs. There is, however, no denying the fact that a few prayers and ordeals undergone with keen concentration, concurrently with the eclipse of the Sun or Moon, do result in great spiritual benefit to the individual concerned.

before February 1939,

QM p71-73

also MJ 1:4 p76-77 and T p191-192

God has ordained certain laws for the universe. They are followed by the Sun, Moon and stars, and everything that breathes.

before August 1949,

from notes dictated

by Meher Baba, ST p57-60

In the cosmogony of this universe, this Earth of ours has a special significance, being much nearer to the spiritual sphere. There are other worlds where much mental development is marked. But spiritual progress really begins on this Earth.

before August 1949,

from notes dictated

by Meher Baba, ST p116

God is infinite reality, whereas cosmos is infinite illusion. But both are not infinite in the same sense. God is one infinite, and illusion is infinite in numbers. God is infinite unity, and illusion infinite duality. Always God is. All along illusion is not. Illusion or no illusion, God remains beginningless and endless, while illusion has a beginning in illusion and it also ends in illusion. The infinite illusion includes an infinite number of suns, stars, moons, planets and worlds. The whole of the creation goes on evolving ad infinitum in illusion.

Meher Baba, 26 May 1958,

Myrtle Beach, PL p3

Another version: GM p326

God is infinite, and his shadow is also infinite. The shadow of God is the infinite space that accommodates the infinite Gross sphere, which, with its occurrences of millions of universes, within and without the range of man's knowledge, is the creation that issued from the point of finiteness in the infinite existence that is God.

In these millions of universes are many systems with planets, some in gaseous states, some in states of solidification, some which are stone and metal, some which also have vegetation, some which also have developed life forms such as worms, some also fish, some also birds, some also animals, and a few also have human beings.

Thus it is that throughout the myriads of universes, there are planets on which the seven kingdoms of evolution are manifested, and the evolution of consciousness and forms is completed. But only on the planet Earth do human beings reincarnate and begin the involutionary Path to Self-realisation. Earth is the centre of this infinite Gross sphere of millions of universes, inasmuch as it is the point to which all human-conscious souls must migrate in order to begin the involutionary Path.

Meher Baba, c.1960,

India, EN p22

In what is called space, numberless universes are continuously created, sustained and destroyed. This procession of creation continues so long as God goes on imagining. And when God's imagination is suspended, as it is at moments in eternity when God withdraws himself into his sound sleep state (just as a man's imagination ceases when he is in deep sleep), the creation is withdrawn and dissolved - Mahapralaya.

Creation, preservation and dissolution are based on ignorance. In fact there is no such thing as creation, so preservation and dissolution never actually occur. The very cosmos has no foundation save that of ignorance. Ignorance believes: the cosmos is a reality; birth, death, old age, wealth, honor are real. Knowledge knows: the cosmos is a dream; God alone is real.

Meher Baba, c.1960,

India, EN p87

Astronomers speak of time in terms of billions, trillions and aeons of years. Even these figures are not adequate for their mathematical calculations, and they may be required to coin new terms. If I were to try and explain in astronomical terms the beginning and end of time, it would never depict the beginning and end of time in eternity. There is always an 'ago' and there is always an 'after' to every point in time. The yesterdays of the past and the tomorrows of the future hinge on a point in time which is the now of the present moment in eternity.

In a flight of imagination, imagining the beginning and the end of the now of the present moment in eternity, one can at the most either add or subtract a measure of time. But this would be nothing more than an adding or erasing of zeros. No amount of swing, even of aeons of cycles in the sweep of time, can give an iota of concept of any beginning or end of the now in eternity.

Meher Baba, c.1960,

India, EN p90

... There are infinitely vast fields in space which contain millions of universes with innumerable suns. There are 18,000 worlds in creation with human habitation...

Scientists will someday have to come to agreement among themselves that there are innumerable expanding and contracting, evolving and dissolving universes. Just as according to varying conditions, a shadow is sometimes bigger and sometimes smaller, so it is with the galaxies. How can the mind imagine the limitlessness of creation? It cannot. Why not? It is because we try to understand with the mind that which is beyond the mind. Mind and energy are absolutely nothing. Hence all these universes which the scientists find so astounding are also nothing.

Meher Baba,

c.1963? India,

Aw 9:4 p20,

also HM p394-395

There are 18,000 worlds in creation which are inhabited, some by human beings with 100% intelligence, others with lesser and varying degrees of it. But the value of our Earth, where mind and heart balance, is inestimable. For it is here and here alone that one can go through the process of involution and experience the Subtle and Mental spheres, here alone that God-realisation can be attained.

Thus it is that souls (jivatmas) from other inhabited worlds finally take birth on this earth for their emancipation, more so during the Avataric advent when the highest spiritual

benefit is gained, and most so when the Avataric manifestation is greatest. Hence the present influx of population on earth is but the natural outcome of the rush of migration from other worlds, and the ones migrating from the worlds of highest intelligence are responsible for carrying science to the peak it has reached today.

All this has been recurring since timeless ages in a neverending tide and ebb. Even this Earth expends itself in time, and another earth takes its place. Science will soon come to know a little of what I have said.

from notes dictated by Meher Baba, 1963?

India, Mu p529

Ivy Duce had visited Meher Baba in India, and on her way back to America she went to see an astrologer in Delhi. The astrologer had a copy of the Bhrigu Samhita and the Arun Samhita, and read an ancient chart for Mrs. Duce's daughter Charmian. The chart covered Charmian's life in detail, with one statement for each year up into her eighties.

Ivy Duce wrote about the reading in a letter to Baba's sister Mani.

Baba dictated the following to be included in Mani's reply to Ivy Duce:

"Baba says that you and Charmy, who have the rare good fortune of being among his close fold and deeply connected with him, are safe in his care, and should not let any astrological pattern affect you or rattle or worry you.

"For although he does not radically change the course of individual karma (of those connected with him), he does alleviate and modify it greatly when he thinks fit, and often hastens the working out of some karma whereby it is unwound in a much shorter time and gotten rid of.

"Whereas we think of time in the measure of years, he knows and sees to the untangling of the karmic maze of many lifetimes.

"You should therefore give no countenance to mantras and astrological indications which might apply to the general man who has not the good fortune of coming into the orbit of a Perfect Master's grace, and the much rarer opportunity of being within the circle of the Avatar.

"He does not mind your being interested in astrology as an interesting subject, but does not want you in the least to be swayed by or involved in it, for your own good.

"Baba says that when he breaks his silence, you will understand everything - all your questions will be answered in that understanding which embraces everything."

late 1962 or early 1963,

HM p371-372

## Index - Book One

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### **Prayer 1**

Prayer 1

PRAYER

Meher Baba

Think of me every day for five minutes only, at any time of the day. Of course the best time would be at five in the morning, when I remain almost everywhere. This little beginning of a mere five minutes will also be your first step on the spiritual Path.

Once you get interested in and attuned to the thought of God, you will have a constant urge to think of him for a certain period every day. It is sincere thought I want. No amount of prayer and chanting would be of any value if done as a ritual.

These five minutes of thought, meditation or concentration on God or the Master are a thousand times better than any prayer. God wants love, pure sincere love. He does not want to hear bombastic jaw-breaking words and shlokas from the shastras and passages from the Avesta.

The prayer books of all the religions, the Avesta of the Parsis, the Koran of the Muslims, the Bible of the Christians, the Vedas of the Hindus, and all other religious books are long treatises, and have nothing to do with the Truth.

Zarathustra taught that you must burn your heart in love of God, and the dasturs thereafter changed the meaning of it and altered it to mean burning externally with sandalwood. The religious dogmas and doctrines of the Kusti and other prayers in the Avesta all have been changed from time to time.

Take one name sincerely, lovingly, devotedly for a few minutes, without the thought of anything else, and that is worth more than hours of mechanical prayers.

Zarathustra had fourteen disciples to whom he gave God-realisation. Thereafter there was only one God-realised disciple, and from him the knowledge and experience of God enlightened the community for 700 years. This knowledge came down from father to son.

The last true dastur was Azar Kaivan. Ever since, there have been false priests among the Zoroastrians who have given their own versions of the Avesta. From that period until today there has been no Realised saint among the Zoroastrians. Whatever religious books the Zoroastrians have today are the works of those dasturs, and not of Zarathustra. However, to

his special fourteen disciples he gave real knowledge and experience, and to the world he gave a way of life.

As changes were made by the dasturs in the teachings of Zarathustra, so were similar changes made by the priests in Christ's Bible and Muhammad's Koran. Sometimes these changes came about inadvertently. Members of the Avatar's Circle would go out to different parts of the world and address masses of people. These lectures would be taken down by scribes, and later attributed to the Avesta, Bible, Koran and the Vedas. As time passed, the changes became so complete that the original teachings were lost.

I therefore once again repeat that instead of wasting your time on religious discussions, reading and listening to doctrines and dogmas of different religions, love God and think of God. Meditation, concentration, and the creation of a feeling of love in the heart are the essence and substance of all religions. All else is illusion.

The alphabet is taught to the beginner with a view to making him master of the language. But if the student merely learns the alphabet, and does not make an effort to form words, he has learned nothing. Similarly, if an aspirant sticks to religious doctrines and dogmas, he will never achieve his ultimate aim, realisation of the Truth. God and Truth are far above religions.

7 February 1928,

Meherabad,

to Abbas Ali

and two dasturs (Parsi priests),

BG p1-3

Another version of the same explanation:

Zarathustra had fourteen disciples whom he Realised. There was one whom he Realised after the fourteen. From him, the knowledge and experience of God descended from father to son for 700 years. After that, the last one, Dastur Azer Kaiwan, was false, and obtained the sacred seat and started collecting money. Those who followed him decreed as they thought.

After them, until the present, there has been no realised person among the Zoroastrians. Whatever religious books (the Avesta) the Zoroastrians have now are the books of these false dasturs, and not of Zarathustra. Zarathustra taught and gave out gems of truth, gems of Sufism, but they are not known to people. There were tremendous changes in the doctrines set down by Zarathustra made by the false dasturs.

So my best advice to you is to create love for God. Earn something in my contact. Otherwise, if you spend your time in discussions on religious doctrines and dogmas, it will take you nowhere toward Truth. It is all rigamarole, and will waste your precious time, which might

better be used in thinking of God, meditating and creating love. Love is the sum and substance of all religions, and the only essential of all creeds. Leave the rigamarole alone.

For example, this alphabet board which I use may be given to a child to make him begin the ABCs. But if he merely learns the alphabet without any efforts at proceeding further, he will learn practically nothing. It is the same in religion. The shariat, doctrines and dogmas are given as a preliminary beginning, like the alphabet, to reach the ultimate aim of the realisation of the Truth. After one learns to master the fundamentals, one advances. But if a person merely sticks to religious ceremonies and rituals, and believes that religion is that alone, then he does not advance at all. God and Truth are far, far above shariat, doctrines and dogmas, ceremonies and rituals.

7 February 1928,

Meherabad,

to two Parsi priests,

LM3 p1020

In Dhulia, a Brahmin priest lived in a room adjoining the Mandali's. Every morning he would get up early and loudly chant Hindu shlokas (verses) from the Shastras (scriptures). The Mandali complained about him to Baba, and Baba explained:

"Everywhere in the world, in the name of prayer and worship, this sort of useless babbling is going on. Nothing is gained by it. It has no substance. Those who practice it derive nothing from it. Do they for a minute think that loud noises can bring results? For years on end it has been happening, and it will go on for years to come. For ages the Brahmins, the maulvis, the dasturs and the priests have been muttering hired prayers, and they are actually paid for such drivel. But not the slightest advantage has been gained by anyone as a result.

"The reason is that none of them does it sincerely or wholeheartedly. Their prayers are nothing more than the vocal cord's useless prattle, with no heart or feeling in it. Their mind's intellect, attention and thoughts wander here and there, and this idle mumbo jumbo goes on.

"If it is done with a clear mind and with all sincerity, one's prayers reach straight to God. God wants honesty and an open heart, not an outward show of meaningless chatter.

"From any corner of the world, heartfelt remembrance of God, even by the worst sinner, or the most worthless and lowest person, immediately reaches God's ears. I am deaf to the sound of that Brahmin priest's chanting, though it is so near. I cannot hear it because it does not touch me. It has no effect upon me. Any type of loud, insincere prayer from any quarter leaves us Masters unmoved, because it is only noise and carries no heart. Such dry, flat prayers, however loud or lengthy, or done over a long period of years, have no effect on us Masters. Instead, if anyone prays to God, to me, purely and honestly, from however far

away, and however slowly or softly, I, as God, immediately hear it, and a connection is established.

"For example, take a long distance telephone station. Other telephones are connected to it, and the desired connection is given immediately upon dialing. In the same way, the Qutub is humanity's central main station; and if one remembers him sincerely and wholeheartedly, from however long a distance, one's cry is heard, and the connection is made. There is no question of distance here. The Qutub is the center, the focal point equidistant from one and all in creation. And he, as this center, serves the purpose not only for this world or universe, but for the three worlds and their various levels and planes.

"But how is it possible that all prayers are heard at one and the same time? How is it that the prayers and calls of millions of persons bring immediate connection with the Qutub? The answer is simple. What is a Qutub? The ruler of infinite and unlimited powers. To him there is no question of one or twenty-one, a thousand or a hundred thousand, or millions and billions. Everyone is equal in his eyes. But your call should be from the innermost depths of your heart. It will then reach his ears irrespective of distance or traffic on the line.

"All prayers and sounds are a mere show if they do not originate from the heart. If not, then such prayers, however loud and however long, are quite meaningless. But compared to this, offering hired prayers through Brahmins, dasturs, maulvis and priests is much worse. It is nothing short of sheer hypocrisy."

Q. If it is done with a feeling of devotion, is it bad for a person who has no time to pray himself to have it done through a medium?

Baba: This is total foolishness and completely absurd. It is an excuse and a useless pretext. It does not hold water. It is an insult to one's common sense. Can prayer, worship or entreaties to God ever be hired? It is beyond one's imagination. While still being lured by maya, it is like throwing the burden of one's actions on the shoulders of others, and paying them money to take him to God. It is a pretense for keeping oneself immersed in mayavic pleasures.

A person says, 'I have no time to pray.' Why not? Because one is unwilling to spare time for it. It is a meaningless excuse to cover up one's preoccupation with the world and lack of time due to one's desire to remain involved in mayavic pursuits. The mind is entrapped in maya, and does not want to be freed. And so, to achieve merit, a person offers hired prayers. Can this ever result in any meritorious action or virtue?

If you want to remember or offer worship to God, do it honestly and loyally with all your heart and mind. Even if you can only remember or pray to him a few minutes each day, do it sincerely. Compared to babbling for hours on end, a sincere prayer of two minutes has more effect. It immediately reaches God's ears. The reason is that God always listens to the voice of the heart.

Dhulia,

LM4 p1174-1175

Is God deaf? Where is the necessity of shouting his name so loud? It makes one's heart skip a beat. But God does not listen to such bleating. He has an ear only for the voice of the heart, of which the world has no idea.

17 April 1930,

Panchgani?

about the repeated calling of

'Allah' from a mosque early in the morning,

LM4 p1306

People pray to me to solve their difficulties, saying that they love me. But there is a vast difference between love and prayer.

In Persian to pray means to beg, to want, to desire something, even the blessings of God. But when a person really loves, he gives himself over to his beloved completely. This is true love. In that there is no begging, no wanting, and no room for desires. Only the longing to unite with the beloved remains.

Love means the renunciation of the self. Prayer means selfishness, no matter how high the prayer may be. So there is a vast difference between when one prays and when one loves.

July 1931,

Karachi,

LM4 p1374

Upon the altar of humility we must offer our prayers to God. Humility is spiritually of greater worth than devotion. It is easier to be devout than to be humble, but devotion in many instances proves to be a stepping-stone to humility.

True bhakti (worship or devotion) does not necessarily mean the observance of religious rites and the muttering of mantras or bhantras.\* But it certainly means the continual repetition of any one name of God, or the continuous thinking and remembrance of God.

To pray to God for material prosperity is not a prayer, but a farce.

On the day of Jarthoshtno-diso many Parsis fervently pray, 'May the soul of Zoroaster rest in peace.' Surely these Parsis are utterly ignorant of the spiritual position of their Prophet, or are impudent to the last degree. No greater insult can be hurled at Yezdan Zoroaster than by offering such a prayer.

Worldly-minded priests, though they may mutter prayers throughout the day, and may perform this and that ceremony, can confer no spiritual benefits on anyone. Poison trees may be watered with nectar, but they will not produce edible fruits.

Intellectual disputation about God will not bring you any nearer to him, and may take you farther away. But persistent, heartfelt prayers to him will lower the veil that now envelops you in darkness.

before 1933,

Sa p11-13, 22

each paragraph is a separate quote

\*A mantra is a sacred verse or formula, a prayer written in rhythmical form. A bhantra is the chanting aloud of a mantra.

Man wants God, but is given stone, in the form of churches, temples, idols and images. They are now all corrupt. Considered once as places of worship, they have turned into pitiable centers of business for their caretakers. The places of God's prayer, worship and love have changed into centers of business. Thus are the names of God and religion besmeared, bringing ultimately to humanity natural calamities such as plagues, pestilence, famines and other curses of nature with untold miseries on humanity in their wake. So, it is for this that the teaching of the Avatars and Sadgurus caution one not to give importance to such places and forms of worship. Their work is to diminish and destroy all these piles of stone which keep humanity away from God, rather than drawing it closer.

1 April 1938,

Panchgani,

LM7 p2277

The first thing every morning is to say a sincere prayer from you to God to make you understand him and his will: 'God, make me understand you and your will.'

15 May 1943,

Meherabad,

to 125 men devotees to be said daily for one month,

LM8 p2875

The sigh within the prayer is the same in the heart of the Christian, the Muhammadan, the Jew. They are indivisibly longing for the same God.

Gl May 1974 p7

It is better not to worship if your heart is not in it. Any prayer made mechanically in a spirit of show or ceremony is all a farce. It results in greater bindings through one's pretense to purity.

November 1955,

Meherabad,

LH p42

There are many religions, temples, and many religious practices and prayers, which you yourself may know, and the people following them. But God appears indifferent to those prayers or does not hear them, for this reason: that they are not of the heart.

The prayer God hears is the prayer of the heart, that raising of the heart, that suffering of the heart, that is what God pays attention to. And so it does not matter, and certainly it is foolish, to rely upon the usual religious practices and ritual. What matters is your heart, the prayer that arises from your heart. That is the prayer that Baba hears, that God hears.

Jesus Christ said this exactly when he said, 'When you pray, close the door, pray in secret.' So pray from the heart, even if you are with a thousand people...

People know it all by heart, but they don't grasp it, or God would hear... Pray from the heart by giving yourselves. Just saying the words or being still, unless you are giving yourself, is useless. It is the prayer of the heart, the giving of your heart that counts. Those prayers are answered.

July 1956,

London,

Aw 4:2 p 14-15

God forgives sins in the sense that he does not eternally damn anyone for his sins. He keeps the door of redemption eternally open.

Through repeated sincere prayers, it is possible to effect an exit from the otherwise inexorable working out of the law of karma. The forgiveness asked from God evokes from him his inscrutable grace, which alone can give new direction to the inexorable karmic determination.

1956? Be p37-38

The Masters have sometimes followed external disciplines, including prayers, and have set an example of humility and readiness to learn from others... No teachers have been content with merely external disciplines. Through their teachings as well as example, they have often set forth prayer as the inner approach to God and divinity.

What constitutes the essence of prayer? Many prayers to God are current among the lovers of God, arising as they do from diverse cultural contexts. Some of the prayers invariably contain an element of asking something from God, either material or spiritual. In fact, God is so merciful and bountiful that even without their asking, he always gives much more than his lovers can receive. He knows their real needs more deeply than they do. Therefore the element of asking something from God is superfluous. It often mars the inner love and worship which a prayer tries to express.

The ideal prayer to the Lord is nothing more than spontaneous praise of his being. You praise him, not in the spirit of bargain, but in the spirit of self-forgetful appreciation of what he really is. You praise him because he is praiseworthy. Your praise is a spontaneous appreciative response to his true being as infinite light, infinite power and infinite bliss.

It is futile to attempt a standard prayer, and hold it up as an ideal for all people of all times. The glory of the Almighty transcends all human understanding and defies all verbal descriptions. Eternally fresh and self-renewing in its unlimited amplitude, it never fades. Nor is it ever confined within the limits of the best of hymns. All hymns and prayers reach out towards the eternal truth of Godhead, only to merge those who utter them in silent and unending adoration.

If by ideal prayer to the Lord is meant a set formula, any search for it is a wild goose chase. All prayers ultimately initiate the soul into an ever-deepening silence of sweet adoration. And all formulae are dissolved and assimilated into the integral and direct appreciative perception of divine truth. That which seeks to reach towards the immeasurable, itself becomes incapable of being measured by any set standards. The ritualistic and repetitive expressions of prayer do not and cannot do justice to the innermost essence of prayer, which is adoring love for the eternal beloved. To attempt to standardise prayer is to mar its intrinsic beauty.

If you pray with a motive to do good to someone, your prayer may actually bring about good both to him and to yourself. Some people pray for the spiritual benefit of those who have done them some wrong. There also, they are helping others spiritually. But all prayers with a motive fall short of the ideal prayer, which is without motive. In the entire spiritual panorama of the universe, nothing is more sublime than a spontaneous prayer. It gushes out of the human heart filled with appreciative joy. It is self-expression of the freed spirit, without any actuation of a motive. In its highest form, prayer leaves no room for the illusory diarchy of the lover and the beloved. It is a return to one's own being.

1956? Be p73-76

God does not listen to the language of the tongue and its japa, mantras, devotional songs and so on. He does not listen to the language of the mind and its routine meditations, concentrations and thoughts about God. He listens to the language of the heart and its message of love, which needs no ceremony or show, only silent devotion for the beloved.

IS p109

God is not fooled by any outward show. He is completely deaf to ceremonial prayers and ringing of church bells and chanting of mantras. He is never taken in by such superficial veneer, never ensnared by such blandishments. Love alone can move him, love alone can conquer him. Without that, nothing is to any avail.

1963? India, IS p79

#### REPEATING THE NAME OF GOD

(Nam-Smeren)

... Stay at home, do the nam-smaren, feel happy, free-minded and jolly, and be devoid of anxiety and disappointment throughout. Have full faith in me, and be sure in the future you will one day come to know all.

letter to Adi, signed Merwan,

1920s, Aw ?

(special photo issue) p34

... Repeat in low voice for half an hour daily one of the following six lines of names of God:

Parabrahma Paramatma

Ya Yezdan Ahuramazda

Nirkar Parvardigar

Allah Ho Akbar Allah Hu

Hari Narayan Bhagwan

God Almighty Omnipotent

Immediately after this half an hour of meditation, repeat the name of your Master for five minutes.

23 October 1941,

Panchgani, circular to Baba's

devotees, to be done for 45 days,

LM8 p2733

#### REPEATING THE MASTER'S NAME

I actually advised my own mother this morning to take my name one thousand times daily. It will be good if she does. Otherwise the family may suffer for her not heeding my advice. Thinking of material things will never satisfy her or those akin to me.

16 February 1928,

Meherabad,

LM3 p1022

One young fireman came with a gift of fruit, and asked Baba, 'How can I open my heart more, love more.' Baba gave him a midnight meditation of saying Baba's name 100 times. The fireman said he was very grateful. He said that in the crescendo of the fire siren he felt the exaltation of God.

Sunday, 5 August 1956,

San Francisco,

Aw 6:1 p24

Prayer Book Two

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### **Qualifications of the Aspirant**

Qualifications of the Aspirant

THE QUALIFICATIONS OF THE ASPIRANT

Meher Baba

ENTERING INTO THE REALITIES OF THE INNER LIFE

SOME DIVINE QUALITIES

READINESS TO SERVE

FAITH

ENTERING INTO THE REALITIES OF THE INNER LIFE

The value and the limitations of external conformity

Though God-realisation is the ultimate destiny of all persons, there are very few who have the necessary preparation for the fulfillment of that glorious destiny. The mind of the

worldly-minded is darkened by the thick layer of accumulated sanskaras, and these sanskaras must be considerably weakened if the aspirant is even to enter the Path. The usual method to gradually dissipate the heaps of sanskaras is to follow, as strictly as possible, the external code of religious rituals and ceremonies. This stage of external conformity to religious injunctions or traditions is known as the pursuit of shariat or karma-kanda. It covers actions like the offering of daily prayers, the visiting of holy places, the performance of duties prescribed by scriptures, and the observance of well-established rules of the ethical codes generally accepted by the moral consciousness of the times. The stage of external conformity is, in its own way, useful as a spiritual discipline, but it is by no means free from evil effects, for it not only tends to make a man dry, rigid and mechanical, but it often nourishes some kind of subtle egotism. However, most persons are attached to the life of external conformity because they find it to be the easiest way of placating their uneasy consciences.

#### Passing on to the realities of the inner life

The individual often spends several lives in gathering the lessons of external conformity. But there always comes a time when he gets tired of the stage of external conformity and gets more interested in the realities of the inner life. When the worldly man takes to this higher kind of search, he might be said to have become an aspirant. Like the insect, which through metamorphosis passes on to the next stage of existence, the aspirant transcends the phase of external conformity (shariat or karma-kanda) and enters upon the path of spiritual emancipation (tariquat or moksha-marga). In this higher phase, the aspirant is no longer satisfied by external conformity with certain rules, but he wants to acquire those qualifications which would make his inner life spiritually beautiful.

#### The limitations of conventions

From the point of view of the realities of the inner life, the life of external conformity, which satisfies the requirements of conventions and formality, may often be spiritually barren; and a life which deviates from such rigid conformity may often be spiritually rich. In seeking conformity with established conventions and formality, a man is almost always prone to slip into a life of false or illusory values, rather than a life which is based upon true and lasting values. What is conventionally recognised may not always be spiritually sound. On the contrary, many conventions express and embody illusory values, since they have come into existence as a result of the working of average minds which are spiritually ignorant. Illusory values are mostly conventional because they grow into that matrix of mentality which is most common. This does not mean the conventions necessarily embody nothing but illusory values.

#### Freedom from conventions must be based upon critical thought

Sometimes people stick to unconventional things for no other reason than that they are out of the way. The unusual nature of their pursuits or interests enables them to feel their separateness and difference from others and take delight in it. The unconventional things

also often derive their interest merely from their novelty in contrast with the conventional things. The illusory values of usual things become insipid through familiarity, and the mind then has a tendency to transfer the illusion of value to those things which are not usual, instead of trying to discover true and lasting values. Transcending the stage of external conformity does not imply a mere mechanical and thoughtless change from conventionality to unconventionality. Such change would be essentially of the nature of reaction, and it can in no way contribute towards a life of freedom and truth. The freedom from conventionality which appears in the life of the aspirant is due, not to any uncritical reaction, but is due to the exercise of critical thought. Those who would transcend the stage of external conformity and enter into the high life of inner realities must develop the capacity to distinguish between the false and the true values, irrespective of conventionality or unconventionality.

#### Discrimination between the true and the false

The rise from shariat or karma-kanda to tariquat or moksha-marga is therefore not to be interpreted as being merely a departure from external conformity. It is not a change from conventionality to idiosyncrasy, from the usual to the unusual; but it is a change from a life of thoughtless acceptance of established traditions to a mode of being which is based upon thoughtful appreciation of the difference between the important and the unimportant. It is a change from the state of implicit ignorance to a state of critical thoughtfulness. At the stage of mere external conformity, the spiritual ignorance of man is often so complete that he does not even realise that he is ignorant. But when the person is being awakened and enters the Path, he begins by realising the need for true Light. And at the initial stages, the effort towards this Light takes the form of intellectual discrimination between the lasting and the transitory, the true and the false, the real and the unreal, the important and the unimportant.

#### The bankruptcy of barren beliefs

For the spiritual aspirant, however, it is not enough to have merely intellectual discrimination between the false and the true. Though intellectual discrimination is undoubtedly the very basis of all further preparation, it yields its fruit only when the newly perceived values are brought into relation with practical life. From the point of view of spirituality, what matters is not theory but practice. The ideas, beliefs, opinions, views or doctrines which a person might intellectually hold constitute a superficial layer of human personality. Very often a person believes in one thing and does exactly the opposite. The bankruptcy of barren beliefs is all the more pitiable, because the person who feeds upon them often suffers from the delusion that he is spiritually advanced, when in truth, he has not even begun spiritual life.

#### The salient points of dogmas and creeds

Sometimes even a wrong view, which is held with some fervor, may indirectly invite an experience which opens out the gates to the spiritual life. Even at the stage of shariat or

karma-kanda, allegiance to religions is not infrequently a source of inspiration for many selfless and noble acts, because, though these dogmas or creeds are blindly accepted, they are often held with a fervour and enthusiasm which supply the dynamic element to the ideology which has been accepted by the person for the moment. Dogmas and creeds, as compared with barren views and doctrines, have the distinct advantage of being embraced, not only by the intellect, but also by the heart. They cover and affect a wider part of personality than purely theoretical opinions.

#### The cause of the evil results of dogmas and creeds

But dogmas and creeds are at least as much a source of evil as of good, because in them the guiding vision, which is at the helm of individual life, is itself clouded owing to degeneration or suspension of critical thinking. If allegiance to creeds and dogmas has sometimes done some good to the individual or to the community to which he belongs, it has more often done untold harm to the individual or to others. Though the mind and the heart are both involved in the allegiance to dogmas and creeds, the mind as well as the heart are both functioning under the serious handicap of suspension of thought. Hence dogmas and creeds do not contribute to unmixed good.

#### The need for putting theory into practice

In one sense, when a person gives up uncritically accepted dogmas and creeds in favor of those views and doctrines to which he has devoted thought, there is a certain amount of advance, in so far as his mind has now begun to think and critically examine its beliefs. But very often the newly held beliefs are seen to lack the fervor and enthusiasm which used to characterise allegiance to dogmas and creeds. If these newly held beliefs lack motive power, they belong only to the superficial aspect of life, and they hang loosely upon the person, like an overcoat. The mind has been emancipated from the domination of uncultured emotionality; but this is often achieved by sacrificing the cooperation of the heart. If the results of critical thought are to be spiritually fruitful, they must again invade and recapture the region of the heart, so as to enlist its cooperative function. In other words, the ideas which have been accepted after critical examination must again be released into active life if they are to yield their full benefit. In the process of being used in practical life, they often themselves undergo healthy transformation and become more sound. And what is more, they are now interwoven with the very fabric of life, and are no longer merely ornamental.

#### Critical and creative thinking promotes the balance of mind and heart

The transition from external conformity (shariat or karma-kanda) to the life of inner realities (tariquat or moksha-marga) involves two steps:

1. freeing the mind from the inertia of uncritical acceptance based upon blind imitation, and stirring it to critical thinking, and
2. bringing the results of critical and discriminative thinking into practical life.

In order to be spiritually fruitful, thinking must be not only critical but creative. Critical and creative thinking leads to spiritual preparation, by cultivating and fostering those qualities which contribute toward the perfection and balancing of the mind and the heart, and the release of unfettered Divine Life.

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## SOME DIVINE QUALITIES

The qualities necessary for the spiritual life are interdependent upon each other

If the inner life of man is to be harmonious and enlightened, he has to develop and express many divine qualities while he is engaged in his daily duties. Each quality, by itself, may not seem to be extremely important; but it is not right to consider it apart from its necessary relation with other important qualities. In the spiritual life, all these qualities implement and support each other; and their interconnection is so vital that not one of them can be completely ignored without detriment to many other essential qualities. So, considered in its true function, each of these divine qualities turns out to be absolutely indispensable for a complete life.

### Patience and persistence

Every man is a rightful heir to the Truth. But he who would inherit it must be spiritually prepared for it, and this spiritual preparation sometimes takes several lives of patient and persistent effort. Therefore, one of the first requirements of the aspirant is that he should combine unfailing enthusiasm with unyielding patience. Once a man is determined to realise the Truth, he finds that his path is beset with many difficulties, and there are very few who persist with steady courage till the very end. It is easy to give up effort when one is confronted with obstacles. This might be illustrated by a story of a man from Poona. He once read a spiritual book which impressed him so deeply that he felt like renouncing everything. He left Poona, went to a jungle near the city, and sitting under a tree he began to repeat God's name with a rosary in his hand. He kept doing this all day, in spite of much inconvenience and dwindling enthusiasm. After the sun set, he heard from all sides the cries of frightening animals. And though these cries grew louder and louder in the gathering darkness of the night, he persisted in his determination. But when he saw through the darkness a huge bear coming towards him, he fled to save his life, and ran for seven miles at top speed until he fell unconscious in a shop in Poona. As he became conscious again, he related his adventure to those who had gathered around him, much to their amusement. But that finished his mood for renunciation.

### Accepting the world as it is

Spiritual effort demands not only physical endurance and courage, but also unshrinking forbearance and unassailible moral courage. The world is caught up in maya and is addicted to false values. Therefore, the ways of the world run counter to the standards which the aspirant has set for himself. If he runs away from the world, that does not help

him. He will again have to come back to the world to develop that quality which would enable him to face and accept the world as it is. Very often his path lies through the world, which he has to serve in spite of not liking its way. If the aspirant is to love and serve the world, which does not understand him, or even is intolerant to him, he must develop infinite forbearance.

### Forbearance

As the aspirant advances on the Path, he acquires, through his contact with the Master, an increasingly deeper understanding of true love. And this makes him painfully sensitive to those impacts from outside which not only do not taste of love, but actually bring him into contact with cold contempt, cynical callousness, agonising apathy and unabating hatred. All these impacts try his forbearance to the uttermost. Even the worldly man suffers in the world, which he occasionally finds indifferent or hostile. But he is thick-skinned and his suffering is less acute, because he does not expect anything very much better from human nature, and thinks that these things are inevitable and incurable. But the aspirant who has tasted of a deeper love knows the hidden possibilities in every soul; and his suffering is very acute because he feels the gulf between that which is and that which might have been, if only the world had even faintly appreciated the love which he has begun to understand and cherish.

### Moral courage and confidence

The task of forbearance would be easy if the aspirant could get reconciled to the ways of the world and accept them without challenge. But, having seen the higher, it becomes an imperative duty of the aspirant to stand by it, even if the whole world opposes him. Loyalty to the higher truth of his own perception demands unshakable moral courage, and readiness to face the criticism, scorn and even hatred of those who have not yet begun to open out to the truth. And although in this uneven struggle, he does get unfailing help from the Masters and other aspirants, he has to develop the capacity to fight for the truth single-handed, without relying upon external help all the time. This supreme moral courage can only come with supreme confidence in oneself and the Master. To love the world and serve it in the ways of the Masters is no game of the weak and the faint-hearted.

### Freedom from worry

Moral courage and self-confidence should be accompanied by freedom from worry. There are very few things in the mind which eat up as much energy as worry; and it is one of the most difficult things in the world not to worry about anything. Worry is experienced when things go wrong. But in relation to past happenings, it is idle merely to wish that they might have been otherwise. The frozen past is what it is, and no amount of worrying is going to make it other than what it has been. But the limited ego-mind identifies itself with its past, gets entangled with it, and keeps alive the pangs of frustrated desires. So worry continues to grow in the mental life of man until the ego-mind is burdened by the past. Worry is also experienced in relation to the future when this future is expected to be disagreeable in some

way. And in this case, it seeks to justify itself as a necessary accompaniment of the attempt to prepare for coping with the anticipated situations. But things can never be helped merely by worrying. Besides, many of the things which are anticipated never turn up, or if they turn up at all, they turn out to be much more acceptable than they were expected to be. Worry is the product of feverish imagination working under the stimulation of desires. It is living through sufferings which are mostly our own creation. Worry has never done anyone any good; and it is very much worse than mere dissipation of psychic energy, for it substantially curtails the joy and fullness of life.

#### Cheerfulness, enthusiasm and equipoise

Among the many things which the aspirant needs to cultivate, there are few which are as important as cheerfulness, enthusiasm and equipoise. And these are rendered impossible unless he succeeds in cutting out worry from his life. When the mind is gloomy, depressed or disturbed, its action is chaotic and binding. Hence arises the supreme need of maintaining cheerfulness, enthusiasm and equipoise under all circumstances. All these are rendered impossible unless the aspirant succeeds in cutting out worry from his life. But worry is a necessary resultant of attachment to the past or to the anticipated future, and it always persists in some form or other until the mind is completely detached from everything.

#### Control and dispassion are the conditions of one-pointedness

The difficulties in the Path can be overcome only if the aspirant has one-pointedness. If the psychic energies are dissipated in worldly pursuits, the progress which he makes is very slow. But one-pointedness implies dispassion concerning all the allurements of the phenomenal world. The mind must have turned away from all temptations, and complete control should have been established over the senses. Thus, control and dispassion are both necessary for being able to attain one-pointedness in respect of the search for true understanding.

#### Guidance from the Master

The supreme condition of sure and steady progress on the Path is the benefit of guidance from the Master. The Master gives just that guidance and help which is necessary according to the immediate needs of the aspirant. All that the Master expects is that the aspirant will try his best for spiritual advancement. He does not expect immediate transformation of consciousness, except where the ground is previously ready. Time is an important factor in spiritual advancement, as it is in all material endeavors. When the Master has given a spiritual push to the aspirant, he waits till the help thus given is completely assimilated by him. An overdose of spirituality always has an unhealthy reaction, particularly when it is inopportune. The Master, therefore, carefully selects the moment when his intervention is assured of maximum results; and having intervened, he waits with infinite patience till the aspirant really needs further help.

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## READINESS TO SERVE

Readiness to serve is according to individual aptitude and ability

The aspirant has to be always in readiness to serve the cause of humanity. He need not apply himself to any type of work irrespective of his capacity. He has to select that portion of work which he is qualified to do by virtue of his individual aptitude and abilities. But whatever service he can render by virtue of his capacity, he renders even when the circumstances are most trying.

No insistence upon the claims of the limited 'I'

The ordeals through which he may have to pass are many, but his determination to serve whenever possible must remain unshaken. He is not in any way attached to the idea of service, in the sense of maximum results being secured through himself alone. If there is any service which needs to be rendered, he is willing to render it with any amount of sacrifice; but he never is bound by the false idea, 'I alone should have the credit of doing it.' If the privilege of rendering the service falls to the lot of someone else, he is not envious. If he were to seek for himself opportunities for rendering service, it would be a form of selfishness. In the service which really counts in the spiritual life, there can be no thought of the self at all. There should be no necessity felt of having something for oneself, or of being the one who can give something to others. The self in all its forms has to be entirely out of the picture. Service should spring out of the spontaneity of freedom, if and when it is necessary, and it has to come in the cooperative spirit, in which there is no insistence upon the claims of the limited 'I'.

Freedom from the opposites of great and small things

If the aspirant is completely detached from all works and their results, he becomes free from the vitiating opposites of the great things and small things. The worldly-minded feel their separative existence through achievements. Therefore, they have a natural tendency to judge their achievements in terms of tangible quantities. They grasp at great things and avoid the little things. But from the spiritual point of view, the so-called little things are often seen to be as important as the so-called great things. The aspirant has no motive to eschew the one and seek the other. Therefore he attends to little things with as much zest as to great things.

The domination of conventions restricts the scope of service

In the spiritual life, the little things matter as much as the great things. But the conventions of the world usually fail to recognise this simple truth. By following the conventionally accepted ideas, the scope of possible service to fellow beings gets artificially restricted to those things which are conventionally regarded as important; and many things which really are of vital importance to life come to be neglected, with the result that life is spiritually impoverished.

### Accepted values determine the fields of service

Thus, in a society which is dominated by merely material conceptions of life, service is interpreted in terms of supplying bread or clothes, or other physical amenities of existence. In a society which values intellect, service is interpreted in terms of spreading learning in different forms. In a society which has developed a taste for beauty, service is interpreted in terms of organising the production and distribution of works of art. In a society which is responsive to the ineffable values of the heart, service is interpreted in terms of constructing those channels which will facilitate the culture and expression of the heart. And in a society which is alive to the supreme importance of the spirit, service is interpreted in terms of imparting spiritual understanding. Of these different types of service, the service which is concerned with spiritual understanding is the highest, because spiritual understanding includes the right perspective to all human problems, and promotes a solution of them all.

### Two kinds of service

But if there is no spiritual understanding, the desire for rendering service to others is harnessed by limited conceptions. Service is of two kinds: it consists in adding to the lives of others those things which are really worthwhile, or it consists in removing from the lives of others those handicaps which prevent them from having things which are worthwhile. And if our ideas of things which are worthwhile are narrow, the scope of possible service also becomes correspondingly narrow.

### Little things that matter

The scope of service is not completely exhausted by great gestures like giving big donations to public institutions. They also serve who express their love in little things. A word that gives courage to a drooping heart, or a smile that brings hope and cheer in gloom, have as much claim to be regarded as service as onerous sacrifices and heroic self-denials. A glance which wipes out bitterness from the heart and sets it throbbing with a new love is also service, although there may be no thought of service in it. When taken by themselves, all these things seem to be small, but life is made up of many such small things. And if these small things are ignored, life will be not only unbeautiful but unspiritual.

### Element of error in the estimates of the world

Just as the worldly-minded have a tendency to judge positive contributions in terms of magnitude, they also make a similar mistake in judging obstacles, handicaps and adversities. Thus, for most persons, the adversity of another must assume colossal forms if it is to deserve notice. It is characteristic of the worldly-minded that they give more importance to things that take shape in external and tangible ways than to things which are silent elements in the inner life. Devastating war is, for example, considered to be a greater calamity than lingering lives filled with bitter hatred; though from the purely spiritual point of view, lives filled with bitter hatred are not in any way less evil than devastating war. War assumes so much importance because of the many visual instances of cruelty. But hatred is

equally unbeautiful, even when it does not materialise itself in outward actions. In the same way, epidemics, injuries, and the sufferings of the deathbed invite more attention from the worldly-minded than the agonies of the heart which is heavy with the burden of unquenchable desire.

#### The field of service is life as a whole

But for the aspirant who is eager to serve without any desire for recognition and credit, everything that thwarts or perverts the release of full life is worthy of attention, irrespective of whether it is great or small according to the usual estimates of the world. Just as the building up or the collapse of empires has a place in the flow of universal life, the fleeting moments of sadness or sweetness have also their own place in it. The importance of the one should not be measured in terms of the other, and the claims of the one should not be ignored against the claims of the other. The aspirant looks at life as an integral whole, without allowing any parts to monopolise his attention at the cost of other parts.

#### Service which springs from love ensures harmony with co-workers

Even when the aspirant is rendering a service which is selfless, he keeps constant guard upon his mind. The aspirant must be humble, honest and sincere. The service which he renders must not be for the sake of mere show, and it should be an outcome of true love. If the aspirant is inspired by love, his love shall enable him to be in entire harmony with other workers without being jealous. If there is not complete harmony amongst the workers, the service which is rendered falls short of the spiritual ideal. Further, if the aspirant renders the outward service without the spirit of love, he is acting from a sense of duty, as in many worldly institutions where there are paid workers. In the institutions of the world, people work for pay. At best, it is a cold sense of duty which prompts them to be efficient. Their work cannot have the inward beauty of work which is spontaneously done out of love.

#### The importance of contact with the Master

The aspirant can best assimilate the lessons of true service, if he has the good fortune to be in contact with the Master. The Master teaches not through preaching, but through example. And when the Master is seen in his capacity of rendering service to humanity, the aspirant is quick to catch that spirit because of his love for the Master. Contact with the Master is also helpful in imbibing the spirit of cooperation, which the aspirants cultivate easily because of their common love for the Master. They serve because the Master wants it. They do the Master's work, not their own. And they do it, not of their own accord, but because they have been entrusted with that work by the Master. Therefore, they are all free from any ideas of individualistic claims, rights or privileges, being keen only about the Master's work, ready to serve his cause to the best of their ability when they are called upon to do so, and equally ready to hand over that work to another aspirant if he can do it better.

#### Service without fuss

In cooperation of this type, the aspirants are, in a way, serving each other, because the Master's work is accepted by them all as their own. And in being useful to a co-aspirant for doing the Master's work, the aspirant is rendering a service to him as much as to the Master. But in such service there can be no bossing, because the aspirant is always conscious that it is the Master's work, which he has accepted as his own, that he is doing. He further knows that, as aspirants, they are all equal. And it is easy for him to cultivate the habit of serving in the spirit of utter humility. If service makes him proud, he might as well not have served. One of the most difficult things to learn is to render service without bossing, without making a fuss about it, and without any consciousness of high and low. In the world of spirituality, humility counts at least as much as utility.

### The ideal of service

When the Master serves others, he does so, not because he is attached to the work, but in order to help, and also to set for his disciples the example of selfless service. And while serving others, he sees himself in them, and experiences having served himself. In his unwaning blissful feeling of oneness, the Master knows himself to be at once the Lord of all and the servant of all. He therefore exemplifies an ideal of service in which there is no enslavement, either of he who receives service, or of he who renders it. The aspirant can speedily realise the ideal of true service if he has before him the example of the Master. But the spiritual preparation of the aspirant can never be said to be complete unless he has learned the art of rendering service which gives not boredom, but joy; which brings not enslavement, but freedom; which does not set claims and counter-claims, but springs from the spontaneity of free give and take; which is free from the burden of personal want; and which is sustained by the sense of ever-renewed fulfillment.

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## FAITH

### The value of faith and its forms

One of the most important qualifications for the aspirant is faith. Of faith there are three kinds: 1. faith in oneself, 2. faith in the Master, and 3. faith in life. Faith is so indispensable to life, that unless it is present in some degree, life itself is impossible. It is because of faith that cooperative and social life becomes possible. It is faith in each other that facilitates a free give and take of love, a free sharing of work and its results. When life is burdened with unjustified fear of each other, it gets cramped and restricted.

### Faith in each other and its essential counterpart

Children have a natural faith in their elders. They look to them for protection and help instinctively, without requiring any introductory letters. This quality of trusting others persists in later life, unless the person receives a rude shock by being deceived or exploited by others for their self-interest. So, though faith is natural to man, it grows and flourishes in a society where men are reliable and honest and worthy of faith, and it fades in a hostile

environment. Faith in each other becomes complete and steady when it finds its counterpart in those qualities which invite and confirm faith. Being worthy of faith which others place in us, and having faith in others, are two complementary virtues. They are the condition of an unhampered flow and development of individual and collective life.

#### The importance of faith in oneself

Unqualified and implicit faith in each other belongs to the world of ideals. In actual practice it exists only in some special cases. Though it is very much to be desired, it cannot come unless the world is peopled with persons who deserve unlimited faith; and this condition requires a perfect development of the qualities of being reliable, steadfast and invariably helpful. But these qualities, which foster mutual faith, remain undeveloped unless one has supreme faith in oneself. If a man has no faith in himself, he cannot develop those qualities which invite and foster faith from others. The confidence that you can, under all sorts of trying circumstances, remain loyal to your own perception of the best, is the very foundation of the superstructure of a reliable character.

#### A secure basis for self-confidence

But unshakeable faith in oneself is as rare as implicit faith in some other person. Few have developed it to the degree which ensures effective and constructive control of oneself. In most persons, faith in oneself is always being challenged and undone by the constant experience of one's own frailties and failings, which often prove to be unyielding, even when the man knows what is right. The self-confidence, which is thus in perpetual danger of being shattered, can be securely established only when the man has in front of him the vision of the living example of perfection and has faith in it.

#### Faith in the Master

Faith in the Master becomes all-important because it nourishes and sustains faith in oneself and faith in life, in the very teeth of setbacks and failures, handicaps and difficulties, limitations and failings. Life as man knows it in himself or in most of his fellow men may be narrow, twisted and perverse. But life as he sees it in the Master is unlimited, pure and untainted. In the Master, man sees his own ideal as realised. The Master is what his own deeper self would rather be. He sees in the Master the reflection of the best in him, which is yet to be, but which he will surely one day attain. Faith in the Master, therefore, becomes the chief motive power for realising the divinity which is latent in man.

#### Faith and critical reasoning

True faith is grounded in the deeper experiences of the spirit and the unerring deliverances of purified intuition. It is not to be regarded as the antithesis of critical reason, but as the unfailing guide of critical reason. When critical reason is implemented by a deep and living faith based on pure intuition, its functioning becomes creative, fruitful and significant instead of barren, ineffective and meaningless. On the other hand, many forms of naive credulity cannot be broken through except by the fearless and free working of critical

reason. However, it remains true that critical reason can touch and inform only those forms of faith which are not based upon pure intuition. True faith, grounded on pure intuition, always remains an imperative which cannot be ultimately reduced to the conclusions of ratiocinative intellect. It is not derived from the limited intellect, but is more fundamental and primary, with the result that it cannot be silenced by any intellectual acrobatics. But this does not mean that faith at any stage need be blind, in the sense that it is not allowed to be examined by critical intellect. True faith is a form of sight and not of blindness. It need not be afraid of the free functioning of critical reason.

#### An analysis of credulity and doubt

The right of testing the Master through critical reasoning has always been conceded to the disciples. But if after testing and being satisfied about the perfection of the Master, the disciple shows any wavering of faith, it is a result of a deplorable deficiency in his sincerity of approach and integrity of purpose. Just as there are many cases of uncritical and undeserved credulity placed in the claimants for spiritual wisdom, there are many cases of an unjustified wavering of faith in spite of a convincing basis for faith in one's own experience. And just as uncritical credulity is ultimately the result of an unconscious operation of many worldly wants, unjustified wavering of faith is also due to the unconscious operation of desires which run contrary to the effective manifestation of a rationalised faith. In the first case, wish is the father of unwarranted belief; and in the second case, wish is the father of unwarranted doubt.

#### Wavering of faith is often due to the unconscious operation of cravings

Cravings have a tendency to pervert the functioning of critical reasoning. And an unwavering faith, which is grounded in pure intuition, can come only to a mind which is free from the pressure of diverse wants. True faith is, therefore, a matter of gradual growth. It grows in proportion to the success which the disciple attains in freeing his consciousness from diverse cravings.

#### Beliefs and opinions

Faith must be carefully distinguished from a mere intellectual belief or opinion. When a person has a good opinion about someone, he is said to have a certain kind of faith in him. But this kind of opinion does not have that spiritual potency which belongs to a living faith in the Master. The beliefs and opinions which a person has often constitute a very superficial layer of the human psyche. They do not have any integral relationship with the deeper psychic forces. They remain in one region of the mind without bringing about any radical changes in the core of personality, which determines the attitude to life. People hold such beliefs just as they wear clothes. In times of emergency, they show the tendency to change their clothes to suit their immediate purposes. In such cases, beliefs are unconsciously determined by other purposes; the purposes are not consciously determined by beliefs.

#### Living faith is creatively dynamic

Living faith, on the other hand, has the most vital and integral relation with all the deeper forces and purposes of the psyche. It is not held superficially, nor does it hang, like merely intellectual beliefs, in the periphery of consciousness. On the contrary, living faith becomes a powerful factor that reconstructs the entire psyche; it is creatively dynamic. It enlivens every thought, illumines every feeling, recasts every purpose. Such living faith in the Master becomes, for the disciple, a supreme source of inspiration and unassailable self-confidence. And it expresses itself primarily through the spirit of active reliance upon the Master, and not merely through some opinion about him. Living faith is not a sort of certificate given by the disciple to the Master. It is an active attitude of confidence in the Master, expressing itself not only through implicit and trustful expectation of help from the Master, but also through the spirit of self-surrender and dedication.

#### Living faith is grounded in experience

Such fruitful and living faith in the Master is always born of some deep experience which the Master imparts to the deserving disciple. It is fundamentally different from the beliefs which people have either through uncritical acceptance or superficial thinking. Mere intellectual beliefs have, for the most part, very little spiritual importance. The Master, therefore, is utterly unconcerned with whether the disciple believes in him or in someone else. And he is equally unconcerned with whether the disciple, at any moment, does or does not believe in him. If, in some fortunate cases, the Master, through his benign intervention, wins for himself the living faith of the disciple (as distinguished from mere belief), it is because he knows that the disciple will be helped through it.

#### Testing the disciple

Just as the disciple is testing the Master in respect of his capacity to guide him, the Master, in his turn, is testing the disciple in respect of his integrity of purpose. The Master is unconcerned about whether the disciple doubts him or has faith in him. What he tests is whether the disciple is or is not sincere and wholehearted in his spiritual search and pursuit. The Master is not at all interested in giving proof of his own divinity to the disciple, except when he feels that any such proof is likely to be unfailingly useful and unavoidably necessary for the spiritual benefit of one who has surrendered himself to him.

source: Discourses by Meher Baba,

volume 5

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## **Religion**

Religion

RELIGION

Meher Baba

Basically, religion is one. There is only one religion. The source from which this religion has come is continuous, despite the lapses of ages. Yet several branches have come forth from this one religion, like the Zoroastrian, Hindu, Buddhist, Christian and Muhammadan religions. There have been many others...

For example, water from the tap fills the different pots for different purposes, like washing, cooking, drinking, etc. The source, the tap, is the same. Similarly, the Hindu or Muslim religion, or the Zoroastrian or Buddhist or Christian religion, springs from the same source, which is God.

1919? LM1 p254

The light of Zarathustra has been extinguished by his followers themselves. His was the highest form of Sufism. If Zarathustra were to be born again in this material world, he would find it difficult to recognise his own religious tenets, as practiced by the present day followers of his creed. The same is true of all religions. The Muslim mullas, Hindu pundits, Zoroastrian dastoors and Christian priests have mutilated the original religion for their own selfish ends.

October 1922,

Bombay,

LM2 p431

The real meaning of religion is to know God, to see God, and to be one with God. Everything else about religion is an exercise in rites and rituals.

8 June 1926,

Arangaon,

LM3 p809

About the American Christian Mission and the Salvation Army, both of which tried to convert Indian Hindus and Muslims to Christianity:

Why all this? Why mislead people into leaving their religions? Is religion the Truth as well as the way to the Truth? Truth has nothing to do with religion. Truth is far away and far beyond the tenets and principles of religion. Truth is naked and unrestrained, and can only be experienced by cutting loose maya's limbs, lust anger and greed.

Muslims say that experience can only be gained through the Islamic religion, arguing for circumcision and other rituals. How ludicrous. Do any of you know why Muslims practice circumcision? Muhammad told them to cut down and annihilate their minds, meaning to cut through maya and cut away their sanskaras. This means keeping one's own mind under control and away from worldly thoughts. By failing to understand the true meaning of the Prophet's teaching, some theologians concentrate upon the custom of circumcising children, a custom which people, without thinking, accepted and started to follow.

The same is true in every religion, the Parsis and their kusti, the Christians and their baptism. What is the meaning of all these practices in the name of religion? If it is not a sin to make others doubtful of their own religion, it is surely a great weakness. What is the advantage in expanding a religion until its followers number in the millions? This is the Kali Yuga. See the horror done in the cause of religion. Look at the massacres born out of ignorance and cruelty occurring between Hindus and Muslims, all for the sake of religion. At the same time, many false prophets have appeared, and hypocrisy is rampant. People now want religious doctrines to suit their own ideas of life, and the crafty leaders who observe all this and fulfill their wishes find thousands of followers.

So I have been telling you, control your mind, live a pure and clean life, discard desires, and follow a Master who is God-realised. Then alone you will be safe. Following a Master does not mean giving up your religion. You should renounce the mind.

22 June 1926,

Meherabad,

LM3 p817-818

To me all religions are equal, and the wrangle over religious dogmas and practises are mere exercises in futility.

Still, a person should have respect for the religious faith of another, and it should not be hampered under any circumstance.

On the contrary, all traditionalists or strong believers in their faith and religious practises should be accorded all facilities. It is desirable to encourage them.

23 July 1926,

Meherabad,

LM3 p829

The human mind is such that it makes a person adhere to his thoughts, to the extent that even in the field of religion, each man thinks his is the best. The Parsis consider their religion the highest, and call most other people doorvand - untouchables. The Muslims are also in the same category. To them only Islam and Muhammad are true, and all other people

are kafirs - unbelievers. The Christians are no better. To them only Jesus Christ is the Redeemer, and all other people heathens.

20 September 1926,

Meherabad

LM3 p845

The Hindu and Muslim priests both speak against each other's religion. But do you know what religion is? Religion is a cage, and the people who follow it are all birds locked up inside.

It is meaningless to leave one's religion to adopt another. It is like going from one cage to another. The wire binding the wings of the bird must be cut.

Each person must make individual efforts to sever his own leash, for example, by renunciation or being indifferent to food and drink. But above all, efforts should be made to cut the cord through love. Love God, for when the Sadguru comes he snaps the cord and frees the bird.

I am the Christ, and the world exists because of me. For me there is no time, space, cause, effect, duality, or anything that exists besides me. There is only unity.

22 February 1927, Meherabad, LM3 p915

Who gave all these different religions? The Avatars. Why have they done so? To establish principles for people, and to bring people to the point where their faces are turned toward God. Mohammad and Buddha each gave different precepts, according to the circumstances and mentality of the people of the time.

4 December 1927,

Meherabad,

LM3 p990

Zarathustra had fourteen disciples whom he Realised. There was one whom he Realised after the fourteen. From him, the knowledge and experience of God descended from father to son for 700 years.

After that, the last one, Dastur Azer Kaiwan, was false, and obtained the sacred seat and started collecting money. Those who followed him decreed as they thought. After them, until the present, there has been no realised person among the Zoroastrians.

Whatever religious books (the Avesta) the Zoroastrians have now are the books of these false dasturs, and not of Zarathustra. Zarathustra taught and gave out gems of truth, gems of

Sufism, but they are not known to people. There were tremendous changes in the doctrines set down by Zarathustra made by the false dasturs.

So my best advice to you is to create love for God. Earn something in my contact. Otherwise, if you spend your time in discussions on religious doctrines and dogmas, it will take you nowhere toward Truth. It is all rigamarole, and will waste your precious time, which might better be used in thinking of God, meditating and creating love. Love is the sum and substance of all religions, and the only essential of all creeds. Leave the rigamarole alone.

For example, this alphabet board which I use may be given to a child to make him begin the ABCs. But if he merely learns the alphabet without any efforts at proceeding further, he will learn practically nothing. It is the same in religion. The shariat, doctrines and dogmas are given as a preliminary beginning, like the alphabet, to reach the ultimate aim of the realisation of the Truth. After one learns to master the fundamentals, one advances.

But if a person merely sticks to religious ceremonies and rituals, and believes that religion is that alone, then he does not advance at all. God and Truth are far, far above shariat, doctrines and dogmas, ceremonies and rituals.

7 February 1928, Meherabad,

to two Parsi priests,

LM3 p1020

These days there is too much stress everywhere on religion. Religion is the root cause of all strife, both internal and external, and is the cause of all wars in the world.

October 1928,

Nasik,

LM3 p1100

On Christmas day, Baba's school for boys was closed, but there were no religious observances. Meredith Starr came to visit Baba at noon, and Baba told him,

"On all four sides, in every corner of the globe, religious precepts and ceremonies prevail. Were we to follow the same old sham and show here, then what would be the difference between us and the world?

"Here, to obey me is the best religious act you can perform, and by doing so you will free yourself from all the bondages of the customs and rites of religions."

25 December 1928,

Meherabad,

LM3 p1130

In all religions, the beginning of opposition against the priest class is welcome, because at present the priest class is the greatest obstacle in the path of spirituality. The rigid and deep-rooted beliefs and prejudices of age-old customs, rites and rituals which the priests have inherited and nourished in the name of religion are intolerable and the greatest impediment.

So if the downfall of this junta is brought about, the firmly imbedded prejudices and rites will be destroyed. Although there is the risk of people becoming indifferent to God and religion, these can still be revived afterward, once these rotting prejudices are uprooted.

3 April 1930,

Meherabad?

LM4 p1296

So long as people will continue attending to the empty shows of customs and ceremonials, they will fail to grasp the essence or substance of religion.

Though creeds and theologies are many, religion is, strictly speaking, only one, and this one religion includes in its essence sublime character, mental purity, love to God, and longing to realise the Truth.

In order that this religion may be applicable to all, caste-class tyranny and priestcraft must be eradicated root and branch.

February 1931,

Ms 3:3 p91

The priest class proves to be an impediment in everything. If you gain independence, do this first: arrest all the purohits, dastoors and mullas.\* Do not use violence, but deal with them firmly.

Deal with them vigorously, because it is an important, big work. And unless you send all the priests to Yeravda prison, they won't improve. On the contrary, they will become worse.

8 September 1931,

to Mahatma Gandhi, on board the ship

Rajputana en route from Port Said to Marseilles, LM4 p1397

\*Hindu, Parsi and Muslim priests

Desmond Tolhurst: I am a staunch Roman Catholic, and want to lead a life of rectitude. I feel at times I am doing wrong, and I am tempted. I repeat my mistakes time and time again. I am religious-minded, and want to remain devoted to God and the Church.

Baba: Be religious, it is good. But eventually you will have to go beyond the shariat, the traditional ritual of religion.

Tolhurst: Are there any true saints and holy priests in Christianity?

Baba: There were saints, but the Christian priests are the same type as those priests in every other religion throughout the world. Out of selfishness, priests create and propagate their own customs, tenets and practises, thereby crippling religion. All these rites, rituals and ceremonies are the dry husk of the corn.

September 1931,

London,

LM4 p1429

May Davy: I have faith in Christ and also believe that there is no other Christ, and there will be no other such being in the future. Jesus was the only one and will be the only Christ forever. Since Christianity is predominant in the West, it is superior in religion and spirit to the East.

Baba: To explain it all to you will take some time. But I will convince you that I have gained the state of Christhood and that I am the Christ.

May Davy: Impossible. I don't believe you. I don't understand what you mean.

Baba: Were I to explain it to you, you would understand everything. Truth is above religion. Truth is far, far beyond the intellect. It can only be reached by love. Christ attained that state of divine love. I am in the same state, and I have its experience. I am always in the Christ state of everlasting bliss.

September 1931,

London,

LM4 p1440

Although spirituality is greater in India, the pundits (priests) there have their say too much. Not only is love pushed aside, but even the search is ignored. Besides, on every road in India we come across sadhus who boast about their way of life. And as you know, cheating is widespread there by the false gurus...

I have been saying that no damage to religion is as great as that done by the priest class. Here, too, there are many priests and preachers. But the people who came to meet me are devotional and loving, and it is a great pleasure for me to meet with them...

2 October 1931,

London, to Mahatma Gandhi,

LM4 p1447

Baba: Love is the only real religion. People are now tired of theories, doctrines and principles. They want the real thing, which explanations can never give. They must feel Truth, see Truth and experience Truth. Only then can one find harmony with everything and everyone. Only then can one, though remaining in the world, not be of it. I am eternally happy. I see my own self in everyone and everything.

Robert Norwood: Do you preach any specific precepts, or do you belong to any particular creed?

Baba: None, absolutely. Religions, castes, sects, dogmas and rituals are all hindrances in the path of Truth. Truth is all-pervading and infinite. I do not teach anything. I make the learned forget. I have come, not to teach, but to awaken.

Norwood: Is going to church of any help?

Baba: Yes, to a certain extent. Not much, though. The church that advocates and nourishes sectarianism renders no help. All true churches, temples and mosques are for all. To attain the Truth, no obstacle should be put in anyone's way, such as present-day religions and cults do.

Norwood: Yes, it is true. At first I was active in a Christian church, but because I was in search of a religion of the heart, I left it. Now religion and sectarianism do not appeal to me. I have always been sure that there is something higher than religion.

Baba: Exactly. I frequently repeat the same thing. I am preparing the way for people so that they will be able to live a life of Truth. There is no religion higher than love. Love is the only way leading to Truth and God-realisation. Mind and intellect provide only superficial understanding. It is dry knowledge. One should try to see God and experience him. The first thing is reality, the second is unity. Love is truly a shortcut in the long path toward achieving God-realisation. It is the quickest way.

24 November 1931,

New York,

LM4 p1486-1488

No spiritual Master brings religion into the world in the form which it eventually assumes.

His very presence is a blessing and radiates spirituality. He imparts it to others by personal contact.

The so-called religions are an effort to commemorate the association with a great spiritual Master, and to preserve his atmosphere and influence.

It is like an archeological department trying to preserve things which only resuscitate the past. The living spirit being absent, religions or organisations gradually lose their glamour. The result is a mental revolt against the established order. Something more substantial and practical is required, which expresses the life of the spirit.

19 May 1932,

New York,

Me p84-85

Message to reporters aboard the ship Bremen

You will not be saved by accepting any theological dogmas, or by regarding a Prophet who lived hundreds or thousands of years ago as the only God-incarnate, as the only genuine Saviour, as the last real messenger of God. If you want to be saved, conquer your mind, lead a pure life, renounce low desires, and follow one who has realised God, and in whom you have sound faith.

Most of the so-called religious ceremonies performed by the Parsis, the Hindus, and followers of other creeds, are unnecessary and worthless. For these useless ceremonies it is the avaricious and worldly priests who are responsible. Prophets, Sadgurus and saints are not bound by them.

Worldly-minded priests, though they may mutter prayers throughout the day, and may perform this and that ceremony, can confer no spiritual benefits on anyone. Poison trees may be watered with nectar, but they will not produce edible fruits.

The so-called religious leaders who repeatedly quarrel over rites and dogmas can only lead their followers into the deep pit of ignorance. Only the blind will follow the blind. What light can be thrown by him who is himself in the dark? What knowledge can he impart who has not experienced Truth.

The priest whose principal motive is to serve himself, and not others, should be called a minister, not of God, but of his lower self. Disinterestedness and eagerness to serve others should be the characteristics of a genuine priest, to whatever creed he may belong. He should be like a river that does not drink its own water, but is useful to others, irrespective of their caste, creed and color.

Many of the so-called Christian missionaries are the followers of Judas, not of Jesus. The object of a true Christian missionary should be not merely to baptise the so-called pagans, but to render unselfish service to others, regardless of their creed and color.

To change our outward religion for another is like going from one cage to another. Either cross the boundary of Shariat (outward forms of religions) and enter Tarikat (the spiritual Path) or remain within the cage of the creed of your birth.

In order to realise God, and to gain the original state from which everything emerged, we should follow the creed that accords with our own conscience, and stick to that path which best suits our spiritual tendency, our mental attitude, our physical aptitude, and our external surroundings and circumstances.

before 1933, Sa p11-15

each paragraph is a separate quote

Dogmas, creeds, and conventional ideas of heaven and hell and of sin are perversions of Truth, and confuse and bewilder the mind.

before 1933, QA p12-13

I very much appreciate this idea of coming together of the representatives of different faiths, which, in fact are based but on one and the same principle - faith itself.

The medium, the surroundings and the settings may be different. It may be formed of images or imagination. It may be based on the intellectual conviction, or an emotional impression. Yet the central jewel of a faith is just the same.

There are no two kinds of faiths. Faith is the last thing to be labeled. The only question could be of a strong faith or a weak faith. Some hold it to the point of forms and ceremonies only. And some, going beyond this, stick to the kernel, eschewing the crust, either believing in impersonal infinite existence, or believing in one's own Master. So it is only a question of degrees.

Unless and until there is complete Realisation, which is the goal of all faiths, faith is faith after all, call it blind or call it otherwise.

Once God is realised, there is no question of faith at all, just as there is no question of faith for a man to believe that he is a man. Because one then, having transcended the boundaries of faith, feels oneself identified with the infinite, and finds the one self manifested everywhere.

Please convey my blessings to all.

3 June 1933, Bombay?

Message to All Faiths Congress at Nasik

Baba did not attend; his message was read out by Ramjoo Abdulla

Me p7. Another partial version: LM5 p1773

Q. I am happy to see you.

Baba: Not nervous? Anything to ask or say?

Q. I have doubts about you, and also cannot understand why Western religion calls the Eastern confusing?

Baba: And the Eastern people say the same about Western religion. Everyone thinks his own religion the best. This is ignorance. Jesus never meant that. What does religion mean? To find God within. What did Jesus teach? To find him within, and not to carry on wars, as his own followers have been doing.

Q. How can we realise that?

Baba: Through love, and helping others selflessly. It is very easy. If you think less of yourself, and more of others, it is so easy. No matter if you doubt me, or do not even believe in me. I will help you.

Q. I want to believe in you.

Baba: But why? If what you want is within, you will find it only there. And my aim is to help you find it, whether you follow me or not.

Q. But it is difficult.

Baba: I will help you, even if you don't want it. When the sun is high up and you feel hot, you cannot avoid it. It shines on you even if you don't want it. It is a question of going out of yourself to help others. This contact will help you greatly. My blessings.

1934, Zurich, Switzerland,

interview with the daughter of a clergyman,

PM p239-240

Q. Is decent living enough for attaining a wider consciousness, or is any occult, spiritual or religious training necessary?

Baba: No general rule or process can be laid down for the attainment of the ultimate reality, or as you term it, the wider consciousness. Every individual has got to work out his own salvation, and for that matter, he himself has got to create and choose the Path, which is mostly determined and expressed by the collective force and momentum of impressions (called sanskaras in Sanskrit) acquired during previous lives.

The panaceas the world knows of, the so-called religions for the guidance of humanity, do not go a long way in solving the problem. As time goes on and the founder, the one who supplied the motive force, is thrown and relegated more and more into the background of time and obscurity, the aftermath of his manifestations, either a religion or an organisation, gradually loses its glamour and attractiveness, and there takes place a mental revolt against the old order of things. A demand is created for something more tangible, substantial and practical, by contacting through which one may learn to live the true life, the life of the spirit. And you know that supply is in proportion to the demand.

To say that only decent living is the only way of attaining wider consciousness is only giving one side of the picture. What you are today is the result of your decent and indecent living as well. Occult, spiritual and religious training serves merely as means to an end, and is a condition precedent to entering the Path. But the moment one has the contact of a Perfect Master, no such disciplinary process is necessary. The only thing required is complete surrenderance to his supreme will, and the unquestioning willingness and attitude of mind to suffer and accept things as they come.

1930s?

Europe?

A p37

Q. How about the believers who come in search of God, and are like sheep shorn by those who are false priests? Is it better to have faith and be disillusioned, or have no faith?

Baba: Any faith with the idea of Truth behind it is better than no faith at all. It is better to walk the wrong road and return to the right way than not to walk at all. What matters spiritually is faith. When faith becomes love, there is no need for faith any longer.

1939?

Benares, about the false priests of Benares

whom Baba compared to vultures,

T p98

Religion has to go, and God has to come, definitely.

7 July 1940,

Golkothi, Ranchi,

LM7 p2580

The work of the God-man in the universe is fundamentally different from the kind of thing on which most of the priests set their hearts.

Most of the priests of established religions attach too much importance to external forms, rituals and conformity. And since they are not themselves free from selfishness, narrowness or ignorance, they exploit the weak and credulous by holding before them the fear of hell or the hope of heaven.

The God-man, on the other hand, has entered forever into the eternal life of love, purity, universality and understanding. And he is therefore concerned only with the things that really matter, and which eventually bring about the inner unfoldment of the spirit in all whom he helps.

1941?

India,

Di v4 p20-21

Another version: Aw 2:1 p29-30

The organised religions of the world often fail to express the real vision of those who have been the fountainhead of inspiration for their very coming into existence. Dogmas and beliefs, rituals and ceremonies, can never be the essence of the true spiritual life. They are generally not only superficial and ineffective, but positively harmful and misleading. Often they not only feed the ego of the priest class, but also serve as an instrument for the exploitation of the credulous.

When religion has become merely a matter of external rituals and ceremonies, it has become a cage for the soul. Nor does it help very much to change from one religion to another. It is like going from one cage to another. If religion does not help man to emancipate the soul from spiritual bondage and realise God, it has no useful purpose to serve. Then it is time that religion should go to make room for God.

I am therefore not interested in founding a new religion. The world is already divided by numberless sects, based upon dogmas and beliefs. I have not come to give another cage for man, but to impart to the world the illimitable Truth. The world needs awakening, and not mere verbal instruction. It needs the freedom and the amplitude of divine life, and not the superficiality of mechanised and pompous forms. It needs love, and not the display of power.

The world task ahead of me is particularly creative. Essentially, we are all one. I am greater than none of you in the soul sense, and really speaking, none of you have to receive divinity from me - the divinity that is eternally existing equally in us all. But what I have to give is the knowledge and the experience of the oneness of us all.

Out of the agonising travail and suffering of the present times, the new enlightened humanity has to be born. Man shall be weaned away from the allurements of the ego-life. He shall come into full inheritance of his own divinity, and know himself to be none other than the supreme God himself. And his heart shall be unlocked so as to release the dynamic love divine. Divine love knows no decay, fear or corruption, because it is illumined by the understanding that all life is one.

Let those who are alive to the real values hearken to this call of mine. They will have an ample share in bringing into existence the new era of truth and love. I give my blessings to all.

11 November 1944,

Nagpur,

Me p65-66

The deeper secrets of the spiritual life are unveiled to those who take risks and make bold experiments with life. They are not intended for the weak-kneed who seek guarantees for every step.

Av p278

From all types of bondage - physical, mental, spiritual, social, political and moral - emancipation of man is possible, sooner or later. But the redemption of mankind from its self-imposed shackles of intellectual self-sufficiency, and idealistic or religious inheritance, is very different indeed, and the task, if ever attempted, is almost superhuman.

The institution of slavery in the Middle Ages was already bad enough. But the irresponsible slavery of this industrial age of ours is worse. Emancipation of mankind from such types of physical and economic slavery is comparatively an easy affair.

But the most cruel and destructive form of slavery is an intellectual bigotry of possessing the monopoly on truth, exclusive of others. It is such types of people, when they happen to wield temporal power on Earth, who hasten the downfall of a laboriously built civilisation, or the disintegration of a living religion.

Intellect is, so to say, reserved by nature for man. One has to be a man to have intellect. But however keen and quick it may be, it will always be just one of the stepping stones to wisdom, inspiration, illumination, knowledge and Realisation of Truth, which is above all these.

To keep playing on the stepping stone, however polished and shining it may be, is like sitting tight over an idle heap of hoarded wealth.

Like everything else, intellect can be used as much as misused or abused. The deeper the intelligence, the greater the responsibility for discrimination between essentials and non-essentials, service and disservice, going forward or backward.

May you succeed in transcending the limitations of understanding, and crossing into the domain of real knowledge, where nothing remains as unknown, unseen and unheard of; nay, everything becomes self-identified. My blessings to all.

2 or 3 April 1947,

Madras,

LM9 p3158

What is wrong with the world today, and with India in particular?

Such and allied questions are bound to arise in thinking minds. But the answers are not altogether honest and straight. The diagnosis given and the remedies adopted have all been biased and one-sided. The whole situation stands hopelessly vague and undetermined.

The crux of the situation lies in the correct understanding and reinterpreting of the ancient word 'religion.'

The West has very little of religion, and whenever we hear of it, it is subservient to politics, or at best a handmaid of material life. The East is suffering from an overdose of religion, and consequently it is desperately hankering for a material antidote thereto. Religion in the West is synonymous with scientific progress, which is destructive in its manifestation. In the East, and particularly in India, religion, instead of establishing the kingdom of God on Earth, has gone underground in the guise of crude ceremonies, rude rituals, and dead dogmas.

Instead of engendering the seeds of peace and plenty, the under-driven religion tries to shoot out communalism, fanaticism, nationalism and patriotism, which have become bywords for leadership and greatness, suffering and sanctity. In short, religion, as a living force, has become obsolete. The urgent need of today, to resuscitate religion, is to dig it out of its narrow and dark hidings and coverings, and let the spirit of man shine out once again in its pristine glory.

The most practical thing to do in the world is to be spiritually-minded. It needs no special time, place or circumstances. It is not necessarily concerned with anything out of the way of anyone's daily life and day-to-day routine. It is never too late or too early to be spiritual. It is just a simple question of having a right attitude of mind toward lasting values, changing circumstances, avoidable eventualities, and a sense of the inevitable.

Spirituality is neither restricted to, nor can it be restricted by, anyone or anything, anywhere, at any time. It covers all life for all time. Yet it can very easily be achieved with selfless service and pure love that know no bondage and seek no boundaries. A mighty surge of this spirituality is about to sweep over the world. My blessings to you all.

3 April 1947,

Madras,

LM9 p3159

Realisation of the self should not be confused with the intellectual understanding of the Divine Theme. Exceptional exercise of the intellect makes one a philosopher, a poet, a scientist or an artist. But Self-realisation is undeniably the special privilege of those who are mad after God.

Orthodoxy, whether it be of the Hindu, Muslim Christian, Zoroastrian, Buddhist, or any other church, is tolerable strictly and only up to a certain point, and only at the earlier phases of the evolution of the masses, since it conserves certain dynamic values coming

down through tradition. But it must be of the discriminative type, and should not be allowed to degenerate into politics. When orthodoxy denies to itself the spiritual light coming from any quarter, it inevitably reduces itself to a body without the soul, leading to separative ignorance, conflicts and misunderstandings.

Loyalty to the incarnated greatness of the past, and the mere possession and knowledge of the traditional lore, is not all that is to be aspired for. It may preserve your individuality as a religious and cultural unit, and make of you a political factor to be reckoned with. But in the spiritual domain, it makes you a nonentity, a tree without its life-giving sap.

Today there are three concomitant factors which prevent the world from realisation of true spirituality:

1. The church of each organised religion trades in the past, and fights every inch of ground before adjusting itself to the times and the circumstances.
2. The educated delude themselves into thinking that they have done their part, and have laid the whole creation and the Creator under deep gratitude by merely talking on the subject from the purely intellectual point of view.
3. And the masses have a superstitiously mercenary attitude towards saints and spirituality. Their approach to saints is invariably from a material point of view.

I have come to give a new understanding of spiritual value and truth to everyone. This truth is unlimited, and cannot be encaged in any dogmas or creeds or religions or sets of beliefs. Inherit this vast truth which is ever-renewing, while I am in your midst.

before 1948, ST p110-111

I belong to no religion. Every religion belongs to me. My own personal religion is of my being the ancient, infinite one, and the religion I teach to all is of love for God.

This love can be expressed by everyone, high, low, rich, poor, and everyone of every caste, creed can love God.

The one God, who resides equally in all, is approachable to everyone through love. So I give my blessings that at least some of you could love God as he is to be loved.

28 February 1954,

Amalapuram, Andhra,

AD p102

Another version: Journey With God,

by Francis Brabazon, p30

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## Saints

Saints

SAINTS

Meher Baba

To recognise a saint, you must first be a saint.

December? 1925,

Meherabad,

LM3 p772

There are many who are on the way, many who have experience, many who are yogis, but few who are Perfect...

Never speak ill of saints. They are the sign of Truth and help to the world...

My salutations to all those who love God, who are saints, yogis, bhaktas, and my namaskar to Sadgurus. All these are me in different forms.

from a letter to Ramjoo Abdulla

January 1926,

Wa p19

The importance of saints is that they point so many to God.

T p83, also MJ May 1939

The saints are like the nerves of my body. They work for me, and I guide their lives.

MJ 1:3 p62

There are three types of spiritual beings in India: the sensational, the unassuming but deep and quiet, and the Man-God or God-Man.

The sensational types just make a show of their knowledge of Vedanta, and give lofty talks on higher ideals of life and spirituality. It is all on the surface, hence an outward show. They seek to create an impression, and people who go to them are impressed by miracles, which are really nothing more than (tantric) tricks. This is undesirable, being a sort of bargaining. I do not want this kind of faith.

The other type, which is unassuming and quiet, is deeper in knowledge and experience, because they are advanced souls, and a few are Perfect Ones. They prefer a quiet life, and do their work in silence, and hence are little known.

The Sadgurus and Qutubs experience Godhood and manhood both. They have attained the spiritual heights, and have also come down to human level to help mankind. Their methods are peculiar, hence not understood by ordinary people.

17 November 1938,

Meherabad,

to Consuelo Sides and Mercedes D'Acosta

LM7 p2335

I have lately been laying stress on honesty. If we love God honestly, we become one with him. Never before have dishonesty and hypocrisy prevailed in this world as today. If the least hypocrisy creeps into our thoughts, words and deeds, God, who is the innermost self in us all, keeps himself hidden.

Hypocrisy is a million-headed cobra. There are today so many so-called saints who, even though they tell people to be honest and not to be hypocrites, are yet themselves deep in dishonesty.

I say with divine authority that I am in you all, and if you honestly love God, you will find him everywhere.

And remember, if you cannot love God and cannot lead saintly lives, then at least do not make a show of it, because the worst scoundrels are better than hypocritical saints.

January 27, 1953,

Eluru, Andhra,

LC p27

There are two types of so-called saintly persons: the hypocrites and the innocents. A hypocrite knows that he is posing, whereas the innocent one honestly feels that he is someone special spiritually.

10 May 1954,

Mahabaleshwar,

GG6 p44

... As far as you are concerned, you should neither criticise nor indulge in backbiting. If you speak ill of a real saint, it will be harmful to you. You will create dreadful (sanskaric)

blunders. You should avoid villifying even the so-called 'mahatmas' who call themselves saints, because it is not possible for you to be certain whether they are real or not.

The presumptuous saints outwardly act like real saints. You will not be able to differentiate between them, just in the same way as you would not be able to differentiate between the masts and mad persons. Yet what a world of difference lies in their inner states!

... I would like you to know that to become a saint is not child's play. The very word saint, when commonly used or made applicable to anyone, creates a lot of misunderstanding. I will tell you something that will clarify the misunderstandings regarding saints.

There are two types of saints: real saints, and imitation saints. Just as an ordinary person cannot distinguish between a real and an imitation pearl, you cannot distinguish between a real saint and an imitation saint. I alone, like a jeweller, can make out the difference.

Particularly in India, we find a lot of imitation saints, and this is due to the superficial study of Vedanta. By studying Vedanta, one can say 'I am God.' Sadgurus also say 'I am God.' Imitation saints say the same thing, but with the help of Vedanta. Real saints need no such help; they say what they experience.

There are also some who, after reading Vedanta, realise that they have no such experience, but they still say "I am God." This is hypocrisy. Also there are some imitation saints who, after reading Vedanta, have a genuine feeling and say 'I am God,' though in reality they do not have any conscious experience.

If anyone confers greatness on you and begins to worship you, you know yourself that you do not deserve it. At the outset you are tempted to accept this greatness, which makes you feel happy. But your conscience will be constantly pricking you, and you will be always in a state of anxiety about future developments. You will be frequently in a fix whether to accept or reject the greatness which is thrust on you.

Once you accept this conferred greatness, it becomes very difficult for you to get out of the situation. After a time, even the pricks of conscience cease troubling you, for you get used to them. Then it becomes an addiction, and you cannot do without it. You then pose as a real saint. This posing will cause you to take innumerable additional births. So why pose as a saint without inner experience?

... When anyone approaches an imitation saint and is attracted by the outward atmosphere which he creates around him, and if, owing to his faith in the imitation saint, he gets experiences, he is likely to attribute them to that imitation saint. This creates confusion.

... In Uttar Pradesh and the Punjab, there are saints of both types, real and imitation. There, men put up a big show of spirituality by performing homa-haven, bhajan-kirtan, yadna-yagna, arti-puja, etc. From external appearances one cannot make out who is a real saint and who is an imitation one. Anyone is easily impressed by the so-called outward spiritual atmosphere.

... I do not mean that there are no real saints in India. (Baba mentioned a few well-known saints) There are also some real saints unknown to the masses. Compared to the known saints, these hidden saints are far more advanced. In this respect, however, I want to tell you with authority that both the hidden and the known saints have not realised the Self.

Do not be misled by the use of certain words and phrases. If anyone addresses you as 'dear Self,' do not be under the impression that he has achieved the goal of Realisation.

May 19 and June 7, 1957,

to a group of his followers

Guruprasad Poona,

Aw 5:4 p22-32

More of this talk can be found in 'Visiting Saints' in Book Two

For one to declare that he is a saint, and allow people to bow down to and revere him without real authority, is to feed one's ego with intense happiness. Simultaneously with the feeding of the ego comes a feeling of well-being.

One who is addicted to opium (eating or smoking) derives a similar feeling of well-being, though temporarily. After a time the opium addict begins to feel the after-effects of opium in severe constipation, loss of appetite, headache, dullness and drowsiness. He then begins to realise that it would have been better had he not become addicted. But unfortunately, he cannot give up the habit. He has become a slave. He realises this too late, and sinks into deeper addiction, being tempted to take greater and greater quantities of opium to keep pace with the gradual loss of the feeling of well-being.

Similarly, one who indulges in happiness by allowing people to bow down to him without authority feels the prick of conscience later on. And with this feeling he realises that he has no authority, but has got so used to the habit of feeding his ego in this manner that he is unable to stop the practice. He continues indulging, and after a time does not pay heed to the pricks of conscience. He becomes numb to the voice within.

After years of addiction, it so happens one day that the opium addict is found lying unconscious in a gutter full of filth. An extra overdose of opium proves tragic for the addict, who loses complete control over himself. The passer-by scoffs, ridicules, points at him as a confirmed opium addict.

In the same way, a person who poses as a saint, without really being one, starts to behave in an unworthy manner after years of indulgence in addiction to overdoses of homage. With him, contrary to the opium addict, his unworthy behavior is accounted as Perfection by his followers. When he abuses others, his words are accepted as blessings. When he beats someone, his beating is accepted as the descent of his grace. When he indulges in lovemaking with the opposite sex, it is accepted as pure love.

In short, whatever he does, all and everything is accepted in a spirit of reverence and love by the followers of the man who has posed as a saint. The more unruly his behavior, the greater the admiration of the followers. And the greater the admiration, the richer becomes the feeding of the ego of the person. Eventually he falls from the high pedestal of admiration because, not being a genuine saint, the rich doses of admiration and reverence prove too much for the ego to digest. With the fall this opiumised saint is ridiculed. Those very persons who called themselves his followers scoff and call him a fraud.

Just as an opium addict has his personal friends who extol the effect of opium and bring into their fold innocent people, so, too, a person who poses as a saint has a ring of followers who extol him and his 'miracles' to attract others into their fold. Such 'miracles' may be just coincidences, or even genuine experiences of simple and devout followers who get desired results through their own faith in and love even for such opiumised saints.

One who has no authority and yet permits people to bow down to him plays a losing game, while those who bow down gain. The unburdening of sanskaras of those who bow down at his feet is the cause of his loss, for he takes on sanskaras that can only be wiped off by many more births.

The point to be considered is this: if thousands can benefit at the cost of a false saint, should this person be allowed to continue? If such a person is already in contact with a Perfect Master and loves him, the Master immediately puts a check and corrects the shortcomings, and warns his lovers about such unauthorised behavior.

If however, such a person is not already in contact with a Perfect Master, the Master never interferes, because eventually this person also derives some benefit. The Master knows that this is the play of ego. The cause of any eventual benefit to such a person is that at the cost of his own condemnation he proved to be a dustbin for thousands to heap their sanskaras therein.

There is no doubt that in his subsequent birth his behavior makes the person suffer much more due to this burden of acquired sanskaras. But with the intensity of his suffering, the redeeming factor is the speed with which these acquired sanskaras get wiped off. They are wiped off in proportion to the intensity of suffering. Along with the wiping off of the acquired sanskaras, his own sanskaras also get wiped off speedily.

Just as an unauthorised person posing as a saint proves a source of benefit to thousands, so also he proves of harm to many. All this is a play in illusion. As an opium addict feels happy to give a tiny bit of opium to another, and that other, when he gets the taste of it, hands over another small dose to his own friend, creating a circle of opium eaters, the two or three persons close to the opiumised saint of our discourse start spreading news that such and such a woman was blessed with a child, and that another got her wish fulfilled, and that the 'saint' performed many such miracles. A clique of followers around the opiumised saint is created.

But this happy picture does not last long, for after some years it so happens that at least one finds out one day that his master is a fraud and is not God-realised. The impact of such a great setback in his confirmed belief is so forceful that all his sanskaras, which he had inadvertently transferred onto the 'saint' in his belief and devotion, all of a sudden recoil on him spontaneously and overburden him afresh. Thus the person who had placed faith in the opiumised saint suffers a great deal.

Let us view the picture from another angle: suppose I am the opiumised saint, and you love me and revere me as the Perfect Master. Your love becomes so deep and your faith so great that you actually make progress on the spiritual Path, and really begin to have experiences of the Path. In this instance, you are surely benefitted at the hands of the opiumised saint. Whereas in the previous case, the opiumised saint has done a great harm. Through such 'saints' harm and benefit recoil and accrue.

But all this is a play in illusion. It is all my play. None can fathom me as I really am. I am in everyone, and I do everything simultaneously. I also do nothing. Be brave. Be happy. I and you are all one. And the infinite that eternally belongs to me will one day belong to every individual.

PL p67-70

...The lingering aura of a saint may work miracles from his burial place.

1958? Be p36

We find three types of Gurus or masters in the world at all times:

1. The imposter;
2. The genuine but limited Guru, the Wali or master of the 5th plane, and the Pir or master of the 6th plane;
3. The perfect Guru or Sadguru, who is God-realised.

When a Wali is pleased with someone, he whispers or breathes a divine word in his ear, or he looks steadily into the eyes of the person concerned, and causes a lift in that person's consciousness. In this heightened consciousness, the person can easily read the thoughts of those near him if he wants to. He sees colored lights, and sometimes sees the face of the Wali within the light. But the Wali may raise one to his own level of consciousness, and cause him to identify himself with the mental body, and he sees his gross and subtle bodies distinctly as garments that he wears. Although this raising of another's consciousness is not mere hypnotism, but bestowal of an experience of a very high order, the state enjoyed, being within the domain of limitation (had) is still part of the passing show of illusion. The angle of vision has merely shifted from what it was previously. The view is vastly greater, but he still faces maya with his back to God.

A Pir does not use either of the methods of the Wali. When he is pleased with someone, he may ask for a glass of water or a cup of tea, and taking a sip or two, may give it to him to drink. Or he may ask the person for something, such as a hankerchief or scarf, and after using it for some time, return it to him. By such a seemingly insignificant action, the Pir may bring him up through any of the lower planes, even to his own station, and cause him to take a complete about-turn, so that maya is forever behind him, and before him is the indescribable beauty and glory of God.

In his lifetime a Wali and a Pir can raise one person, or at most two persons, to his own level of consciousness. A Pir cannot take anyone beyond the sixth plane, which denotes the very edge of limitation. There is an abyss to be crossed between the sixth and the seventh planes of consciousness, between the last point in limitation and infinite limitlessness, the goal. A Pir is himself in the realm of duality, and therefore cannot take anyone to the unitive state of unlimited consciousness. A Sadguru, being beyond the bounds of limitation, can and does do so. He utilizes infinite ways (including direct physical touch, or even just a wish) for the bestowing of his grace on the ones he chooses, to make them transcend duality and merge in the consciousness of God the unlimited (Behad).

A Wali or a Pir necessarily requires the physical presence of a person whose level of consciousness he intends to raise. But time and space are no obstacles to a Sadguru when he wishes to bestow his grace on any person or thing. The person concerned may be thousands of miles away, or not even in a physical body. Just a wish of the Sadguru can instantaneously establish that particular individual in the consciousness of the seventh plane of limitlessness (Behad)...

A Pir can make one see God. But even then one's 'real I' still has falseness attached to it. A Sadguru, at the right moment, whisk away entirely the entire falseness. And how does he do it? That is inexplicable. Only he who is knowledge itself can do this. When falseness is entirely shed, real individuality is established. This is the 'I am God' state.

c.1960, EN p29-31

When one is on the sixth plane, one sees God face to face and experiences bliss. One on the Gross plane can also see God everywhere, by the grace of the Avatar or a Perfect Master. Such a one experiences bliss. But there is a world of difference between his experience and the sublime bliss of the one on the sixth plane of consciousness. Whereas on the Gross plane one has desires and the mind to contend with, the one who is on the sixth plane longs only to become one with beloved God.

AO p217

There are only 100,000 Satpurushas or Marden-e-Khuda in the whole of the universe. They are those on the spiritual Path who have achieved control over their ego-life, and who with utter disregard to life expose themselves to hardships in the name of, and for the sake of God.

It is not because these men and women of God find their lives to be any less precious than that of the average man or woman, who as a rule is only too anxious to maintain a hold over the fast-slipping human life. Their indifference is due to the fact that, to them, their love for God is far greater than their own limited existence.

It is not just a question of giving up a life here in order to gain a better life there. To them nothing else remains worthwhile to be had or wished for, save their love for God.

PL p64-65

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### **Sanskaras**

Sanskaras

SANSKARAS

Meher Baba

A yogi, even after he attains the highest yogic state in his study, does not reach freedom, because there are still for him the sanskaras (meaning impressions) to finish up with.

Sanskaras mean the impressions left behind when doing any good or bad action. Even a thought creates a sanskara. Talking, hearing, thinking, seeing, eating, sleeping, etc. - in fact, even Subtle movements - cause sanskaras or impressions, which have to be experienced without a single hitch, with a mechanical precision, unless removed away root and branch by a Master's grace or blessing.

Our present existence and all the related experiences of pain and pleasure, virtue and sin about it, are the results of our past sanskaras, or amal, as termed by the Muslims.

The very breath we breathe, the eyelid we twitch, the finger we lift, are all due to past impressions. Our present existence is the mere unfoldment of our past Subtle impressions in Gross form. And again, it is our present Gross actions that recreate impressions, and so on. A good word or a good action has its good result compressed in an impression - suppose in the form of a circle - and a bad word or action likewise stores up a bad result in a similar Subtle form.

That is, good actions in this life necessitate acquiring a happier state in the next formation. And similarly, a bad action in the present life brings about a bad result in the same way. There is that tie, which has not been dispensed away in any case.

Good actions bind a man with a golden chain, and bad actions with iron and spiked chains. But the chain is there in either case. The man has not been set free. Yoga or other studies are

good actions, and they give the person a better chance in the next incarnation. But they do not set him free, or give Liberation. To have Liberation, one must neither have virtue nor vice on one's credit or debit side. But it should be a clean slate, to reach the state described in an Urdu couplet:

'We shall not go either to heaven or hell;  
But on the day of final judgement  
we shall stand gazing at the face of Muhammad.'

And this is impossible to reach without the grace of the Guru. For a Master, it is the work of a moment, though. The vast and almost infinite impressions of a person may be likened to a heap of dry grass, which it is impossible for the person to clean out. Even the process of cleaning out without a Master, that is, through yoga, etc., means contracting impressions again in different forms.

But this heap of dry grass is a work of a moment for a lighted match, which only the Perfect Master possesses. The Perfect Master uses his matches, but mostly for the members of his Circle only, and thus at the right moment brings them to his own level in less than a second. But even those who have no direct connection with a Perfect Master can derive the greatest personal benefit merely through the contact and company of his personality:

'One moment, half a moment, and even half of a half of a moment in contact with a Perfect Master, and ten million of your sins are washed away.'

4 October 1922, Manzil-e-Meem,

Bombay, RD p70-80

About Meher Baba's flag:

The flag should be of seven colors...

Do you know why I suggested a seven color flag? The seven colors represent the seven planes of consciousness. Red should be at the bottom of the flag, and sky blue at the top. Arrangement of the other five colors is your decision...

Besides representing the seven planes of consciousness, these colors also represent sanskaras - impressions. The colors in the flag signify man's rise from the grossest of impressions of lust and anger, symbolised by red, to the culmination in the highest state of spirituality and oneness with God, symbolised by sky blue.

23 April 1924,

Meherabad,

LM2 p619

Without the sanskaras being totally eliminated, there is no spiritual Liberation. To dispose of sanskaras, one has to create reverse sanskaras which are opposite in nature. Opposite impressions reverse the sanskaric makeup of the mind. To remove stains, soap or lime is necessary. But the mind never dies of itself.

For example, suppose your hand is to be broken. It is difficult and almost impossible for you to twist your own hand enough to break it. But if a strong fellow comes along and twists it, your hand fractures in a second. That powerful man is the Sadguru, who is required to deal with the mind and all its mischief.

But a Sadguru is not to be found so easily. It requires love, the search for Truth amidst hardships and sufferings, and undergoing untold difficulties. These draw the Sadguru to the deserving ones.

If by hurting a person temporarily, you provide a permanent healing, this apparently cruel act of yours is, in fact, a blessing. In the same way, suppose that by rendering a temporary healing, you create a permanent hurt. This apparently blessed act of yours is, in fact, a curse. A doctor cutting open a boil and causing so much pain to the sufferer is considered an enemy who has hurt one. But when the pus is removed, the patient is relieved, and the doctor is considered a real friend who helped.

So the Sadguru is at first apparently considered an enemy when he tries to remove sins and wipe out desires and sanskaras of the aspirant by forcing strict discipline on him, renunciation, etc. But when the bliss of union with the beloved God is attained through his grace, he is considered a true friend.

9 December 1927,

Meherabad,

LM3 p991

All thoughts, words and acts cause sanskaras or impressions on one's mind. Sanskaras are of seven different colors, the same as those of a rainbow.

Ordinary good thoughts cause impressions of a light blue color.

When such thoughts are put into actions, either in words or deeds, the impressions generally caused are of a deep blue color.

Anger and wicked deeds like murder cause sanskaras of red color. Red sanskaras are the worst, and they are difficult to be wiped out.

Intense spiritual longing gives rise to sanskaras of the green color. Just as red sanskaras are the worst, so the green ones are the best.

before July 1930,

Ms 2:7 p8 (July 1930)

The obstacles to Illumination are certain mental tendencies and desires connected with egoism, which in the East are called sanskaras. The sum total of these tendencies and desires creates the illusion of a separate self at war with or isolated from other selves. Evolution, or the fall into matter, made the creation of such a separate self necessary. Otherwise, spiritual consciousness could never be attained in the flesh.

In the beginning, before evolution began, we were united with the source of all, and (have) a consequent conscious longing to return to it through a succession of lives and forms. The conscious return to the source during physical incarnation only became possible when consciousness became equilibrated in Gross matter.

22 May 1932,

New York,

Me p89

Other versions: PM p169-171, LM5 p1626-1627

Q. What makes us wake up?

Baba: Impressions, sanskaras. They prick you - 'Get up! Spend us!' Sanskaras are impressions. You become angry. Your mind immediately gets the impression of anger. Now this impression is on the subconscious mind. But it remains stamped deep in your subconscious mind. Unless these impressions go, mind cannot become still. Now, these impressions must be spent or experienced in the Gross form.

Q. What do you mean by sanskaras to be spent? Can they be worked out on the Subtle plane?

Baba: No. Some, very rarely, go by themselves. Mostly they have to be experienced in the Gross. You think, you act - all these create sanskaras, which you must work out. It is a long process, this working out in innumerable forms.

18 January 1937,

Nasik,

Aw 16:2 p20

What, really, are sanskaras? Impressions is the literal meaning. Whatever impression the mind receives is called sanskaras, and then these sanskaras again have to be spent and experienced. All your actions and desires are given shape by these impressions.

For example, in a camera you take different impressions of one certain movement, and many impressions shape that one movement. When you see one movement in the film, you

know how many pieces go to make up that one film. These are, let us say, sanskaras. They are imprinted on the mind.

Now, naturally, any action, any thought, any desire will have its impression. Good actions, good desires, good thoughts will have good sanskaras. Bad actions, bad thoughts, bad desires will have bad sanskaras. Both good or bad, both bind, because both have to be experienced. Both have to be spent.

So it is impossible to be rid of sanskaras by one's own self, because whatever you do, it binds. You may think the highest thought - it binds. So too does pity, compassion, virtue, gratitude; all these help to bind. I pity, I am grateful, I fast, I pray, I want God, I want union with God - all these bind.

So how to escape from these bindings? You see, and this mere seeing binds. This will leave its impressions on the mind. You scratch your head - this too binds. There is satisfaction. That is why the soul has to go through numberless phases of illusion, because duality is based on sanskaras.

You seek the supreme. As a matter of fact, you are supreme, but you are entangled in illusion. How can you escape? Everything binds, everything gives a sense of I. Whatever you aspire to binds, and so everyone, whether poor, rich, healthy, sick, philosopher, sinner or saint, have moments of depression and unhappiness due to the soul being burdened with this load of impressions on its mind.

How to escape from this load? The only wanting, the only desiring that binds for freedom is love. The lover too wants. The lover wants union, but in this union the I gets so feeble that the binding, instead of hindering, helps to free. The moth around the candle-flame wants union with the flame, but the wanting I is so feeble that the moth does not think for a moment about the result, and is not a bit afraid of being burnt. Why? I in love is very feeble. Is it clear?

5 May 1937,

Nasik,

Aw 16:2 p53

A number of people had come to see Meher Baba, and were standing in line. One young man in the line was weeping. When he came before Baba, Baba looked into his eyes and asked, "Did you carry out all my orders?" The man did not answer. Baba spelled out on the board,

An order is much more important than any amount of spiritual longing, or gifts of thousands of rupees.

There are seven colors of sanskaras. Red is the worst and the deepest. It is the most lasting impression, and takes the longest to be wiped out. These red sanskaras are caused by the

sex act, hence they are a great check on the progress and advancement. The sex act is considered a grave sin on the Path, and prohibited to spiritual aspirants.

Thoughts of sexual desire may come, and even a rush of impulses, but one should not commit any action with another person. Even masturbation is better, though it is harmful to the physique. Sexual intercourse has the worst consequences. It attracts to oneself the worst sanskaras of ages past of one's partner, hence it is most difficult to wipe out. It incurs immense ineradicable damage to one's spiritual progress.

21 December 1937,

Bombay,

LM7 p2249

Now I will give you some very new facts concerning sanskaras. Truly, no philosophical books explain the term properly.

Sanskaras are impressions of duality which make the soul go through the process of duality to attain unity with God. The soul cannot attain unity consciously unless it goes through conscious experiences of duality, and these experiences of duality cannot be had but by impressions of duality.

Sanskaras in general are called prarabdha sanskaras. Prarabdha literally means 'of destiny.' These are applied to the whole universe in evolution from the state of a minute atom to the state of God-realisation. Prarabdha sanskaras are those that help the soul gain consciousness in order to go through evolution - from the very beginning to the very end - to attain unity.

For the Realised soul who does not return to normal consciousness, there are no sanskaras. But the soul who, after God-realisation, returns to normal consciousness, automatically gets a universal mind, and to be able to work through duality, gets superfluous unbinding sanskaras that are called Yogayoga sanskaras. The literal meaning of Yogayoga is automatic. Very few Perfected souls have these Yogayoga sanskaras because very few of the God-realised return to normal consciousness - to phenomenal consciousness.

Now the Avatar, being one always, and having his Circle of 120 always - the same each time - this Avatar gives to his Circle the Vidnyani sanskaras. Vidnyani literally means 'the threshold to unity.' The Avatar, when taking form, for himself and the Circle gives himself and the Circle the Vidnyani sanskaras before birth. It is similar to a veil being drawn, and exactly at the time appointed by himself, the Avatar experiences his original divinity, and then works with the Vidnyani sanskaras.

The Circle, until they are Realised, are under this veil of Vidnyani sanskaras, having all the ordinary signs of the ordinary sanskaras of duality. When the time comes, the Avatar gives the Circle Realisation. However, until then the Vidnyani sanskaras, though they remain with the person, are only an instrument for universal work, just as his have been.

Much of Christ's teaching in the New Testament is symbolic, if rightly understood. Christ talked of evolution, impressions, reincarnation, exactly as in Vedanta.

The Prarabdha impressions which govern the whole universe of duality are of greed and its opposite; of anger and its opposite; of all bad and of all good thoughts, words and deeds. Good sanskaras, bad sanskaras - both are Prarabdha.

To be free from Prarabdha sanskaras, either the good sanskaras must overlap the bad sanskaras, either the good sanskaras must overlap the bad sanskaras, the individual ego must be annihilated by service, or the limited self must merge in love.

Good sanskaras and bad sanskaras are impressions, and both bind. Due to the evolutionary process, the soul gathers all sanskaras throughout, up to the human form - animal sanskaras, as they are called. Therefore in human form, when the soul is fully conscious, the bad sanskaras already overlap the good ones. If now the good sanskaras were to overlap the bad ones, what would happen is that both would disappear. Like the dream example I once gave:

If you see yourself in a dream in which you enjoy becoming the queen, it continues for a long time. And if, all of a sudden, you see in the dream a snake attacking you, you wake up - both good and bad dreams disappear. Here it was good at first - of enjoying becoming queen, and then the bad - of a snake attacking you. This is bad overlapping good. Both disappear on waking. So either the bad must overlap the good, or the good overlap the bad. But if already the soul has gathered impressions of greed, of anger, of lust - now they must be overlapped by their opposites - generosity, love, peace.

In the second instance, of service: when you think, not of yourself, but of others, the thought about your own ego is replaced by thinking of others, and gradually you forget yourself in serving others.

In the third instance, love: when the lover loves the beloved to the extent of losing the self in the beloved, then only the beloved remains. So naturally impressions then disappear.

It is so easy to do bad, and so difficult to do good. Why? Because bad is already there.

Returning to the first point, I will give you two examples: of good overlapping the bad, of bad overlapping the good, and how both disappear. A dish is dirty. You take soap and water, and overlap the dirt with soap. Then in washing it, both disappear. Here the water is you. You are always present in the process of overlapping.

The Indian way of cleaning a dish full of grease is with mud. Without water it will come clean. Both grease and mud disappear. In the overlapping of opposites - mud is the most greaseless thing, and therefore opposite - the object is for both to disappear and attain a clean dish.

When good sanskaras overlap the bad, and bad sanskaras overlap the good, then both disappear, and your mind is a clean slate with nothing written on it. All is wiped off.

Nothing is ever written on you - but on your mind. You, the soul, remain untarnished. Good and bad, everything is written on your mind. When the impressions go, then all is wiped out. Mind sees the soul - this is Illumination. When good and bad are written off the mind, mind sees the soul. Mind then tries to become one with the soul - this is Realisation.

Mind seeing the soul means you seeing God. But mind does not become you, you being God. Mind must merge in the soul for you to become God. When mind merges in soul, then you are God-realised.

22 December 1937,

on the train 'Flying Rani'

en route from Bombay to Navsari

LM7 p2250-2252

There are two aspects of human experience, the subjective and the objective. On the one hand there are mental processes, which constitute essential ingredients of human experience; and on the other hand there are things and objects to which they refer. The mental processes are partly dependent upon the immediately given objective situation; and they are partly dependent upon the functioning of the accumulated sanskaras or impressions of previous experience. The human mind thus finds itself between a sea of past sanskaras on one side, and the whole extensive objective world on the other.

From the psycho-genetic point of view, human actions are seen to be based upon the operation of the impressions stored in the mind through previous experience. Every thought and emotion and every act is grounded in groups of impressions which, when considered objectively, are seen to be modifications of the mind-stuff of man. These impressions are deposits of previous experience, and become the most important factors in determining the course of present and future experience.

The mind is constantly creating and gathering such impressions in the course of its experience. When occupied with the physical objects of this world, such as body, nature and other things around, the mind is, so to say, externalised, and creates Gross impressions; and when it is busy with its own subjective mental processes (which are the expressions of already existing sanskaras), it creates Subtle and Mental impressions.

1938?

India?

Di v1 p36-37

... Because of these covers of the mind and body, the drop does not see the ocean.

Now, what happens? The body drops, but the mind remains. And when the body drops, its impressions immediately manifest, trying to spread themselves and assume a new body.

They want expression through the body, and so another body comes into existence which is made up of these impressions.

Thus, with the dropping of every form, the sanskaras want to take another body. If these sanskaras are crooked, meaning evil, the body is also crooked - diseased, for example. If the sanskaras are evil, the body suffers pain; if they are good, the mind is happy.

So long as the mind is there, the impressions also will be there, and with these, the body also. The soul won't see God until the sanskaras are finished.

Dropping of the body is therefore of no avail, but if the mind goes, then there are no sanskaras left. They disappear.

But the paradox is that the body's falling and sanskaras asking for another body to spend themselves help the soul gradually to gain self-consciousness for the drop to see the ocean - the Oversoul.

Then, what is required? The mind must go; then alone can these impressions gathered automatically disappear. Then the body - the drop soul - sees the ocean. This was the original state of God. But at that time the soul (atma) was sleeping with its eyes closed.

(Baba closed his eyes, and then opened them)

Now the eyes are opened because the veil of the mind and body has disappeared.

If you listen carefully, your eyes will open too.

17 May 1943,

Meherabad,

LM8 p2879

The same action can create different impressions according to the motive which inspires that action. A man who, out of the motive of doing good to another person, gives him food or clothes, at once catches his good impressions. The man who slanders another person with an evil motive, or steals his things, at once catches his evil impressions.

Killing an animal for sport or pleasure or food means catching all its bad impressions, since the motive is selfish. But no such bad impressions are caught from snakes and germs and the like, which are a danger to humanity, when they are killed out of philanthropic motives, and only when absolutely necessary. Such killing, where it is not a duty, will certainly create binding impressions.

Conversation, cinema, books, radio, meetings, travels, crowds and so on are various mediums through which there is give and take of diverse types of impressions on a stupendous scale. In short, the cycle of impressions is interminable, except when the

aspirant slowly and patiently takes to the uphill emancipatory spiritual Path under the guidance of a Truth-realised Master and with his blessings.

The impressions in the ego-minds of all, whether Gross, Subtle or Mental, are largely similar. But their colors are different, and of innumerable variety, according to the spiritual position of different individuals. Consciousness gets committed to some illusion or another owing to these mental impressions, which are ever active in spite of the daily respite of dream and sleep...

The physical body is nothing but the Gross form of impressions. The Mental impression in the mind of the male parent first takes a Subtle form, which then is released in the Gross form of mating. The mass of sanskaras or impressions thus released ultimately reaches the mind of the female parent, and it is from the mind of the female parent that the process of physical incarnation starts. The soul which is awaiting reincarnation in the Gross body can descend only if, during the process of sanskaric or impressional exchange between the male and female, their minds have come as near to stopping as possible.

The physical body is produced by the working of many impressions, and it is the result of their very embodiment. It is therefore no wonder that it has a tendency to bind the soul which inhabits it. Love for the physical body is only a form of deep ignorance. The swine delight in the refuse - so do the ignorant ones take delight in the body...

Impressions are contagious. Eating meat is prohibited in many spiritual disciplines because therein the person catches the impressions of the animal, thus rendering himself more susceptible to lust and anger. Sometimes innumerable strong impressions are transmitted through the mere touch of the physical body of another person. A Gross body, even a corpse, can quickly impart numberless impressions to the person who touches it. Sex contact outside wedlock is the worst form of exposure to heavy and binding impressions of lust. In wedlock the impressions exchanged are much lighter and less binding.

But just as bad and binding impressions can be caught from others, good and emancipatory impressions can also be caught from others. Food or eatables prepared or given by others bring their sanskaras with them. The prasad (some sweet or fruit or drink given as a vehicle of grace) distributed by saints and Masters, gives to the recipient spiritual and emancipatory impressions.

The custom of touching the feet of the Master with the head is based upon the fact that the spiritual and emancipatory impressions from the Master thereby go to the very mind-heart of the recipient in a fraction of a second. The Truth-realised Master transmits dynamic impressions of faith and love for God through appropriate spiritual experience.

from notes dictated by Meher Baba, before 1948, ST p23-27

God manifests his presence when and where lust, greed, anger, jealousy, hatred, back-biting and selfish desires are totally absent. But, as they are the outcome of impressions

(sanskaras) of past lives, and must necessarily be expressed, getting rid of them is ordinarily impossible. It would be like a rock trying to lift itself.

Nevertheless, past impressions must be expressed to be got rid of. But at the same time that these past impressions are being expressed and spent, new ones are forged, because of the presence and assertion of the lower self. If one is to be free of the endless chain of impressions, past and present, this assertive lower self must be abolished.

Only when one's assertive (lower) self is removed can the impressions be automatically spent without incurring the binding of fresh sanskaras. One who has achieved this can never be bound by, or held responsible any more, for his actions, good or bad, which are the expression of his past impressions of virtue, patience, lust, anger, etc. Thus, with the cessation of new sanskaras, all past impressions naturally unwind to the finish, and one is free of all impressions.

To follow the path of the true yogas - karma yoga, dnyan yoga, raj yoga, bhakti yoga - is the remedy for the uprooting of this heritage of evils derived from past impressions, expressed by constant actions, and sustained by the continual formation of new ones.

In karma yoga, one tries to lose one's self in selfless service for others. In dnyan yoga one tries to lose one's self in contemplation and meditation. In raj yoga one tries to lose one's identity with the individual self, and establish identity with the universal self by aiming, through constant mental poise and non-attachment, to be in the world and yet not of it. In bhakti yoga one tries to lose one's self in devotion to God. Even in these yogas, only when the zenith is reached can the individuality of the lower self be lost, yet consciousness remain.

But the easiest and safest way to lose one's self is by completely surrendering to the Perfect Master. Then the past, present and future of the one who has surrendered are drowned in the Master, and he is no longer either bound by, or responsible for, any of his actions, whether good or bad, expressed during his implicit obedience to the Master. Thus complete surrenderance to the Perfect Master is, in itself, freedom.

February or March 1954,

MD p9-10

Also GI Feb. 1978 p24

For more about sanskaras, see Di (7th ed.) p32-60 and ST p23-27

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## The Spiritual Hierarchy 1

The Spiritual Hierarchy 1

### THE SPIRITUAL HIERARCHY

Meher Baba

Garrett Fort: Is there really the place known as Shambala, the Astral centre where the Masters dwell in disembodied form?

Baba: It is presumed that you already know that planes are not places. The state and stage connoting Shambala exists. There is difference of terminology only. This is also known as Vidnyan.

Garrett Fort: Are there seven rays as told about in the occult books, and are there Masters who function on these respective rays, such as Jesus, who stands on what is called the sixth ray of devotion, or abstract realism; the Master Djwal Khul on the second ray of love/wisdom; the Master Hilarion on the fifth ray of concrete knowledge or science, the incarnation of Paul of Tarsus, this time in a Cretan body and spending much time in Egypt?

Baba: The seven rays with their peculiar characteristics are a symbolic expression of the seven stages of the return journey of a Realised soul to normal consciousness. Those Realised beings who have a duty to perform and a mission to fulfill, have to come down to normal consciousness and take their stand at one of the seven stages of the return journey best suited for the fulfillment of their task. These seven stages of the return journey have their peculiar features and characteristics, and reflect the outward circumstances of a Master. For instance, one Master lives on earth like a prince, another lives in all austerity. One is in the midst of the busy world, another in seclusion. The powers are peculiar to different stages. For instance, healing of diseases and bringing of the dead to life is characteristic of the fourth stage.

Garrett Fort: Where is the Hall of Learning of which I have read, where those on the Path are taken as they progress to take the first few initiations? Books allegedly dictated by Hilarion describe it impressively, telling of the great host of souls who stand within it, veiled, thinking themselves alone until their veils are raised with various initiations. Here take place the ceremonies of the soul that begin in December and last until Easter. Is all this true, or just told as symbolism?

Baba: Hall of Learning is pure symbolism. It is analogous to Islamic belief and picture of Darbare Muhammadi, i.e. the court of Muhammad. The inner court presided over by Muhammad in person, and the outer court presided over by deputies, and the outermost court consisting of those prepared souls clamoring for entry, is similar to the picture drawn by Hilarion, as you say.

1936,

India,

A p26-28,

also T p195-197

"Qutub in Sufism means Center. That Center controls the whole universe through his Agents. Meetings are held, but these meetings cannot be seen with the physical eye."

7 February 1937

Rahuri,

LM6 p2091

"There are 56 Perfect Ones in the world at all times. They are always one in consciousness. They are always different in function. For the most part, they live and work apart from and unknown to the general public. But five, who act in a sense as a directing body, always work in public, and attain to public prominence and importance. They are known as Sadgurus or Perfect Masters. In Avataric periods, the Avatar, as a supreme Sadguru, takes his place as the head of this body, and of the spiritual hierarchy as a whole."

1938, India, Di v1 p3

The Spiritual Hierarchy Book Two

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## **The Now 1**

The Now 1

SPIRITUAL PRACTICES

Meher Baba

Be mentally free and happy.

As is the cause, so is the effect. The cause may be big and important, or small and insignificant. But the result will definitely be according to the cause.

The woes of this world are imaginary, and are the self-created result of our own ignorance. Having no cause, they are therefore unjustifiable.

If there is no reason or cause, then it naturally follows that the result is unreal, insubstantial and meaningless. So why worry about the happiness or misery of this world, which has no cause behind it except imagination?

Just go on observing things as a passive spectator as they go on around you, keeping the mind free and happy. As Hafez says,

'Both the happiness and sorrows of this world will pass away, so it is better to always remain peaceful.'

October 1922,

Bombay,

LM2 p439-440

Human excrement is totally useless. Only swine eat it. Similarly, when the flesh is cut from a carcass, only bones remain, and these are thrown to the dogs.

Man's mind is like flesh, and his body is like the bones. We eat flesh (meat) and digest it, which means we use it. But the bones are inedible and of no use. So we give them to dogs, who can chew and utilise them. We, as men, must care for our minds, which are like the meat. We should use our minds by training them to flow into the proper channels.

We have to drop these physical bodies sometime, for they cannot be preserved. To illustrate this: suppose one's finger is chopped off, or a leg is crippled. We should not worry or weep over it, because we know that this whole physical body has to be discarded one day. But we should be most careful about our minds, which are of the utmost use to us. The mind should be directed toward proper spheres. It should be kept in check and utilised.

If this body, which we have to discard one day, is used for anything, it should be used in the service of three causes: God, the Master, and our fellow man. The body may become weary and worn out, it may bring us suffering, but so what? Man, as a physical being, is destined to suffer. So long as the body is vibrant, active and under our control, man can be said to have used it for a good cause by directing his energies in any good or noble work.

2 July 1925,

Meherabad,

to a group of Parsi politicians

Aw 22:1 p51

Another version: LM2 p729

(Meher Baba and his Mandali were all vegetarian at this time, so the analogy of meat-eating may have been directed at the Parsi visitors.)

The whole universe is full of bliss. In fact, nothing really exists except bliss. But ordinary mortals cannot achieve it, and they run after material happiness, trying to extract pleasure out of the world by acquiring possessions. Man tries one pleasure after another, but all fade away, and he is never satisfied. When he is fed up with one, he tries another. When that one proves distasteful, something else is tried, and so on. For ages on end, mortal beings have tried in vain, birth after birth, to gain happiness from the world.

But where is this bliss found? What is man to do if all his efforts are in vain, even after ages? How is he to find real bliss? Only the Sadgurus and Avatars enjoy this divine bliss.

If you need something, then you have to approach the person who has it. Similarly, to acquire this bliss, one must go to those who have it, and who continuously experience and enjoy it - the Realised Perfect ones. Only they can give it to you, and you must remain with them to attain that bliss.

Satsang (the company) of these Perfect ones is the best medium and path to the attainment of bliss. By the grace of the Sadguru, you can gain this bliss in a moment. So the Master's grace is essential, but you have to earn it by staying with him and serving him with all your heart.

These Realised personalities are of two kinds: Saliks or Sadgurus, and Majzoobs or Brahmi-bhoots. Both are Realised and enjoy perfect bliss; but outwardly there is a vast difference between these two types. The Majzoobs, though God-realised, go about in rags, or are completely naked. They remain in dirty surroundings and are oblivious of the world and of people, to whom they appear to be crazed beggars. On the other hand, Saliks and Sadgurus, though fully God-realised, act just like ordinary mortals. They eat, drink, sleep, talk and appear to suffer like any other ordinary man.

But how can you recognise them? Among a hundred thousand so-called saints, there may be only one who is real. What is the test? The best test is to have his company. Maintain your connection with him; stay with him. Then you can know him, and even, in your own limited way, judge him by your standards, understanding him to some degree.

For example, there are two glasses full of water. One glass contains a little salt in it. But how can you know which is which? For that, you have to taste the water, and only then are you able to know the difference. Similarly, by keeping the close company with a so-called saint or Master, you will come to know who is real and who is false.

Q. But how can we acquire the desire for the company of saints?

Baba: By killing all desires except one: longing for real bliss. Thus only by longing for bliss will you have the chance to come in contact with a Perfect Master, and then, as I said before, his sahavas, his contact and his service will do the rest. You will gain real bliss.

Q. But how do we earn that opportunity? All of us cannot think of God and have the intense desire for real bliss.

Baba: Naturally, this depends on one's sanskaras. There is a course of experience through which every being must pass to realise God.

Suppose an ordinary person, who has no thought of God or desire for real bliss, gives something to charity out of his philanthropic nature and feelings for the poor. This is a good deed, and due to that and his mercy for those suffering, he is helped inwardly and progresses.

His kind and generous mentality enables him to progress further and further, until a time comes when the desire for real bliss is created. The desire for bliss is born in him automatically. This desire leads him to a Sadguru, and by thus reaching the original source of everything, he is eventually able to attain bliss. But before achieving this state of being able to create a desire for real bliss, he has to pass through a succession of experiences, both good and bad.

In fact, there is nothing such as happiness and misery, virtue and vice, or good and bad. Only bliss exists. The experiences of happiness, misery, virtue, vice, good and bad are nothing. But they are the necessary stepping-stones on the course to higher things, which, though illusory, everyone has to pass through.

Only the Sadguru can alter, divert or destroy this course. That is, he can change the course of a person's destiny. This automatically occurs once a person comes in contact with such a Master. Unless all the experiences and sanskaras of this course are wiped out totally, there is no chance of Realisation for the disciple; and only a Perfect Master can do that.

There are five types of men:

Those who are water-diviners

Those who know the water-diviners

Those who use a machine to test for water

Those who begin digging a well, and

Those who, in order to drink water, find a well.

The water-diviners are the Perfect Masters and God-realised beings. They know that water (love) will be found in a particular area, and they lead others to the spot.

Those who know the water-diviners are their disciples and lovers, and they eventually find water by following the instructions of the water-diviners, whose knowledge is sure.

There are others who rely on machines (their minds) to try and find water.

Still others begin digging a well with no test at all - first in one place and then in another - following one master and then another from place to place.

Still others do not even begin to search for water. They only drink water when they find it in a well; in other words, they don't even try to look for it.

Therefore, to be sure to strike water (gain true love and knowledge), find the water-diviner, who is certain to lead you to it, and stick to him.

(Someone asked about yoga)

Baba: The state that comes from yoga is like a state of intoxication. It is like a drunken man whose thoughts have no sum or substance. So create the longing and have the thirst, all the time thinking, 'O God, when will I meet you, when will I meet you?' And to have such thirst, create love.

21 August 1929,

Dhulia,

LM4 p1202-1204

I must ask all aspirants to remember once and for all, that if they are desirous of rapid progress and quick enlightenment, they should live up to the following four laws:

1. If possible, observe celibacy. If already married, keep as little sexual intercourse with your partner as possible. Consider, if you are a man, all other women as your sisters; if you are a woman, all other men as your brothers.
2. Avoid all animal food, except milk and the products of milk. Don't partake of even eggs.
3. Avoid all intoxicating drugs and drinks. Tea is not an intoxicant, provided it is weak. But be moderate in your habit of tea drinking.
4. Curb yourself, and never give way to anger. Whenever you fly into a passion, you contract red sanskaras, which are the worst of all.

Meher Baba,

Ms 2:2 p8 (February 1930)

Meditation, repetition of God's name, and spiritual practices in themselves have no meaning. While meditating, any thought comes. Compared to these, my service and my sahavas are better, for they contain the seed of love, and only love is required.

11 February 1930,

Nasik,

LM4 p1268

sahavas = company

Remember me before starting and after finishing any work. Think of me before doing anything. If you have to write something, remember me before starting, and then mentally say 'Baba, it is you, not I, who is writing.'

Meher Baba,

30 March 1930,

Nasik,

LM4 p1293

Q. Could you show us some means to overcome our weaknesses and faults?

Baba: By selfless service, devotion and love. By utilising our best in the service of others. By remaining in the world, and yet not being of it.

Q. What about a person who is so engaged in various activities that he does not know which activity is more important, and which to give up? At such times one worries, even if the intention is good.

Baba: But one must not worry at all. Doing your duties selflessly, try to go beyond the limitations of the intellect. Thirst for divine inspiration and experience of infinite consciousness. Merge in the ocean of divinity.

Q. How can I attain such a state?

Baba: By doing selfless service, thus developing a pure character with devotion and love for God.

to Mr. Vivian,

29 September 1931,

London,

LM4 p1439

One must sincerely try to do his duties. But the results must always be left with God. Worrying about the results is no good and of no use.

If a person wishes to do anything for others, he must do it sincerely. And having done it, he should not worry about the results, for results are not in human hands. It is for humans to do, but for God to ordain.

To remain aloof from results is not difficult, but men do not try. Because it is human nature to think of the results of one's actions, however, it does not mean one should worry. Man must think, but he must not worry. Try to attribute all your acts to God, and let results be his.

25 April 1934,

Bangalore,

LM5 p1866

Pilu Satha (about her sister Shirin): She works very hard. Since our mother died years ago, and we were all so young, Shirin has looked after all of us brothers and sisters, brought us up, and managed everything in the house.

Baba: Working for and serving others, and undergoing so much strain, is very good. It wipes out past karmas, and even the new sanskaras which are created are very faint. So it is of tremendous spiritual benefit to work, serve, and undergo hardships for others. Sitting idle and always eating ready-cooked, served meals, without lifting a finger to help, is very bad spiritually. It creates very deep sanskaras which are difficult to wipe away.

16 May 1934,

Meherabad,

LM5 p1869

I would like some of you to nurse and wash lepers - some of you to be merged in meditation on me - some as mendicants - some gay - some thin as skeletons - some big and fat - but all to work for me. It is your doing it for me that counts. Otherwise we have hospitals and nurses to call upon. But I want you to work for me, beg for me, write for me, meditate on me. When you think of those lepers as Baba, you wash with love. Baba is in all, so if you wash a leper with the same love as you wash my hair, then only do you express the St. Francis state.

If you dance for me, you do as much good as one who meditates on me. Some like work, some like play, but when you work for me, play for me, then it is the same. This is Vedanta and Christian philosophy in a nutshell. So very easy, yet so very difficult. Ramakrishna used to say to the Mother (meaning God), 'I lay all my sins and virtues at your feet.' Virtue and sin both bind. Both are fetters. Be they of gold or iron, both bind.

Eat, dance, but forget yourself in the action and have me instead. This is action. When you (ego) go away entirely, I am one with you. So bit by bit, you have to go. Today your nose, tomorrow your ear, then your eyes, your hands, everything. So better think of me when you eat, sleep, see and hear. Enjoy everything, but think it is all Baba. Baba enjoys it. Baba is eating it. Sleep soundly in Baba, and when you wake up, remember it is Baba getting up. The one thought will do. If you get a pain, then think it is Baba getting a pain. Then it will be all the time Baba...

Try to forget yourself and do all as Baba, and you will enjoy what you do. It is all bliss, all love. It is we who have created misery.

2 April 1937,

Nasik,

Aw 10:2 p17-18

If you don't want to be old before you really ought to be old, be cheerful in thought, word, deed and appearance - most of all in appearance. Maybe you are not happy inside, perhaps gas in your stomach. But you must look happy. I always find half of you garlic-faced. When you eat garlic, it is a smell passed on to all. So when you appear garlic-faced, that too is contagious. It is a divine art to always look cheerful, it is a divine quality. It helps others. When you are garlic-faced, it makes others unhappy.

1930s, India, LA p239

Commenting on the statement, "Finding God is the eternal problem and struggle," Baba explained:

It is true. But one must not stop there and make no efforts, taking that problem as impossible to solve, and feeling despondent, give it up. That search and struggle must continue, with added vigor and enthusiasm at every step, and the longing developed so intensely that it becomes one's only problem in life. To that end, one should struggle, moving on and on, and try to find all sources of enlightenment in the solution of this.

The best, easiest, quickest way is to find a Master who has realised God. Although that is not easy at all, and one may have to come across many false and fake ones before he finds the real one. But if the longing for that eternal search is kept up, he will come across one who will guide him right to the goal.

Even those living in the company with a Master should not feel content and say that they have found everything because they have found a living Master. For even though it is a true statement, it lacks actual experience. And experience can never be had without effort. So try, all of you, to see your Master as he really is, and not as he appears to you. And even in your Master, try to find that infinite experience that pervades everywhere.

1939,

India,

Tr p237-238

All the meditations, yogas, concentrations do not teach what Baba teaches you through everyday living. That is, to be kind to those who ill-treat you, and to love those you dislike. This is the highest practice of yoga.

When Christ was mocked, spat upon and beaten, he did not use his powers, but he retaliated with love. You should be glad of an opportunity to be mistreated by others. You should thank them for the opportunity of suffering and loving.

The purpose of your being with Baba is to eliminate the ego.

before June 1939, T p94

Remember that the first step in spirituality is not to speak ill of others.

All human beings have weaknesses and faults. Yet they are all God in their being. Until they become Realised, they have their imperfections.

Therefore, before trying to find faults in others and speaking ill of them, try to find your own weaknesses, and correct those.

27 January 1940,

Bangalore,

LM7 p2506

For most persons, spiritual sadhana (practice) consists in the external observance of the rituals and the ceremonies prescribed by their own religion. Such observance has, at the initial stages, its own value as a factor which contributes towards self-purification and mental discipline. But ultimately the aspirant has to transcend the phase of external conformity, and get initiated into the deeper aspects of spiritual sadhana. When this happens, the external aspect of religion falls into the background, and the aspirant gets interested in the essentials revealed in all the great religions. True sadhana consists in a life which is based upon spiritual understanding; and it comes to a person who is really keen about spiritual realities.

Sadhana must never be regarded as consisting in the application of rigid laws. In life there cannot be, and need not be, strict and unrelieved uniformity. In the spiritual field there is ample room for the diversity of sadhanas. The sadhana which is useful for a particular aspirant is bound to be relative to his sanskaras (impressions) and temperament, and so, although the spiritual goal for all is the same, the sadhana of the aspirant may be peculiar to himself. However, since the goal is the same for all, the differences with regard to sadhana are not of vital importance; and the deeper aspects of sadhana have importance for all the aspirants, in spite of their differences...

In its deeper aspects, spiritual sadhana consists in treading the Path of Knowledge (Dnyana Marga), the Path of Action (Karma Marga), and the Path of Love or Devotion (Bhakti Marga)...

There is a beautiful story of a Kasturi-mriga which brings out the nature of all spiritual sadhana:

Once, while roaming about and frolicking among hills and dales, the Kasturi-mriga was suddenly aware of an exquisitely beautiful scent, the like of which it had never known. The scent stirred the inner depths of its soul so profoundly that it determined to find the source.

So keen was its longing that, notwithstanding the severity of cold or the intensity of scorching heat, by day as well as by night, it carried on its desperate search for the source of the sweet scent. It knew no fear or hesitation, but undaunted went on its elusive search, until at last, happening to lose its foothold on a cliff, it had a precipitous fall, resulting in a fatal injury.

While breathing its last, the deer found that the scent which had ravished its heart and inspired all these efforts came from its own navel. This last moment of the deer's life was the happiest, and there was on its face inexpressible peace.

All spiritual sadhana of the aspirant is like the efforts of the Kasturi-mriga.

The final fructification of sadhana involves the termination of the ego-life of the aspirant. But at that moment there is the realisation that he himself has, in a sense, been the object of all his search and endeavor, and that all that he suffered and enjoyed, all his risks and adventures, all his sacrifices and desperate strivings, were intended for having true self-knowledge, in which he loses his limited individuality, only to discover that he is really identical with God, who is in everything.

1943?

India?

Di v5 p36-44

For more on sadhana, see the article these passages are drawn from in Discourses: Di v5 p36-44, or Di (7th ed.) p258-265.

The following instructions, if carried out wholeheartedly by you, will allow you to help my work of spiritualising the world. They are not to be treated like long-established sermons, read, heard and forgotten. They are not to be understood in the light of philosophical slogans preached merely for the sake of preaching. They are simple, eternal truths, which I want all of you to try your utmost to live. The instructions are:

1. Amidst all your duties and attachments, let the background of all your thoughts be only the one thought that 'God alone is real, and all else is illusion.'
2. Infuse into others the idea that the ultimate goal of all life is to know God in his true, infinite aspect.
3. Think less of yourself and more of others by trying to make others happy, even if you have to suffer for it.
4. Learn for yourself, and teach others, that the recognition of God's will means not to complain of your lot; that control of the mind means not to be upset by misfortunes; that loving all as children of the same one God means not to be jealous of anyone, and not to hurt the feelings of anyone.

Now listen very carefully: The period of one month beginning from May 15th 1943, and ending on June 14th 1943, is the most important period of my spiritual mission. During this whole month, I want every one of you to follow literally the following:

1. Observe strict celibacy, even if you are married.
2. Do not attend cinemas.
3. Do not go to theaters and concerts.
4. Do not attend parties.
5. Avoid entertainments.
6. The first thing every morning is to say a sincere prayer from you to God to make you understand him and his will:

'God make me understand you and your will!'"

15 May 1943,

Meherabad,

written instructions to 125 men,

LM8 p2783-2784

The deeper secrets of the spiritual life are unveiled to those who take risks and make bold experiments with life. They are not intended for the weak-kneed who seek guarantees for every step.

before 1948, Av p278

A young woman asked Baba how she could serve others. Baba told her,

"Those who really know, know they do not have to do anything."

July 1952,

New York,

Aw 14:2 p18

As soon as we make others happy, then God knows about it immediately and is pleased. No amount of prayer and meditation, or artis you can say, will please God... He is deaf to that. But when you help others or serve others at the cost of your own happiness, immediately God knows and hears your actions, your activities, and is pleased...

When you become one with God, the bliss that you experience is eternal, infinite. There is no break in that bliss. It is continual. And then you can make others happy. You get the authority to make others happy.

The only thing that I have been repeating ever since the first time I came is love God. Age after age I have been saying nothing but love God. Love - everyone now uses the word love. It has been made so very cheap. If one really loves, one would never utter that word. What does it mean to love God? It is a very, very great thing. The true lover of God never says anything. He forgets that he loves God.

How will you love God? How should you love God? Not through meditations, not through so-called prayers or other things. There are two ways. One is to leave all and everything. That means to have nothing of your own, not even your body... to renounce absolutely everything. Everything means not only your surroundings, but everything, including yourself.

The second thing is something great. There you don't have to renounce anything. You can lead a family life, be in the world, do your work or business, attend your services, attend theatres, parties, everything. But always do one thing. Constantly think, constantly try to make others happy, even at the cost of your own happiness. That is the second way of loving God.

21 July 1956,

New York,

Aw 4:2 p22, 24-25

Christ said, 'Leave all and follow me.' What did he mean by that? He didn't mean leave the body, food, sleep and all that. No - he meant leave all thoughts of possessions, all worldly thoughts, and think only of him.

Think of me to such an extent that you see me, however far away I may be. You see my body here now. However far away my body may be, you will be able to see me physically also. In India, some love me to such an extent that they see me physically present, although I am thousands of miles away from them.

22 July 1956,

New York,

Aw 4:2 p30-31

"Ceremonies and rituals have no importance. Love holds the key. Duties must be discharged, but at the back of the mind, always think that all is illusion, and Baba is the only reality."

Meher Baba,

1960,

Poona,

Aw 22:1 p39

A man who was visiting Baba told him that he wanted to stay with him for a month in Poona in order to do 'seva,' (service) for Baba. Baba told him:

"What service will you do here? Spreading my message of love is my service. If you stay here, on the contrary, I will have to do your seva, as I will have to look after your health, food, clothes, etc. Besides, in Poona there are more fellows who can talk about my message of love than there are listeners.

"Real value of service is when there is an opposition to it. Your contact with me brings many difficulties to you. Still, if you hold on to my daaman, it is creditable. When you have no food to eat, no money in your pockets, and still you do my service, then it is real service.

"Your very life should be a standing example to others. Love should not be external, and there should be no show about it. External love means observing silence, fasts, etc. Some sick persons are not allowed food for a long time, but this does not mean they have love for God. Carry on your worldly duties, but think that Baba is behind everything."

Baba asked the man to return to his town, and at parting told him, "Take me with you. Don't worry."

1960,

Poona,

Aw 22:1 p66

Also see the chapters PRAYER, MEDITATION, and FOLLOWING MEHER BABA in Book One and Book Two.

For more about spiritual practices, see 'The Deeper Aspects of Sadhana,' Di v5 p38-44 (in the 7th edition, p258-265). Sadhana means spiritual practice or effort toward the goal of conscious union with God.

For more about service, see 'Readiness to Serve' in the chapter QUALIFICATIONS in Book One. Also see the discourse 'Selfless Service' in Di (7th edition, p89-93).

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## Spirituality

Spirituality

SPIRITUALITY

Meher Baba

Q. What is real spirituality?

Baba: Spirituality is a thing to be experienced and lived. It makes you firm like a rock. Neither worldly sorrows nor pleasures upset you. You attain the state where no desires remain, and you want nothing. When you do not want anything, you have everything.

Look at this mast, Chatti Baba. He is so innocent, so loving, so happy always, for the simple reason that he wants nothing. And strange as it may sound, he has everything - happiness, contentment, and eternal peace of mind.

The state of desirelessness, or of wanting nothing, is a faculty that is latent in everyone. It is within you and you must discover it. I have found it and continually experience it. I know that this faculty is in everyone, but being latent, it has to be found and experienced. The difference between you and me is, although both of us have this faculty, I actually experience and feel it, while you have yet to do so. I see myself in you all, as you see all these material things with your eyes. It is a fact for me.

With your Gross eyes, you see everything external. Behind this external aspect, there is not merely a spaceless void, but also pure nothingness. When you experience this pure nothingness, you will see how it has come out of the Everything - and this Everything is within you. When this experience is gained, the faculty of wanting nothing is developed, and you begin to experience it.

Remember that the first step in spirituality is not to speak ill of others. All human beings have weaknesses and faults. Yet they are all God in their being. Until they become Realised, they have their imperfections. Therefore, before trying to find faults in others and speaking ill of them, try to find your own weaknesses, and correct those.

27 January 1940, Bangalore, LM7 p2506

What is spirituality? It is the undoing of what you have been doing since ages. You always thought of selfish motives of eating, preserving your life, and for that every need, attending to it with zeal. All these lives you have made a habit of looking to yourself. If the slightest thing goes against your habit you are upset.

Now, to undo all these selfish bindings, you have to do what you have not been doing, or not to do what you have been doing. What you have been doing always is thinking of yourself; so now you must not think of yourself but think of others. This is what is called love. But it needs character, poise, perseverance.

Poise -- what is poise? That state of mind where nothing excites you, nothing upsets you; then only can you help others, then only can you make others happy. That means love. Thinking not of yourself but of others.

If you are in the Sahara and for four days you have no water to drink, and all of a sudden one bottle of water appears, how do you react? If you have poise, you will let your companion drink and not mind dying and letting her live. But, if you fight and grab for it, you lack poise and spirituality.

It is this poise that makes you sacrifice and makes others happy. For example, I always say: make the most of everything. Here you have food, swimming, boating. Make the most of it and feel happy. Do not say it is not spiritual to enjoy innocent pleasures. But when we are driving on tour and there is dust and we feel hunger, thirst, and feel sick, then feel as happy as you do now. This is poise. If you do not feel happy -- it is not easy to feel happy then (under these conditions) -- you are not spiritual in enjoying this swimming, boating etc. -- is this clear? I do not mean making a show of being happy, but to really feel happy.

For you, my Circle, it is all right. You live with me, leave all to me, so you are serving the universe. But for those who are not living here near me, this poise is 100% essential for spirituality.

Again, what is spirituality? Poise, perfect poise. Make the most of every situation.

April 1940, Karwar, LA p285-286

Another version (re-edited): LM7 p2544

... From the spiritual point of view, the only important thing is to realise the divine life, and help others to realise it, by manifesting it in the everyday happenings.

To penetrate into the essence of all being and significance, and to release the fragrance of that inner attainment for the guidance and benefit of others, by expressing, in the world of forms, truth, love, purity and beauty - this is the sole game which has any intrinsic and absolute worth. All other happenings, incidents and attainments can, in themselves, have no lasting importance.

c.1940, Di v3 p34

Another version: Di (7th ed.) p200, IS p113

What is wrong with the world today, and with India in particular?

Such and allied questions are bound to arise in thinking minds. But the answers are not altogether honest and straight. The diagnosis given and the remedies adopted have all been biased and one-sided. The whole situation stands hopelessly vague and undetermined.

The crux of the situation lies in the correct understanding and reinterpreting of the ancient word 'religion.'

The West has very little of religion, and whenever we hear of it, it is subservient to politics, or at best a handmaid of material life. The East is suffering from an overdose of religion, and consequently it is desperately hankering for a material antidote thereto. Religion in the West is synonymous with scientific progress, which is destructive in its manifestation. In the East, and particularly in India, religion, instead of establishing the kingdom of God on Earth, has gone underground in the guise of crude ceremonies, rude rituals, and dead dogmas.

Instead of engendering the seeds of peace and plenty, the under-driven religion tries to shoot out communalism, fanaticism, nationalism and patriotism, which have become bywords for leadership and greatness, suffering and sanctity. In short, religion, as a living force, has become obsolete. The urgent need of today, to resuscitate religion, is to dig it out of its narrow and dark hidings and coverings, and let the spirit of man shine out once again in its pristine glory.

The most practical thing to do in the world is to be spiritually-minded. It needs no special time, place or circumstances. It is not necessarily concerned with anything out of the way of anyone's daily life and day-to-day routine. It is never too late or too early to be spiritual. It is just a simple question of having a right attitude of mind toward lasting values, changing circumstances, avoidable eventualities, and a sense of the inevitable.

Spirituality is neither restricted to, nor can it be restricted by, anyone or anything, anywhere, at any time. It covers all life for all time. Yet it can very easily be achieved with selfless service and pure love that know no bondage and seek no boundaries. A mighty surge of this spirituality is about to sweep over the world. My blessings to you all.

3 April 1947, Madras, LM9 p3159

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## **Stories**

Stories

STORIES

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BLESSED OR CURSED?

A Sadguru once set out with his disciples for begging. He approached a rich merchant, who instead of giving alms, shouted abuses and obscenities. Nevertheless, the Sadguru blessed him, saying, 'Your profits will double.'

The Sadguru then approached another wealthier merchant, who mistreated him even more badly. He, however, blessed this man, saying, 'Your profits will quadruple.'

Then the Sadguru, with his disciples, approached the shop of a poor old man, who received them with reverence, and offered whatever he could provide from his meager store. The old

shopkeeper had only one son, whom he loved dearly. Before leaving, the Sadguru cursed him: 'By the power of God, I pray that your son dies soon.' The next day the son was found dead.

When the Sadguru's disciples found this out, they were bewildered by their Master's behavior. The only man who had received them with humble reverence had been cursed, not blessed.

Afterward, the Sadguru explained: 'Both merchants were immersed in the mire of worldliness, and did not want to be extricated. For that reason, I had to submerge them even more in the mire of the world by my blessings, so that one day they will cry to be pulled out. The poor shopkeeper was spiritually inclined. However his love for his son was much too binding. It was an obstruction to the old man's progress on the Path. The son was, unknowingly, a thorn in his father's side, and so I opened the door to the Path by removing his son. Now you tell me, who was blessed and who was cursed?'

April? 1922,

Poona, to his men Mandali,

LM2 p361-362

Note: The Perfect Master was a Hindu

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#### THE YOGI AND THE DOG

There was once a yogi who had the power to remove his intestines and wash them. One day he did this, and kept them in the sun to dry. A dog saw the organs and ran away with them. Terribly upset, the yogi ran after the dog.

You may think that I am exaggerating, but it is a common feat among yogis. Such powers do not count along the Path. I am not going to give you such powers - otherwise you might have to chase after dogs.

June 1928,

Toka,

to his women Mandali,

LM3 p1061

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#### THE TIGER WHO THOUGHT HE WAS A SHEEP

Everything is in God. But the help of the Sadguru is needed in order to know and experience God.

Once in the jungle, a tigress died after giving birth to a cub. The cub remained hungry, without food or water for days. A shepherd found it and took pity on it. He reared it among his sheep. The cub grew up thinking he was a sheep. He did not know he was a tiger.

One day a grown-up tiger saw the cub playing among the flock and was surprised. He went to the cub and did his utmost to persuade it that it was a tiger and not a sheep. But the young tiger would not believe him. So the tiger took him to a pool of water and made him look at his own reflection there. The young tiger was astonished and at last was convinced of his true identity. He forgot the notion of his being a lamb, and passed the rest of his days among tigers.

In this story the sheep represent worldly people who are ignorant of the Truth. The flock of sheep represents the general public. The tiger cub is an ignorant man. The full-grown tiger is the Sadguru. The pool of water symbolises the Path, and recognising the reflection is attaining God-realisation.

Although the tiger cub was a tiger, out of ignorance he took himself to be a sheep. And as long as the other tiger did not show him his reflection in the pool of water, this misconception continued. In the same way, though man is potentially God, being quite ignorant of his real self, he thinks himself to be only a man, and passes through cycles of births and deaths. He continues wallowing in ignorance until the Sadguru makes him see his own true image.

20 December 1928,

Meherabad,

to the boys in his school,

LM3 p1128

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#### THE TREASURY OF SUGAR

The spiritual Path is not a bed of roses. After fourteen years of fasting, the great yogi Farid Shakkar Ganje had reached the fourth plane, but only knew how to kill sparrows. Once a Sadguru was sitting in the shade of a tree observing him. Seeing the birds, Farid said, 'Let all the sparrows drop dead.' Instantly all the sparrows were dead. Then Farid, by his command, made them come alive again. The Sadguru taunted him: 'That is nothing. Learn Fakiri - control over yourself.'

Once Farid found an old woman lowering a bucket into a well, and drawing it back up again empty. This happened several times, and he expressed his surprise. The old woman, who

was a saint on the fifth plane, replied, 'It is better than your commands of die and come alive.' Hearing this, Farid Ganje was awakened to the reality of his powers, and began searching for a Master. He found one, and by the Master's grace, became a Perfect Master himself.

10 December 1928,

Meherabad,

LM3 p1126

Even those in the fifth plane find it difficult to keep away from Illumination. It is called the state of Hairat in Sufism. When the soul sees the Infinite, it has Illumination. Now, to work in the world for others, this soul must at times keep away from Illumination, but finds it very, very difficult.

One famous Wali (in the fifth plane) named Ganjay Shakkar found it very difficult to obey his Master, the Khwaja of Ajmer. Then the Master turned the key. Five thieves who had stolen a lot came to where that Wali was staying. That Wali could not close his eyes. They were always open, dazed, glassy. He would not eat. These thieves stood five paces away from the Wali. They sat down and began sharing their loot, and soon were quarreling among themselves. Then two of them killed the other three. Then these two took all the loot and were going away with it. They passed by where the Wali was sitting, and as soon as they came near he regained normal consciousness.

The moment he opened his eyes, he saw sparrows. He wanted to try his powers, and said, 'O sparrows, die,' and the sparrows fell down dead. Then he said, 'O sparrows, rise up,' and they rose.

This is a very famous story in India. At Ajmer there is a very big tomb, and every year hundreds and thousands go there on pilgrimage.

The two thieves were amazed, and asked the Wali to raise the other three. The Wali said, 'Rise up,' and they wouldn't. Then he went, crying and repentant, to his Master. When he went there, he saw the three thieves massaging the feet of the Master.

The Wali went back to his original place. For ten years he did not eat or drink, and became very lean, and white ants were eating his body up. People came every day and placed sugar around his body, and the ants used to eat the sugar. From that time on, the Wali was named Ganjay Shakkar, the Treasury of Sugar, and whenever people go to his tomb, they take sugar with them.

So even in the fifth plane, one finds it difficult, and the Master has to bring it around in this way. And the fun of it all is that till one attains the seventh plane of consciousness, it is all illusion. Just as all this appears real, in the same way, up to the sixth plane it appears real, but it is not real.

26 December 1936,

Nasik,

Aw 16:2 p16-17

Another version: Di (7th ed.) p 198-199

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#### THE PUDDLE JUMPER

When I was a boy in Poona, one of my friends was named Kaikhushru. He was an Irani who used to make and sell ice cream. He was in the habit of taking bhang,\* and once after drinking some, he went to sell ice cream.

On his way there was a small puddle, hardly half a foot wide. But to Kaikhushru that puddle was a lake. He actually ran and jumped ten feet over it in order to cross it.

Now if you had said to him, 'This is not a lake, but a tiny puddle,' do you think he would have believed you? He would have called you mad. To him it was a lake.

Similarly, to you, all this before you is matter. But to me it is nothing. Just as matter does not exist in your sound sleep, so it does not exist in my awake state. What you experience unconsciously in the sound sleep state, we God-realised persons experience in the awake state. Our awake state is real. Yours is false.

When you realise God, you will see for yourself. The existence of matter is due to the existence of the mind. When the mind disappears, matter also vanishes.

28 March 1929,

Meherabad,

to his men Mandali,

LM3 p1148-1149

\*bhang: hashish mixed in milk

Baba: Where is heaven and where is hell? Don, you explain.

Don Stevens: As I understand it, these are illusory states which exist only in the mind. They have no reality. They are part of illusion.

Baba: When I was young, about thirteen years of age, I met an Irani gentleman, a very stout, strong healthy man, and two or three other friends of his. They called to me and made me sit near them. I was just a child. One Irani was preparing the Indian bhang, a certain concoction that brings one intoxication.

The three were enjoying their drink. One Irani was clever and had known my father, Sheheriarji. So he called me over and made me sit near him. He had taken a lot to drink, and was telling the others in a lively voice, 'I am in heaven today!'

I enjoyed their talk. Then he got up, the others also, and they started walking. I knew there was a trickle of water there crossing the road ahead. And, as everyone in India knows, the reaction of Indian bhang is such that a drop of water appears to be an ocean. So that intoxicated fellow stopped, thinking that there was a big stream right across the road. He actually experienced that trickle of water as a big stream, and he wanted to jump over it. He tried his best to cross it with a long jump, but he jumped so hard he broke his leg. Then he cried, 'Now I am in hell!'

So both these heaven and hell states are there, they are experienced, but they don't exist. They are part of maya.

26 July 1956,

Myrtle Beach, South Carolina

to a group of (mostly) Americans,

Aw 4:3 p37-38

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#### THE TEST

Once a mureed\* was sleeping by the side of his Master, a Qutub. After a short time, the mureed awakened, and finding the Master sleeping soundly, he sat in reverence by his side. All of a sudden, the Master had a nocturnal emission and woke up. To cleanse himself, he went to the river to bathe, quietly returned to his bed, and went to sleep again.

To the utter amazement of the mureed, the Master's penis kept emitting continual discharges throughout the night - 75 - and each time he woke up, went for a bath, and again lay down and fell asleep. Seeing this, doubts assailed the disciple. How could a Qutub suffer from wet dreams? And so many times?

The next morning, the Master did not say anything, and quietly went to his circle members. There, in the presence of all, including the doubting disciple, he declared that he had had as many as 75 nocturnal emissions that night.

Hearing this, they were all silent in thought. But a clever fellow among them said, 'Master, because you are connected with everything in the universe, you had these discharges. Likewise you answer the call of nature because you eat and drink, similar to an ordinary man. Thus you also had those emissions since you have connections with your physical body's system. It is natural because you have a body in contact - in touch - with everything.'

But the Master said, 'It is not so. These nocturnal emissions did not happen due to any physical reason, nor because my body has connection with everything. It happened for the benefit of you, my close disciples. What doubts did this unimportant event raise in your minds? You even doubted my Mastership. Had you full faith in me, you would not think such thoughts. True faith should be rock-like, unwavering. I wanted to test your faith, for I find you lacking in faith despite so many years of my contact."

7 August 1929,

Harvan, Kashmir,

LM3 p1195

\*mureed = lover, follower

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#### THE YOGI OF GWALIOR

One yogi in Gwalior was very greedy. He was all the time thinking of money. But yoga taught him the trick of going into samadhi.

One day he sat opposite the Raja's palace, and before going into samadhi, thought, 'I must have a thousand rupees from the Raja.' Then he went into samadhi.

For seven days he was in this state. He took no food or drink, he just sat there. People thought he was a saint.

The Raja came to know about him. He went near him, and just touched him on the back. That touch brought the yogi down from his samadhi, and as soon as he woke up, he asked for two thousand rupees.

23 April 1937,

Nasik,

Aw 16:2 p51

Another version: Di (7th ed.) p243-244

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#### TIED TO A PLANK

One Master told a disciple that to attain to the highest, you have to be bound hand and foot on a plank, and then be thrown into a river, yet keep your garments dry all the time.

This poor man could not understand. He went round and round till he came to another saint, and asked him the meaning of this.

He said, 'It meant you have to long for union intensely, as if you could not live another moment without it, and yet have the patience of billions of years.'

23 April 1937,

Nasik,

Aw 16:2 p51-52

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#### RAMDAS AND THE MANGO

Did I ever tell you the story of Ramdas and Kalyan? Ramdas was a spiritual Master at the time of Shivaji. He had many disciples, the favorite among whom was Kalyan. Ramdas wanted to test his devotion. He asked all his disciples to come together, and he pretended to be sick to the point of death. He had put a mango over the knee-joint to simulate swelling, and bound it up. It seemed to be swollen like cancer, which Ramdas said it was. Then he asked his disciples whether any of them would suck out the poison from the knee-joint, saying that whoever did so would die in his place, but that he would be pleased. While all the other disciples hesitated, Kalyan arose immediately and sucked the knee-joint, but instead of poison, he sucked the juice of the mango. This is love - to be ready to die for love of the beloved, for the happiness of the beloved.

19 May 1937,

Nasik, Aw 16:2 p54

Other versions: Di (7th ed.) p149-150,

LA p173, LM5 p1798

Kalyan followed every word and command of his Master, Ramdas. His religion was obedience to the Master. He knew nothing else but to obey the Master.

7 February 1928,

Meherabad,

BG p3

The disciple Kalyan knew absolutely nothing except literal obedience to every word of his Master, Ramdas. Kalyan received his reward in due time...

21 July 1929,

Agra,

LM4 p1181

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### WHEN WILL I SEE YOUR FORMLESS FACE?

In Rama's time a yogi once did penance for one hundred years. There was another man who loved the Master. He did no penance, no fasting. He only loved Rama.

One day the Master went walking in the jungle. The yogi opened his eyes and said to him,

'O Rama, when will I see your formless face?'

Rama replied, 'In fifty years.'

The yogi was frightfully disappointed, and said 'I made penance for one hundred years, and I suffered much, and still fifty years to wait!'

The next day the Master accosted the happy devotee, and this loving one asked, 'O Rama, when will I see your formless state?'

Rama replied, 'After fifty more lives.'

The devotee said, 'So soon!' And thereupon he got into such an ecstasy that he died. And as he was dying, he saw Rama's formless state.

before February 1939,

Tr p7, also MJ Feb. 1939

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### A BOULDER OVER THE BED

King Janak was a Videh Mukta, a Sadguru who was physically without sensation or feeling, and beyond maya. But, because he was a king, he lived like a king in royal fashion, and his palace contained all the comforts and riches befitting a king.

An aspirant of the Path came to him one day, sent to Janak by his guru. The pilgrim had undergone all sorts of severe austerities, had wandered for years and years, and had fasted long without food and even without water.

When he came to the court of Janak, seeing the pomp and grandeur of the palace, he thought, 'How could one living so regal a life give me knowledge? When the king himself is enmeshed in maya, how could he ever free others from it?'

King Janak asked the pilgrim to rest for the night, and said he would talk with him after a few days. He was given a fine room in the palace with all luxuries. A servant was placed at his disposal, and he was fed the best of food. But at night when he went to sleep, as he lay on his bed, he saw a large boulder suspended over the bed, and it seemed to be slowly

descending. He was frightened, and lay awake the whole night looking up at the stone, afraid it would fall and crush him. For two days he had no sleep and suffered in health.

On the third day Janak sent for him and inquired about him. The man recounted his sleepless nights, and the king said,

'Despite all the conveniences and comforts, you could not sleep and were restless. Compared to the hardships you have suffered in your past penance, this experience seems to have been much more tormenting, as your mind was all the time concentrated on the stone. Outwardly, though you found all splendor and glory, your life is just the same as that which you have led for years. Although you see me surrounded by the comforts of the palace, inwardly I am all the time rooted in God. I am beyond all this, and take others beyond it.'

The pilgrim then understood King Janak's state and surrendered to him.

27 July 1939,

Meherabad, to Sarosh and Viloo Irani,

LM7 p2440-2441

Emperor Janak, Sita's father, was also known to be a Perfect Master. During his reign, there was a youth from outside his empire who longed desperately to see God. 'I must see him,' he said, 'as clearly as I see these external things.' And he decided to see Janak and ask his help.

For two months he walked through sun and rain without food. This was about 7000 years ago. There were no automobiles and airplanes then. Finally he arrived at the courtyard of Janak's palace. The guards accosted and stopped him. He stood outside the wall, crying aloud for Janak, shouting his name, his glory and his fame. At last Janak heard him, and asked his ministers to inquire who he was.

'I am a lover of God,' he replied. 'I want to see God. Janak must show me God.'

Janak had him brought in, and said to his ministers, 'Throw him in prison.'

After a few days, during which the youth had no food nor drink, Janak ordered him to be brought to audience. Janak saluted him with folded hands, and ordered his ministers to give him a bath, to feed him, and to treat him like a prince. He was brought to the palace and seated on Janak's throne. 'Let him enjoy this state for three days,' said Janak.

The youth did not grasp what Janak had in mind, and of course, he did not know how to manage the affairs of state. Poor people came begging, ministers came for advice. He didn't know what to do, so he kept quiet. Finally he appealed to the ministers to ask Janak to free him from this uncomfortable position.

Janak came, ordered him to get down from the throne, and asked him what he preferred, life in prison, or life on the throne. The boy said, 'They are both prisons, but of different kinds.' Janak then directed him to go, and to return after twelve years.

The youth left the palace, roamed about India, became a rich man, and took the name of Kalyan, which means 'happy in every respect.'

After twelve years, he returned to Janak, this time rich and prosperous. The guards again checked him, asking who he was. 'I am the rich Kalyan,' he said. Janak, on hearing this, sent word for him to go away for a few more years. So Kalyan returned home, and in the course of time lost everything he possessed.

After twelve years he returned to Janak, who again asked who he was. 'I am the miserable Kalyan,' he replied. Janak then sent him away again for twelve more months.

During this time, Kalyan started pondering. 'What is this? When I first went to Janak, I had nothing, but I wanted to see God. Then I was thrown into prison. Then I was placed on the throne. Then I became rich. Then I became poor. What does all this mean?'

When he returned to Janak's palace after twelve months, one of the guards took pity on him and said, 'You fool, this time, when Janak asks who you are, say 'I don't know.'

Kalyan followed this advice. Janak then turned his gaze upon him, and he lost consciousness of all bodies, of the whole world, and became conscious of his own self as the infinite God.

The meaning of this tale is, unless you lose the I, you cannot see and become God. Because where you are, God is not.

17 September 1954,

Meherabad,

GM p242-244

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**KILL OR KISS?**

Prophet Muhammad once told his chief apostle, Ali, 'If you want to know me, try your utmost to control your anger and transform it into love.'

The very next day someone challenged Ali to a fight. Ali fought him and won. He brought the man down and sat on his chest.

The man spat right in Ali's face (the worst insult to a Muslim), and Ali got so angry he raised his dagger to kill him. But then Ali remembered what Muhammad had said, and so instead he kissed him, and let him go.

Now if he had not gotten angry, he would not have had the opportunity to control himself.

That does not mean that you should go on kissing each other when you are angry.

5 September 1940,

Meherabad,

LM7 p2607

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#### THE HEADACHE

Once a man who never had a headache went to a hakim (doctor) and asked him, 'What is a headache?'

The hakim knew what it was, for he had experienced it. He explained for hours in words and actions, but the man could not imagine what a headache could be like.

At last, in exasperation, the hakim picked up a stone and struck the man squarely on the head. The man knew at once what a headache was, and with his question answered in this realistic manner, he left.

19 September 1940,

Meherabad,

LM7 p2612-2613

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#### THE SECRET

Once when Buddha was not yet unveiled, God-conscious - after he had renounced his kingdom, wife and child, and had gone into the forest, where he remained doing penance and fasting - he encountered an old woman who was advanced on the Path. She told him that he was bound more than ever before. Before they were fetters of iron, now they were of gold. But both were binding all the same. Then she told him the secret. Good and bad are mere terms...

Good and bad are just man-made expressions. Real freedom can only be obtained when you give up all desires. You have to renounce them all to attain freedom.

13 October 1940,

Meherabad,

LM7 p2623

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## THE GREAT MURDERER

There was a man who was a great murderer. In his life he murdered 99 people. One day he felt very depressed and sick of it all. So he went to the Buddha and frankly and openly confessed before him all his crimes, adding that he was feeling most dejected and wanted to end it all.

The Buddha told him to go and sit by the side of a certain road and think of him. The murderer did so. Years passed.

One day, while he was sitting there thinking of the Buddha, a rider came by, stopped before him, and told him to move aside. The man refused, and the rider started lashing him with his whip. Instantly reverting back to his old ways, the man pulled the rider from his horse and stabbed him. He killed him. However, at that very moment, the man realised God.

The rider was carrying on his person a message from one king to another ordering the death of one hundred spies. By saving the exact number of lives that he had murdered, his good and bad sanskaras balanced. The man, of course, did not know all this, and was only thus saved by the Buddha because the Master knew.

Therefore, if you obey implicitly and unquestioningly, you win, because, whereas your conception is limited, the Master knows all, and gives you just what is best for you.

13 October 1940,

Meherabad,

LM7 p2623

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## BAIDUL HEALS THE SICK

Baidul was the doctor of his village in Persia. He would boil garlic in oil and put a few drops of the mixture in the patients' ears. Taking my name, it cured all sorts of diseases. Thus he made some patients well, and his fame spread so much that he even gave a dying cow some drops of the tonic, extending her life too. But the fact is that the patients did not get well by his remedy, but by his full and supreme faith in me.

Every evening he sits with me and I tell him to talk, and he tells me of Persia and other facts and stories. He says, 'Baba, only you made them well.' He never took money from any of the patients either. It is Baidul's firm faith that my name would cure the patients, and that made the tonic work. Had he the slightest doubt, the faintest speck of wavering about it, it would not have worked, and no one would have recovered.

17 October 1940,

Meherabad,

LM7 p2625\*

\*During this period the women who lived in Baba's ashram were forbidden to mention the name of any man while Mehera was present. When Baba told this story to the women, he substituted 'Soltoon's sister' for Baidul's name. Soltoon was Baidul's sister.

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#### A CUP OF MILK

A disciple used to always ask his Master why he could not realise God, in view of the fact that he had served him so faithfully for so long. The Sadguru continued telling him to have patience, and the disciple, in his eagerness, kept pestering him.

One day a fair was held in a nearby village. The Sadguru told his disciple, 'Go to the fair with a cup of milk in your hand, and return with the cup still full. Then you will be one with God.'

So the disciple, thinking it an easy thing, did as he was told. But when he reached the fair, he was so engrossed with the alluring sights around him, he forgot about God-realisation. He pushed through the crowds so as not to miss seeing anything, all the while spilling the milk. When he came back to his Master's residence, no milk was left in the cup.

Seeing him approach, the Master said, 'Now according to my promise, I will give you God-realisation. But let me first see the cup.'

The disciple was ashamed, and confessed that all the milk was lost amidst the wonderful carnival.

The Sadguru said, 'What can I do now? You were attracted by worldly allurements and forgot my order. Had you real desire for attaining God, you would not have been caught napping, and tried your best to save the milk. But you were ensnared by filthy things of the world which bind you, so how could you long for God?'

The disciple then realised that despite years of service to the Master, as long as worldly attractions last, there is no hope.

October? 1941,

Panchgani,

LM8 p2733

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#### THE KASTURI-MRIGA

Once, while roaming about and frolicking among hills and dales, the Kasturi-mriga was suddenly aware of an exquisitely beautiful scent, the like of which it had never known. The scent stirred the inner depths of its soul so profoundly that it determined to find the source.

So keen was its longing that, notwithstanding the severity of cold or the intensity of scorching heat, by day as well as by night, it carried on its desperate search for the source of the sweet scent. It knew no fear or hesitation, but undaunted went on its elusive search, until at last, happening to lose its foothold on a cliff, it had a precipitous fall, resulting in a fatal injury.

While breathing its last, the deer found that the scent which had ravished its heart and inspired all these efforts came from its own navel. This last moment of the deer's life was the happiest, and there was on its face inexpressible peace.

1942?

India?

Di v5 p44

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#### THE THIEF

What is good and what is bad? There was a thief who used to steal, and therefore he was pointed out as being bad. One day the thief went to a house to rob it, but there he found a woman in great pain, just about to give birth to a child. She was all alone, so instead of robbing her house, the thief helped her to deliver the baby, and made her comfortable. Then he went out to steal food and clothing for the woman. He stayed with her until he knew that she was all right. He then went on his way, and continued to steal from others.

Well now, what do you think of this man? Is he bad or is he good? You could call him bad because he is a thief, but then he did a good turn, and you could call him good. So there is nothing like good or bad. But there are things I don't like... lust, greed and anger, and anger is the worst...

Between 1946 and 1958,

Bombay,

GO p234-235

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#### WALKING ON WATER

... Miracle-mongering by the average yogi is not only poles apart from the spiritual path, but is actually a hindrance to the individual's evolution towards spiritual progress. The following incident in the life of a Hindu Master shows the disregard in which it is held by Perfect Masters, who are Truth personified.

The Master was one day by the river's edge, waiting for one of the little ferry boats that take passengers across the stream for the diminutive fare of one anna. A yogi, seeing him thus waiting, came up to him, literally walked across the river and back, and said, 'That was much easier, was it not?'

The Master smilingly replied, 'Yes, and had less value than that of the boat fare - one anna.'

c.1954? GS p72-73

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#### MIRA

In India everyone knows Saint Mira, who lived some 300 years ago. She was very beautiful, the wife of a royal prince in North India. He later became king. Mira loved Krishna with all her heart. Her husband did not like the way she was going about on the streets, for she was the queen, and queens did not mix with the crowd. She would enter the huts of the poor, the name of Krishna on her lips as she sang.

She suffered many trials and threats to test her love for Krishna. She was locked in a room, her food was poisoned, a cobra was concealed in a bouquet of flowers. She accepted all as a gift of her lord Krishna, and nothing happened, he protected her. She refused to have anything to do with anyone but her lord Krishna.

Finally the king drove her away. She said, 'If the king drives me out, I have a place, but if the lord of the universe is displeased, I have no place.' The people turned against her. As years passed, she looked radiant in her rags. Then the king came and fell at her feet... because she was sincere. When she died, all revered her, and now people repeat her bhajans.

I am Krishna. I want all of you to love me as Mira loved me.

1958, IS p64

bhajan = devotional song

Mira was a princess. She gave up everything. She gave up a throne, her whole life, all her money, to spend her life wandering and telling people about her lord Krishna. She never put anyone or anything between herself and Krishna.

May 1961,

Poona,

to Ann Conlon,

Aw 22:1 p61

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## DOING AND UNDOING

One day a Perfect Master told a disciple to take a job, to do some service. The next day he told him, 'Don't do any work, don't take a job.' The third day the disciple was told to arrange to get married. On the fourth day, the Master said, 'Don't marry.'

The disciple got confused and asked, 'But why do you keep wanting me to undo everything you order me to do?'

The Master explained, 'What you understand as doing is in fact undoing. Everything that you do by your own will is undoing. Everything that you do by my will is the real doing.'

IS p69

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## MOSES

A true aspirant is not content with such knowledge of spiritual realities as might be based on hearsay. Nor is he satisfied with pure inferential knowledge. For him the spiritual realities are not the object of idle thinking, and the acceptance or the rejection of these realities are both fraught with momentous implications for his inner life. So he naturally insists upon direct knowledge about them.

This might be illustrated from the life of a great sage. One day he was discussing spiritual topics with his friend, who was quite advanced upon the Path. While they were thus engaged upon this discussion, their attention was diverted to a dead body which was being carried by their side.

'This is the end of the body, but not of the soul,' his friend remarked.

'Have you seen the soul?' asked the sage.

'No,' was the answer of his friend.

And the sage remained skeptical about the soul, for he insisted upon personal knowledge.

But though the aspirant cannot be content with second-hand knowledge or mere guesses, he does not close his mind against the possibility of there being such spiritual realities as might not have come within his experience. In other words, he is conscious of the limitations of his own individual experience, and refrains from making it the measure of all possibilities. He has an open mind for all things which are beyond the scope of his experience. If he does not accept them on hearsay, he does not also rush to active disbelief in them.

It is true that the limitation of experience often tends to restrict the scope of the working of imagination, and a person comes to believe that there are no realities other than such as may have come within the ken of his past experience. But usually as a result of some

incidents or happenings in his own life, he may come out of his dogmatic enclosure and become really open-minded.

This stage of transition may also be illustrated from a story from the life of the same sage, who happened to be a prince.

Once, some days after the incident of discussion (mentioned above), as he was riding on horseback, he came upon an ordinary pedestrian coming towards him from the opposite direction. Since the way of the horse was thus blocked by the presence of the pedestrian, the sage arrogantly ordered him to clear the way for him. The pedestrian refused to clear the way for him, and so the sage got down from his horse, and they entered upon the following conversation:

'Who are you?' asked the pedestrian.

'I am the prince,' answered the sage.

'But I do not know you to be the prince,' said the pedestrian, and continued, 'I shall admit you as being a prince only when I know you to be a prince, and not otherwise.'

This encounter awakened the sage to the fact that God may exist, even though he did not know him from personal experience, just in the same way as he was actually a prince, although the pedestrian did not know it from his own personal experience. And now that his mind was open for considering the possible existence of God, he set himself to the task of deciding that question in right earnest.

1939? India,

Di v2 p13-15

Also Di (7th ed.) p123-124

Life often presents engimas which cannot be unraveled by ordinary persons. It seems to them to be full of questions which are unanswerable. Unrestrained chaos seems to be the law of the world, and there appears to be no justice or significance in the march of its events. Even those who believe in God get puzzled, and waver in their faith.

But it is only impatience and lack of true vision that are responsible for such an outlook. We embrace ignorance, and we fail to see that whatever life brings is charged with great meaning. God's ways are always unchallengeable and irresistible, thought they might be mysterious and inscrutable. The secrets of his working in the world cannot be truly understood even by advanced souls.

This may be brought out by means of an anecdote of a great saint who is very much respected up to this day in all quarters of the world.

Once upon a time this saint encountered an Angel, and requested him for being allowed to be with him in his wanderings on Earth, so that he might understand something of the secret working of God.

The Angel at once granted him permission to be with him and observe all his doings on Earth. But he laid down his strict condition in the following words. He said,

'You are only to observe my doings, without at any stage and in any way asking me the explanation for my actions. You would not be able to judge and understand God's ways. Even if you are not able to understand them, you must not ask me the why of all that you see me do, during the period that you will be allowed to be with me.'

The saint promised that he would merely observe, and that he would in no way pester him with any questions, even if such questions arose in his mind. And then he was allowed to follow the Angel in his wanderings on Earth.

Once they got into a boat for crossing the sea. The boatman offered his services to them without charging his usual fare, just because it pleased him to help them. When the boat was in the midst of the ocean, the Angel took off one side-plank from the framework of the boat and threw it away in the water.

The saint at once got worried, and exclaimed, 'Why are you damaging the boat? Shall we not all get drowned, along with the boat?'

The Angel reminded him that he had already agreed not to ask him any questions whatsoever, and asked him to remain quiet.

After landing they came upon an Arab youth. To the utter bewilderment of that saint, the Angel at once killed that youth on the very spot. Now the saint found it very difficult to remain quiet, but asked him in excitement, 'Why did you kill that growing life?'

On this, the Angel replied, 'Did I not tell you that you would not be able to understand God's working? You must keep to your promise that you will not ask any questions'

The saint realised that he had failed in fulfilling the condition which he had accepted, and he wanted to be excused.

Then they both came to a village, where they requested the people of the village to give them some food. But the villagers only treated them contemptuously, and drove them away without giving them alms.

When they came to the outskirts of the village, they saw a dilapidated wall in ruins, which was intended to protect the village from the invasions of enemies. The Angel went to the wall and repaired it, spending much of his valuable time.

This time, the saint could not contain himself and said, 'Why did you repair that wall for the villagers, who did not even give alms to us? You have done this labor of love for nothing. For

so much labor in the village, we would easily have got sufficient remuneration to procure food and allay our hunger.'

At this, the Angel said, 'You have again asked a question, in spite of your having promised merely to observe and keep quiet. It is no use divulging the secrets of God's ways prematurely. It requires the greatness and patience of God to understand his working. You have tried to pry into God's secrets, which you must not divulge. It is now time for us to part. But never mind, before we part, I will explain to you the reasons for my deeds.'

The Angel then proceeded to give the explanation to the saint. He said, 'The boatman is a poor but pious man. When I took away a side-plank of the boat from a prominent place in its framework, I knew that a king of robbers was approaching in that direction. This robber-king was collecting new and efficient boats to carry on his plunders. And whenever he saw any really good boat, he was sure to snatch it away from the owners. He, however, left untouched any boats which were in a broken and dilapidated condition. I took away a huge side-plank in order that the boat might look uninviting. Otherwise the pious and poor boatman will be relieved of the only means of his livelihood.

'Now, the Arab youth whom I killed was most notorious and vicious. If he had lived, he would not only have perpetrated heinous crimes, but would surely have brought upon his pious parents an agonising blasphemy which they in no way merited. It was the will of divine providence that I should kill this Arab youth in order to save him from further sins, and save his pious parents from the suffering of undeserved ill-fame.

'Now coming to the repairs of the wall. Be it known to you that one pious man has kept buried under it his valuable treasure, with a desire that it may be of use to his sons. But it is God's will that his sons must get that treasure when they grow up, and that no one else should get it. If the dilapidated wall had further fallen, the treasure was in danger of being exposed to the sight of the wicked villagers, who would surely have taken possession of that treasure for themselves.

'Rest assured that all I did in the incidents which it was your special privilege to observe, I did, not of my own accord or initiative, but by the orders of our divine father, whose real greatness even we as Angels can only partly understand. God's ways might be inscrutable to the world. But his love for the world is unbounded, and his justice is unfailing.'

With these words the Angel parted, leaving the saint in deep contemplation. And the saint decided to live in complete resignation, to accept God's will even when his limited intellect could not understand its real meaning."

from notes dictated by Meher Baba,

before 1948, ST p61-65

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HAFEZ

One who knows the Koran by heart is called a Hafez. Such a one's heart and soul are dedicated to the service and thoughts of God alone...

Hafez was spiritually inclined from an early age, and became the disciple of a Perfect Master, Attar, who himself was a great Persian poet.

Hafez visited Attar every day for many, many years. He wrote ghazals and recited them to his Master. Attar enjoyed these ghazals and gave them to his other disciples to study and benefit by them, saying that Hafez's ghazals would be of the utmost importance to the future generations.

Hafez himself did not bother to preserve his poems, and it was only after his death that they were collected and put together as a Diwan (treasury or collection).

One day, while he was still a youth, Hafez saw a very beautiful woman who came from a wealthy family. He instantly fell in love with her - not in the lustful way, but he fell in love with her beauty, as it were. Because of the difference in their positions, he could not approach her. Yet he remained intensely in love with this woman for thirty years. He loved his Master, Attar, greatly too, and hoped that Attar would help him in attaining the companionship of the woman.

One day Attar asked Hafez, 'Tell me what you desire.' Hafez said he wanted the woman. Attar replied, 'Have patience. You will get her.'

But almost ten years more passed by, and Hafez was no nearer having his longing fulfilled. He became utterly disheartened. When alone with Attar one day, he began to weep. When the Master asked him why he was crying, Hafez in his desperation blazed out, 'What have I gained after being with you for nearly forty years?'

Attar answered, 'Have patience. You will know one day.'

Hafez retorted, 'I knew I would get this answer from you.' And exactly forty days before the end of his forty years association with Attar, Hafez entered into self-imposed Chehel-a-Nashini.

Chehel-a-Nashini means drawing a circle on the ground and sitting within it continually for forty days. (One who succeeds in going through the Chehel-a-Nashini is supposed to attain whatever he desires).

It is almost impossible to stay for forty days within the limits of a circle without once stepping outside it. But Hafez's love was so great that it made it possible for him to go through this Chehel-a-Nashini without faltering.

On the fortieth day his Master appeared to him in the form of an Angel. On seeing such beauty, Hafez realised that the beauty of the woman he desired was as nothing in comparison with this heavenly beauty. And when the Angel asked him what it was he

desired most, Hafez replied instantly that his only desire was to wait on the pleasure of his Master's wish.

Just before dawn broke on the last day, Hafez came out of his Chehel-a-Nashini and went to his Master. His Master embraced him, and Hafez became God-realised...

"Now for a Perfect Master to write poetry, what is this, when the whole world is in his hands? But as Tukaram, a Hindu Perfect Master who was also a great poet, explained, one's original nature (i.e. one's original tendencies, likes and dislikes) persist even after God-realisation. So since Hafez was a poet before he attained God-realisation, he continued writing poetry even afterwards.

1960s?

India?

'Hafez' by Adi S. Irani

'Happy Birthday' record sleeve, 1970s

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Other stories told by Meher Baba:

THE ASS 1942? India? Di v5 p41-42

WINKING Di p156-157

FETCHING WATER Di p155

THE PUMPKIN Di p 139-140

THE RENUNCIANT Di p356

MAJNUN AND LEILA GM p (Also Di p147-148)

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SARMAD (retold by Eruch Jessawala) IS p65-67

AYAZ AND THE RING (retold by Eruch Jessawala) IS p82

SELLING A STONE LM8 p2976. Another version: Sp p17-22

BAIDUL THE DOCTOR (another story about Baidul's healings, told by Eruch: De p79-86)

IT IS NOW A DARK NIGHT (Ramdas and Kalyan) Aw 16:2 p21, 40.

Another version: LM5 p1799

THE SURRENDERING SADHU Aw 4:4 p19-20

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A STORY OF HAFEZ Av p130-131, LM5 p1800

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## **Suffering 1**

Suffering 1

SUFFERING

Meher Baba

Jamshed Mehta, the mayor of Karachi, told Baba he found himself surrounded by difficulties with no immediate solution. Baba told him,

This is not bad news, this is very good news. You are lucky to have so many hardships. The fact is that there are no hardships, because everything in the world is one big zero. I see and experience this every moment.

Once tested by the Avatar or Sadguru, the devotee will feel as if he is about to die. It is terrible. This Path of God is the harshest and most insurmountable thing possible.

Still, don't worry and don't lose hope. Good times are ahead, and after these difficulties, quietude and comfort await you. Terrible suffering is a sign of happiness and peace to come. Great heat denotes the coming of rain. Great suffering and intense sorrow indicate that happiness is about to dawn.

Anything beyond your capacity will necessarily change your capacity, because so long as everything is within your limits, you don't know what is beyond them. And everything concerning God and God-realisation is beyond limit. So in this way great suffering and being plagued with terrible problems are beneficial.

People pray to me to solve their difficulties, saying that they love me. But there is a vast difference between love and prayer. In Persian (the expression) to pray means to beg, to want, to desire something, even the blessings of God. But when a person really loves, he gives himself over to his beloved completely. This is true love. In that there is no begging, no wanting, and no room for desires. Only the longing to unite with the beloved remains.

Love means the renunciation of the self. Prayer means selfishness, no matter how high the prayer may be. So there is a vast difference between when one prays and when one loves.

July 1931,

Karachi,

LM4 p1374

Suffering is the keynote of the spiritual life.

Sadgurus and the Avatar never avoid suffering, either their own, or their Circle's, by doing miracles. They suffer themselves, and let their Circle suffer too.

4 August 1937,

on board the ship Strathanavar

en route from Bombay to Marseilles, LM6 p2199

Service to the Master is an ordeal which tries the body, mind and spirit. The body suffers, the mind is tormented, but the spirit of the selfless servant of the Master experiences the bliss of true satisfaction.

7 August 1937,

on board the ship Strathanavar

en route from Bombay to Marseilles, LM6 p2199

Real healing is spiritual healing, whereby the soul, becoming free from desires, doubts and hallucinations, enjoys the eternal bliss of God.

Untimely physical healing might retard the spiritual healing.

If borne willingly, physical and mental suffering can make one worthy of receiving spiritual healing.

Consider mental and physical suffering as gifts from God, which, if accepted gracefully, lead to everlasting happiness.

Meher Baba,

c.1952? PL p31

God is equally within us all, and we must love him. When we realise him, all our suffering comes to an end. And for this we must love him in every walk of life. Love (for God) is best expressed when we give happiness to others at the cost of our own happiness. My blessings.

----

Rich or poor, great or small, man or woman, everyone is under the spell of some sort of suffering. The relief for every kind of suffering is within ourselves. If we try to live honestly, act honestly, think honestly in every walk of life, under all circumstances, and if we try to put our wholehearted faith in God, that relief is found.

We are already the possessors of infinite power and happiness, but it is our way of life that keeps us from enjoying the eternal treasures of God.

1 November 1953,

Dehra Dun

two separate messages,

GG4 p158, 160

Another version of the second message: MD p15

Blessed is he who is forsaken by friends, cut off by colleagues, and ridiculed by relations, for the sake of love for God.

Nothing counts in this illusory world, where even your own self forsakes its own precious form.

What really counts is your unfailing devotion and faith in God, the love for God.

Meher Baba,

August 1955,

Satara

letter to W. D. Kain,

ML p105

In the divine scales, vice and virtue are necessary experiences man goes through before attaining the supreme balance of Self-realisation, which is beyond all opposites, good and bad.

Good is like a clean mirror that reflects the image of God. When true knowledge is gained, you realise that the reflection is the image of your own self, the God that is in all and in everything.

Bad is like the dusty particles that accumulate and hide the image of God, until the mirror presents only a distorted or blank surface. It cannot affect the object being reflected; it merely distorts your vision.

Love is the cleanser that wipes the mirror bright, and enables you to behold with increasing clarity the indivisible entity that permeates all life.

The negative experience of the bad, with its consequent suffering, ultimately disgusts man, and leads him to the positive force of good, thus awakening divine love. Hence the saints of the present are the sinners of the past. In the clarity of the understanding and knowledge they have gained, they show true humility. They do not take pride in their achievements, nor condemn the 'sinner,' whom they know to belong equally to God, but help him to remove the self-created veil of ignorance and perceive his true identity.

Man cannot escape his glorious destiny of Self-realisation, and no amount of suffering that he passes through on the way to it can ever be too much. After the apex of suffering has been reached, the time will soon come for mankind to have a deeper spiritual understanding, bringing it closer together in universal love and brotherhood in the bond of divine knowledge - the only knowledge worth having.

Meher Baba,

1956,

LB p49-50

Ivy Duce: Why should misery perpetually exist on earth, in spite of God's infinite love and mercy?

Baba: The source of eternal bliss is the self in all. The cause of perpetual misery is the selfishness of all. As long as satisfaction is derived through selfish pursuits, misery will always exist.

Only because of the infinite love and mercy of God can man learn to realise, through the lessons of misery on earth, that inherent in him is the source of infinite bliss, and all suffering is his labor of love to unveil his own infinite self.

1956,

Myrtle Beach,

LB p52-53

Suffering Book Two

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## Surrender

Surrender

SURRENDER

Meher Baba

One in love tastes the glories of life to the full. The blissful heights of joyousness and the buoyant feelings of heavenly delights are the steady steps towards divine oneness.

Love surrenders to the will of the beloved, gives all to the beloved, sacrifices all for the beloved, lives for the beloved, dies for the beloved. This supreme state of love is the God-state, for what is God but love - infinite, unbounded, eternal love?

Love annihilates the lower self, and expresses the higher self. So, dear soul, long for your divine beloved till you become one with your beloved.

January? 1937,

Nasik,

LA p165

Affirmation of the separative ego is the chief veil between man and his own divine self. But the doors of the heart have to be thrown open by the surrenderance of ego-affirmation, if God as the supreme beloved is to make his entry in the heart.

No one can realise God except through the grace and help of a God-realised Master, who is Truth incarnate. Only a God-realised Master can awaken this true love in the human heart, by consuming through the fire of his grace all the dross that prevents its release.

Those who have got the courage and the wisdom to surrender themselves to a Perfect Master are the recipients of his grace. The grace of the Master does come to those who deserve it. And when it comes, it enkindles in the human heart a love divine, which not only enables the aspirant to become one with God, but also to be of infinite help to others who are also struggling with their own limitations. There is no power greater than love.

14 November 1944,

to the Theosophical Society,

Nagpur,

Me p73

... If I am the highest of the high, my will is law, my wish governs the law, and my love sustains the universe. Whatever your apparent calamities and transient sufferings, they are

but the outcome of my love for the ultimate good. Therefore, to approach me for deliverance from your predicaments, to expect me to satisfy your worldly desires, would be asking me to do the impossible - to undo what I have already ordained.

If you truly and in all faith accept your Baba as the highest of the high, it behooves you to lay down your life at his feet, rather than to crave the fulfillment of your desires. Not your one life, but your millions of lives would be but a small sacrifice to place at the feet of one such as Baba, who is the highest of the high; for Baba's unbounded love is the only sure and unfailing guide to lead you safely through the innumerable blind alleys of your transient life.

They cannot obligate me who, surrendering their all - body, mind, possessions - which perforce they must discard one day - surrender with a motive; surrender because they understand that to gain the everlasting treasure of bliss, they must relinquish ephemeral possessions. This desire for greater gain is still clinging behind their surrender, and as such, the surrender cannot be complete.

Know you all, that if I am the highest of the high, my role demands that I strip you of all your possessions and wants, consume all your desires, and make you desireless, rather than satisfy your desires. Sadhus, saints, yogis and walis can give you what you want; but I take away your wants and free you from attachments and liberate you from the bondage of ignorance. I am the one to take, not the one to give what you want or as you want...

7 September 1953,

Dehra Dun,

GM p212

I am happy to be in your midst. It is the deep love of some of my lovers in Dehra Dun that has drawn you all together today to have my darshan.

But to have my real darshan is not easy. To see me at close quarters, to do obeisance to me, to offer me fruits and flowers, to bow down to me, and then to return to your homes can never mean that you have had my darshan.

Having seen me with your own eyes, you have still not seen me as I am. You have not had even a glimpse of my true being, in spite of your having gone through the convention of so-called darshan.

To have my real darshan is to find me. The way to find me is to find your abode in me. And the only one and sure way to find your abode in me is to love me.

To love me as I love you, you must become the recipient of my grace. Only my grace can bestow the gift of divine love.

To receive my grace, you must obey me wholeheartedly, with the firm foundation of unshakeable faith in me. And you can only obey me spontaneously as I want when you

completely surrender yourselves to me, so that my wish becomes your law and my love sustains your being.

Age after age, many aspire for such a surrender, but only very few really attempt to surrender themselves to me completely as I want. He who succeeds ultimately not only finds me, but becomes me, and realises the aim of life.

My being in your midst today would serve its purpose even if one from this multitude has understood what I want you all to know. I give my blessings to you all.

November 1953,

Dehra Dun,

MD p2

Another version:

LA p463-464

I want you to make me your constant companion. Think of me more than you think of your own self. The more you think of me, the more you will realise my love for you. Your duty is to keep me constantly with you throughout your thoughts, speech and actions.

They do their duty who, sincere in their faith and love, surrender to me, guided by the implicit belief in my divinity as Baba. They too do their duty who speak ill of me and condemn me through their writings, urged by their genuine conviction that Baba is a fraud. But they are the hypocrites who, not knowing their own minds, are constantly doubting. They are at times, through false emotions, inclined to believe in me, and at other times to indulge in slanderous gossip against me.

No amount of slander can ever affect or change me, nor any amount of admiration and praise enhance or glorify my divinity. Baba is what he is. I was Baba, I am Baba, and shall for ever more remain Baba. My blessings to you all.

November 1953,

Dehra Dun,

message for the opening of

Meher Centre in Kovvur on 20 November,

GG4 p181

I have often said that I have not yet found one who could love me. There are about 220 men and women from East and West who have surrendered to me in such a way as to do anything I say. It is a fact.

For example, Eruch. He is intelligent, has a good heart. If I order him to do anything, he will try 100%, even to cut himself to pieces. Pendu, Meherjee, Mandali who are with me since years together, they all are the same. Each of these 220 Mandali would lay down their lives.

What I want to point out is, to surrender is higher than to love. And paradoxical as it may seem, to love me is impossible, but to obey me is possible, though very difficult. So to call yourself my workers and yet not to obey is hypocritical...

From you Andhras, I want nothing. No surrender, no obedience, no mind, no body, no possessions. I want only love...

1-2 March 1954,

Rajamundry, Andhra,

AD p116, 119

Another version: GG5 p236-259

My message has always been, and always will be, love divine. When one wholeheartedly loves God, one eventually loses oneself in the beloved and enters the eternal life of God.

Like a tree, such love has branches: branches of wholehearted devotion, perfect nonviolence, perfect selfless service, self-denial, self-sacrifice, self-renunciation, truth, and self-annihilation. In this love is embodied all the yogas known to saints and seekers.

The highest aspect of this love, which surpasses that of love itself, is the aspect of complete surrenderance to the will of the beloved; that is, absolute obedience to his wishes, whatever the cost.

1954? India, MD p4

When one truly loves God, one longs for union with him, and this supreme longing is based on the desire of giving up one's whole being to the beloved.

When one loves a Perfect Master, one longs to serve him, to surrender to his will, to obey him wholeheartedly. Thus pure, real love longs to give, and does not ask for anything in return.

1954? India, MD p6

... For the fulfillment of the divinely ordained plan, it is necessary that humanity should throw away all its accumulated impediments, and surrender unconditionally to the abiding love of God, the unfailing and supremely universal beloved. God has to be accepted in all simplicity, and not by laboriously proved intellectual conclusions.

1954? India, MD p16-17

There are three types of lovers of God. The first is the mast, who loves and knows only God. He loses all consciousness of self, of body and the world. Whether it rains or shines, whether it is winter or summer, it is all the same to him. Only God exists for him. He is dead to himself.

The second type of lover is the one who lives in the world, attends to all worldly duties fully, yet all the time in his heart he knows that this is temporary, that only God exists, and he loves God internally, without anyone knowing it.

The third type, which is the highest, is very rare. Here the lover surrenders completely to Christ, to the Avatar, to the God-man. He lives, not for himself, but for the Master. This is the highest type of lover. Unless you have such love, merely to criticise and to judge others will take you nowhere.

14 September 1954,

Meherabad,

GM p230

Love is a gift from God to man.

Obedience is a gift from Master to man.

And surrender is a gift from man to Master.

The one who loves desires to do the will of the beloved, and seeks union with the beloved.

Obedience performs the will of the beloved, and seeks the pleasure of the beloved.

Surrender resigns to the will of the beloved, and seeks nothing.

One who loves is the lover of the beloved.

One who obeys is the beloved of the beloved.

One who surrenders all - body, mind and all else - has no existence other than that of the beloved, who alone exists in him.

Therefore greater than love is obedience, and greater than obedience is surrender. And yet, as words, all three can be summed up in one phrase: love divine.

One can find volumes and volumes of prose and poetry about love, but there are very, very few persons who have found love and experienced it. No amount of reading, listening and learning can ever tell you what love is. Regardless of how much I explain love to you, you will understand it less and less if you think you can grasp it through the intellect or imagination.

Hafez describes the bare truth about love when he says,

Janab-e ishqra dargah basi bala tar-azaq'l ast;

Kasi in astan busad kay jan der astin darad.

"The majesty of love lies far beyond the reach of intellect;

Only one who has his life up his sleeve dares kiss the threshold of love."

The difference between love and intellect is something like that between night and day; they exist in relation to one another and yet as two different things. Love is real intelligence capable of realising Truth. Intellect is best suited to know all about duality, which is born of ignorance and is entirely ignorance. When the sun rises, night is transformed into day. Just so, when love manifests, not-knowing (ignorance) is turned into conscious knowing (knowledge).

In spite of the difference between a keenly intelligent person and a very unintelligent person, each is equally capable of experiencing love. The quality which determines one's capacity for love is not one's wit or wisdom, but one's readiness to lay down life itself for the beloved, and yet remain alive. One must, so to speak, slough off body, energy, mind and all else, and become dust under the feet of the beloved. This dust of a lover who cannot remain alive without God - just as an ordinary man cannot live without breath - is then transformed into the beloved. Thus man becomes God.

November 1955,

Meherabad,

LH p17-18

Another partial version: EN p5

About thirty years ago, before I started observing my silence, and when Meherabad was a colony of hundreds of seekers, servers and sufferers who lived in the ashrams, asylums, schools, dispensaries and the hospital here at that time, a visitor came to surrender to me.

He could not help weeping when I told him that what he intended was very, very difficult, since surrenderance means obedience, and obedience has but one meaning, and that is to obey. He said he knew that, and was prepared to obey me implicitly.

When I inquired if he would cut his own child to pieces if I asked him to do so, he even agreed to that. But when I asked him to remove his clothes and walk about naked in the streets of Ahmednagar, he began to protest, and ultimately went his way.

I am not going to ask you to do that. I never expect anyone to do the impossible.

November 1955,

Meherabad,

LH p22

He who genuinely surrenders to a Perfect Master surrenders completely without asking for permission to do so.

He does not even expect acceptance of his surrender from the Master.

Complete surrender in itself embodies the acceptance of one who has surrendered completely as he ought to have done.

1958, GM p330

Do you realise what it means to follow me? It means to leave all and follow me. And do you know what it is to leave all? It is to leave everything, even your self, behind you.

This means that, having left everything behind, you have to follow me, and not run ahead of me. And to do this is so very difficult because it is so very simple.

If you let your will guide you, so that you walk ahead of me, you become your own obstruction to my leading you. And since you are ignorant of the pitfalls on the way, I have to keep a constant watch lest you fall. What this amounts to is that, instead of you following me, I have to follow you.

I am not limited by form. I am within everyone, and within you, as the real guide. So following me does not mean that you have to leave everything and stay near me. It also does not mean that you are to use me as a dumping board for your worries, nor that you are to expect me to fulfill your wants. It means that you are to be completely resigned to my will, and abide in a spirit of total surrender.

To follow me is to obey me and to do as I want. When my will becomes your way, you are truly following me, and then you are safe and you are saved. I know the way and its labyrinths, for I am the way and I am the goal.

January 1959,

Poona, to an individual,

AO p167

When lust goes, love appears. And out of love comes longing. In love there can never be satisfaction, for longing increases till it becomes an agony which ceases only in union. Nothing but union with the beloved can satisfy the lover.

The way of love is a continual sacrifice. And what gets sacrificed are the lovers thoughts of 'I,' until at last comes the time when the lover says, 'O beloved, will I ever become one with you and so lose myself forever? But let this be only if it is your will.' This is the stage of love enlightened by obedience.

Now the lover continuously witnesses the glory of the beloved's will. And in the witnessing does not even think of union. He willingly surrenders his entire being to the beloved, and has no thought of self left. This is the stage when love is illumined by surrender.

Out of millions, only one loves God. And out of millions of lovers, only one succeeds in obeying, and finally in surrendering his whole being to God the beloved.

I am God personified. You who have the chance of being in my living presence are fortunate and blessed.

c.1960? EN p4

I belong to no religion. My religion is love. Every heart is my temple. Although it is in love that you have built this house of stone, I am only in it when your heart brings me here.

Always remember that ceremonies cover me, but pure worship reveals me...

All those who surrender themselves in love to me will see and adore and realise the reality behind my form.

November 1961,

messages given for Meher Dham

Nauranga, Hamirpur,

LC p109-110, also Mu p372

Desires and longings are the root-cause of all suffering.

The only real desire is to see God, and the only real longing is to become one with God. This real desire and longing frees one from the bondage of birth and death. Other desires and longings bind one with ignorance.

To desire the real desire and to long for the real longing, you need my grace. And you cannot have that until you surrender all other desires and longings to me.

Your love for me will help you to surrender these desires and longings, and my love for you will help you to desire the real desire and long for the real longing, which are by my grace.

December 1966,

India,

LA p645

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## Theosophy

Theosophy

THEOSOPHY

Meher Baba

The Theosophists, including Besant Bai and Master Murti, do not have even a smell of the Truth. It is said that the spirit of the World Teacher will manifest itself to the world through the medium of this boy, and the wire-puller of this show is supposed to be somewhere in the Himalayas.

There is nothing but ice and stones and dust in the mountains and on the plains. The real teachers like the Buddha, Krishna, Jesus and Zoroaster, never kept themselves perched on some mountain peak or hid themselves in the jungle. They freely mingled with those they had come to save. In spite of their unimaginable exultation, they came down to the lowest levels of men.

Not a single spiritual Master ever required any vehicle save his own physical body. In truth, this false note of the Theosophists in the eternal God-man's song of God and man is the result of the multifarious aspects of my work, and my methods in clearing a path for my manifestation.

December? 1925,

Meherabad,

SW p262-263

Besant Bai = Annie Besant

Master Murty = Jiddu Krishnamurti

Krishnamurti a new world teacher? God forbid. You cannot compare the Sadguru Ramakrishna of Calcutta with Krishnamurti. Ramakrishna was Rama and Krishna personified. Krishnamurti is living in all majesty and splendor, pomp and power, and moving about England in aristocratic, fashionable circles, playing tennis and golf, leading a most comfortable life. He does not have the slightest idea, not even a wisp, of the real Truth.

So it is also with these funny, showy Theosophists. Their greatness lies only in editorship, writing and speaking with high-sounding words about planes, powers, colors, secret doctrine, society and caste. Truth is far, far beyond this.

If you desire to aspire for Realisation, you should hold your very life in the palm of your hand, ready to give it up at any moment. Then alone will you be deemed worthy, and be able to experience Truth.

26 June 1926,

Meherabad,

to visitors who asked him about the Theosophists,

LM3 p816-817

About Krishnamurti:

He is not as advanced as some think. He does good, and will come to me one day. I will help him advance on the Path.

November 1931,

Harmon-on-Hudson, New York

to Max Wardhall,

LM4 p1469

Charles Norwood: What is your opinion of the Theosophists Annie Besant and Charles Leadbeater?

Baba: They have done some good work, but there is still much to be done. They are somewhat advanced souls. But at a certain stage of advancement, without the guidance and help of a Master, hostile forces are created, resulting in delusion. It all becomes a jumble, and there is confusion.

24 November 1931,

New York,

LM4 p1488

Meher Baba was asked about one of Krishnamurti's teachings:

Q. It has been said that by breaking through the different hindrances of lust, hate, etc., one can develop true love. But your teaching is that by developing true love, one can break through these hindrances.

Baba: The method of love is direct. The other method is indirect and round about. It is like reaching the mouth (for eating) with your hand from behind the neck.

Q. It has been said that a person can, by increasing his own intensity of awareness and effort, break through his bonds and attain freedom. If one can thus free himself, why is a Master necessary?

Baba: How can you free yourself, when your hands and feet are bound? I can set you free because I am free. If you think that by relying upon yourself you can attain the truth, you

depend upon a teaching. But then why not rely upon the ocean of truth, the living embodiment of truth, rather than a dead formula or principle?

1930s? A p49-50

Q. Have you met Annie Besant?

Baba: No, but I know her. She was an advanced soul.

Q. I know her since I was a child. They all started it (Theosophy) with good ideas, but too much schism and personality spoiled it. And there are so many divisions now.

Baba: That's the trouble. In spirituality, it is the heart that counts, and not the head. Too much of intellectual discourses undermine the object with which these (movements and institutions) are started...

1934,

Zurich, Switzerland?

A p41

Garrett Fort: Is there really the place known as Shambala, the Astral centre where the Masters dwell in disembodied form?

Baba: It is presumed that you already know that planes are not places. The state and stage connoting Shambala exists. There is difference of terminology only. This is also known as Vidnyan.

Garrett Fort: Are there seven rays as told about in the occult books, and are there Masters who function on these respective rays, such as Jesus, who stands on what is called the sixth ray of devotion, or abstract realism; the Master Djwal Khul on the second ray of love/wisdom; the Master Hilarion on the fifth ray of concrete knowledge or science, the incarnation of Paul of Tarsus, this time in a Cretan body and spending much time in Egypt?

Baba: The seven rays with their peculiar characteristics are a symbolic expression of the seven stages of the return journey of a Realised soul to normal consciousness. Those Realised beings who have a duty to perform and a mission to fulfill, have to come down to normal consciousness and take their stand at one of the seven stages of the return journey best suited for the fulfillment of their task. These seven stages of the return journey have their peculiar features and characteristics, and reflect the outward circumstances of a Master. For instance, one Master lives on earth like a prince, another lives in all austerity. One is in the midst of the busy world, another in seclusion. The powers are peculiar to different stages. For instance, healing of diseases and bringing of the dead to life is characteristic of the fourth stage.

Garrett Fort: Where is the Hall of Learning of which I have read, where those on the Path are taken as they progress to take the first few initiations? Books allegedly dictated by Hilarion

describe it impressively, telling of the great host of souls who stand within it, veiled, thinking themselves alone until their veils are raised with various initiations. Here take place the ceremonies of the soul that begin in December and last until Easter. Is all this true, or just told as symbolism?

Baba: Hall of Learning is pure symbolism. It is analogous to Islamic belief and picture of Darbare Muhammadi, i.e. the court of Muhammad. The inner court presided over by Muhammad in person, and the outer court presided over by deputies, and the outermost court consisting of those prepared souls clamoring for entry, is similar to the picture drawn by Hilarion, as you say.

Garrett Fort: Will I have to wait until I have received Realisation to carry on work on the Astral plane, as I asked when I first met you? Do I work now without being able to bring anything through? How long will it be before I am able to direct my consciousness deliberately to leave my body and establish contact with those whom I love, or would like to help, regardless of time and place?

Baba: Yes, you are working on the Astral plane, but unconsciously. In order to do so consciously, you are to attain Illumination (6th plane) which is a prelude to Realisation. I have assured you of the experience one day.

Garrett Fort: Is it impertinent to ask why you are focusing our attention on such a high goal, rather than showing us the lower planes and giving us understanding of their properties and functions? The high ideal is so removed from our understanding that it leaves us empty, unsatisfied, still as blind as ever, like a class of children listening to the nebular theory. Without this more elementary knowledge, how can we go back into the world and answer the questions of those who only need and can understand just a little to help solve those problems? We would seem to be then like hundreds of spiritual teachers whose words go over the heads of the humble seekers. Most of them are too tired or too blind to deal with higher concepts. They need the simple remedies first.

Baba: There is no higher or lower goal. There is only one goal, Self-realisation. The journey of the planes, from one to the other, is like changing one prison cell for another, or amounts to exchanging iron fetters for golden ones. In neither case is one free, and it is perfect freedom from the bindings of the physical and the spiritual planes that I aim at. The advancement on the planes may connote progress and beatitude, tempting to the wayfarer. But the allurements of a plane once entered are difficult to shake off. In fact, the bindings (sanskaras) of the physical plane are much easier to destroy than the bindings of the Astral planes. I wish you to be free once and for ever. The lower planes are the result of imagination, and are based on illusion. However, I shall someday explain the lower planes in a manner practical and understandable even to a layman.

1936,

India,

A p26-28,

also T p195-197

In December 1937 Meher Baba visited a branch of the Theosophical Society in Nagpur. He told those gathered,

"I give my blessings to you, so that you may long more and more to finally realise the Truth through experience."

LM6 p2256

Baba visited the Theosophical Society in Nagpur again in November 1944. He had dictated this message, which was read out to them:

True love is very different from an evanescent outburst of indulgent emotionalism or the enervating stupor of a slumbering heart. It can never come to those whose hearts are darkened by selfish cravings, or weakened by constant reliance on the lures and stimulations of the passing objects of sense. But to those whose hearts are pure and simple, true love comes as a gift through the activating grace of a Master.

Such love is energising and life-giving. It breaks asunder the narrowness and the prejudices which separate man from man. It inspires man for selfless and creative action which contributes to the well-being of all, without distinction of caste, color, race, nationality, creed or sex. It lifts him from the slavishness of sanskaric attachments to the unhampered freedom of the divinely conscious soul. And it initiates him into the dynamic harmony of life in eternity.

Affirmation of the separative ego is the chief veil between man and his own divine self. But the doors of the heart have to be thrown open by the surrenderance of ego-affirmation, if God as the supreme beloved is to make his entry in the heart.

No one can realise God except through the grace and help of a God-realised Master, who is Truth incarnate. Only a God-realised Master can awaken this true love in the human heart, by consuming through the fire of his grace all the dross that prevents its release. Those who have got the courage and the wisdom to surrender themselves to a Perfect Master are the recipients of his grace.

The grace of the Master does come to those who deserve it. And when it comes, it enkindles in the human heart a love divine, which not only enables the aspirant to become one with God, but also to be of infinite help to others who are also struggling with their own limitations. There is no power greater than love.

to the Theosophical Society,

Nagpur

14 November 1944,

Me p73

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## **Understanding 1**

Understanding 1

UNDERSTANDING

Meher Baba

Now what is the voice? Where does it originate? When one hears sound coming out of his mouth, it must be existing somewhere.

In truth, sound pervades the universe. God is sound, light, everything. There is a point from which sound issues forth, and from that Creation or Om point evolution starts.

Sound has been given a door, our mouth, to manifest from. When a sound comes out of the mouth, it is lost in the Universal Sound, which is everywhere...

It is for this reason, because sound travels and creates various vibrations, that a person should read the holy books whether he understands their meaning or not. The words in the Zoroastrians' Zend Avesta, or in the Hindus' Gita, or in the Muslims' Koran, and in other scriptures, are so arranged that when they are pronounced, the sound created comes very nearly in unison with the Universal Voice or the Universal Sound, and is a great help in influencing a person spiritually.

17 October 1922,

Meherabad,

LM2 p449

Because I said a thing once, does that mean a law has been laid down for all time? You are profoundly mistaken if you think so.

9 August 1924,

Madras,

to Padri,

LM2 p668

The realisation of the Supreme Being (Paramatma) as our own self is the realisation of Truth. The universe is the outcome of imagination. Then why try to get a superficial knowledge of the imaginative universe, rather than acquire the knowledge of self (Truth)?

What is knowledge? Knowledge means the experience of Paramatma (Dnyan) - the knowledge of the highest that our soul, which is everlasting, gets of the Supreme Being, i.e., Self-realisation.

What is the universal understanding? It is called Vishva Dnyan, or the knowledge of the universe with which one comes down after realisation of Paramatma (Dnyan), i.e. knowledge of God and the Nirvikalpa state. That is to say, knowledge equals experience plus universal understanding, or perfect knowledge of that experience. Meaning again that he who acquires knowledge must necessarily acquire experience, and then again, he must have a perfect knowledge of that experience. Otherwise, those who acquire experience and remain in that Nirvikalpa state (the state of Ananta Ananda or everlasting bliss) are called Majzoobs. Although they are all-knowing and perfect in every way, they are unable to do anything for, or give salvation to, the world.

In short, the experience of the state of the Supreme Being (God) is the real state.

Now let us see what this experience is that one gets before acquiring the real knowledge.

The Sadgurus or Realised ones take those to whom they are to give this experience through the seven planes absolutely in the dark - either with bandages around their eyes, or with their eyes closed. That is, those to whom the Sadguru gives the experience have no knowledge of these seven planes. They are quite ignorant of that knowledge, though they have already crossed all these seven planes.

It is for this reason that when the candidate for this experience is let off by the Sadguru just below the seventh plane, his state is unimaginable and indescribable. It is as if an unexpected current of millions of candlepower of electric light enters or dissolves his Subtle body. He is amazed and stupefied at this new experience.

Then, before he can properly think of his new, unimaginably wonderful experience, he suddenly acquires the Nirvikalpa state, where he himself becomes one with the Ananta Ananda or eternal bliss.

But it is useless to realise all this without personal experience. One may listen to years of explanations, or read volume after volume, but one would not get even a glimpse of an idea - a shadow of a shadow - of the real experience, without experiencing it personally.

Such a perfect state is attained by one out of millions, and that too, only by the grace of a Sadguru. To talk about this knowledge and experience without acquiring it - to realise it only through philosophy or the superficial knowledge of religion - is utter folly - humbug, pure and simple.

29 April 1926,

Meherabad,

Aw 16:1 p3-4

My explanations are quite, quite different from the scriptures of any religion, and they have nothing to do with the shariat aspect of religion.

If we find any illumination in scriptures, it is in the Hindu shastras and Vedant. But they too are only a shadow of my explanations. None of the great Masters of the past has given such explanations as I have. They were great Masters, great Prophets, and they Realised so many souls. However, what they gave or left to the world was only shariat - sweet syrup.

They only gave internal knowledge (gnosis) to their close disciples, who were very, very few. What they said, and what was written down to make books, was only the knowledge and rules of rituals and ceremonies, appealing to the ordinary minds of the time; while what I give is the explanation of the knowledge that is beyond the scope of ordinary intellect to grasp and understand. Even though these explanations are mere shadows of the real knowledge, they are beyond mind to follow. What I explain is a subject beyond the comprehension of the mind, and that only to those who are prepared to digest it, not to everybody. For all can neither grasp it nor tolerate it, nor even bear to hear it.

For example, I say you all are God. Whereas Islam and all other religions claim you are servants of God. I say Muhammad was God incarnate, but the Muhammadans say he was only sent as a messenger. The same is the case with Zarathustra and Christ.

I want you to know that all your clapping, bhajan singing, tying of the Parsi kusti, and praying namaz are merely drills. Only take one name of God. Give up anger, lust and greed. This is all that is necessary.

But the orthodox section of any religion would blow out my brains if they heard me uttering such words. And I pity them all. Why? Because they are so narrow-minded, so shallow in their vision. I say to you, do not be cowards like them, fearing hell and the anger of God for accepting these truths, which are real truth.

The very foundation of all my explanations is sanskaras, which no religion has explained. I have so clearly and logically put it. Nowhere are sanskaras explained so elaborately or so eloquently.

19 August 1926,

Meherabad,

LM3 p834-835

What did Jesus really say?

To the multitudes he said, 'God is in heaven, try to go there.' And to reach that end, he said to overcome certain temptations and sufferings.

To the followers, he said, 'God is everywhere. Try to see him.' And he gave explanations to that effect.

To the close circle of apostles, he said, 'God is in me, and in you too,' and actually revealed this to them.

Why did Jesus say different things? Owing to the time and the people, according to their readiness to listen and understand.

What Jesus meant was to leave all and follow him. That means to know him, see him, experience him.

The teachings that are being followed by Christians are not the real teachings Christ gave. The priests have altered his words, added to his teachings and spoiled them.

5 March 1928,

Meherabad,

LM3 p1034-1035

A man from the Punjab met Meher Baba, and asked him if he believed in the Bhagavad Gita.

Baba: I not only believe in it, I experience it every moment. Mere intellectual understanding is not sufficient. You may read holy books for the rest of your life, but that will not take you an inch nearer to God if you have no desire to see him, to experience him, or to know him.

June 1930,

Domel,

LM4 p1320

There is bliss everywhere, and nothing else exists. But people do not know it.

It is no use listening to lectures, and learning does not come from books.

Direct experience of God is needed. The experience is spontaneous. It is not to be forcibly obtained.

8 September 1931,

on board the S. S. Rajputana,

en route from port Said to

Marseilles, to Mahatma Gandhi,

LM4 p1391

After explaining at length about creation, reincarnation and God-realisation, Baba said,

Let these matters not be a headache to you. All this is only an explanation. Don't rack your brains over it. Love is supreme, and only love counts.

However much you read, hear or understand about spirituality, it does not lead you to knowledge. Knowledge is a totally different thing, and it can only be gained through love - love, pure and steadfast.

September 1931,

Combe Martin,

England,

LM4 p1423

The study of book knowledge and philosophy merely satisfies the intellect, but it is not all. The real thing is to think of God, to feel God and to experience God.

Actual feeling, perception and experience should be gained, for these are real.

Intellectual conviction is the first step, and faith is born from it, but there should be continuous progress.

September 1931,

London,

to Mr. Audrey,

LM4 p1433-1434

There is a vast difference between the intellect and the heart. It would be wonderful if both were used for the highest good, but to have only intellect with a dry heart is of no use. The supremacy of the heart over the intellect is best.

Compared to a religious hypocrite, an honest atheist is preferred. Books give only the outer husk. Real knowledge is not derived from books. Real knowledge is the Guru's gift, but it is not given without paying the price of love - loving.

Love has great powers, and love is the shortest and easiest path to Self-realisation. Only through love can Realisation be attained.

September 1931,

London,

to Henry Strutton,

LM4 p1434

... There is bound to occur misunderstanding through misrepresentation of facts recollected and written down by a third person - especially if reproduced by another not directly involved in the conversation that has taken place.

1932, Nasik,

to Chanji,

LM5 p1735

Q. I have come to ask to develop the divine within. I feel I cannot achieve it alone, without help.

Baba: You will... by my help. Never be disheartened. It is all within, and I will help you to open it. I am so happy to see you longing for spiritual attainment.

Q. I do not know anything but this, and I ask for nothing else.

Baba: I am so happy to know this.

Q. How can spirituality be attained?

Baba: It can be attained, not by the intellect, but by heart and feeling and inner experience. I would explain for hours, but that would be nothing compared to one second of my internal help.

Do one thing: every night, just before retiring, think for one minute,

The infinite God is within me,

and I am part of the infinite.

This will contact you more and more with me internally.

1930s, Europe, A p6

Another version: PM p243

An architect came to see Meher Baba.

Baba: Anything to ask?

Q. I cannot ask anything. I am so perplexed.

Baba: And it is a pity I have not much time, because when one comes, I must explain. But for that I must have time. Anyway, you can ask. I would like to make you sit here and think of questions.

Q. But it makes it so awkward for you.

Baba: Never mind, go on.

Q. I am very anxious to find something real that we have to think of and do.

Baba: And that something is the only thing worth having. I will help you spiritually.

Q. Can I have that?

Baba: Yes, I know. You can. It is not through words or explanations that it can be explained. It is within you. It is to be opened. I will do it.

Q. In New York I saw some of your people, who made me think and feel I must have something else to seek, and for that, I do try to see that reality.

Baba: And when you find it, you can experience (higher) things even while being in your worldly affairs.

Every morning, just the moment you get up, think for a minute,

It is in me

And rest assured that I will help you. I can help you.

Q. I understand very well. I realise and believe it. I thank you very much for all that you have given me already, and am sure I will be helped.

1930s, Europe? A p7

Another version: PM p247

The secrets of life are absolutely unintelligible to the human mind. That is why they are never revealed as they are, but in different methods and shapes.

1 January 1935,

Los Angeles, California,

to Karl Vollmoeller,

LM6 p1942-1943

My work is worldwide, hence I have to come into contact with all kinds of people, all religions, and all countries, in the East as well as in the West. And while working with them, I have to be very careful to consider the feelings and impression created on all who come in my contact, especially of those whom I want to work for me, immediately at the moment, or later on in the future. If I don't do that, none would come in, or would be induced or persuaded to do the work as I want him or her to do.

And in the great scheme of a worldwide campaign, I require men and women of all castes, creeds, cults and denominations in life, from the poorest peasant to the richest Rockefeller, each to fit in for a particular type of work in his or her class or community, according as I find the person willing and inclined. Thus there would be Hindus and Muhammadans, Parsis and Christians, Easterners and Westerners, each with certain tendencies, temperaments, inclinations and fitness or fondness to do a certain type of work. Each has, at the time, certain weaknesses or prejudices, side by side with good qualities, and it is all these things and factors I have to observe and consider if I want a particular person to fit in anywhere for certain work of mine.

So whenever a person is introduced or comes in, I overlook - and for a certain period in the beginning, even pamper - his prejudices of caste, creed or religion, and tolerate his other weaknesses in nature and temperament, till he is gradually trained and prepared to give these up one by one, and begins to understand things in a better light and broader angle of vision, to which he is all the while trained through lectures, explanation and talks, and references with others which are really meant for him. It is a very delicate and difficult task, involving so many problems for a number of persons concerned in a particular question. Some have to tolerate and suffer unnecessarily for others, who are thus being trained.

Thus if a Hindu comes to see me, I have to look to his caste -- Brahmin, untouchable, etc. -- and talk and deal with him accordingly. Similarly in the case of a Parsi, a Muhammadan or a Christian, I explain things as the person likes the best, pleasing his or her temperament, inclinations, prejudices, etc., so that he will digest what I want to impress on him, and then try to learn to come over and rise above his prejudices gradually.

Thus so many have been trained during all these years, so that the Hindus, Muhammadans, Parsis, Christians - all of the Mandali - have learned to live as one family. Their religious and other prejudices have been practically destroyed, and they are convinced now that all their weaknesses and prejudices were false and unreal -- that real religion is one, of universal brotherhood and love for all alike, etc. This they are taught after years of training and careful tactics observed by me in handling each case separately, according to the requirements of each, which I know, and tactfully bringing them all through the path of prejudices...

But if I were to teach these spiritual truths from the very beginning, disregarding their human weaknesses and religion or caste prejudices during the preliminary stage of training, none of you would have come in, much less been trained to the discipline and understanding of life as you are now.

And there are so many different kinds and types of persons, with hundreds of varieties of weakness and prejudice, which I have to deal with and tackle tactfully and delicately during the first stages, overlooking tolerantly their many faults, even persuading them in spite of their own stupidities and deliberate wrong actions, suffering myself intensely, and at times making others suffer unnecessarily, too, for which they again blame me, get annoyed and

upset, etc., so that I have the additional task of explaining to them again why I do certain things at certain times.

Thus there are complications always in such a universal work as mine, where so many questions and factors concerning hundreds or thousands at a time are involved, and there are always chances of my actions, words or explanations being misinterpreted or misunderstood, in one place or the other. In trying to please everybody, one pleases nobody. Yet I have to try to please everybody in turns, or on certain occasions simultaneously, through different moves, actions and words as required for certain persons and at certain places.

16 April 1936,

Mysore,

HM p476-477

Another version: LM6 p1995-1997

If a lecturer speaks today before a gathering of five hundred, and the same subject is repeated by the five hundred listeners to others, there would be five hundred different interpretations -- some never dreamed of by the speaker. Therefore, what about the teachings of Masters like Jesus, interpreted after him perhaps a thousand times through different interpreters in the past? The original thought is sometimes lost sight of, or made irrelevant, but yet each clings to his own different interpretation of the original.

That is why many today hesitate to believe in the Bible and other such books, where interpretations do not appeal to them. There is more of the writers in the Bible than of Jesus Christ. Thus it is that there are always quarrels between fanatic followers of different religions over words and explanations that the Prophets never uttered, but were written in the so-called holy scriptures by over-enthusiastic disciples and priests, which quite naturally creates a revolt in the minds of others.

12 November 1937,

to a Christian minister

on board the S.S. Circassia,

LM6 p2235

Truth is infinitely simple, and to realise it is naturally also easy. Complications are not natural to unity, because duality is based on complications.

Books, philosophies and different terms all lead to confusion and contradiction if not applicable to one's spiritual tendency.

God-realisation means living in and with God in every thought and action -- to be so spontaneous as to naturally express divinity through every thought and deed consciously. It is divinely and consciously automatic.

18 November 1937,

to a small group of passengers on the S.S.

Circassia, LM6 p2236

The naad or celestial music (sound) is peculiar to the first plane, and can be experienced or induced by the mantric force. It is on account of this that even an unintelligent repetition or reading of scriptures is encouraged and advocated.

1938? QM p68

Also MJ 1:3 p83-84

and Tr p185-187

It is not through intellectual exercises and such learning, or knowledge acquired by reading or hearing lectures, that spiritual Truth can be understood. At the most, these can give one an intellectual understanding, which is the first preparatory stage for ushering one into the Path.

What is essential is a true inner feeling, an actual experience of the Truth, which is real, lasting and convincing. When one experiences union with God, one knows by actual experience that one is in harmony with everything and everyone, that there is nothing but one infinite indivisible existence, and all else is but fleeting shadows.

23 July 1939,

Meherabad

to D. B. K.

Kalekar,

LM7 p2432

Q. Is it possible to understand spiritual matters intellectually?

Baba: Spiritual doctrines can be stated in intellectual terms. Intellect is a great help in the experience of the heart.

If someone who never had a headache asks you to explain it to him, you will try to explain intellectually what it is. But to make him understand it, you would have to hit him over the head. He gets a headache and knows what it is.

There is nothing irrational in spirituality. Explanation can be made so practical that it can be lived.

Interview with a newspaper reporter,

11 February 1940

Bangalore,

LM7 p2515-2516

There are three languages in which the Avatar teaches:

In ordinary language, for the masses who follow the shariat and ritual of their religion, so that they can understand.

In language both ordinary and mystical, for the few advanced souls.

In language wholly mystical for the Circle.

17 May 1943,

Meherabad,

LM8 p2887

(For more about the Avatar's Circle of disciples, see 'The Mandali' in Books One and Two. Also see Discourses (7th edition) p288-297.)

Realisation of the self should not be confused with the intellectual understanding of the Divine Theme. Exceptional exercise of the intellect makes one a philosopher, a poet, a scientist or an artist. But Self-realisation is undeniably the special privilege of those who are mad after God.

Orthodoxy, whether it be of the Hindu, Muslim Christian, Zoroastrian, Buddhist, or any other church, is tolerable strictly and only up to a certain point, and only at the earlier phases of the evolution of the masses, since it conserves certain dynamic values coming down through tradition. But it must be of the discriminative type, and should not be allowed to degenerate into politics. When orthodoxy denies to itself the spiritual light coming from any quarter, it inevitably reduces itself to a body without the soul, leading to separative ignorance, conflicts and misunderstandings.

Loyalty to the incarnated greatness of the past, and the mere possession and knowledge of the traditional lore, is not all that is to be aspired for. It may preserve your individuality as a religious and cultural unit, and make of you a political factor to be reckoned with. But in the spiritual domain, it makes you a nonentity, a tree without its life-giving sap.

Today there are three concomitant factors which prevent the world from realisation of true spirituality:

1. The church of each organised religion trades in the past, and fights every inch of ground before adjusting itself to the times and the circumstances.
2. The educated delude themselves into thinking that they have done their part, and have laid the whole creation and the Creator under deep gratitude by merely talking on the subject from the purely intellectual point of view.
3. And the masses have a superstitiously mercenary attitude towards saints and spirituality. Their approach to saints is invariably from a material point of view.

I have come to give a new understanding of spiritual value and truth to everyone. This truth is unlimited, and cannot be encaged in any dogmas or creeds or religions or sets of beliefs. Inherit this vast truth which is ever-renewing, while I am in your midst.

before 1948, ST p110-111

Truth is to be experienced.

Intellectual knowledge does not lead to Truth.

January 1948,

Meherazad,

to Ivy Duce,

OL

... He who would deeply ponder over the truth which I declare shall eventually be initiated into the life eternal.

India,

November 1952,

Aw 5:4 p35

It shall be the duty of every member:

- a) To become conversant with the principles of Sufism by reading and studying the literature of Sufi saints, poets and authors such as Hafiz, Jalaluddin, Shams, Inayat Khan, Ibn Arabi, Shibli, Hujwiri, and others.
- b) To necessarily read and study vigorously the Discourses by Meher Baba and the book by Meher Baba called 'God Speaks' which depicts the ten states of God and other important truths, and which is his last and final book on this subject.

November 1952, India

'Chartered Guidance from Meher Baba

for Sufism Reoriented as the Highway  
to the Ultimate Universalised'

#### Section Five: Duties and Obligations

The question of details is all the more important when a subject is beyond ordinary human experience. On the one hand, more details confuse one more, and less details explain things less. This gives rise to a variety of terms and expressions for use from differing viewpoints and in different contexts.

In the absence of underlying experience, descriptions of the same one thing often sound contradictory. But in the light of relative experiences, or the final realisation of Truth, the very contradictions prove to be complementary expressions about the same one Truth.

from notes dictated by Meher Baba, before 1955, GS p243

Each is free to think of me and interpret my work as he feels or understands best. Either my words must be presented as they stand, or if interpreted by you, you must not fail to state it is your own interpretation.

If I am what I am, it is all the more natural for you not to be able to understand all that I wish to express, and why I say all that I say.

Whatever I have said and have been saying, I was made to say by God. When I say a thing, God makes me say so.

24 April 1955,

Satara,

GG6 p241-243

(three separate quotes)

The seers of all times have had direct access to the truth about life and death, and they have repeatedly given a suffering and groping humanity useful information on this point.

Their explanations are important because they protect man's mind from erroneous and harmful attitudes towards life and death, and prepare him for perception of the truth.

Although direct knowledge of truth requires considerable spiritual perception, nevertheless, even correct intellectual understanding of the relationships of life and death plays an important part in restoring mankind to a healthy outlook.

before 1956,

LH p96-97

In February, 1958, Francis Brabazon wrote to Meher Baba, saying that he was reading the scriptures of various religions to help him write 'Stay With God: A Statement in Illusion on Reality.' Baba wrote back:

"The scriptures are like rotten bones rotted, and are as food for worms.

"Theosophy and philosophy are like good bones rotted, and are as food for vultures.

"The writings of inspired poets are like fresh bones, and are as food for dogs.

"The writings of spiritually advanced saints are like flesh, and are as food for tigers.

"The writings by living Perfect Masters are like brain, and are as food for men.

"Good bones, when rotted, have some semblance of bone, but rotten bones when rotted are like filth.

"So you may go through the scriptures superficially -- only to drive away the barking dogs when necessary; for instance, when you are called upon to answer the queries of the priests and the orthodox."

LM 11-12 preface

When 'Stay With God' was published in 1959, Baba commented, 'My love will touch the heart of all who read it, as no book has ever done.'

In spite of so many books, such as 'God Speaks,' 'Listen Humanity,' 'Life at its Best,' etc., words remain words. Words and learning will never carry one too far. Those who have love for me need not read anything. Reading is not necessary for those who love... love takes one beyond the intellect and beyond the mind. I have been saying authoritatively to the world that I am the ancient one. Love me. If you love me with all your heart, then you shall be free.

26 February 1958,

Meherabad

Aw 7:3 p31-32

Books and discourses will not bring about one's spiritual regeneration. Mind cannot be annihilated by mind, for one cannot jump over oneself. Only by loving me as I ought to be loved can the mind be destroyed. Anyone may have love for me, but not the love I want...

In spite of all explanations and reading of books, words remain mere words. They do not take one any further than intellectual satisfaction. Only love for God works the miracle, because love is beyond mind and reason. Where then is the necessity to read?

I authoritatively say, I am the Ancient one. I have been saying this to all the world. If you love me with all your heart, you shall be made free eternally.

The affairs of the universe continue to go on without being burdensome to me in the least. But the discourses and explanations on the subject of the affairs of the universe are a headache to me. The affairs of the universe continue without my paying special attention to them. They continue to work as naturally as one's breathing, to which one does not have to pay special attention. But when there is exertion, or when one is pressed to give a discourse on breathing, one becomes conscious of the act of breathing.

In the same way, when it comes to giving explanations, I feel like one who climbs a hill and becomes breathless. Giving you discourses and explanations is burdensome to me. And as discussions, discourses and explanations are also included in the affairs of the universe, the whole affair becomes more of a burden to me than ever.

Playing marbles, gilli-danda, cricket and flying kites are also included in the affairs of the universe; but these unburden the burden. It is like coming down a hill; it is more of a relaxation than exertion. Jokes and humor are also the things which give me relaxation. But whether I am burdened or relaxed makes no difference, for as I really am, I am beyond all this.

22? May 1958,

Myrtle Beach, South Carolina,

GM p301-302

Meher Baba had a discourse read out.

Afterward, he said through gestures,

Those who cannot follow this discourse should not worry. Just concentrate on me. Words have no real value. It is good if you can understand. If you do not, why worry?

22? May 1958,

Myrtle Beach, South Carolina,

GM p311

Do not give undue importance to explanations and discourses. Words fail to give any meaning to reality - because when one supposes that one has understood, one has not understood - one is far from understanding anything so far as reality is concerned.

Reality is beyond human understanding, for it is beyond reason. Understanding cannot help, because God is beyond understanding.

The moment you try to understand God, you misunderstand him; you miss him when you try to understand him. Reason must go before knowledge dawns.

24 May 1958,

Myrtle Beach South Carolina

GM p315, also PS p109

and Aw 5:3 p32-33

Before having a discourse read out,

Baba said, through gestures,

'This is short but difficult. Those who cannot follow it must not worry. It's nothing but words. Only love counts.

'If the most unintelligent one can love me as I ought to be loved, he is infinitely more blessed than the most intelligent one who doesn't know how to love me.'

After the reading, Baba commented,

'If you listen seven times, there is a chance of your beginning to understand...'

26 May 1958,

Myrtle Beach South Carolina,

GM p328-329

There are two kinds of knowledge: knowledge gained through intelligence (using the mind), and hidden knowledge (not using the mind).

A four year old child has to be shown a picture of a table and chair with a word written under the illustration. It is only then that the child can name the objects correctly.

On the other hand, an illiterate man knows all about tables and chairs, but does not know how to read and write the words.

1959,

to Eruch Jessawala,

AO p129

The moment you try to understand God rather than try to feel Him, you begin to nourish the ego and misunderstand God.

God is infinite, and the divine will that brought forth this infinite illusion manifests in its purity through me.

Do not try to understand the significance of my actions in the limited context.

You see and understand things on your level, and differentiate them in terms of values. I, being unlimited, know all the levels of consciousness and as such, in responding, I differentiate in terms of the states of consciousness - whether most rudimentary or most involved. These states appear like the passing ripples on infinite consciousness.

Every moment I respond to the whole creation. Every action of mine gets spontaneously reflected in infinite ways, as per necessity on all the planes of consciousness. So by its very nature and magnanimity, sometimes my responses appear enigmatic. To understand them is to understand the limitations of your understanding.

But if, on the other hand, they create confusion instead, it is because of your lukewarm faith, which is not as it should be.

When I see you confused, out of my love and compassion I give certain explanations. Thus sometimes you see me 'defending' my actions through explanations, giving certain reasons. This depicts my unlimited strength and your weakness.

But remember, even though I go on explaining, which forms a part and parcel of my divine game, the significance will ever remain beyond your limited understanding. The utter simplicity of my game appears to be the most intricate as you try to understand it only through intellect.

The more and more you get my sahavas (intimacy) and receive my love with open heart, you begin to understand me more and more. It is also true that the more and more you see Baba, you may feel that you understand me less and less. For with the height of understanding, vast horizons are revealed, and you feel helpless in understanding my game.

So leave all doubts, and remember well that whatever I do is for the best. It is the divine response filled with love divine."

April, May or June 1959,

Poona?

GI November 1984, p5

What can you achieve through talks? Reading also does not help. Any amount of reading or hearing has no value.

Real understanding comes in a flash.

23 October 1959,

Meherazad, Aw 10:4 p23

One may be an intellectual genius, but unless he realises the Truth, his so-called knowledge is nothing but a play of words in ignorance. His interpretations of life and commentaries on Truth can lead you only so far and as much as one blind man leading another.

April, May or June 1960

Guruprasad, Poona,

Da p11

By studying Vedanta, you may become intellectually convinced about such logical deductions as 'I am God' and 'Everyone is God.' But of what avail is such dry knowledge?

Love is the way, and it is only the experience of the I-am-God state that solves all questions once and for all. Such an experience is not child's play. Cycles and cycles have to roll on before one becomes eligible to experience the real answer.

April, May or June 1960

Guruprasad, Poona,

Da p28

You have read much of spiritual literature. You are well-known for your lucid expositions. Spiritual understanding takes one nearer the Path, but remember well that the experience of the Path is quite a different matter. The higher states of consciousness can never be imagined through book-knowledge.

As one travels the spiritual Path, one comes across varied experiences, such as visions, sweet notes of sound, and delightful scents. In the more advanced stages, one can detachedly watch his body moving about. The many experiences that one has on the Path are not lasting, but the experience in which one becomes what he is in reality is perennial.

Then in whatever thoughts or actions such a one may seem to be engaged, maya cannot touch him. In that state, everything is experienced in its infinite intensity. How can spiritual understanding derived from books imagine this state? Intellect is bound to fail to fathom this experience.

To an engineer,

April, May or June 1960,

Guruprasad, Poona,

Da p29

maya = the principle of ignorance

If you read 'God Speaks' you will know the details about the different states and stages of consciousness.

Also, you must bear in mind that mere intellectual understanding has very little value by itself. Whether one understands the details of the Path or not, it is just the same. Only love counts.

To learn God is to unlearn yourself.

To a Shastri (Sanskrit scholar),

April, May or June 1960,

Guruprasad, Poona,

Da p52

When you are in my sahavas, be fully attentive and receptive to what I say -- but no questioning. Love me and be silent.

Pampering of the intellect brings forth innumerable questions. All these questions can be answered, but that is hardly spiritually indispensable. Mere intellectual explanations will not take you out of your internal muddle, but will all the more puzzle you. Very rare persons have the necessary acumen.

Try to grasp what I have already stated. The more you love me, the less you question. Love answers all questions, for it ignores questioning itself.

To a group of his followers from

Madhya Pradesh and Uttar Pradesh

April, May or June 1960,

Guruprasad, Poona,

Da p58

sahavas = company

Read 'God Speaks' -- you can grasp it. If you understand it properly, you will find that there is nothing in the world to worry about. Whatever happens, happens due to impressions or sanskaras. Sanskaras make the dream of creation appear to be real and lasting, and they create undue worries...

If you read 'God Speaks' you will have a wider view of the spiritual panorama of the divine drama, which reveals the secret of creation. The entire creation is a game of love, or 'lila,' which God enjoys at his own cost.

To a film director,

April, May or June 1960

Guruprasad, Poona,

Da p64, 67

Understanding Book Two

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### **Working for Meher Baba 1**

Working for Meher Baba 1

WORKING FOR MEHER BABA

Meher Baba

ANDHRA, 1954

SATARA, 1954

MEHERABAD, 1955

NEW YORK, 1956

MYRTLE BEACH, 1956

POONA, 1957

AHMEDNAGAR, 1962

POONA, 1962

ANDHRA, 1954

Meher Baba called a meeting of male workers for his 'cause' in Rajamundry, Andhra, March 1, 1954. At 9 p.m. Baba served each man a cup of coffee. He communicated in English using an alphabet board which was read out by one of the Mandali. What Baba 'said' in English was continually translated into Telegu by one of the men. These are partial notes from that meeting.

Baba: Now, today is no political or social meeting, but a meeting for the divine cause, and this meeting reminds me of my previous meetings during my previous incarnations. It has never been truer than in the spiritual cause that history repeats itself. During those periods the circumstances were different, but same God and same cause. The apostles, the asahaabs who worked for my cause, did it at the cost of everything, even life itself.

I am just introducing. The real points will begin after the introduction is over, so listen very carefully. Mass darshan at Hamirpur, Uttar Pradesh, Andhra and Dehra Dun has been enough now. And I tell you as gospel truth with divine authority that these programs, messages, addresses, mean nothing in the spiritual Path. My arti, my pujas, garlanding me, bowing down to me, absolutely mean nothing. From ages eternal, gods have been doing my puja. So why all this unnecessary waste of money through garlands, fruits and offerings? What I want is real work done.

(Ranga Rao and a few others had been in a car accident, and some people believed Baba had miraculously saved them from injury)

Ranga Rao, what saved you is not I. This meeting saved you all. What I want to say is, by attributing such miracles to me, people make me very cheap, and lower my status as the highest of the high. This I say today: the moment I break my silence and utter that original word, the first and last miracle of Baba in this life will be performed. It will be a miracle as I have never performed. I won't raise the dead, but I will make those who live for the world, dead to the world, and alive in God. I won't give sight to the blind, but will make those who see illusion blind to illusion, to see God as reality.

Introduction is over. Now the real point starts, which you must, each and all, listen to very carefully. It is about work. You have been called workers. You must understand what work is. You Andhra workers, big and small, rich and poor, have done your best to make the programs successful. I know that. This I say with happiness, that you have tried to express your love to me by spreading my messages of love. But somehow I feel something very wrong deep-rooted.

It is natural that amongst workers of any cause, political, social, spiritual, there may be differences of opinion - and not only differences of opinion, but also competition, jealousies - which lead to absolute breakdown of the basis of the work. Now, you are working for Baba. Is it necessary? If I am highest of the high and God incarnate, where is the necessity for me in my work to have all these entanglements, organisations, messages, this and that?

If I am not the infinite one, but just one like you, then thousands of such programs will be of no avail. Can I not in my silent way do the universal work myself? Because if I am Baba, which definitely I am, if the whole world goes against me or worships me, it is all the same to me. The only reason, maybe, why I call work and my workers, is to make you share the divine cause. And if you are prepared to share in my work, it must be done 100% honestly. You must work for me, my message of love. How, I will explain.

First of all, you should not at all seek or even expect appreciations from me or from others - and this sounds so easy while just dictated, but is almost impossible. Work in itself is its own appreciation. The moment you seek appreciation, the work is undone. It is true, some of you may be ready to work for me and my cause 100%. Yet because some of you have been poor and have large families, you cannot devote your time and your means for my work. But why work when beyond your means? Why depend upon some help to make you

work for me? The moment the worker depends upon anything or anyone, the work is undone. Do as much as you can do, but do it honestly.

I have heard that people have been complaining about money being collected, money being used, money being spent but not accounted for. If this is true, stop all work. One penny, one pie\* extracted in my name without true basis is dishonesty. (\*pie = a very small Indian coin)

So today I want every one of you to pour out your hearts, and let us decide once and for all to work or to stop it. My dear friends, if you want to make people love me, show them that you really love me. Don't merely make them read my books and messages, but live a life of sacrifice for me, that they may automatically love me.

Last time when I visited Andhra I appointed KDRM four as pillars of my work in Andhra. K is Kutumba Shastri, D is Dr. Dhanipathirao, R is Ranga Rao, and M is Mallikarjanarao. I know each of you four love me wholeheartedly and work for me wholeheartedly, no doubt. But now I find it must be my own mistake in forgetting that north, south, west and east cannot meet at any point - four in different directions. So first let us find out if the four can work together or not as I want. So pour out your hearts to me honestly without any curtain. This will make me say something very original and lasting for all. Don't look at each other or fear each other.

(The four men each told Baba about their problems and disagreements)

Baba: I have not understood myself what work you are doing for me. If you are doing only propaganda, it is absurd. I don't want mere propaganda, or any kind of false publicity, never. Love and honesty I want. If you all cannot do that, then stop what you call work. I am quite capable of doing my work. So today I think we must try to stop the so-called work, that is how I think.

I have often said that I have not yet found one who could love me. There are about 220 men and women from East and West who have surrendered to me in such a way as to do anything I say. It is a fact. For example, Eruch. He is intelligent, has a good heart. If I order him to do anything, he will try 100%, even to cut himself to pieces. Pendu, Meherjee, Mandali who are with me since years together, they all are the same. Each of these 220 Mandali would lay down their lives. What I want to point out is, to surrender is higher than to love. And paradoxical as it may seem, to love me is impossible, but to obey me is possible, though very difficult. So to call yourself my workers and yet not to obey is hypocritical.

(Manik - Y. Manikyala Rao - got so excited criticising KDRM that he would not stop talking, even when Baba asked him to be quiet. Baba sent him out of the hall for five minutes. A little later, Baba had the Prayer of Repentance read out while he and all the men stood. Then Baba served each man another cup of coffee.)

Baba (to Manik): Your enthusiasm and love led you astray. I understand you wanted to spread my name through the books, and you did it with the best of motives, but no tact. You did not observe the principle. Did you see how my confessing tonight for our weakness was

done? How I became the confessor on your behalf? Even when I appear to act, not only do I act the part, but I become that part. I confessed now wholeheartedly, did it for the whole universe, but became the one who confesses. My own principles I do not break. I am free, but principle must be maintained.

Q. Without money, how is propaganda possible?

Baba: It is without money only that Baba's real work can be done. Why propaganda? The word makes me look down. What will you tell people? Suppose you have a lot of money, how will you propagate my mission? My work ages ago was done without money, absolutely. As soon as the money question appeared, Judas sold me.

I will now make my points clear. I know KDRM are not dishonest. K is very cautious about money, I know that. D has some money. R has no money, M the same. So it is natural that they think that for Baba's work they must have money. But to depend upon money for Baba's work, and to extract money from others for Baba's work, is absolute dishonesty from my point of view.

Now I will tell you about money and what I think about it. From the day I kept silence, I even stopped writing, I even stopped touching money. But from that day till today, you have no idea how much money flowed past through my hands. Yet I have not a pie (small coin) with me. I am a fakir, but money passes by me, it comes and goes. But if you depend upon money for my work, then do not work for me, because how will you get money? Let us be very practical.

K: I feel it is the life we lead.

Baba: Very good. Live such a life which makes others love me. Show them that you love me. To ask people to give you money, and then you would in turn propagate Baba, how does it sound? So I think that unless you have anything else to suggest, the four of you, stop what you call work, and live the life of love, and by your living let others come to me. If you want to come to compromise, then there will be dishonesty.

Katta Subharao will say, 'I am not a fool. I can do Baba's work independently. Who are KDRM?' Kovvur people will say, 'We are capable of spreading Baba's love. Why must we be dominated by KDRM?' And so forth with others.

Remember, in my sixty years of life of this form, this is the first time such a meeting, where I discussed the details, has been attended by me. Not even in Hamirpur was such a meeting called. But because I felt something is seriously wrong, I called it. Absolute honesty or no Baba. I am Baba, I know it. Let KDRM be dissolved. Have you anything to suggest? Am I unjust in dissolving KDRM?

(Each of the four was asked 'Am I unjust in dissolving KDRM?' and each said no. Baba then said he had decided to dissolve KDRM, dissolve the centers, and said that everyone could become a Baba-center.)

Baba: I know definitely I love Andhra, and Andhra people have expressed their love in a way to touch my heart. Every one of you who is here tonight loves me, I know. So I feel very happy. The unique love expressed by all Andhras during all small and big programs has really touched me very deeply. Now once again I will confess before God, whoever he be, our weaknesses on behalf of you all, because the Elluru people were not here when I confessed the first time tonight. After the confession, if you really love me even a little, I want your hearts towards each other to be clean. Forget your past differences, clean your hearts, and live for Baba if you love Baba.

(One of the men asked how Baba's messages would reach them once the centers were dissolved.)

Baba: You are all the workers of Baba. Those who can afford money can go from place to place, tell people about my messages of love. Those who have little money can go round their own town, and by living the life of love, convert others to love for God. Those who have no money, large family and no time, they should convert their own houses to Baba's love. So then no centers, no offices, no accounts, people won't be asked for money, and Baba's love will be there. Is that not right?

(One of the men asked Baba if they could correspond with him after the centers were closed. Baba told him that he was stopping all correspondence. The man said, 'For others' fault, we have to suffer.')

Baba: It is no one's fault. It may be your fault, who knows? Is there anyone without weaknesses, defects and faults?

(One of the men said, "Only one, Baba. Baba, you are that one. Baba means God.")

Baba: God means all-knowing, all present. So I am in everyone and know everything. So it is my fault, whose else is it? I know everything, I am everything, and I do everything, so there is no fault. If I am God as you say, then there is no one's fault. If I am not God, then there is no one in the whole universe except myself who is at fault.

Katta Subarao, I am now fed up with this board and the silence. I must break silence before I drop the body, and when I break silence, you all who have come into contact with me will have some glimpse of me. Some small, some big, some little more. When the electric power-house switches on its main switch, wherever the connection and the bulb is, it is lighted. If the bulb is small, you get low candle light. If a high power bulb, high light. But if the bulb is fused, there will be no light. That is why I said that I have performed no miracle, but when I break my silence, the first and last of the greatest of all miracles will be performed. Love me wholeheartedly, that is the only thing. Love me, love me, love me, and you find me.

(Baba had the Prayer of Repentance read out for the second time, followed by a message he had recently dictated, 'Existence is substance and life is shadow,' in English. Then the Telegu translation was read out. Baba dictated instructions to Mouna Swami about a forty day fast that he had ordered him to undertake.)

Baba: From you Andhras, I want nothing. No surrender, no obedience, no mind, no body, no possessions. I want only love.

(Baba left around 2.35 a.m., and told the Mandali and workers to go to bed after 3 a.m.)

(The next morning Baba had the workers gather again in the hall)

Baba: Summing up last night's proceedings, I want to make some points very clear. I have dissolved KDRM, and as I said last night, officially I won't be concerned with any of the Andhra Meher centers. Even about books and all other literature about Baba, I won't be responsible or have any concern.

What I want is, those who really love me and want to work for me should each become a Baba center. How those who can afford, and how those who cannot afford can work for me, has been explained by me last night. In villages and in your own houses, that is your concern and not mine.

As I said last night, now I will have to work out alone my own program of silence and breaking the silence, so I won't be bothered with any correspondence. Now this dissolution of KDRM and Andhra Meher Centers might mean complications for those directly concerned, complications regarding office, publications, etc. Therefore I have ordered Adi to help you to clear the difficulties. You can all, if you like, correspond with Adi, Eruch, Pendu, and with any one of the Mandali.

But I order them, the Mandali, now, that not one word of the letters you write to them should be brought to my ears. So if Mandali advise you, when asked by you, don't take the advice as from me. They will definitely advise you for the best, because they have been long with me, yet do not take their advice as from me. If you find difficulty to clear out and close matters dealing with publications, books, etc., do ask Adi's advice and help. I have ordered him to help you all, but I will have no concern with what he advises you.

Certain complications about publications, or Meher Publications Andhra, which was personally entrusted to Mallikarjana Rao, are bound to arise on my dissolving Meher Publications Andhra. There will be difficulty to get over this problem unless helped by Adi. Adi should therefore help Mallik in such a way that Mallik is not put in an awkward position. But let everything be done and executed honestly.

I will have no concern whatsoever with either office or publications, whether this goes on or is stopped. It is the lookout of you four. Even if KDRM of their own want to continue, I have nothing to do. You can add, subtract, or be zero. I will have no concern. I am the servant and the Master simultaneously.

Ask Adi or any one of the Mandali to advise you and help you in your difficulties, because they know my ways. You can trust them not to mislead you purposely. But after asking them for advice and help, you should also think of it yourself, for after all, Mandali are not Baba.

Let me now see how you love Baba and how you work for Baba. I am everywhere and I am in you also, to see you. Now ask me something if you like. Ask me about your difficulties.

Q. What about our failings regarding spirituality?

Baba: I tell you that no one has failed. You love me wholeheartedly. When love is not at its height, it always creates a mess. There is no question of failing. I am very happy with you all. As I said last night, this is the first time I held such a meeting for the divine cause in sixty years of my life. If only you had a little glimpse of my divinity, all doubts would have vanished, and love, real love, established.

Illusion has such a tight grip that we forget reality. After 100 years this form you won't have, and yet today you don't feel this truth. If yesterday's accident to KDRM would have taken them away from this world and killed them, this muddle which is in their mind now, this moment, would not have been there. So KDRM, think that you are dead, and from now on you only live for me.

Venkateswara Rao: We are prodigal children, and not up to the mark. Give us help through Adi; that is my prayer.

Baba: Let us be very honest, absolutely honest. Adi has been with me like the few tested Mandali for a long period, and he has been doing office work for twenty years 100%. And even then, as I said, no one of my Mandali is Baba. Everyone has got weaknesses and defects. Advice you can have from Adi, but not as from Baba through Adi.

Annapurniah (editor of the weekly newspaper 'Velegu'): Will the Andhra lovers be informed of the time and place of Baba's breaking silence?

Baba: My dear 'Velegu,' if this is what is meant by breaking silence, it would be better I don't break it. All will know. Just as I told you last night, the power-house is to be switched on, and all connected with it will be lighted, so it will not be only here, but it will be throughout the world. But bulbs not working or fused will not be giving the light.

That is why I have been telling you all to love me more and more. All this talk of books, literature, is good for preparing the ground. But the time for the power-house to be switched on is so near that the only thing that will count now is love.

Again I say, if you want to make Andhra love me, and make them feel my love for them, then it is in your own individual hands to do so. This does not mean that you must necessarily work individually - I never said that. I say, each one of you be a Baba center, or you can work in groups as Baba centers. But all the same, I will have no concern with any centers.

This does not mean that you should not work on your own. I have now shown you how to work. But bear in mind, it is now all your own responsibility. You can establish 100 centers for Baba, and I will have no concern with any of them. You yourself will be concerned with them. It is all your concern and not mine.

But do bear in mind this much: that those who really want to work for me should live the life of Baba's lovers. That is, show people how you love Baba, and then you will have Baba-lovers all around you.

I want money-less love.

Only remember that although I do not perform miracles, I will give anything to whoever asks for it from the bottom of his heart. If I am Baba, I can do anything. You ask wholeheartedly, and you will get it from me. But this I tell you too, that the one who asks for my love will be the chosen one.

Time is very near when I will break my silence, and then, within a short period, all will happen: my humiliation, my glorification, my manifestation, and my dropping the body. All that will happen soon, and in a short period. So from this moment, love me more and more.

Don't do false propaganda. What your heart says, your conscience says about me, pour out without hesitation. Be unmindful of whether you are ridiculed or accepted in pouring out your heart for me to others.

If you take Baba as God, say so; don't hesitate. If you think Baba is the devil, say it out; don't be afraid. I am everything that you take me to be, and I am also beyond everything. Then why hesitate to say out or be afraid to express what you feel and what you think of me? Say it out frankly. I am both. But do not overrule your conscience, and do not exaggerate merely for propaganda.

If your conscience says that Baba is the Avatar, say it even if you are killed for it. But if you feel I am not that, then say that you feel Baba is not the Avatar. Do not fear, but be prepared to say out what you feel. On my own account, I say again and again, I am the ancient one, the highest of the high.

Meher Baba,

1-2 March 1954, Rajamundry, Andhra,

AD p112-123

Another version: GG5 p236-259

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SATARA, 1954

O my lovers, I love you all. It is only because of my love for my creation that I have descended on earth. Let not your hearts be torn asunder by my declarations concerning the dropping of my body. On the contrary, accept my divine will cheerfully. You can never escape from me. Even if you try to escape from me, it is not possible to get rid of me. Therefore have courage and be brave.

If you thus lose your hearts, how will it be possible for you to fulfill the great task which I have entrusted to you? Be brave and spread my message of love far and wide to all quarters in order to fulfill my divine will. Let the words 'Baba, Baba' come forth from every nook and corner of the world, and from the mouth of every child, and let their ignorance be reduced to ashes by the burning flame of my love.

Come together in order to fulfill my will by taking your stand on truth, love and honesty, and be worthy of participating in my task. I give you all my blessings for spreading my message of love.

Meher Baba,

8 October 1954,

Satara, circular letter,

translated from Hindi by C.D. Deshmukh,

Aw 21:2 p1

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MEHERABAD, 1955

Wherever I go, people flock about me by the hundreds and thousands. That kind of love is not what I want. Whether people worship or villify me, I remain what I am. Whether the whole world believes in God or denies him, God always remains God. I look forward to the love which enables the individual to obey me, so that he may find me and eventually become me. Therefore I do not want merely crowds to be attracted towards me. I want really sincere souls. I do not necessarily wait for them to come to me - I often go to them. I can - and do - do my own work. You can - and should - share it too.

It is easy to collect crowds, and it is easy for crowds to collect. My greatness cannot be established in the crowds and through the crowds. But even a few with love can make the masses feel my greatness, and keep the greatness established in their hearts. One single person who really loves me can move the whole world.

There is no one here, including myself, who can so love me. If all of you became my real lovers, we would need several more worlds for all of you to work in for me.

My work for you does not consist in your going around beating a big drum for me. Love needs no propaganda. You need love yourself in order to propagate love among others. To spread my love among the people, you have to make them understand me as you understand me. For that you have to bring them to love me as you love me. And that means you have to cause them to feel my love as you feel it. The best way is to show others by your own example how much you love me.

The world is too full of preachers and teachers. Never forget that I have not come to teach, and I need no preachers.

In the intimate spirit of the sahavas, I must be free and frank with you and tell you whatever I feel like saying. Why shout to others, 'Baba says God is the only reality, and all else is illusion,' when you yourself cannot help whispering to me about your own illusions?

There are doubtless many among you here who are sincere and painstaking in your efforts to explain my message to one and all, that they should ignore illusion and awaken to reality. Yet these sincere workers do not hesitate to bring to my attention their own tales of illusory woes and worries, such as 'Baba, I am short of money,' 'My wife is not in good health,' 'I am about to lose my job,' 'There is trouble in my business,' and so on. Would it be truthful for one of these to tell others, 'Baba says, do not worry about illusory things. God knows everything and God does everything'? Why preach at all what you yourself cannot put into practice?

If you do not find yourself free of falsehood, envy, slander, backbiting and hatred, and if you find in yourself lack of love and consideration for others, then instead of telling others Baba says this and Baba says that, you had best keep quiet and not show your face to those whom you would like to win over to me.

Suppose one of my followers is speaking before a gathering, and trying to tell them that Baba is reality and all else is illusion. Suppose that just then a telegram is given to him which tells of a bus accident in which all of his family have been killed. If, in spite of the tragedy and pain of what has happened, he continues to speak with greater conviction, then he has achieved real authority to speak about me and my teachings.

You win the right to tell others what you first accept in letter and spirit for yourself. Show outwardly only what you have won inwardly.

There is no doubt, for example, that I am the Avatar, the Ancient one. But how do you know that I am he? You say so mainly because I say so. I say so based on my own living experience of being that. But for you it is just a belief until you become me. Suppose your belief is wrong?

What I want to impress upon you is this: never give a twist to what you feel deep down in your own hearts. If you feel I am the Avatar, say openly 'Baba is the Avatar.' If you feel I am a fraud, do not hesitate to say 'Baba is a fraud.' I remain unaffected by praise or abuse. If you speak what you feel to be true, you have the force of truth to make others accept truth.

Honest differences between workers laboring in a common cause are signs of the vitality of the work. But a spirit of discipline is also essential in all creative activities of life. How can people work jointly without discipline? And on the other hand, where would there be scope for self-control and discipline if there were no differences between workers?

Your eyes, ears, nose and mouth are placed in different positions to serve varying purposes. They also appear different in size and shape, and yet all are equally yours. Besides serving specific direct purposes, all your organs are also complementary to each other, and in this respect equally valuable to you. There is no question of one organ competing with another for supremacy of position, or service to the body. Each serves in its individual capacity, and all harmonise in the smooth functioning of the whole body.

Differences between workers who toil in the cause of love and truth can either accentuate or mutilate them for other persons, and for the workers as well. Therefore differences must be properly harmonised and fairly adjusted with the aid of discipline, which is more to be lived sincerely within oneself than enforced upon others.

But neither differences nor discipline should ever be raised above love and truth. They should be sacrificed rather than be allowed to mar or cloud the main object. A body without a soul is best buried, burned or disposed of as quickly as possible. No one would like to die to save one's eyes or ears.

Your love for me should have free expression in the mode or form best suited to you. It should shine through you to others, awakening their hearts to receive this divine gift.

Gatherings and meetings in my name should be a channel for the expression of my love, and to give them any other importance is to misunderstand my cause.

Organisations may be necessary for carrying out work of a routine nature. But if I am the Avatar, I need no such things for my own work.

Although I would not be worth loving if I were not aware of someone's unexpressed love for me, why should anyone who wishes to express it be compelled to do so through some office or organisation?

My office should be the heart of everyone who loves me. The heart of each should be my shrine, and my lover the priest of that temple of love. Such a temple comes first, and the priest afterwards. A cart placed before the horse can serve no purpose. Love, and the heart which has love, are of greater importance than questions of the position or prestige of those who choose to take up my work.

A heavy railway train with two engines pulling it in the same direction is quickly moved up a steep grade. But a few cars pulled by two engines straining in opposite directions cannot make progress even on level ground.

Forget the past, and make the most of the present. Keep your own hearts clean. Learn to love each other first, before you tell others about my love for one and all. Give love, receive love, gather love. Everything else is dissolved eventually in the truth of divine love.

Let your own life of love for Baba be the message of Baba's love for one and all.

Meher Baba,

November 1955,

Meherabad,

LH p70-74

Work undertaken with honest intent and love is Baba's work. Such worker's are Baba's men. The greatest work one can do for Baba is to live the life of love, humility, sincerity and selfless service, in which there is not a trace of the slightest hypocrisy.

Baba's love is for all, and for each of Baba's lovers to live the life of selfless service - show an example to others - this satisfies Baba. Such a life and such a love are vital in Baba's work. They carry the weight of the highest responsibility because they really and truly carry Baba's love and message to others - much more than, and in contrast to, mere words.

Take for example A... He is good at heart. He goes to his place, tells of Baba and his greatness. 'Baba is Avatar. Love Baba. Leave the world, it is all illusion, etc., etc.' He also shouts 'Avatar Meher Baba ki jai.' Suddenly a wire comes saying there was a bus accident and that his family died. What happens? As soon as he reads the telegram, he starts fumbling and does not know what to do. What would those who saw him and listened to him think? That force with which he spoke about Baba and lectured (before he got the sad news) is gone...

In that way, whatever you say to others, do it yourself. Otherwise it is better not to say anything to anyone.

Take another example: B. goes to a different place. He says, 'Meher Baba is Avatar. Don't get angry, as Baba says we should not get angry. You will get thoughts of anger, but do not express them in words or action.' All are pleased and shout 'Avatar Meher Baba ki jai.' Suppose someone in the meeting hits B., and B. gets angry and abuses and hits back. Here Baba's man has expressed anger, and all his lecture was mere talk. Therefore the actual life you live must be a real example. Better not to tell anyone anything of Baba that you cannot do yourself. However hard you work to collect a crowd, will it enhance Baba's greatness? Crowds you can gather, but crowds will never prove the greatness of Baba...

Even if there are only a few selected ones who can love Baba, and who, by the example of the actual life they live, can create love for Baba and spread his message of love - that will be real work for Baba. Let your own life be my message of love for others.

The last time I went to Rajamundry I had a meeting of workers. I told what work meant and what workers should do. I dissolved the KDRM group. I dissolved the so-called centers and organisations. Every heart that loves me is my ashram. Only by living one's life as a true Baba-lover can one do my work.

Then some of you workers wanted a center. In the days of my seclusion, you formed a center, and later some differences arose between you. However, let the past be past. Don't look back. Forget the past. All of you love me. That alone will not do. You must love each

other too. You must practise in your life what you preach. To gather crowds is no good and of no use. There must be trust and love between you. If you can do such work, do the work. Otherwise it is better you do no work at all.

Let every heart of a lover be a shrine for Baba, and you yourself are Poojari for that shrine.

One very good thing I want to say. If you all follow it, all difficulties will be solved. To the members of the committee: love one another amongst you. Then let them speak of love to others. I tell also every individual lover the same thing. You yourself first establish love within yourself. If you can follow my instructions, even if you are a lover outside the committee, you can do Baba's work better. Only when you love and trust one another can you tell others of Baba's love.

Forget the past. For the future, let love and trust prevail. If you dare to love me, those lovers who are not included in the committee, you can show the committee that you can do better and do more than this committee. Don't think that any member of the committee is greater than any individual lover outside the committee. You too (who are not in the committee) can do Baba's work of spreading his love.

For Baba, what is important is love and heart. Not wealth or prestige or intelligence. If there is heart and head both, it is ideal and exceptional. Love, head, heart and wealth all together is practical and exceptional.

Meher Baba,

November 1955,

Meherabad,

LJ p77-81

Another (partial) version: LB p63-65

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NEW YORK, 1956

Q. Have you heard of an American evangelist by the name of Billy Graham? Have you met and spoken with him?

Baba: No.

Q. Have you heard of his work?

Baba: I know.

Q. Can you tell us what you think of his work?

Baba: Any work done in the name of God or Lord Jesus is a good work. But it must be done sincerely, honestly, without taking any pride in it, without wanting to profit through it.

23 July 1956,

New York,

in answer to a reporter's  
questions at a press conference,

Aw 4:3 p18

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MYRTLE BEACH, 1956

Notes from a meeting, 29 July 1956, Myrtle Beach, a little after 8 am. Filis Frederick wrote:

'After pacing rapidly about for a few moments, he settled himself in a wicker chair under a pine tree, and we all seated ourselves facing him on the dark brown tanbark for the meeting on the groups that had been postponed from the night before.'

Baba: "Last evening I told John Bass and others that in India there are many groups. Each has a group head, and all work for the love of me. All love me. The group heads are responsible for the work the group does. In India, in the different groups, there are different castes, different religions, those of different economic status. There are Sikhs, Muslims, Hindus... but all love Baba. All want to work for me, and to spread my message of love and truth. Muslims work in their own localities to bring Muslims, Parsis and Christians do the same thing.

"Here, I have been hearing for a long time about the two groups in the U.S., but there has been some misunderstanding. What is the difficulty?"

(John Bass was the head of the Monday night group, and Ivy Duce head of the Sufi group. John stood and said that at times the two groups had a tendency to unite, or to try and attract each other's members.)

Baba: "Ivy, are you happy? How do you feel? (she nodded.) Fine. Are you ready for a nice fight? How do you feel? (laughter)

(John continued, saying he always emphasised that those who had met Baba in 1952 did not need any 'ism,' but only to read and study Baba's own teachings.)

Ivy: Since Baba himself has designed and created a charter for Sufism Reoriented, it is silly to say no 'ism' is necessary. Baba wants this 'ism.'

Baba: "I want you all to bear in mind one thing. I now emphasise one point which I emphasised in India also, when I called all together at the Andhra meeting. I said that for me

there is no need for centers, for different places, nor different groups with different heads or names. My center is the heart of every lover. Every lover with a heart that loves Baba is a center.

"The second point I would like to emphasize is that whoever wants to work spreading my message of love and truth absolutely needs a central office and groups of workers who can function from that central office. There is always a need for a group to have a center. You can have many such centers. Myrtle Beach is such a center, and it stretches for many miles. But there should be cooperation, harmony, and the group heads should not try to win over other members from one office to another. Why? What for, when all work for Baba. There should be harmony, cooperation.

"Ivy once said to me that if I ordered it, she would just dissolve the Sufi order and have nothing to do with it, but I said no. On the contrary, I gave her a charter to hold meetings, have an office, conduct affairs, which she does. I am the greatest Sufi of the past, present and future. I have ordered the Sufis to continue, and I have also instructed John Bass to hold his group meetings on Mondays, and told Dana Field that he can have his own group to bring together as many new lovers as possible.

"There should be no competition. Each one, especially the group heads, should be an example to the others, be humble as dust. One must become like dust to work for God. The ego should not be tickled about position and office and say, 'I am a group head.' Those that work under certain group heads should not leave them. Under certain circumstances one may change one's group, because all are doing my work. But that does not mean every worker should have his hand 'on both sides of the drum' as we say in India. It also does not mean that people of one group should not be on harmonious terms with the other group... in fact, there should always be loving cooperation for my work.

"Ivy loves me. She tells her Sufi group to love me. John Bass tells his group to love me. Everything comes to me. Everything is as if said to me. You should not gossip about each other. All should be friends. Ivy, you have written wonderful letters about John.

John: Especially since the book 'God Speaks.'

(laughter - John had sold a great many of the books, which Ivy and her group had published)

Ivy: That's unkind. Makes me sound like cupboard love. It's wrong to say that people should not come to Baba through 'isms.' You are welcome to choose your own path with your leader. But you should not go back and forth. All should join in any joint Baba project.

Meherji: What's wrong with attending a meeting now and then?

Baba: They can go. But it usually creates some misunderstanding. In your body, everything belongs to you... arms, hands, but however hard you try, you cannot strangle yourself with your own hands. You cannot do it. Don, you explain.

Don Stevens: Baba says, each of us has our own two hands. our own two arms. Have you ever felt your own hands would strangle you? They may try but they cannot. They could only strangle another person.

Baba: "John Bass is my left hand, Ivy is my right hand, and all of you my throat. So how can these two hands throttle me? Is it possible? Suppose there is a red ant. It's possible the right hand might slap the left hand in killing it..."

"What about Elizabeth? To what group does she belong? Yet she may be loving me even more than any group heads, or those working in certain groups. There may be greater lovers of Baba than the group heads; that is not to be judged. Yet, someone who does not belong to any group may be the greatest lover of all.

"What I want is love, and to make others know about truth... what I say about truth and love for humanity. So naturally you have groups and offices. Everything should be done in harmony. Each group should cooperate with each other. If someone belongs to the Sufis today, and wants to join John Bass' group, he can do so. But if he then tells John his group is hopeless, useless, and goes back to the Sufis and condemns John's group, the grace of my love is set aside. I don't like backbiting, criticism, confusion, which creates misunderstanding and confusion..."

"If you want to change groups, do it, but do not keep going back and forth."

Sam Cohen: Suppose one feels that meditating by oneself is service. I like to visit the Monday group, but not all the time.

Baba: I would like you all to belong to certain groups. Why? Because you can cooperate and tell others about me and share your thoughts. You learn much more than when you remain by yourself. When you listen, exchange thoughts, prayers, my presence is there. Where there are five collected together, Parameshwar is there, I am there. If you are talking of me, having love for me, then there I am... Is it all clear?

(Bili Eaton asked how they should conduct the meetings)

Baba: "Why be bound by my instructions? Be free."

(Kitty Davy suggested that the groups should meet jointly once in awhile during the year. Ivy said that they did meet together on Baba's birthday. Others said that that wasn't often enough. Then Baba referred to a meeting planned to take place in India.)

Baba: "In India, at the meeting, all points will be cleared up to those who attend. I don't want to tell anything about this meeting. Nothing has ever happened like it before. Continue to work as you are doing until that meeting. Everything will be cleared up then. I want you all to continue as you have been doing, on the lines I gave out this morning, until the next meeting, when everything will be made clear to you. Until then, continue to work.

"If John Bass comes to know of some good news, it is his duty to tell the others. The other group heads should know about it, and vice versa. Then all can love me. I want to create the head and heart in balance..."

29 July 1956,

Myrtle Beach,

Aw 4:4 p30-32

Another version: HM p263-265

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POONA, 1957

I love all. But I do not necessarily need the rich, the respectable and the intelligent for my work. I need the simple common people, irrespective of their weaknesses. Simple-hearted fisherman gathered around Jesus. Krishna was happy in the company of light-hearted gopis, the cowherd companions. Was not Pendya, a lame gopi, very dear to Krishna? I am happy in your company, for it is only love that matters, and not the 'position.'

... What do you understand when I say that your heart should become a Baba-center? In your bhajans you sing of me as being the ancient one. I am the ancient one. But you have not finished your part of the thing merely by singing about me. You have to live up to what you say or sing. This is the true meaning of your being my center. You must be very careful in your everyday life, about your thoughts, words and deeds. Negligence in this respect will be dishonoring me.

Baba: (smiling) One good thing that is common to you all is that you love me, and the second is that you quarrel among yourselves. (Laughter)

Worker: Baba, now there is an end to our quarrels. We work as a team.

(Baba asked if anyone else had anything to say about this)

Second worker: To be frank, Baba, I wish to bring to your notice that there are still some honest differences of opinion as regards the nature of the work that we are doing at the center.

Baba: Yes, go on.

Second worker: Some of our group are of the opinion that you being the Avatar, you alone can do the Avataric work. So they think that there is no need for them to work in the way it is being done through the center.

Baba: But what do you personally think about this?

Second worker: I like to run the center and thus spread your name and message of love and truth to the people.

Baba: I am pleased with this frank discussion. Be what you are, and do what you feel best in my love. If some of you believe in me as the Avatar, it is as it should be. But you should honestly feel it with all your heart.

Now, if you take me to be the Avatar, I pervade and become all beings, including you all. Then it naturally follows that those who believe me to be the ancient one must work, since I myself work. For one who has the irrevocable conviction that I am the highest of the high, work is no work. It all becomes sahaj.\*

Work means to love Baba wholeheartedly. You should get lost in it, so much so that you forget yourself completely. But such a love is a gift rarely received. If you do not have such love, obey me implicitly. Carry out my orders, regardless of any comments from others. And you know what pleases me.

If this also is not possible, try, try your very best to remember me, and thus love Baba. Run Meher centers, sing bhajans, and tell others about me and my message. And I repeat, be sincere and honest to act according to what you preach.

I know that I am the highest of the high. So I say unto you, 'love me, love me.' This is the only thing that matters. The law says, 'live for others.' I, being the one without a second, pervade all, including the others. So it is quite in conformity with the law when I say 'love me.'

You are all blessed to have come in my personal contact, but make the most of it. Much can be said, and will be left unsaid, about work. However, for the present, you must be very particular up to 31st March 1958 about observing the following orders... mentioned in the recent Life Circular\*\*:

1. Be determined to obey Baba.
2. Abstain from lustful action.
3. Be honest. Do not deceive or give false hopes to anyone.
4. Don't hurt the feelings of others.

8 December 1957,

Poona,

Aw 19:2 p4, 32

\*sahaj = natural, effortless

\*\*Life Circular 37

20 October 1957, LC p79-85

The complete text of the orders was:

"Now, for six months, up to March 1958

1. Be ready and determined to do whatever I ask you to do.
2. Do no lustful action whatsoever; even husband and wife had better remain celibate.
3. Be honest. Honesty demands that you deceive no one, give no false hope or empty promise.
4. Try your very best not to hurt the feelings of others, but not to the extent of doing any lustful action.

Those who have not surrendered to me, or who cannot do so, but would nevertheless like to obey me, should consider the last three injunctions as my order to them."

(LC p85)

In March, Baba extended the order to July 10, 1958, with this exception:

"However, I exempt married couples from the injunction of their remaining celibate."

(LC p86)

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AHMEDNAGAR, 1962

I am happy to hear that my lovers at Nagar are inaugurating the Meher center at Khushru Quarters. Though it is true that my real center is in the heart of the individual, it is helpful for my lovers to come together and think and talk about me, to discuss my teachings and messages, compare notes with each other, and cooperatively try to come closer to me in understanding and spirit. The one who does not seek my blessings, and desires nothing from me but to be able to love and serve me, is my true lover.

In view of my long stay at Meherabad and Meherazad, the Nagar Meher center has a special responsibility and a role to play. In the future, when Meherabad and Meherazad become places of pilgrimage for my lovers all over the world, the world will be rightly looking forward to the Nagar Meher center for receiving my love and truth.

It is therefore for you to have these from me by keeping yourself in inner contact with me, by bringing your lives into tune with my will, and by living in a manner that would inspire others to follow you in loving me.

My nazar will be on everyone participating in the functions of the Nagar Meher center, which no doubt will have a bright future, rising up to the expectations which the world will naturally build up.

May you all inherit my life eternal.

My love and blessing to you.

1962, Ahmednagar

for the opening of the Ahmednagar Meher Baba center

'The Early History of the Ahmednagar Center' by Ward Parks

Meherana Messenger 1995: 2 p3

nazar = the glance of the Master. Nazar has also been translated as 'grace' and 'blessing.'

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POONA, 1962

Your coming to me from different places, and from across oceans, has pleased me. And although no sacrifice to be near me is too great, I am touched by the sacrifice that some of you have made to come here.

Those who have not been able to come to me should not feel disheartened, for my love is with them, as always, and specially so at this time. I know how they are longing to be near me, even for an hour, and how helpless they are in their circumstances.

You have come from great distances, not for some convention or conference, but to enjoy my company, and feel afresh my love in your hearts. It is a coming together of the children of East and West in the house of their father.

All religions of the world proclaim that there is but one God, the father of all in creation. I am that father. I have come to remind all people that they should live on Earth as the children of the one father, until my grace awakens them to the realisation that they are all one without a second, and that all divisions and conflicts and hatreds are but a shadow-play of their own ignorance.

Although all are my children, they ignore the simplicity and beauty of this truth by indulging in hatreds, conflicts and wars that divide them in enmity, instead of living as one family in their father's house. Even amongst you who love me and accept me for what I am, there is sometimes lack of understanding of one another's hearts.

Patiently I have suffered these things in silence for all my children. It is now time that they become aware of the presence of their father in their midst, and of their responsibility towards him and themselves.

I shall break my silence, and with my word of words, arouse my children to realise in their lives the indivisible existence which is God.

Throughout the years I have been giving many messages and discourses. Today I simply want to tell you, who are gathered here in my love, to shut the ears of your minds, and open the ears of your hearts, and hear my word when I utter it.

Do not seek my blessing, which is always with you, but long for the day when my grace will descend on all who love me. Most blessed are they who do not even long for my grace, but simply seek to do my will.

'My Dear Children,'

November 1962, Poona

to a gathering of his followers,

PS p134-135

from a booklet 'The 1962 East-West Gathering'

In spite of telling you very often that I will not give you any more messages or discourses, I find myself doing just this thing, which is what I do not want to do. This is because most of you do things which I do not like you doing.

I had to give you a message yesterday because you expected one; and the theme of the message was on your being my children, because despite much talk about a Baba-family, there is more a semblance than a reality of kinship among you, who are the children of one father.

True children of one father do not greet one another with smiles and embraces, and at the same time harbor grudges and ill-feelings; but they have an active concern in their hearts for the well-being of one another, and make sacrifices for that well-being.

If you make me your real father, all differences and contentions between you, and all personal problems in connection with your lives, will become dissolved in the ocean of my love.

You are all keen on spreading my message of love and truth, and many of you in the East and West have laboured hard in this work; publishing magazines and other literature, organising meetings, sacrificing your vacations in traveling, building halls, and having statues made of me. But I wonder how much of my love and truth has been in your work of spreading my message of love and truth!

Unless there is brotherly feelings in your hearts, all the words that you speak or print in my name are hollow; all the miles that you travel in my cause are zero; all organisations for my work are but an appearance of activity; all buildings that contain me are empty places; and all statues that you make to embody me are of someone else.

I have been patient and indulgent over the way you have been doing these things, because you have been very young children in my love, and children must have some sort of games

to play. But now you are older, and are beginning to realise that there is a greater work ahead of you than what you have been doing. And you have been searching your minds and hearts as to what this work might be.

It is not a different work to what you have been already doing - it is the same work, done in a different way. And that way is the way of effacement, which means the more you work for me, the less important you feel in yourself.

You must always remember that I alone do my work. Although only the one who has become one with God can serve and work for all, I allow you to work for me so that you have the opportunity to use your talents and capacities selflessly, and to draw closer to me.

You should never think that, in your work for me, you are benefiting others; for by being instrumental in bringing others to me, you are benefiting yourself.

My work is your opportunity. But when you allow yourself to intervene between you and my work, you are allowing the work to take you away from me. When you put my work before yourself, the work will go right, although not necessarily smoothly. And when the work does not go right, it means you have put yourself between it and its accomplishment.

The way of my work is the way of effacement, which is the way of strength, not of weakness, and through it you become mature in my love. At this stage you cannot know what real love is, but through working for me as you should work for me, you will arrive at that ripeness where, in a moment, I can give you that for which you have been millions of years seeking.

'My Dear Workers'

November 1962, Poona

to a gathering of his followers,

PS p135-136

from a booklet 'The 1962 East-West Gathering'

"Baba wants his lovers to spread far and wide his message of love and truth, in the spirit of his message 'My Dear Children' and 'My Dear Workers' given by him during the East-West gathering at Poona in November 1962."

December 1962,

PS p136, also FL p149

Do whatever needs to be done, but do it as a spiritual being; as one who knows he is divine by nature and united with the whole of life in essence.

Do it as if you are doing it for me or for God. Do it with equal consideration for the interests of all concerned, for God is equally in each. Do it with utmost concentration, yet with utter detachment from the results of action. Leave the fruit of action to me or to God.

Do it as if it were the most important thing in the universe, yet let it be destroyed, or ignored, or ridiculed, without concern, or let it be praised without elation. Leave the response to me or to God.

Do it, in short, as if you were not doing it at all, but as if I or God were doing it through you.

date and place unknown,

PS p208

from 'The Unstruck Music of

Meher Baba,' ed. Maude

Kennedy, p1

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Working for Meher Baba Book Two

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## Book Two

### Affirmations

Affirmations

AFFIRMATIONS

Book Two

"On one occasion the Master emphasized to the boys,

' Remember you are not the body. You are soul, spirit. Try to stop thinking you are the body.  
Try to stop thinking you are energy. Try to stop thinking you are mind. Think,

I am soul.

I am spirit.'

And the boys actually did try. One boy was found shouting to his body that it was not real."

Bhau Kalchuri, LM3 p977

(November 1927? Meherabad)

A man came to meet Baba. He said he was addicted to drugs.

Baba: Are you happy?

Man: No, very, very miserable.

Baba: Try to be always happy. Never think that life is dreadful, 'I am tired of life.' Such thoughts really make life miserable. Life is worth living. If you think like that, all difficulties will appear insignificant.

I will help you to try to develop love. Never think, 'I am alone,' 'I have so much to do,' 'I am poor,' and so on. All are poor. The whole world is poor. Even the millionaires are poor, because they have greed and want more. Love someone, and I will help you.\* Do not worry. My blessings.

1930s, Europe? A p2

Another version: PM p249

\* Another version of this line:

"Love someone, and you will be rich." PM p249

Q. I have come to ask to develop the divine within. I feel I cannot achieve it alone, without help.

Baba: You will... by my help. Never be disheartened. It is all within, and I will help you to open it. I am so happy to see you longing for spiritual attainment.

Q. I do not know anything but this, and I ask for nothing else.

Baba: I am so happy to know this.

Q. How can spirituality be attained?

Baba: It can be attained, not by the intellect, but by heart and feeling and inner experience. I would explain for hours, but that would be nothing compared to one second of my internal help. Do one thing: every night, just before retiring, think for one minute,

The infinite God is within me, and I am part of the infinite.

This will contact you more and more with me internally.

1930s, Europe, A p6

Another version: PM p243

An architect came to see Baba.

Baba: Anything to ask?

Q. I cannot ask anything. I am so perplexed.

Baba: And it is a pity I have not much time, because when one comes, I must explain. But for that I must have time. Anyway, you can ask. I would like to make you sit here and think of questions.

Q. But it makes it so awkward for you.

Baba: Never mind, go on.

Q. I am very anxious to find something real that we have to think of and do.

Baba: And that something is the only thing worth having. I will help you spiritually.

Q. Can I have that?

Baba: Yes, I know. You can. It is not through words or explanations that it can be explained. It is within you. It is to be opened. I will do it.

Q. In New York I saw some of your people, who made me think and feel I must have something else to seek, and for that, I do try to see that reality.

Baba: And when you find it, you can experience (higher) things even while being in your worldly affairs. Every morning, just the moment you get up, think for a minute,

It is in me.

And rest assured that I will help you. I can help you.

Q. I understand very well. I realise and believe it. I thank you very much for all that you have given me already, and am sure I will be helped.

1930s, Europe? A p7

Another version: PM p247

A woman psychology student came to meet Baba.

Q. I don't dream or think of Jesus.

Baba: Why bother about the physical Christ (if you can't get that idea as clearly as you want)? If you can't picture him, you can feel the Christ within. That means the ideal, or pure love.

Q. I have read the Sermon on the Mount, but can't have a clear conception of Jesus.

Baba: I will help you. Do one thing. Immediately when you get up every morning, just let yourself have this thought,

Christ is within me

and leave the rest to me. I will help you spiritually.

1934, Zurich, Switzerland, A p8

Also PM p239

A woman nurse came to see Baba. She told him some of her fears.

Q. Oh, I am so happy to see you... I am so tired of life, and very unhappy... don't see how I can improve.

Baba: Everyone is unconsciously tired of this life, because everyone seeks happiness, but knows not how to get it. But life is so beautiful. It is meant to be happy.

I will help you. Then things will appear changed. You will see it.

It is always the outlook that counts, and not the object. Today you feel tired, upset, seeing nothing beautiful in things round you in life. If tomorrow you do not feel bored but cheerful, in the same things that appeared so black to you yesterday... it is all due to changed mentality and outlook.

The easy way is not to make much of things. Take them lightly. Say to yourself,

I am meant to be happy, to make others happy.

And gradually you do become happy yourself, and make others too. Don't suggest to your mind, 'I am tired, haggard, depressed.' That will make you feel worse. Always say,

All is well and beautiful. I will be happy.

I will help you spiritually. I can and I will. You will feel it.

1930s, Europe? A p13

Another version: PM p241

A woman came to see Baba with her son, an actor.

Q. Very glad to have met you.

Baba: Anything to ask?

Q. How can one achieve one's ambition? (she pointed to her son) He is an artist.

Baba: And art is one of the sources through which the soul expresses itself and inspires others. But to express art thoroughly, one must have the inner emotions opened thoroughly. If you feel something checks you from expressing yourself thoroughly, then you have to do one thing. That is to adjust your mental attitude thus: just before expressing, think,

I can and will express it thoroughly.

And every time you express it, you will find you are more convinced of your expression. It is the mind that keeps it closed.

There are many actors who, either through inferiority complex, or through nervousness or through dryness, feel they cannot express, and this feeling of the mind checks the expression. While acting, think you are one of the greatest actors of the world, and try to express yourself thoroughly.

I will help you spiritually. Just think you are the greatest. Where's the harm in thinking like that? It is not for pride you do it, but for bringing the best out of you. There is nothing wrong.

Q. What binds me to the Almighty?

Baba: Divine love.

Q. But I do not feel I have it.

Baba: That is because you are unconscious of it. You will feel it now, and I will help you.

1930s, Europe,

A p15-16 and PM p253-254

Meher Baba told Chakradhar and Indumati Deshmukh,

'Don't meditate, but have this longing:

I want to be one with Baba's infinite existence.

9 April 1938, Panchgani, LM7 p2279

Three separate affirmations mentioned by Meher Baba:

I am infinite.

I am not my desires.

I am not my body, but the infinite.

Meher Baba, 1940s, Di (7th ed.) p208, 210s

For an explanation of the use of this kind of affirmation, which Baba called 'associative meditation' and 'dissociative meditation,' see the Discourses, 7th edition, p207-212.

Five more separate affirmations mentioned by Meher Baba:

I am as infinite as the sky within.

I am as infinite as the ocean within.

I am as infinite as the emptiness within.

I am the infinite within.

I am infinite.

For an explanation of the use of this kind of affirmation, which Baba called 'impersonal meditation' see the Discourses, 7th edition, p234-239.

This affirmation, given by Meher Baba, is known as the Mandali's prayer.

I am not the body.

I am not the mind.

I am not this.

I am not that.

I am nothing but a living lie

of that truth that is me

and unless the lie is dead

the truth cannot be.

Q. What about the Mandali's prayer? Was it given by Baba?

Eruch Jessawala: Yes. He gave it. But we didn't recite this out loud in his presence. It was given to the Mandali as their personal prayer.

1980, Meherazad, Aw 19:2 p8-9

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## **Agents 2**

Agents 2

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Book Two

"... This journey may be compared to a personal inspection tour of a state by a king to see how his work is progressing at different places. When I was on a walk this evening, a man on duty here gave up his charge to me in a very peculiar way. We saw a man who looked like a sadhu, wearing only a langoti, coming straight toward us from the opposite direction. When he passed us, he gave me a flower, folded his hands to me, turned and walked straight back from where he had come.

"Neither while coming to us, nor while going away, did he look forward, backward or sideways, but he walked with his eyes straight ahead, without minding anything in the surroundings. His eyes were very bright, like Ramakrishna's.

"It is such men who really know me. And they do their entrusted duties lovingly and pleasingly. Such a life is worth living. On the other hand, there are hundreds who come to me with their hundreds of worldly problems. They do not really come to me, but keep their distance by harboring their thousands of desires.

"It was quite a peculiar sight to see, as those who were with me will tell you; this thin, feeble, crazy-looking sadhu coming straight ahead toward us, making a reverential bow, then giving me a flower and walking straight back without so much as glancing sideways. It was a sight. And more strange to see was that after the man disappeared, everyone who noticed us, Hindu and Muslim alike, would also fold his hands to us..."

Meher Baba,

18 July 1929,

Guna,

LM4 p1177

"Every country has my Agents, and according to my wish, they work internally towards the goal."

Meher Baba,

28 May 1930,

Meherabad,

LM4 p1315

"... I am the emperor of the spiritual kingdom, and every second receive inner reports and messages from my Agents in every corner of the world. Because of the troublesome times we are facing, I am inwardly receiving only distressing reports, such as the conflict between China and Japan. Such news pours in every moment from various parts of the world, and I have to issue inner instructions to my Agents.

"You cannot see this outwardly, as I simultaneously manage an infinite number of things inwardly unknown to anyone. However, the effect of my work does appear outwardly. For example, you may find me suddenly and quite abruptly in a bad mood. One moment I may look happy in a jolly mood; the very next you may find me serious, irritable and morose. All this depends on the reports I receive, and I have to plan my work according to them.

"Or suppose I am quite happily having tea, and at that moment I am inwardly informed that someone in India is passing through a great crisis. At that time, I send out a message in reply on how to cope with or remedy the situation. And while doing that, my mood will change so that I will appear absent from my present surroundings..."

Meher Baba,

15 October 1930,

Milan, Italy

to Enid Corfe and Theo,

LM4 p1458

When I work like this, a meeting of large numbers of my Agents is held, but you cannot see them with your Gross eyes. Sometimes, though, you can hear a rumble like boot steps.

12 July 1934, Fallenfluh, Switzerland, LM6 p1901

An Agent near Mount Generoso, Switzerland (3 May 1932)

"Another interesting day was spent at Mount Generoso, on the snow, actually. From the height we were able to look down on three lakes, Lugano, Como and Lucerne. A beautiful spot. We left by boat about 9 a.m. from our hotel, taking lunch with us. It was a perfect day. It would seem to us that it was just by accident that we took that boat, but wait and see. It was no accident, but fate!

"On a bench opposite us sat an old Swiss labourer, tall, well-built, homely, and in workman's clothes. He sat opposite Baba for about an hour. He left the boat at a little harbor on the lake, en route. As he left the boat and on landing, he turned around and smiled at Baba, and then almost danced along the road.

"Later, Baba asked us if we had remarked anything about this man. Some said they had observed how he kept looking at Baba and Baba at him, and that he tapped in a peculiar way with his stick on the ground. Then Baba explained that this man was an Agent of his. Baba repeated he had come here for a complete rest from work, and to do this he must hand over his work temporarily to someone else; and this he had done this morning to the man we had seen, his Agent. They spoke to each other only by the tapping of the stick and a kind of inward recognition that was understood, and at that moment Baba raised this labourer from the second or third plane to the fourth or fifth. This was necessary or he could not have taken over the work Baba was giving him to do."

Kitty Davy,

Aw 12:1 p 21-22

Another version: LA p58

"A borrowed Agent. Baba and his group were on a steamer on the lake of Lugano. There was an old man dressed in simple, poor clothes on the opposite side of the deck, whom Baba pointed out as one of his Agents. One of the group asked how he should know this. Baba then took Dr. Ghani's walking stick and asked those about him if they would believe him should the old man tap his stick in the same way that Baba tapped Dr. Ghani's stick.

"Baba then tapped Dr. Ghani's stick two or three times on the deck in a special way, and the old man, though he was not looking at Baba at the time, tapped his stick in exactly the same way. Baba then tapped again in a different way, and the old man again copied his taps exactly. This was done finally a third time, and again repeated exactly. Baba later sent someone to him with a piece of bread and butter, which he ate."

William Donkin, Wa p374

"He was my Agent. I have come here for complete rest, and in order to do that, I must temporarily hand over the work to someone else. This morning I have done that with this man. I had to raise him from between the second and third plane, to between the fourth and fifth, so that he could take on the work I am giving him.

"The transfer of my work must take place either in a thick jungle, on a high mountain, on water, or in a crowd. That is why he smiled, looked at me, and went off. You should have noticed how he answered my taps with his stick on the boat, by giving properly timed taps with his stick in reply to mine.

"This Agent of mine is married, but none of his family has any idea of his spiritual status. There are very few adepts - those between the third and sixth plane - in Europe. There is only one on the seventh plane; he is one of the 56 God-conscious souls on earth. There is also one person of the sixth plane in Europe. These adepts are still nothing compared to my Circle members. Those of my Circle will all be of the seventh plane. They have been doing my dictates for ages..."

Meher Baba, 3 May 1932,

Mount Generoso, Switzerland,

LM5 p1601-1603

An Agent at Harvan, Kashmir (20 April 1933)

"It was while returning from Harvan that a man, close-shaven, small in stature and very scantily clad, rushed out from the side path and started running after our tonga (horse-drawn carriage), singing and dancing in high glee. To all appearances he seemed a harmless madman, and was taken as such by all the neighborhood, especially attracting the delighted children. This man recognised Baba, hence his ecstatic behavior. Baba smiled at him. I recall he restrained one of us from giving him money, and warned us not to laugh at what seemed strange behavior.

"Later Baba told us he was a borrowed Agent of his in Kashmir, and that he had to appear mad in order to carry on his spiritual work. Baba also said that there were three other Agents in Kashmir, all old men, and not of the mad type."

Kitty Davy, LA p99

"Returning from Harwan, the bus stopped at Shalimar Gate. Boys rushed to ask us for baksheesh.\* Also there came a man with closely shaven head, small in stature, who danced around as if he were mad. Baba restrained one of the girls from giving him money. Later he told us that he was one of his four Agents in Kashmir, and he appeared mad so that he could carry on his work. He was the type of Agent that could disappear and appear in another place miles away at will, an Abdal. There are three other Agents in Kashmir, all old men, and not of the mad type."

Elizabeth Patterson,

HM p459

\*baksheesh = alms

"When they were passing the gate of the famous Shalimar Gardens on their way back from Harvan, they noticed a short, thin man with a closely-shaven head. His face was the epitome of a grimace, and he was playing the giddy-goat with a crowd of children, who were enjoying his fun immensely. He came up to Baba, stretching out his hands and laughing, and Baba smiled at him and made gestures back at him. Baba later explained that he was a borrowed Agent, who had the capacity to project his body to any place, i.e. he was an Abdal, and that he specially worked amongst children and young people."

William Donkin,

Wa p273-274

"As they were returning from Harvan, a short, scantly clad man rushed out singing and dancing from a side path and began to run after their car. Baba smiled at him. One of the women wished to give him money, but Baba restrained her. He warned them, 'Do not laugh at what seems to be strange behavior. He is not mad.' Baba later informed the group, 'He is a borrowed Agent who has to appear mad in order to carry out his spiritual work. There are three other Agents in Kashmir, all old men, and not the mad type.'"

Bhau Kalchuri,

LM5 p1770

An Agent in Rome (7 July 1933)

"Baba said that he had important work to do in Rome... He told us that among the thousands of spiritual Agents in the world, there are four who are concerned with the destinies of continents and races... Under them are many subordinates on the first through fourth planes; some are conscious and some are unconscious of their spiritual functions. They carry out the tasks allotted to them, and it is only those on the lowest planes who directly affect the visible universe.

"The European Agent lives in Rome; outwardly he lives a normal life - he is married, and none could guess his great spiritual position. Baba said that a necessary preliminary to his world manifestation was that he should meet in the physical body these four chief Agents..."

"That afternoon Baba went to a famous cafe, Aragno al Corso. It is the central point of Rome and much traffic passes by. Baba watched the people and the cars and talked with Minta and Norina who were sitting on either side of him. Suddenly he was 'absent' but some of the party did not recognise the change and continued to chatter to him. Afterwards he told us that the chief Agent had passed by in an automobile, the meeting had taken place - no further or closer contact was necessary. Several individuals stared at Baba while we were seated at the cafe."

Herbert Davy,

LA p103

"That afternoon, after seeing some visitors, Baba went to a famous cafe - Aragno al Corso - where for centuries politicians and men of affairs were accustomed to sit and talk. It is the central point of Rome and much traffic passes by. Our tables were on the pavement, we ate rolls, cakes and lemon-water ices. Baba watched the people and the cars, and talked with M. and N. who were sitting on either side of him. Suddenly he was absent, the balloon had soared into the air. Some of the party did not recognise the change, and continued to chatter to him. Several people stared at Baba while we were seated at the cafe."

Herbert Davy?

PM p209

"After the interview, Baba and the group went to the Aragno al Corso, a famous cafe and well-known gathering place where politicians and persons in various walks of life sit and discuss the issues of the day over cups of espresso. The cafe is located in the very busy center of Rome. They sat down at the sidewalk tables and ordered sweet rolls, cakes and lemon ices. Baba watched as the crowds and traffic passed by, gesturing with Minta and Norina sitting at his side. As they sat there enjoying themselves, a heavy middle-aged man with blond hair drove by them very slowly in a red Fiat sportscar convertible.

"Baba later explained that this was his direct Agent in Europe, referring to him as 'Christiano.' Baba remarked that the indirect Agent whom Herbert had contacted in Warsaw took orders from Christiano, who lived in Rome with his wife, but she knew nothing of his spiritual status. Suddenly, Baba was absent from them, and they all turned toward him and sat still. His eyelids flickered open after awhile and he stood up, indicating that it was time to leave."

Bhau Kalchuri,

LM5 p1785

"He is the direct Agent for Europe. Baba and a group of his disciples were in the Aragno al Corso. This man drove very slowly past in a Fiat car, driving the car himself. He was a fattish, middle-aged, blonde-headed man, looking apparently a typical inconspicuous bourgeois citizen. Baba explained that he lived in Rome and had a wife who knew nothing of his spiritual status. Baba calls this direct Agent for Europe 'Christiano.'"

William Donkin,

Wa p374

An Agent at Albuquerque, N. Mexico (17 Dec. 1934)

"The train to California makes one stop of one-half hour at Albuquerque, New Mexico. Baba got off the train and walked up and down the long brick platform. I was with him. He wrote something on the palm of his hand - 'Indian.'

"I thought, what shall I do? Baba wants to see some Indians, and where shall I find any? I pointed to an old squaw sitting in front of one of the shops that border the station. Baba motioned to his four Indian disciples, pulled my arm through his, and off we went toward the end of the long station platform. He turned abruptly and continued up a street as if he knew exactly where he was going.

"At that time I had not arrived at the state of mind which leaves everything to Baba. I was still thinking of myself, and I thought, my, we have only half an hour here, and where is Baba going, hunting for Indians, we may miss the train...

"Baba, of course, knew what I was thinking. After walking about two blocks, I saw two Indians standing at the corner. One was very tall and fat, dressed in shirt and trousers and a band of red tied around his forehead. The other one was short and was selling small bows and arrows. I was delighted and I said to Baba, 'Here are two Indians.'

"The small Indian walked away, and Baba stood before the tall one, and they looked at each other. I murmured something about wondering whether he spoke English, but no one paid any attention to me. The Indian disciples said nothing, and in the back of my head I was thinking about the train. Suddenly Baba turned abruptly, again put my arm through his, and we returned to the train just in time. The whole thing was so strange that I asked Baba if he knew that the Indian would be there, and Baba nodded yes - and on his board he said, 'One of my Agents.'"

Ruano Bogislav,

Aw 3:3 p3-4, also HM p729

"Baba has explained that this is one of the very rare direct Agents; he is the direct Agent for America. In 1934, when Baba and a few of his disciples were on their way to California, the train stopped at Albuquerque for a short time. Baba spelt out the word 'Indian' on the palm of his hand, and went with Ruano away from the station into a small street nearby. At a street corner they noticed two American Indians; one was selling bows and arrows, and he walked away as soon as Baba approached. The other, a tall, impressive figure with a red band tied round his head, stayed where he was, and for a few moments Baba and he stood facing one another, each looking intently into the other's eyes. Baba then abruptly walked back to the station."

William Donkin,

Wa p373

"Once on the train, Ruano narrated the incident to the others, and Baba commented about the Indian, 'He is one of my Agents. He is the direct Agent in charge of America.' Baba later explained that he was an Agent of the fourth plane - one of four in the world with miraculous powers."

Bhau Kalchuri,

LM6 p1934

About Baba's explanation of 20 April 1933 in the chapter AGENTS:

Descent means descent from the infinite into the finite, when the soul descends unconsciously through the Mental and Subtle worlds, eventually reaching the physical. Ascent is the soul's return to the infinite back through the Subtle and Mental worlds, this time consciously. These explanations were accompanied by a diagram, which is printed in HM p459.

For more about Agents, see Wa p373-375, and HM p458-463, 728-732.

Agents Book One

Index - Book Two

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### America

America

AMERICA

Book Two

"There will be a terrible war in the future, and it will be more destructive and horrible than the last one. America will play the most important role in it. Millions will die, and the war will be so horrendous that there will not even be time to dispose of the heaps of corpses. It will be then that I manifest myself as the Avatar."

Meher Baba, 18 June 1927

Meherabad, LM3 p949

"... A great war will break out and rage between the Western countries - Russia, America, England, Italy, Germany and others. There will be such chaos and confusion throughout the world that not one leader will understand what to do. And out of this confusion and chaos, the Avatar will appear, to guide misguided humanity onto the path of peace and prosperity - toward eternal bliss.

"But that will take time and require great upheavals throughout the world. These disorders, disturbances and unrest are necessary to make the world turn its face toward spirituality, and ensure its future salvation."

Meher Baba, 28 May 1930,

Meherabad, LM4 p1314-1315

"A person has to pass through three stages before Realisation: evolution, reincarnation, and advancement on the Path. From stone to animal to human form is evolution. This is the first stage. With the human form, evolution ends, and the cycle of rebirth begins. This is the second stage. The third stage is involution through the spiritual planes.

"In Africa there is a full swing of evolution, as all types of animals, plants and metals are found there. In Europe and America, reincarnation is intensified, with numerous people taking birth entangled together. In Asia there is spiritual progress and advancement on the Path. That is why saints and Masters are found in the East, particularly India."

Meher Baba, 6 March 1930,

Mysore, LM4 p1276

"From ancient times, India has been a land of spirituality. So being born in India is a matter of spiritual pride, in as much as a person is seemingly so near the spiritual goal.

"The best of people born in America, Europe, Africa and other countries, with their good karma from this life, are born in India in their next life.

"And the worst of those born in India with false pride, egoism and undesirable karmas are born in Europe and America, or in places which are so spiritually backward."

Meher Baba, 28? May 1930,

Ahmednagar, LM4 p1314

"Spiritual centers are to be opened, especially in America, Turkey, Russia, Persia and England, and the Devonshire retreat will be such a center."

Meher Baba, 12 September 1931,

London, (to Meredith Starr) LM4 p1410

1931

Meher Baba first came to America November 6, 1931. He had sailed from Genoa, Italy on October 27th on the S. S. Roma, arriving in New York harbor at 2 p.m. November 6th.

"I will come back to America to pour out my love to you, and to spiritualise America."

Meher Baba, December 1931,

on the ship S. S. Narkunda en route

to India from Marseilles,

to Malcolm and Jean Schloss

Mahatma Gandhi: What do you think about the West from your experiences and tours?

Baba: In America the spiritual hunger is intense. That is why I went and stayed there for a month. There is everything there materially. There is wealth, there are brains, there is heart. In other words, there is sufficient preparedness for spiritual growth and development. ...

Gandhi: Then there is an awakening and interest about spirituality in America?

Baba: Yes, there is much. But the Americans have not had sufficient light and genuine guidance by a Master in a spiritual direction. If they get these, they will respond wonderfully.

Gandhi: And what about England?

Baba: In England, there is also an interest and longing, but not as intense as in America. The response that Americans gave was so splendid that even now I am considering when to go there again. They would not let me leave, and have made me promise that I return soon; only then did they let me leave...

3 January 1932, Bombay?

LM4 p1515-1517

"I want to make the Americans realise the infinite state which I myself enjoy."

Meher Baba, 20 March 1932, Nasik,

to Mills, an Associated Press correspondent,

LM5 p1541

Baba returned to America twice in the 1930s

1932

Excerpts from an interview with Frederick Collins:

"Sex for me," he said, "does not exist."

Of course, he did not say it; but he communicated it to me by a method I'll explain in a minute.

"Modern marriage is too much of a business affair," he continued. "No wonder it so often results in divorce. Husband and wife should put each other first. It is essential for a happy family life that selfless love should predominate over lust."

I ventured to suggest that we who live in America had a good many problems right now besides sex problems. Baba smiled sympathetically, humorously. His smile was like an open fire in a cold house.

"Things have been messed up a good deal here," he said, "by lack of understanding."

The fact that this Parsee messiah was discussing our American problems in American language as naturally as if he had lived here all his life didn't seem so strange as you might think.

And the fact that he was discussing them, not with his perfectly good voice, but by means of letters which he pointed to on a small blackboard which he held on his lap, did not seem strange either.

Seven year silences, it seems, are not uncommon events among the holy men of India. The uncommon thing about Baba's was that he made you forget it so soon and so completely. He could 'talk' in seven different languages on his little board, and could spell out his words in any of the seven faster than human eye could follow. He was articulate in many other ways, this odd little man who came out of the East to save the world. He talked with his eyes, which I must say are the largest and softest and shiningest and smilingest I ever saw; and with jolly little grunts; and with affectionate pats of approval and agreement. Then there was his smile.

"What are you going to do," I asked, "for this 'messed-up' country of ours?"

"It is my country too," he said simply.

Apparently he feels that way about every country...

His special reason for visiting us for the purpose of breaking his seven year silence was, he said, that America, being most deeply engrossed in material things, and suffering most in consequence, was the soil in which a new spiritual rebirth would first take place.

"When you break your silence," I asked, "how will you do it? By radio?"

"Surely not by radio!" exclaimed one of his London disciples in his most horrified British manner.

"Why not?" spelled out Baba on his board.

Skeptic that I was, I could not doubt his sincerity. Or his courage. When I asked him to particularize about the kinds of messing up to which we in America had been subjected, he might easily have sought refuge behind one of the general, vague assertions of principle with which all Eastern writings are filled.

"America has great energy," he said, "but a great deal of it is misdirected; and misdirected energy produces destructive complexes, and these in turn produce fear, greed, lust and anger, which result in moral and spiritual decay."

"Those are strong words," I protested.

He smiled reassuringly. He certainly could do wonders with that smile.

"Is it your aim to help us with our spiritual problems or our practical problems?" I asked.

"Our spiritual problems are our practical ones."

"And just how do you intend to help?"

"The help I will give will produce a change of heart in thousands, and then right thinking and living will result automatically."

"Will that solve the depression problem?"

"It will solve every problem."

"Prohibition?"

"Yes - and the problem behind prohibition," he said. "I do not believe in drink, and none of my followers drink. But I know that prohibition should never have been put in effect the way it was."

"All at once?"

"Yes. Spirits should have been barred, but not beer and wine. Then we might have had a law that could be enforced. As it is, we have a law which makes money for dishonest officials and increases all vices everywhere."

You may not agree with this opinion. But at least it is an opinion. I had to admit that, for all his seven year silence, Meher Baba had said more in these few spelled-out sentences than many a senator or party platform maker had mouthed in seven hour speeches.

"I believe in self-control," he continued, "not in coercion. Coercion is based on oppression, and results in fear and hatred. Self-control requires courage, and may be induced by love. We will do many things for those whom we love which we would not ordinarily do - which we would not ordinarily have the strength of mind and power to do. How many habits have we been able to break through love, which we would never have had the strength to break without love? And when the love is universal love, all habits which are detrimental, either to the individual or to the social order, will be dissolved in its light.

"It is the same way with this economic situation you were asking me about," he added.

"There is a very close connection between a man's character and his circumstances, between his internal environment of thoughts and desires and his external environment. 'As within, so without' is the law.

"If we are dissatisfied with our environment, it is usually because we do not know how to adjust ourselves properly to the environment. Instead of thinking, 'How can I get out of this?' and becoming discouraged or depressed, we should think, 'What is the lesson I should learn from this experience?'

"Poverty, if cheerfully endured, provided one does one's best to find work, develops humility and patience, and can greatly assist spiritual progress. It is a test of character. I know it is difficult to be cheerful while starving, but all the worthwhile things are difficult.

"Even millionaires are unhappy unless they have learned to think and live rightly."

I asked him if he thought a general acceptance of his doctrine of love would bring about a more equitable distribution of what you and I need every day - money.

"It must," he replied. "Suppose we all loved each other as deeply as we now love the one whom we love best. The most natural desire of love is to share what one has with the beloved. The desire to share with everyone would produce a condition under which it would be a disgrace rather than an honor for anyone to possess more than anyone else."

Sex. Prohibition. Poverty. All were to be banished by love.

"Do you expect to do this all at once?" I asked.

"No. But sooner than you think. People will respond."

"Why?"

"They will have to."

He didn't explain. But he didn't need to: I knew he would say that the compelling force would be love...

18 May 1932, New York

part of an article by Frederick L. Collins, published in Liberty Magazine,

July? 1932, p26-27

For the complete article, see 'Meeting Meher Baba' in this book.

Part of this article is reproduced in LM5 p1620-1622

Rom Landau: Do you think a possible spiritual revival (happiness) will be the outcome of individual effort, or rather a collective movement of nations (like the great religious movements of the past)? Will certain nations achieve it sooner than others, and which?

Baba: The spiritual revival that you ask about is not very far off, and I am going to bring it about in the near future, utilising the tremendous amount of misapplied energy possessed by America for the purpose. Such a spiritual outburst that I visualise takes place every seven or eight hundred years, at the end or beginning of a cycle, and it is only the Perfect One who has reached the Christ state of consciousness that can appeal and work so very universally.

Answered by mail, May 1932,

London, A p38.

Another version: LM5 p1612

The following quote seems to be based on the one above:

"I intend bringing about a great spiritual revival in the near future, utilising the tremendous amount of energy possessed by America for the purpose. Such a spiritual outpouring that I visualise usually takes place at the beginning or end of a cycle, and only a Perfect one who has reached the Christ state of consciousness can make such a universal appeal..."

"The benefits that shall accrue to different nations and countries when I bring about the spiritual upheaval, will be largely determined by the amount of energy each one possesses. The greater the energy, however misapplied, the greater the response. The Master merely diverts the current into the right channel.

Meher Baba, 19 May 1932, New York,

part of a printed message given to reporters who came on board the ship Bremen, Me p84-87

Other versions: PM p165-168, LM5 p1616-1618

"I am so very pleased to see you again. Among you are many of the first Americans I met last time I was here - so I regard you as old friends.

"No doubt some of you have seen various newspaper reports about myself and my work. Many of these are misleading. But it is not to be wondered at if journalists do not understand my work or pander to the desire for sensation.

"I do not intend to found any religion, cult, creed or society. There are already far too many of these organisations. I have come to help people realise their ideals in daily life. The widespread dissatisfaction in modern life is due to the gulf between theory and practise, and between the ideal and its realisation on Earth. The spiritual and material aspects of life are widely separated, instead of being closely united.

"There is no fundamental opposition between spirit and matter, or if you like, between life and form. The apparent opposition is due to wrong thinking, to ignorance. Hence the remedy lies in the continuous practise of right thinking, to permanent Illumination resulting from the balance between the head and the heart. This is the Illumination which I intend to give.

"The greatest mystics have realised through personal experience that God alone is real, and everything is God. This means that, though you may not be aware of it, the highest is latent in each one of you. But in order for it to be lived and experienced in consciousness, it must be manifested.

"Intellectual conviction of this truth is not enough. True knowledge consists in Illumination which finally culminates in union with the ultimate reality. This last is the state of Christ consciousness, which is my permanent condition.

"The obstacles to Illumination are certain mental tendencies and desires connected with egoism, which in the East are called sanskaras. The sum total of these tendencies and

desires creates the illusion of a separate self at war with or isolated from other selves. Evolution, or the fall into matter, made the creation of such a separate self necessary. Otherwise, spiritual consciousness could never be attained in the flesh.

"In the beginning, before evolution began, we were united with the source of all, and (have) a consequent conscious longing to return to it through a succession of lives and forms. The conscious return to the source during physical incarnation only became possible when consciousness became equilibrated in Gross matter.

"America represents the vanguard and synthesis of the white races, and hence forms the best foundation for the spiritual upheaval I will bring about in the near future. America has tremendous energy, but most of this energy is misdirected. I intend to divert it into spiritual and creative channels.

"I am now going to California for a few days. From there I must go to the Far East for one day for spiritual reasons. But I will be back in California by the end of June, and then I will speak on June 29th. But if I should be delayed, I will return on July 12th and speak on July 13th.

"When I speak, there will be many proofs of my spiritual power, and of my ability to bestow Illumination. People will then realise that Truth, which is the source of all love and existence, rules supreme in all departments of life.

"My work and aims are intensely practical. It is not practical to over-emphasise the material at the cost of the spiritual. It is not practical to have spiritual ideals without putting them into practice. But to realise the ideal in daily life, to give a beautiful and adequate form to the living spirit, to make brotherhood a fact - not merely a theory as at present - this is being practical in the truest sense of the word.

"My work will arouse great enthusiasm and a certain amount of opposition. That is inevitable. But spiritual work is strengthened by opposition, and so it will be with mine. It is like shooting an arrow from a bow. The more you pull the bow-string towards you, the swifter the arrow speeds to its goal."

Meher Baba, 22 May 1932,

part of a message read out by Meredith Starr at a reception at

88 Grove Street, New York, Me p88-90

Other versions: PM p169-171, LM5 p1626-1627

Q. What do you hope to accomplish in the United States?

Baba: A general spiritual awakening which will affect the whole of mankind, and will eliminate depression and dissatisfaction existing in the world today.

30 May 1932, Los Angeles,

interview with a reporter, LM5 p1648

Meher Baba sent this message to his followers in America when he cancelled his engagement to speak at the Hollywood Bowl:

"The whole world will know and recognise me as Jesus returned once I speak."

June or July 1932,

Hawaii? LM5 p1670

"... America, being the most deeply engrossed in material things, and suffering the most in consequence, is the soil on which a new spiritual rebirth will first take place.

"America requires only the guiding hand of a Master to redirect its material powers to the heights of spirituality."

Meher Baba, 26 January 1933,

Bandarawela, Ceylon

to a reporter for the Ceylon Observer, LM5 p1757

Baba visits the Direct Agent for America

Albuquerque, New Mexico, 17 December 1934

"The train to California makes one stop of one-half hour at Albuquerque, New Mexico. Baba got off the train and walked up and down the long brick platform. I was with him. He wrote something on the palm of his hand - 'Indian.'

"I thought, what shall I do? Baba wants to see some Indians, and where shall I find any? I pointed to an old squaw sitting in front of one of the shops that border the station. Baba motioned to his four Indian disciples, pulled my arm through his, and off we went toward the end of the long station platform. He turned abruptly and continued up a street as if he knew exactly where he was going.

"At that time I had not arrived at the state of mind which leaves everything to Baba. I was still thinking of myself, and I thought, my, we have only half an hour here, and where is Baba going, hunting for Indians, we may miss the train...

"Baba, of course, knew what I was thinking. After walking about two blocks, I saw two Indians standing at the corner. One was very tall and fat, dressed in shirt and trousers and a band of red tied around his forehead. The other one was short and was selling small bows and arrows. I was delighted and I said to Baba, 'Here are two Indians.'

"The small Indian walked away, and Baba stood before the tall one, and they looked at each other. I murmured something about wondering whether he spoke English, but no one paid any attention to me. The Indian disciples said nothing, and in the back of my head I was

thinking about the train. Suddenly Baba turned abruptly, again put my arm through his, and we returned to the train just in time. The whole thing was so strange that I asked Baba if he knew that the Indian would be there, and Baba nodded yes - and on his board he said, 'One of my Agents.' "

Ruano Bogislav,

Aw 3:3 p3-4, also HM p729

"Baba has explained that this is one of the very rare direct Agents; he is the direct Agent for America. In 1934, when Baba and a few of his disciples were on their way to California, the train stopped at Albuquerque for a short time. Baba spelt out the word 'Indian' on the palm of his hand, and went with Ruano away from the station into a small street nearby. At a street corner they noticed two American Indians; one was selling bows and arrows, and he walked away as soon as Baba approached. The other, a tall, impressive figure with a red band tied round his head, stayed where he was, and for a few moments Baba and he stood facing one another, each looking intently into the other's eyes. Baba then abruptly walked back to the station."

William Donkin,

Wa p373

"Once on the train, Ruano narrated the incident to the others, and Baba commented about the Indian, 'He is one of my Agents. He is the direct Agent in charge of America.' Baba later explained that he was an Agent of the fourth plane - one of four in the world with miraculous powers."

Bhau Kalchuri,

LM6 p1934

(Direct Agents get their instructions directly from the Avatar. If necessary, they can perform miracles for the Avatar, as he rarely performs them himself. W p373)

Darwin Shaw wrote Baba in 1935 about starting a retreat for him in the United States. Baba replied,

"Whether that retreat on earth is established or not, I do really appreciate the spirit of love and brotherhood that has been awakened, and consider it as a spiritual retreat already established within, which is much more substantial and real than any earthly home or structure.

"The true spirit is there, already awakened, and if it is fostered and kept up with warm feelings of love and brotherhood, it will eventually bear results that will be helpful in the development of spiritual understanding of life and things pertaining to life. And wherever such spirit of love and brotherhood exists, inner light and guidance invariably follow."

14 August 1935, Meherabad, LM6 p1969

"Don't you know me after so many years of contact? One who does not care for the world, and publicly declares in America, 'I will come here and speak,' and does not - don't you understand him yet?

"I do not care what the world will think or say. I will do anything for the sake of my work. Even if the whole world goes against me, I will do what I have to do. But all in its time. I will teach and strike, both.

Meher Baba, December 1939,

Bangalore, LM7 p2484-2485

"America will play a very great part in the battle of humanity in the future."

Meher Baba, 15 March 1941,

Quetta, LM7 p2682

1952

Meher Baba visited the United States from April 20th to July 31st, 1952. He was accompanied by Mehera, Mani Meheru, Goher, Rano and Kitty.

Baba and the women landed at Idlewild Airport in New York City at 6.35 am. April 20th. They continued on to the Meher Center near Myrtle Beach, South Carolina by train and car. They were joined a few days later by Nilu, Adi Sr., Gustadji, Sarosh, Donkin and Meherjee.

"I will tell you why you feel happy here. Those who are connected with me ought to feel happy here for two reasons. Ages ago, this was a place where Baba visited, moved about and stayed, and the combination of the lake, ocean and the woods gives it a unique atmosphere."

Meher Baba, April 1952,

Meher Center, Myrtle Beach,

South Carolina, GG3 p49

Toni Roothbert: I think, as you well know, you will do extraordinary work in the United States.

Meher Baba: America now leads the material side of the universe, and has such infinite possibilities that it can lead the world spiritually, if awakened.

Toni: Under the surface, and unknown, there is great longing for spirituality.

Baba: And what is needed for this awakening is love for whatever God one likes. In the form of Jesus crucified, or another. God will do it. He can do it. And now the time is near, very near, when this spiritual upliftment has to take place. Yes, absolutely. It has to be, and will be.

Toni: So that the terrible catastrophe which is over-hanging the world can be avoided?

Baba: It is reaching its climax. Then there will be a change.

Toni: Will the climax be war, or can war be avoided?

Baba: I know about it all. But be sure of one thing: America is destined to lead the world spiritually.

Toni: Those who love God will be the prey...

Baba: Truth never fails, and lovers of God will soon triumph. I am happy. I see that you are a genuine lover of God.

Toni: In this country, unfortunately, the youth are not taught about spirituality. A youth does not even get ethical education.

Baba: Yes. But be sure these very youths, who now know not of God, but know only to eat, drink, be merry and do lustful actions, will soon get the shock of their lives, and know that only loving God is real life.

16 May 1952, Myrtle Beach,

South Carolina, LM11 p3823

Another version of the same interview:

America now leads the material side of the world, and yet has such potential that she can lead the world spiritually, if awakened. Awakening is love for God in the form of Jesus, God crucified. And God will do it. He can do it. And now the time is near, very near, when the spiritual upliftment has to take place. America is destined to lead the world spiritually. Truth never fails, and lovers of God will soon triumph.

In this country at present, unfortunately, the youth is not taught spirituality. Youth is not even given ethical education. But be sure that these very youths who know not of God, but know only to eat, drink, be merry and do lustful actions, will soon get the shock of their lives, and know that loving God is life, real life, the goal of life.

Meher Baba, 16 May 1952,

Myrtle Beach, South Carolina,

to Toni Roothbert, GG3 p42

I think the first of these two quotes, the one from Lord Meher, is probably the more accurate.

Editor

"After his visit to the Meher Spiritual Center in Myrtle Beach in early May 1952, Baba and some companions started to drive across the United States to California in two cars. Just outside of Prague, Oklahoma, Baba's car was involved in a collision with a car driven by a paraplegic. Baba, his closest woman disciple, Mehera, and Elizabeth Patterson, the driver, were seriously injured. After treatment at the Prague hospital, Baba and his party returned to Myrtle Beach to recuperate."

Bili Eaton, AL p15

The accident took place Saturday May 24, 1952. Ned Burleson, the doctor who treated them, observed:

'When I finally got around to treating Baba, I was surprised to see an individual who was injured as badly as he was still smiling. I was also astounded to find that he did not speak a word or make any sound denoting discomfort.'

Baba told Ivy Duce, 'You must understand that this was God's will, and it will result in benefit to the whole world.'

Baba dictated a message on June 13th at Myrtle Beach, South Carolina, which read in part:

"The personal disaster, for some years foretold by me, has at last happened while crossing the American continent - causing me through facial injuries, a broken leg and a broken arm, much mental and physical suffering.

"It was necessary that it should happen in America. God willed it so."

On another occasion, he commented, 'America has been wanting my blood for a long time.'

LA p400, LC p15-16, HM p95-102

He explained later, "I got my physical bones broken so as to break the backbone of the material aspect of the machine age, while keeping intact its spiritual aspect."

(5 February 1959, Ahmednagar, AO p173)

Baba left the United States Monday July 30, 1952, on a Pan American Airlines flight to London.

"When I was in America, people asked me when I would break my silence. I in turn asked them, 'If my silence cannot speak, of what avail would be speeches made by the tongue?'

"When God thinks my speaking would be heard universally, he will make me break my silence. However, silence or no silence, he who would deeply ponder over the truth which I declare shall eventually be initiated into the life eternal."

Meher Baba, India, November 1952, Aw 5:4 p35. Also GM p199

For accounts of Baba's visit to America in 1952, see M p206-211,

GG2, GM p201-204, HM p82-135, and LM11 p3778-3885.

1956

Baba visited the United States again in 1956. He arrived in New York July 20th, and left August 7th from San Francisco.

"I feel very happy to be with you all today. It is your devotion that has made me come to the West during the period of my seclusion. If anything ever touches my universal heart, it is love. I have crossed the limited earthly oceans to bring to you all the limitless and shoreless ocean of divine love.

"Those who do not dare to love me seek safety on the shores. You who love me are swimming in this divine ocean. Love me more and more till you get drowned in me. Dive deep and you will gain the priceless pearl of infinite oneness."

Meher Baba, 22 July 1956,

New York, Aw 4:2 p33

Q. Have you heard of an American evangelist by the name of Billy Graham? Have you met and spoken with him?

Baba: No.

Q. Have you heard of his work?

Baba: I know.

Q. Can you tell us what you think of his work?

Baba: Any work done in the name of God or Lord Jesus is a good work. But it must be done sincerely, honestly, without taking any pride in it, without wanting to profit through it.

23 July 1956, New York, Aw 4:3 p18

in answer to a reporter's questions at a press conference

While waiting for a television crew, Baba sat with a number of people in the barn at the Meher Spiritual Center in Myrtle Beach. This is a transcription of some of what was said, from a tape recording made at the time.

Baba: I want you all to listen very carefully to what I say. It appears so simple, yet it is so very important for my lovers.

To love me is to lose yourself in me. And to find me as your own self is to leave all your pleasures and all your pains to me. What does that mean?

Woman: Very simple. Just leave everything to Baba.

Baba: Everything. And - remain happy. Leave your pleasures to me, leave your pains to me, and then you remain free. But it is a great thing, a difficult thing.

Say you have three children, and all three of them die at one stroke. Naturally, what can you say? You must not only say, but feel 'I leave all this to Baba. It is his wish it is his pleasure.'

Kabir said a nice thing. This morning when I was strolling here, I asked Eruch to write it down.

(Eruch, then Adi, read out the verse in Hindi)

Eruch: Kabir was a Perfect Master. All over India, people revere him. He said this to his own Master. I will give you the English translation. Baba translated it this morning.

Nothing that I have belongs to me.

All that I have belongs to you.

What will I lose if I surrender to you what belongs to you?

Baba: That is what I want to tell my lovers. Your pains and your pleasures - leave them all to me.

(later)

Baba: I come down to your level to such an extent that I mix with you all...

I appear to be gay, cheerful, playful. You have no idea of my divinity, my all-pervading state...

I have the greatest sense of humor, like Krishna. That sense of humor should not mislead you or make you forget who I really am. Don't mix me up as one of you. It is possible only for the saints and those on the higher Path, the real saints of high consciousness, to know me a little. If you had just a glimpse of me, you would lose your bodily consciousness completely.

I am like a child, playful, free, and also like an old man. I am soft as butter and hard as steel, simultaneously. Only those who love me sincerely, with all their hearts, can know me a little. Mind can never know me. Mind can never touch me. I am beyond that, beyond mind.

Here we are all sitting, waiting patiently for the television people to come. For me, this is all immaterial. I do not like being bound by programs or such, but I do get myself bound

because of your love. My lovers try to see that people in the world come to know of me. They learn the truth that I bring with me, and they try their best in one way or another... They have fixed this TV program. Therefore I don't mind even getting myself bound, though I do not like to be bound. Of course, you all have to wait patiently with me. There is no chance of leaving... Even if you feel thirsty, simply keep quiet about it...

I asked Don to be here in ten minutes. He said, 'Yes, Baba, ten minutes.' I think - not less than thirty minutes. Whenever I ask anyone here how long you will take to do this or that, you simply say, 'Baba, just a minute', 'Baba, wait a minute and I'll be doing that'. 'Just five minutes, Baba, and I will be coming.' And I know simply to multiply by five.

I had a center at Toka, forty miles from Ahmednagar. There were many boys in the center. There's a book about it.\* A separate section was for the boys. The grown up Mandali were also there, and the women Mandali, each in a separate section. It was a very big colony, about 500 people altogether. And I used to stay in the big table. Some of you have seen the table at Meherabad. There is a small cabin underneath the table, and at that time I used to live in it.

For days together I used to remain on fast, sometimes only on plain water, sometimes taking coffee. Of course, I was not in seclusion. At that time I would allow people to come near me. They used to come just for my darshan, as we say in India, to see and meet me, to receive my blessings and love. I used to be very active, although remaining there in the cabin under the table.

Once it happened a man came there, dressed in a yellow robe, with beads, a long rosary in his hand, a beard. In India you find many like that, hermits. We call them mahatmas, sadhus. The sign is a long beard, a long robe, a rosary, and a necklace of beads.

He came to me and said, 'Baba, I surrender to you.' As he approached me he prostrated himself and said, 'All that I have, I surrender to you.' I said, 'All right, good.' Then he left.

The next day he came again with his wife and seven children. And he said, 'Baba, here is all that I have. I surrender them to you.'

The poor fellow was starving. He couldn't earn anything or feed his family. In India, the sign for those who are on the spiritual Path is that they surrender tun, mun and dhun - body, mind and life. He knew that when one approaches a spiritually Perfect master, it is customary to say, 'I surrender all,' that is, body, mind and possessions. So I said, 'All right, I am pleased.' And the next day, he brings all his possessions.

Now who are the six persons who have not received prasad? In India, people receive prasad with great reverence, knowing that it's a gift of God to man, a gift of love from God to man. Who can catch?

26 July 1956, Myrtle Beach,

South Carolina, Aw 4:4 p18-20

\*Sobs and Throbs, by Ramjoo Abdulla

In a discussion of groups of his followers in the United States, Baba explained,

"What I want is love, and to make others know about truth... what I say about truth and love for humanity. So naturally you have groups and offices. Everything should be done in harmony. Each group should cooperate with each other.

"If someone belongs to the Sufis today, and wants to join John Bass' group, he can do so. But if he then tells John his group is hopeless, useless, and goes back to the Sufis and condemns John's group, the grace of my love is set aside. I don't like backbiting, criticism, confusion, which creates misunderstanding and confusion..."

"If you want to change groups, do it, but do not keep going back and forth."

Sam Cohen asked Baba,

"Suppose one feels that meditating by oneself is service? I like to visit the Monday group, but not all the time."

Baba answered,

"I would like you all to belong to certain groups. Why? Because you can cooperate and tell others about me and share your thoughts. You learn much more than when you remain by yourself.

"When you listen, exchange thoughts, prayers, my presence is there. Where there are five collected together, Parameshwar is there, I am there. If you are talking of me, having love for me, then there I am... Is it all clear?"

Bili Eaton asked how they should conduct the meetings.

Baba replied, "Why be bound by my instructions? Be free."

29 July 1956, Myrtle Beach, Aw 4:4 p31-32

Another version: HM p264-265

For more of this discussion, see Notes: Work for Baba

Visiting Meher Mount in Ojai, California in 1956, Baba "said the land was very old, and he had been here before"

Filis Frederick,

Gl Aug. 1994 p21

The book LIFE AT ITS BEST contains a number of messages Baba gave in America in 1956. An account of Baba's 1956 trip to America was published in the Awakener Magazine, 4:2, 4:3, 4:4.

"Now I will tell you about an incident. During my recent visit to America, a gentleman, who has been staying in America for a long time, remained by my side during some of my programs, and particularly when the films and photographs were being taken. This gentleman has studied and intellectually grasped what I have said, but misused it. From one of the letters from the U.S.A., I hear that this gentleman has started telling people that he is Baba's representative. Those who know me for so many years are not affected. But the new lovers, though educated, are very much impressed and flock around him. Just see how even the Westerners are misled.

"What is the remedy for this? I will tell it now. It will be very useful only if you grasp it thoroughly. If all of you are convinced that Baba is the Avatar, God incarnate, the question of confusion does not arise at all. In this case, just hold fast to my damaan\* and close all doors for confusion and conflict to enter your minds. If you are not convinced, leave me. Seek someone else. But if you try to stick to me with a wavering mind, without being convinced of my divinity, you will be just like a nut caught in the crusher."

Meher Baba, May 19 or June 7, 1957,

Guruprasad Poona, Aw 5:4 p22-32

For more of this talk, see Notes: Saints

\*damaan: the hem of the Master's robe

1958

Baba's last visit to the United States was in 1958. He arrived in New York by plane May 17th, and left June 1st from San Francisco. For accounts of this trip, see GM p295-342 and HM p305-321.

"Tell my American lovers that although they are physically far away from me, spiritually they are nearer to me than to themselves, and they are all very dear to me."

Meher Baba, November 1959, Meherazad

to Harry Kenmore, AO p174

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## **Angels 2**

Angels 2

ANGELS

Book Two

About the story in Book One: Angels, dated 'before 1948' from ST:

Another version of this story is told in the Koran (18: 69-82) about Moses. In N. J. Dawood's translation, published by Penguin books, it appears on pages 96-98, in the chapter he titled 'The Cave.' The Angel in Meher Baba's version of the story is called 'one of our servants to whom we had vouchsafed our mercy and whom we had endowed with knowledge of our own.' in Dawood's translation of the Koran. The 'our' and 'we' signify Allah, who, it was believed, spoke to Muhammad through the heavenly messenger Jibraeel. Meher Baba confirmed that Jibraeel (Gabriel) did teach Muhammad.

"The Masters have sometimes followed external disciplines, including prayers, and have set an example of humility and readiness to learn from others. Thus Muhammad played the role of being taught by Gabriel. He thereby achieved two things. Firstly, he gave the world an example of readiness to learn from others. And secondly, he awakened the teacher in Gabriel."

Meher Baba,

1955? Be p74

In yet another version of the story, told by the Perfect Master Jelal al din Rumi, the 'Angel' is identified as Khwaja Khizr, who in Sufi tradition was the Master of Moses.

Meher Baba explained that Khwaja Khizr is a Perfect Master who takes temporary human form whenever needed, and that Khizr was the Master of Francis of Assisi (Aw 4:3 p34). According to Bhau Kalchuri, Khwaja Khizr was the Master of Narayan Maharaj (LM1 p31 fn).

Meher Baba explained about the poet John Milton:

"Milton was spiritually advanced, but did not attain beyond the second plane in the Subtle world. He could see heaven and hell, and that was how he was able to write Paradise Lost and Paradise Regained. His books about heaven and hell depict the result of his personally seeing them."

3 November 1927,

Meherabad, LM3 p970

Meher Baba said in July, 1952 in New York, that one of his followers, Ella Winterfeldt, had been an Angel before taking human form:

"My dear Angel Ella came down to be with me."

source: Ella Winterfeldt

Another version:

"I am happy that my Angel has come down with me this time."

Aw 21:2:12

A third version:

'Ella is an Angel. Even Angels do not have this love for God. If they want to be Realised, they have first to become human. When a person becomes God-realised, he drops the body in one to three days.'

LM11 p3878

For more about the Angels and Indra, see NE p77-81.

Also see 'Archangels'

Angels Book One

Index - Book Two

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## **Animals 2**

Animals 2

ANIMALS

Book Two

"... There is in the heart of divinity a thought for all that breathes -- bird, animal or man. Beloved Baba, in his impersonal aspect, is concerned not only with the well-being of man, but also with that of all other forms of life. According to him, all animals, and even plants and trees, are an inalienable part of the larger brotherhood to which we all belong. As a natural corollary of this, we have to be affectionate and considerate toward birds, animals, etc., not out of any sense of duty or even obligation, but out of the spontaneity of recognised values.

"Thus, according to beloved Meher Baba, love for animals or birds would be more than sympathy or consideration. It is a natural coordinate of acknowledged kinship with them. To deny love to birds or animals is, according to him, to repress one's own divinity. Beloved Baba's often repeated mandate to humanity is 'Love life in all its forms.'

"... Beloved Meher Baba is God, and as such, experiences himself in all living beings, including birds, animals, vegetables, etc. We cannot adequately raise any question about what God's attitude is toward animals. God cannot take up a specific attitude in relation to his creation, because he has himself become that creation. Since beloved Meher Baba is an incarnation of God, there can be no question of his taking up any attitude toward any forms of his own being..."

"... All who have had the opportunity to be with him have invariably observed that he loves birds and animals as much as he loves human beings. He often feeds them with his own hands, gets all their ailments attended to by competent doctors, and looks after them with the same parental care and love which we find expressed in relation to those humans who have the good fortune to come within his personal environment..."

Chakradhar Deshmukh,

from notes dictated by Meher Baba

for a letter to Irene Coneybeare, 1957, GG1 p306-307

"Baba had a great feeling for all life. Life must not be treated lightly. Not a worm or an ant must be trodden on consciously. If unconscious, then it was excusable. If a mouse or a rat was caught on the hill, or fell in a well, it had to be rescued, and taken in a trap a mile from the compound and given its freedom. Or again, if a lizard was seen on the wall, it was caught in a towel or shooed through the door.

"Sick birds, little hares, lame dogs, all found a haven near Baba, and were given into the care of Naja, who had a healing touch. When any of our pets died, Baba would always see that they were properly buried, supervising the operation himself, but he did not want us to be emotionally upset. Had they not been touched, cared for and loved by Baba? Thus death for them meant progression in evolution."

Kitty Davy, LA p295

"... Baba instilled in us respect for all forms of life. Through his tireless and loving example of care and concern for even the tiniest creatures, we too were inspired with such feelings."

Mehera Irani,

Baba Loved Us Too, p40

## SNAKES

When H. S. Dikshit asked permission of the Perfect Master Sai Baba of Shirdi (1836?-1918) to kill a poisonous snake, Sai Baba replied,

"No. We should never kill it. Because it will never kill us unless ordered by God to kill us. If God has so ordered, we cannot avoid it."

c.1916? The Life and Teachings of Sai Baba of Shirdi,

by Antonio Rigopoulos, p222

"... A five foot long snake was seen outside the kitchen with a sparrow in its mouth. Baba was called, and he came with a few of the men. One man struck the snake on its back, and it released the sparrow, which flew away. Baba gave the final killing blow, crushing its head. Later in the evening after dinner, he remarked about snakes,

"Unless a snake is killed by a human being, it remains always a snake. Never leave a snake wounded, as it takes so long to die. Once wounded, a snake will always remain near you to be killed outright."

"On another occasion the men killed a snake at lower Meherabad, and Padri brought it to Baba, who crushed its head. To Padri he explained,

"In evolution, the snake form is like an entangled rope which you cannot undo or unwind. However, if it is killed by a human being the knot untangles itself, and the soul is free to continue on its way through evolution."

Bhau Kalchuri,

LM7 p2269

(28 March 1938, Panchgani, India)

Meher Baba generally traveled third class by train, but one time he agreed to go first class. A young British couple entered the first class compartment and sat down across from Baba and Eruch Jessawala. The woman kept looking at Baba, whose head was wrapped in a scarf.

After a long time Baba nudged Eruch and gestured, 'Tell her, if she has something to say, to speak it.'

Eruch smiled at her and said, 'Do you want to ask anything? Do you wish to say something?'

'May I?' she said.

Eruch looked at Baba, who gestured, 'Yes, go ahead.'

She began, 'I do not know why I am saying this to you, but I want to ask you something.'

'Yes, speak up,' Baba encouraged her.

'My husband is a government officer, and whenever he goes on tour I accompany him. But there is just one distressful thing: while we are on tour, going to distant places, wherever I go, snakes seem to follow me, and I am terrified of snakes. I just want to ask you, is there anything that will stop this?'

Baba gestured, and Eruch spoke for him, 'Yes, I can tell you something for this.'

'What should I do?'

'What you should do is this: when you get to your town, go to the bazaar and buy a locket. Take a little eggshell, and burn it to ashes. Then place a pinch of the ashes in the locket, and wear it all the time. That will keep away the snakes.'

The woman was grateful. Her husband nodded indulgently.

Eruch concluded that Baba had agreed to travel first class to meet these people, who never would have set foot in a third class compartment.

October 1947?

traveling from Bombay,

LM9 p3199-3200

"Baba gave us orders to stay on the footpaths, to carry flashlights at night, and if we saw one of the poisonous snakes - which were plentiful because the land had never been cleared very much except where the cabins stood - we were to repeat his name, and the snake would go away."

Ivy Duce, HM p251

(1956, Myrtle Beach, South Carolina)

"He then discussed the snake question, for the woods at the Center, like all country regions, have some poisonous snakes. He told us to be careful and to wear the right shoes - no open toes. He said that if we did see a snake, to say 'Baba' and it would not hurt us.

"Even if we stepped on one, but remembered to say 'Baba,' it would not harm us. But if we wore open-toed shoes, and said 'Baba,' it would not go away. And if we did not pay heed and one did bite us, he would drop us in the lake!"

Filis Frederick,

Aw 4:3 p26

(24 July 1956,

Myrtle Beach, South Carolina)

FISH

"Baba chatted a little with the older women, then turned around to us girls and asked, 'What do you do all day long at Khushru Quarters?' There were many people staying in Khushru Quarters, and he wanted to know whether we were spending our time gossiping.

" 'Baba,' we replied, 'we keep to ourselves and stay in our room. We write and sew and wash our clothes, and in our spare time small Khorshed tells us stories about Manzil-e-Meem when she used to visit you there.'

" 'Good,' Baba said, 'but now I want you to write the name of Yezdan in Gujerati on paper in tiny, tiny letters for one hour each day.' Yezdan is one of the Zoroastrian names for God...

"When we got home we sent for writing pads and pencils... We each wrote God's name, Yezdan, for an hour...

"Baba later had us cut the sheets of paper on which we had written Yezdan so many times into tiny pieces, each with Yezdan written on it once. There were hundreds and thousands of these tiny slips of paper. Baba told us that later he wanted the slips mixed into wheat flour pellets, and that these pellets were to be thrown into the sea for fish to eat. He said this would be good for the fish. But somehow there was so much work to do, and the slips of paper were never made into pellets."

Mehera Irani,

M p 56-57 (1924, Ahmednagar)

Don't kill lizards. Any animal that directly injures should be killed, but not lizards. Catch them and throw them outside. They eat flies and are useful.

If you kill them, you will be a lizard in your next birth.

17 November 1940, Kandy, Ceylon

to Dowla and Katie, LM7 p2641

#### THE WOUNDED BULLOCK

'The Rahuri ashram was on land taken on a five year lease from a Marwari. Adjacent to the ashram, the Marwari was living on his farm, irrigating it by drawing water from a well in a big leather skin bag pulled by a pair of bullocks.

"One of the bullocks had a large wound on its back which had become septic, and was not healing. Baba noticed the injury to the animal, and suggested to the Marwari several times not to work the bullock so hard, and to send it to the veterinary hospital for treatment. The Marwari promised to do this, but did nothing.

"Baba then sent Kalemama and Dhake to prevail upon the man, and remind him that mercy was the fundamental principle of the Hindu religion. He should have mercy on the animal and get it treated, or purchase another bullock. Dhake and Kalemama tried to persuade him at length on April 14th, but the man would not agree, and countered, 'I simply cannot afford to spend two hundred rupees to buy another bullock just to satisfy your humanitarian instincts.'

"Several days later, the Marwari came to Baba. He had no children, and requested Baba to grant him the boon of a son. Baba promised, 'You will surely get a strong and handsome son.'

"The Mandali now thought, since Baba blessed him, that the Marwari would give the bullock a rest, but they found out that he did not...

"Baba had assured the Marwari that he would have a son, and accordingly, his wife soon became pregnant. It was observed that the man was full of happiness because of this..."

"On the 14th of July, 1937, he went on horseback to a nearby village. On the way back, while crossing the river at Rahuri, there was a sudden break in the dam, and the flood waters overwhelmed him and carried him away. He was drowned. His body was found two miles away. Months later, his wife gave birth to a son."

Bhau Kalchuri,

LM6 p2174-2176

#### DOGS (and CROWS)

"A person dies when his sanskaras are exhausted, spent in full. After a person dies, his sanskaras snap the mind's connection with the Gross body. And at that time he receives such a shock that he forgets every incident of his past life. But, even though the Gross body drops, the mind and the Subtle body remain full of sanskaras.

"For the next forty to seventy hours after death, the attention of the sanskaras is centered mostly on the place where the body is kept. But, after that, there is no connection whatsoever between the dead person and that place. Within the next eight or ten days, the spirit of the dead person experiences the Subtle state of either heaven or hell, according to his sanskaras.

"After a person dies, many people perform rites and ceremonies for a long time. But all these are useless. No ritual is necessary after ten days. However, the best rites would be to feed either dogs or crows near the body, because they have Subtle sight and can see the spirit of the dead person. Crows and dogs are not Subtle-conscious, but they have Subtle faculties of perception, and draw towards themselves the sanskaras of dead people."

Meher Baba,

22 September 1926

Meherabad, LM3 p848

#### ANTS

"... I knew from my experience with Baba that he was always most particular never to kill ants... ants Baba never wanted harmed. If we were walking along, Baba would sometimes

suddenly alter his stride, and then point down to the ground and gesture to us to go around. Be careful, he would gesture, there are ants there, don't step on them. And so we would take great care to step over them, to walk around them, so we wouldn't inadvertently kill any."

Eruch Jessawala, DH p12

One day Baba was sitting with a group around him, when a black ant crawled onto his hand, and then onto the sleeve of his white sadra. Everyone sitting nearby noticed the ant, and Eruch got up to flick it off, but Baba stopped him. Pausing, he gestured, 'This ant will take human birth.'

Arnavaz Dadachanji, GO p169 (1960s?)

For perhaps the only occasion when Meher Baba did permit the killing of ants, see DH p11-13.

#### ACCIDENTS

"One evening I noticed on the road a bird which had been hit by a car, and I stopped and ran over to get it. It died as I touched it and repeated Baba's name. Later I asked Baba what happens with regard to karma if one's car strikes and kills an animal or bird. Baba's reply was that the driver of the car assumes the karma, and the only exception to that is if Baba is riding in it, whereupon he assumes the results of the karma."

Charmian Duce,

HM p110 (1952)

For more about Meher Baba and animals, see 'Baba Loved Us Too' by Mehera Irani (a book of stories of Baba and his pets).

Also see 'Mehera' by Mehera Irani.

To read about Maharaj, a mast Baba worked with who particularly loved and took care of animals, see Wo-a p. 14-15. Wo-a is in the back of 'The Wayfarers' by William Donkin. An abbreviated account of this mast, taken from Wo-a, is in GG1 p308-309.

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## **Archangels 2**

Archangels 2

ARCHANGELS

Book Two

NOTES

Meher Baba called Will and Mary Backett (devotees of Inayat Khan until his death, who first met Baba in 1932) "my Archangels." When Will died in 1963, Baba sent this cable to the English group: "Your cable regarding Will's passing away received. Both my dear Archangels Will and Mary Backett have come to me for all time. Baba"

(LA p603)

Baba also mentioned the Archangel Gabriel (Jibraeel):

"The Masters have sometimes followed external disciplines, including prayers, and have set an example of humility and readiness to learn from others. Thus Muhammad played the role of being taught by Gabriel. He thereby achieved two things. Firstly, he gave the world an example of readiness to learn from others. And secondly, he awakened the teacher in Gabriel."

1955? Be p74

Inayat Khan may have been referring to Archangels in these quotes:

"The Angelic souls who are in direct touch with the spirit of God... whose food is divine light, make around the divine Spirit an aura which is called the Highest Heaven."

"They fly around this light like the moth around the lantern... They 'live and move and have their being' in the divine light."

'The Message in Our Time' by Vilayat Inayat Khan, p209

Each paragraph is a separate quote

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## **Art 2**

Art 2

## ART

### Book Two

#### Notes on the Seven Interviews (Book One)

The seven numbered interviews in the chapter 'Art' in Book One probably all took place in Europe in the 1930s. Charles Purdom wrote that some of them took place in 1934 "when one of his disciples with a wide knowledge of European languages acted as a translator during interviews at Zurich."

The texts of these interviews have been corrupted somewhat. They were, apparently, taken down by the interpreter and written up in the third person. I have tried to return the language to first person. (First person is "I am," third person is "he is.") Here, as in virtually all quotes of Meher Baba, the language is not exactly as he gave it, but has been paraphrased, translated, or edited -- or all three.

### Editor

#### Seven States of Understanding

... Just as there are seven planes of consciousness - seven spiritual states - so also are there seven states of understanding. It is always seven. The number seven is the divine number. The seven understandings are:

1. Instinct
2. Intellect
3. Inspiration
4. Intuition
5. Insight
6. Illumination
7. Realisation

INSTINCT governs the animal world.

INTELLECT, humans.

INSPIRATION for those humans whose feelings are developed -- like poets and artists.

INTUITION is for those advanced souls who have conscious visions and understanding true to the point. What you understand by intuition is always true. What you understand by intellect is sometimes true and sometimes not.

Souls on the fourth and fifth plane have INSIGHT; their understanding is direct, without thinking with the mind.

ILLUMINATION means seeing God as he is. The understanding is divine.

REALISATION is understanding oneself as God.

Meher Baba, 29 September 1940,

Meherabad, LM7 p2617-2618

"Margaret Craske's dancers gave a performance for Baba, with one of the dancers doing a mildly erotic dance with seductive hip movements. I happened to be sitting next to a man who, just before the performance, had been criticising dancing altogether, saying that he thought dancing was too sexual and unspiritual, and that no one should dance if they wanted to follow the spiritual Path. After the performance, Baba congratulated the dancers and asked, 'Do you know the dance I liked the best?'

'No,' someone said, 'Which one, Baba?'

Baba replied, 'The one with all the movements,' indicating with flashing eyes and waving hands the movements of the erotic dance. He shot a piercing look at the man who had said he didn't approve of dancing. There were no more critical comments about dancing after that."

(August 1956, San Francisco)

Bili Eaton, AL p45

BECAUSE OF LOVE: My Life and Art with Meher Baba, by Rano Gayley, contains drawings and paintings she did under his direction. On page 12 is a letter in which Baba instructed her about some of her pictures.

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## **The Avatar 2**

The Avatar 2

THE AVATAR

Book Two

"When I was with him at Poona in 1954, he said to me quite unexpectedly,

'You are bothered about the idea of Avatar. There is no need to be, for we are all Avatars.'

"This was an instance of his knowing what was in one's mind before one had given expression to it, or even thought of doing so."

Charles Purdom, GM p391

"I once asked Meher Baba, 'Baba, why do you call yourself the Avatar? If you would only say that you are a saint, you would have a very large following today. This is something which comes in the way of man's belief, so why do you call yourself the Avatar?'

"Baba said, What else shall I call myself? Do you want me to be dishonest to myself and say that I am not the Avatar? I am the Avatar. I do not mind if I have a following or not."

Adi K. Irani, JT p132

(From a public talk by Adi; Baba's words are approximate,

as Adi remembered them.)

"Baba once told us, he gave us this figure: He said that life was like an unending procession marching along. The people at the back have no idea what is happening at the front, or even where they are going, for that matter.

"In this unending procession of humanity, every now and then the God-man, the Ancient one, the Avatar appears. His appearance is such that those in the front of the ranks stop and stare at him. Those just behind crane their heads forward to see what is happening. Those behind them start asking each other, 'What is going on? Why have we stopped?' And those even further back don't even realise that the procession has stopped.

"You know how it is, you have seen a long procession. Even after the front stops, it is quite some time before the back rows have to halt. And this procession is unending, so the back rows never stop moving. They don't even realise that anything has happened at the front of the procession.

"Baba said this is what it is like for all of us. Only those in the front are aware of his advent, and only those in the very front get to actually see him and be with him. But once they have seen him and been with him, the procession ends for them. And then those who were behind them become the front ranks. So the next time the Ancient one returns, they are the ones who see him and get to be with him."

Eruch Jessawala, DH p57-58

#### 'MINOR' INCARNATIONS

"When we got back, I asked Baba how reincarnations on a low level fit in. Baba answered, an Avatar is always on the seventh plane, and always the same one. But just as Harun al Raschid\* was the king and always on the throne, even though he often disguised himself as

a beggar, craftsman, or even as a thief on account of his work, so an Avatar might sometimes take an outwardly lower form, though he is always consciously behind that form on account of his work."

Walter Mertens,

3 December 1938,

Aw 21:2 p25

\*Harun al Raschid of Baghdad (764-809) was Caliph of the Muslim Abbasid empire from 786-809, the time of its greatest power and prosperity, and is a legendary hero of the 'Arabian Nights.'

"Every time the Avatar comes, he has long hair."

Mehera Irani, M p114

For some past incarnations of the Avatar, see sections on KRISHNA, JESUS CHRIST.

The Avatar is also a Perfect Master. For more about his inner state and powers, see the chapter PERFECTION.

For more about the Avatar,

see Di (7th ed.) p266-270, 291-297 and LM7 p2270-2273

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## **Coming Attractions 2**

Coming Attractions 2

COMING ATTRACTIONS

Book Two

"One day in the early forties, Baba called all of us and asked us 'What will happen to this world? I'll give you five minutes to narrate the worst scenario.'

"Each of us described the horror that the world would experience. After listening to all of us, he said,

"This is not even one percent of what will happen. The entire world will cry out. Food will not be available, and people will eat the cloth off their backs.

" 'I will give those who are mine a small amount to eat, but what will happen to the rest?'

"On another day, Baba told us, 'I will close all the doors very slowly. Only then will suffocated humanity become conscious of fresh air.'

Mansari Desai,

Gl Feb. 1997 p9

"It seems that every personal ego has to come up to the surface and function, before it can be destroyed, so the national ego, the religious ego, etc., must undergo, in the same way, the same process of destruction. Love can then flow in to replace them. After the war, Baba told us this cleansing had by no means been fully accomplished, and that there was a choice of two ways to accomplish the rest.

"One would be a third and devastating world war, and the other way would be through small wars, earthquakes, general physical upheaval, starvation for some groups, and religious groups vying with each other, their adherents killing each other to prove that their way was the only way to God.

"Baba then looked around the group, and asked which we thought was the better way. For once unanimous, we said, 'The second way.' He made no indication as to the direction in which humanity would be swept, but certainly most of the things that he mentioned as the second way have already happened and are still, in many parts of the world, continuing to cause a general upheaval."

Margaret Craske,

DL p153-154

(India, 1945?)

"On one of these latter days, Baba emerged after having sat for many hours in complete seclusion, his face more drawn and weary than Adi ever remembered having seen it, and said that a gigantic disaster would overwhelm the world, that would wipe out three-quarters of mankind.

"Adi was deeply stirred, not only by the anguish on Baba's face, but also because he spontaneously dictated these words immediately on emerging from his seclusion, as if the work done during that seclusion had been specifically related to the world passion of which he spoke."

William Donkin, Wa p81

(November 1945, Angiras Rishi Hill)

Jal Tapasvi was, according to Meher Baba, a very high type of yogi and an Adept Pilgrim (a salik of the fifth or sixth plane). He was also known as Jal Samadhi Mahatma. He had a talk with Eruch and Kaka, and met Baba, on August 12, 1946.

"Jal Tapasvi lived for several years under a rock facing the Ganges. Later he moved to the roof of a temple that stood in the river. He sat there for many years without shelter, eating only whatever was given him, and one supposes that not many people would venture to his rather inaccessible perch in the river.

"One day the temple fell into the river, but Jal Tapasvi was neither injured nor deterred by this, and he continued to sit in the water on the ruins of the temple that were submerged just below the surface. For many years he sat there, and thus earned his name of Jal Tapasvi, i.e., one who carried out a penance of sitting (tapas) in water (jal).

'He is now an old man, perhaps seventy years of age, very thin, but still has black hair. He wears a green kafni. Baba contacted him in the house of the manager of the Uttar Kashi Poor House (langar khana), who was then staying at Rishikesh. Jal Tapasvi usually stays at Uttar Kashi.'

"... Eruch and Kaka introduced themselves to him as coming from Bombay, and Jal Tapasvi at once asked how things went there. They told him that there were constant riots and disturbances, and he replied that this was quite natural, and indeed, inevitable, and was the result of the work of the Avatar, who was now alive.

"He said that the great men of the world, although famous and often worshipped by mankind, were mere playthings in the hands of the Avatar; they were like kites on strings, the ends of which were all in the grasp of the Avatar, who controlled them as he wished. He went on to say that these wars and disturbances would continue, and that three-quarters of the world population would be wiped out; for, he said, how could the people from hell mix with those from heaven; the former must be obliterated.

"The Avatar, he said, would manifest in twenty-two years time (i.e. in 1968 if taken literally), but that even then, like other Avatars, he would be ridiculed by the majority, and his real fame would grow after his death."

William Donkin,

Wa p 343-344

"... In fact, Baba has been heard to have remarked that... more than a lakh of souls will have Illumination at his hands before his mission comes to an end."

Abdul Ghani, HM p719

a lakh = 100,000

Illumination = the experience of the sixth plane

"I spoke to Baba about someone who, in order to protect his family and himself from destruction foretold by Baba, wanted to establish a home way up in the mountains, and stock it with the necessary food.

"Baba interrupted me and said, 'No place will be safe, not even the top of the Himalayas. Only by the grace of God can one be saved.'

"So I asked Baba if this destruction would be a man-made or a natural one.

"Then Baba answered, 'It will be both.'

Fred Winterfeldt,

1950s, Aw 7:1 p40

"Last evening when the pain was bad, Baba said,

'The accident\* has been a blessing for the universe, and a curse for Baba.'

... He said to the effect that all suffering borne by Baba is out of his compassion and love for humanity. The suffering yet to come for the world will be so great that it could not sustain it, and so Baba takes one end of the yoke on his shoulder."

15 December 1956?

Mani Irani, HM p294

\*A car accident in which Baba was very badly hurt

"Even if the sky and earth should come together, do not let go my daaman."

Meher Baba,

1960, Poona,

to Hoshang Bharucha,

Aw 22:1 p38

"Once I spoke a word, and the creation came into being. Once again I will speak one word, and all will be over. In between there is only silence and love."

Meher Baba,

1960, Poona,

Aw 22:1 p66

Coming Attractions Pt.1 Book One

Coming Attractions Pt.2 Book One

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## **Creation 2**

Creation 2

CREATION

Book Two

"... Creation involves only to re-evolve again. It is a never-ending game.

"I have explained it all in detail in my book.\* Even scientists will be astonished to learn the secrets I have explained there. For these will not be vague talks, but facts that are substantiated and supported by scientific arguments.

"It will be the future bible, not in the literal sense, but a book of understanding for people of all religions."

Meher Baba,

5 May 1932,

Lugano, Switzerland, LM5 p1607

\*A book Baba wrote in the 1920s that has not yet been published.

In May 1934, Meher Baba dictated a scenario for a projected film entitled 'How It All Happened' to show evolution, reincarnation and the process of Realisation. This is an excerpt:

"In the beginning, either show an ocean of dazzling light without any shore, or a deep, deep darkness which gradually vanishes into hollow emptiness. From this darkness, or dazzling light, comes a point of projection - a tiny point of light appears. From this point come Akash (full space) and Pran (primal energy). These two come together with a clash.

(Here Baba gave four diagrams

- see LM5 p1874)

"From this whirling chaos, the Subtle sphere comes into existence; then the primal elements of fire, water, air and earth, nebulae, and millions of heavenly bodies. Show billions of huge, enormous, immense, hot rotating bodies of mass spinning tremendously fast - millions of

suns and planets. Then our solar system and our earth is formed, bubbling over with very, very hot gases and liquids.

"The earth is to be shown forming a crust as it cools, and uneven rocks, gaps in the middle, gas liquefying, and all the liquids evolving into oceans. From the ocean, evolution begins with algae and seaweed. Show the different forms for evolution: from electrons, minerals, algae, to the vegetable kingdom and the formation of the major species - seaweed, mushrooms, grass, neem trees, spinach; then fish, birds, animals, the 'missing link.' The story of the three characters in five lifetimes then begins."

Meher Baba, LM5 p1873-1875

For more of the film scenario,

see Aw 22:1 p1-4

Once in 1929 Baba asked some of his men Mandali,

"Have you ever examined what I defecate?"

Some said yes, some said no. Baba continued,

"You have no idea what my feces contain. In the beginning of creation, I defecated, and all the suns, moons, stars and universes came out. They are all my excrement. But just imagine, when this dirty thing is so beautiful, how can you ever imagine my real splendor? You will lose your senses if you ever see even a glimpse of it.

May or June 1929,

Meherabad, LM4 p1161

Much of what Meher Baba explained about the process and details of creation can be found in GOD SPEAKS: THE THEME OF CREATION AND ITS PURPOSE, by Meher Baba (1955). The second edition (1973) has much added material. You might want particularly to look at pages 80-88, 98-99 and 165 in the second edition.

The book BEAMS FROM MEHER BABA ON THE SPIRITUAL PANORAMA (1958) has more on the subject. This book contains Baba's answers to questions about GOD SPEAKS. See particularly pages 7-12, 20-43 and 77-88.

Another important source is SHRI MEHER BABA, HIS PHILOSOPHY AND TEACHINGS, COMPILED FROM HIS OWN DICTATIONS, by Ramjoo Abdulla (1933). This book was serialised in the Awakener Magazine, and later reprinted as a special edition of the Awakener, entitled SILENT TEACHINGS OF MEHER BABA by Ramjoo Abdulla (1974?). In this book, see pages 1-3 and 15-23.

A fourth important source is THE NOTHING AND THE EVERYTHING by Bhau Kalchuri (1981), which was written from notes given by Meher Baba. In this book, see pages 5-7, 195, and 210-215 (but there is more about creation scattered throughout the book).

Also see Di (7th ed.) p23-25, and EN p99.

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## **Death 2**

Death 2

DEATH

Book Two

"Sometimes during these strolls through Poona, Meher Baba would suddenly stop and start gazing at the ground, as if minutely examining something. The disciples saw nothing, and stood beside him in silence, not knowing what he was doing. One day, at the lane in the back of his parents' house, the Master stopped, and started gazing intently at the ground.

"After a few minutes, he stood erect and asked, 'Do any of you know what I am doing?' No one answered. 'Every minute, bodies are dying and coming back again. Every second this process is occurring. I was watching and directing it all.'"

Bhau Kalchuri,

(April? 1922)

LM2 p360

Discussing the death of Lewis Charles Nelhams, one of the Mandali, Baba explained,

"By dying, Nelhams has done away with his Gross body, but his mind is still living, and very soon this mind will take another suitable Gross medium and again come into contact with me.

"Those souls who are Liberated have their egoistic minds annihilated, while those who take birth again retain their minds, and those souls who after Liberation return to normal consciousness have universal minds."

27? July 1925,

Meherabad,

GM p54

When Mehendarge received news that his brother had died, Baba took him aside and told him:

'This life, body and death are all maya, and to weep over the death of someone is ignorance. Remember, maya does not mean this world and its affairs. The illusion that this world and everything in it is real - and of feeling happy or unhappy over certain conditions - is maya.

"See how maya charms and deceives humans and how it entwines itself around them. Daily thousands die. Recently in America many died due to floods. In the war in Abyssinia so many were killed. The earthquake in Quetta alone killed 30,000 people. But though these thousands and thousands perished, you did not feel upset for them - those thousands of men, women and children who were healthy and strong, who were expected to live a long life, and had various hopes, plans and ambitions. Compared to them, your brother was old, unfit and suffering much. And for him, your tears are useless. He is free from his suffering. You should be glad."

21 March 1936,

Mysore,

LM6 p1991-1992

Baba (to Ragho Patel of Saoner): Would you offer your neck to me? Would you sacrifice your life for me?

Ragho Patel (to Pophali of Saoner): Pophali, you have brought me here for darshan, and Baba wants my throat! What will happen to my wife and children? (laughter)

Baba (smiling): Are you afraid of death?

Ragho Patel: What if I am? When I have a wife and children to look after...

Baba: To die is not easy. Thousands and thousands die daily, but it is not dying. Dying should be such that it is complete death. Then it becomes life eternal.

Ragho Patel: If I offer my neck in your cause, would you keep me alive eternally?

Baba: When you are worried about your wife and children, how can you offer your neck?

Ragho Patel: Now I am ready, Baba.

Baba: Quite ready?

Ragho Patel: I offer you my neck. Slash it. I don't care now if you keep me alive or not.

Baba (laughing): Now you have become very brave.

15 May 1943,

Meherabad,

LM8 p2870

"Baba always encouraged us to face the death of our loved ones, not with undiluted sadness, but with an alloy - a mixture of happiness and sadness. Sadness for our loss, but happiness for their gain."

Kitty Davy, LA p312

Harjiwan Lal's wife died March 6, 1954. Their daughter cabled Baba:

'Mother died today. Marriage also today. Whether marriage should take place.'

Her mother had died that morning, and her daughter's marriage ceremony had been set for that evening.

Baba cabled back:

'Marriage should take place. My blessings. Baba'

GG6 p5-6

"Harjiwan wrote a very heart-rending letter to Baba. In it he expressed his concern that perhaps he had failed in his duty to provide the best medical treatment for his very dear wife, a soul that had lovingly surrendered to Baba. He was often tormented by remorse at the thought that she had died a 'premature death' because of his negligence..."

"Baba... in answer dictated several points to Kishan Singh to be conveyed in a letter. In his consoling reply, Baba... assured Harjiwan that there was no such thing as 'premature death.' No amount of medical assistance or neglect could alter the divinely ordained moment of one's coming to Baba. Harjiwan's wife was destined to come to Baba on that day, so there was no need for Harjiwan to worry. Rather, he should feel happy at her return to him -- the eternal life."

Bal Natu, GG6 p6-7

"In the book 'Listen, Humanity' Meher Baba enumerated the different types of death. Later he said that there was one more type of death that had not been included in 'Listen, Humanity' - this he called circumstantial death.

"There is only one case of circumstantial death among the Perfect Masters, and that is with Dnyaneshwar.

"Dnyaneshwar was very beautiful physically. His personality was also dynamic and captivating. His presence was such that everyone flocked to him. They could not be persuaded to leave him, even though Dnyaneshwar would take great care to tell those people who had a connection, a link, with other Masters, to go to them and not stay with him.

"As Baba explained, in spirituality, the most important point is the link that one has with the Master. You may go to any Master, and, of course, you will derive benefit from the contact, but if you have no connection with that Master, you will eventually have to go to the one with whom you do have a link. This ensures further progress on the spiritual path.

"So Dnyaneshwar would dissuade people from staying with him when this was a barrier to their spiritual progress. But his beauty, his language, and the expression of his personality were such that they persisted in staying with him. Eventually, so his personality would no longer be a hindrance in the spiritual development of some people, he asked that he be sealed alive in a small crypt. That is the one case of circumstantial death among Perfect Masters.

"It is said that many years later, a certain person had a persistent dream of Dnyaneshwar telling him to open the crypt. The dream or vision continued to occur, and so, in time, the elders of the time decided to open the crypt. Dnyaneshwar was still there inside, but a root of a nearby tree had entwined itself around his neck and was choking him. It was cut off. It is also said that Dnyaneshwar said that the crypt was not to be opened again.

"But then we might ask, do not all Perfect Masters have appealing personalities? Why should one have more appeal than another? It seems from the story of Dnyaneshwar, that some do.

"The answer is that our Gross eyes see the surface, but not that which is inward. So some personalities are more appealing than others, even though all are one in consciousness."

Eruch Jessawala,

before 1985, IT p44-45

Eruch Jessawala was asked about this statement by Meher Baba:

"4. Downwards: Those who have acquired extremely bad sanskaras, resulting from deeds like murder for lust or greed, after death go downwards into the region of animal spirits, to await a suitable Gross form for earth life."

Eruch wrote: "Going downwards into the region of the animal spirits does not mean that it is a case of retrograde consciousness, or the soul's having a particular type of negative sanskaras. Just as the consciousness of some of the good spirits (disembodied souls) is said to hover in the place inhabited by human beings, so also the consciousness of the souls mentioned in the passage you cited from 'Avatar,' 'go downwards into the region of animal spirits...'

"This does not mean that they become animals! The word 'downwards' is used to indicate a state of experience of the consciousness of a disembodied human spirit more accentuated than the experience in hell. (All souls under the process of gaining consciousness, or those who have not yet realised Reality are indeed spirits. These spirits, when they realise the Over Soul (Reality) are truly the Soul.) Again, the words 'animal spirits' might have been used by Beloved Baba to differentiate them from an environment of disembodied human-conscious spirits."

Eruch Jessawala,

LF2 p17

About the quote dated 5 November 1952 in the chapter DEATH:

Partition was the division of the Indian subcontinent into India and Pakistan in 1948, which caused much violence and death.

About Gustadji, Bal Natu wrote: "Gustadji was in the habit of wearing a tattered old coat with patches. He was always reluctant to change his clothes. After this teasing, Baba told us that when Gustadji was with him in the West a few months back, he had been a well-dressed person, although he retained his other unusual characteristics."

For more about death, see Di (7th ed.) p301-306 and LH p93-115.

For more about heaven and hell, see Di (7th ed.) p307-312.

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## **Democracy**

Democracy

DEMOCRACY

Book Two

"On 3rd January 1923 in the morning, when all the Mandali were present upstairs, Baba suggested that an hour or two be set aside each evening for discussion of domestic and recreational life in the Manzil. All favored the proposal, and some rough preliminary rules were formulated for its conduct.

"After much discussion, it was decided that the meeting be called a Gutta or wine shop. Every one of the Mandali had the right to attend, take part in the discussions, and vote on

the issues. Doctor was to be the secretary and keep notes on the gatherings. Baba would be chairman.

"Everyone was asked to take a keen interest in the discussions, and to give his own opinion freely, irrespective of what others said. All were asked to speak one after another with permission of the chair so that the evenings did not fall into chaos. To get permission one should silently raise one hand.

"And so was given birth a local self-government in the midst of the autocracy of the Manzil."

Francis Brabazon, SW p130-131

Another version: RD p135-136

"January 3rd, 1923: Meher Baba called all the Mandali to his upstairs room and said, 'Somehow let us manage to spare an hour or two of every evening to discuss domestic matters of the Manzil, and then devote some time to recreation.'

"All agreed to this, and a few rules were laid down for the nightly meeting. After a long discussion, this meeting was named the Gutta, meaning the 'wine shop.' Each of the men was allowed to voice his opinion and vote independently on matters. Ghani was elected secretary and kept a record of the proceedings, while Baba was the chairman.

"All were free to make suggestions, irrespective of, and without fear of others' opinions. One speaker was to follow another, but only after getting the chairman's permission. No one was otherwise allowed to speak, lest it turn into a normal tavern where uproar and disorder usually prevail. Each man had to raise his hand before speaking, and thus the Master established an official body of government in the Manzil."

Bhau Kalchuri,

LM2 p468

Kill to defend without hate. France will hate England. Of what use is democracy if it cannot help? So neither it nor totalitarianism will remain. Both will go...

Meher Baba,

8 July 1940, Ranchi,

LM7 p2580

"All conventions, rules, regulations, Articles and By-laws must be strictly based on the democratic principles of adult franchise and equal opportunities for one and all, irrespective of sex, color, creed or country, and without allowing any exceptions to anyone on grounds of spiritual advancement or enlightenment."

Meher Baba,

14 November 1952, Meherabad,  
'Chartered Guidance from Meher Baba  
for the Reorientation of Sufism as the  
Highway to the Ultimate Universalised,' p11  
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## **Destiny 2**

Destiny 2

DESTINY

Book Two

"Is it not very strange that, in spite of God being supposed to be equally just and merciful towards all, there are many people who are happy and many who are unhappy? Granted that this is due to individual good and bad actions on the part of the persons concerned. But what about those who are either born princes or born paupers?

"Perhaps it is like the rain. It rains over all places, but while pools hold the water for a long time, rocks soon get dried up. But we cannot blame the rain for this, can we? But then why are there pools that hold water, and the rocks that dry up soon, and who is responsible for creating this difference?"

Meher Baba, 1921,  
on a train between  
Bombay and Poona, Ms 3:2 p35

"...By a special dispensation of God, also, the very highest type of devotee, whose whole being is permanently focused on the divine beloved, is as completely exempt from the law of karma as the Dnyani (God-realised soul). Unlike the Dnyani, however, such a devotee is utterly ignorant of this exemption.

"But the ordinary devotee, no matter how sincere his devotion, remains bound by the law of karma, and so his best course is to apply this law to his own spiritual advantage by the constant practise of virtue and the constant abstention from evil. And when he fails in virtue, or falls into sin, he must throw himself on the boundless mercy of God and ask his forgiveness."

Meher Baba, 8 November 1952,

Meherabad, Aw 1:1 p6

"Duality signifies separateness. Separateness implies fear. Fear causes worry. The way of oneness is the way to happiness. The way of manyness leads to worries. I am the only one without a second, so I am eternally happy. You are separate from your Self, so you always worry. To you, what you see is absolutely real. To me, it is absolutely false. I alone am real and my will governs the cosmic illusion. It is the truth when I say that the waves do not roll or the leaves do not move without my will.

"The moment the intensity of your faith in my will reaches the apex, you bid adieu to worry for good. Then, all that you suffered and enjoyed in the past, together with all that you may experience in the future, will be to you the most loving and spontaneous expression of my will. And as the lover places the will of the beloved above all else, there is nothing which can cause worry.

"Live more and more in the present, which is ever beautiful, and which really stretches far beyond the limits of the past and the future. If at all you want to worry, let your only worry be how to remember me constantly. This is worth worrying about, because it is the antidote for worry. Think of me more and more, and all your worries will dwindle into nothing, for they really are nothing. And my will works out to awaken this in you and in all."

c.1960, India, OL,

another version: EN p62

"The judges of the world bring guilt to the guilty and punish them. I bring guilt to the guilty and forgive them."

Meher Baba, 1960s? IS p59

For an explanation of the law of opposites, see Be p58-67

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## Diet 2

Diet 2

DIET

Book Two

"Meher Baba sent the guests away the day after his birthday celebration. He remarked to the Mandali,

'Yesterday I watched all of you eat too much. The rich food should be properly digested, or else you will fall sick.'

All cringed at the thought of another march, and Ahmed Khan was anxiously waiting for the Master to signal the order. Instead Baba said,

'There is only one cure that will help. Today we must all laugh a lot. Heartly laughter will digest the food.'

All were delighted at this novel suggestion, and many humorous anecdotes were told. Baba too shared in the jokes, and made the Mandali laugh."

February 1923,

Manzil-e-Meem, Bombay,

Bhau Kalchuri, LM2 p487

Baba visited Chanji's father Hormusji Dadachanji. Hormusji had been diagnosed with cancer of the throat, and was unable to eat or even to drink water. He had been a strict vegetarian.

Baba told him to eat fish. Hormusji was able to eat a small amount of fish, and thereafter he was able to eat. He experienced less pain, but was still very weak. He died peacefully not long after.

LM4 p1307 (27 or 28?)

April 1930, Bombay)

Herbert Davy was going to China to work as a professor of Literature for the League of Nations. Baba gave him these instructions, among others:

"Be a vegetarian. Do not smoke or drink. Meditate for one or two hours daily... Never take opium.

16 September 1931,

Devonshire, England,

LM4 p1421

Mr. Vivian: Any instructions about food?

Baba: If you can possibly give up eating meat, do that.\* But don't let it disrupt your day-to-day activities and health.

29 September 1931,

London,

LM4 p1440

\*According to Bhau Kalchuri, Baba told Vivian  
to stop eating meat at Meredith Starr's suggestion.

The wife of a composer told Baba,

"I was a skeptic, but after meeting you, my illness, which has troubled me for years, has left me. I feel mentally perplexed and physically stiff at times. Perhaps it is because I eat meat."

Baba: It is not a question of food, or eating meat. You may eat it. Your heart is pure, and that is enough. Do one thing - stop worrying. I shall help you and your husband.

29 September 1931,

London,

LM4 p1440

"... Until 1932, Meher Baba did not allow his Mandali to have eggs, so they could not even eat cakes or chocolates. Because of that restriction, during Baba's first visit to the West, the Mandali who accompanied him had to appease their hunger mostly with bread and butter, and it was Winter. Nevertheless, Baba gradually granted them permission to have eggs, and after a few years, fish and meat if they so desired."

Bal Natu, GG1 p316

Kitty Davy wrote about a trip of nine women and one man to stay with Meher Baba in India, leaving London March 24, 1933, and arriving in Bombay April 8th:

"Baba had sent us definite orders not to sunbathe when on the Red Sea, and about taking plenty of iced lemonade, etc. Until leaving London we had been allowed to eat fish. After leaving London, no fish allowed. Not one detail was left for us to settle. He thought out everything beforehand."

PM p193

Charles Purdom wrote about Baba around 1936:

"He is a strict vegetarian, takes no alcohol, and does not smoke.

"Though his tastes in food are simple, he is often difficult to please. Sometimes in Italy the housekeepers would plan a delicious meal of rice, vegetables cooked with hot spices, lentils, grapes, peaches, green figs, and orange juice. To make happy those who had prepared the meal, he would say it was delicious; but afterwards it would be noticed that he had barely

nibbled at a few dishes. The only evidence of eating would be a slice of bread with a hole in the centre. He eats, but seems to have no desire for eating."

PM p231

"Do not eat flesh or fish. Eggs, vegetables, milk and fruit should be the diet. Do not take intoxicating alcohol or liquor."

Meher Baba, February 1937, individual

instruction to Garrett Fort, LM6 p2117

A Swiss man fasted three days to prepare himself to meet Meher Baba. Baba told him:

'You must be hungry. Spirituality is as normal and natural as that chair you are sitting on. You need not fast. Only love is important.'

August 1937,

Cannes, France,

LM6 p2205

A fourteen year old boy, Suloo Meshram, read about Meher Baba in a newspaper. He wrote to Baba, got permission to see him, and traveled by train from Nagpur to Panchgani, about 700 miles. Suloo told Baba that he wanted to offer his life to Baba and obey him implicitly. He stayed three days with Baba and the Mandali.

Meher Baba said of Suloo, "Fit for this path." Baba gave him these instructions:

He should never tell a lie to anyone.

He should abstain from lustful actions, smoking and alcohol.

He should not eat meat, fish or eggs.

He was to meditate for an hour every day; and to write 'Om Parabrahma Baba' for another hour daily."

GG6 p65-66 and LM7 p2277 (April 1938)

"Preparations began for another mast trip. Often pure drinking water was unavailable during these travels. On January 24th, while discussing with Adi Sr. the precautions to be taken during the trip, Baba commented,

'When thirst is intense and bad water is drunk, it does not affect your health. But when thirst is not intense, if bad water is drunk, it will have a detrimental effect.'"

Bhau Kalchuri, LM8 p2844

(24 January 1943, Meherabad)

In the 1940s, Norina Matchabelli lived in New York. Baba told her to eat no meat, with one exception: she could eat turkey on Thanksgiving and Christmas.

Norina told Ivy Duce, who had not yet met Baba, that she felt Baba would also want her to give up meat-eating, except turkey on Thanksgiving and Christmas. So for two years Mrs. Duce stopped eating meat. She decided to eat fish instead, although she 'loathed fish.'

When Ivy Duce visited Baba in India in January 1948, Norina was also present, and Baba told Norina to tell Mrs. Duce that she could eat meat, but not to eat fish. Ivy Duce later wrote, 'I assumed that it was so that I should learn to be indifferent to whether I ate this or that.'

Later, Baba told her, in reference to teaching Sufism,

"Do not stress pork, alcohol or tobacco in the West. Tell them that what comes out of the mouth is far more important than what goes into it."

HM p20, 25, 205

Baba: Nilu attends to the sick, and does it sincerely, but the number of patients in this group keeps increasing. Today he told me that Manik Yala Rao is very sick with a weak heart, and that he felt dizzy yesterday. Nilu told him to rest, but he got up at 4 a.m.

(to Manik Yala Rao) Do you want to die at such a young age, or remain in this body to do more Baba work? If you want to ruin your body, it will drop soon. Pendu will order the medicine prescribed for you, and Nilu will give you an injection today and tomorrow. Don't be disappointed, and do as I say. Follow Nilu's instructions, take proper care of your health, and you will be all right. Do you eat eggs?

Dhanapathy: He is a strict vegetarian.

Baba: You must take a raw egg mixture every morning. When I advise it, there is no harm in taking it. But do not start eating mutton. Mix the egg in milk with honey or sugar, and swallow it. First take my name, and then drink it."

15 November 1955,

Meherabad

LM13 p4744

At a gathering of 181 men from Andhra state

"I'm very, very happy when I am with my lovers. I feel very happy.

"When do the people of the world feel happy? When they have an appetite and enjoy a good dinner. After they have enjoyed it, they feel a sort of satisfaction and happiness. It is a pleasure to eat when hungry.

"What is my appetite? My appetite is satisfied only when I meet my dear lovers... When I see your love, I am satisfied. That is my food.

Meher Baba,

22 July 1956,

Manhattan

to a family from Schenectady,

Aw 4:2 p29 Also HM p587

Harry Kenmore was one of several visitors at Meherazad in October 1959, and like the others Baba had instructed him to fast and observe silence on certain days. On October 20th, one hour before he was due to break his fast, Baba sent him this poem, which he had dictated:

"One hour more, then open your tummy's door,

And with eatables galore your energy restore.

With God's name in your heart, with maya wage a war,

And taking Baba's name, make maya lick the floor."

Aw 10:4 p19

maya = the principle of ignorance

For more about diet, see GG1 p313-318, AO p93-95, HM p 587-588.

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## **Discarnate Masters**

Discarnate Masters

DISCARNATE MASTERS

Book Two

"Realisation is only one. The difference between the Perfect Masters (Qutubs) and the Majzoobs is that the former have the authority to use the power they have, while the latter do not. What a Perfect Master hands over to his chargeman is not power, which is already in him, but the authority to use it. During his physical lifetime, the Perfect Master can do the greatest amount of universal work for the good of the world. After he leaves the body, he enjoys eternal bliss, and though the power is with him, he cannot use it. For this reason, at the tomb or samadhi of a Perfect Master there is spiritual power. But it is the faith of the people in the disembodied Master which becomes the medium to utilise that power. That is why people derive benefits by revering a Perfect Master's tomb. But the benefit accruing from such sources and drawn upon by the individual's faith is invariably material in nature. Internal spiritual benefit can only be derived when a God-realised Master is in the physical body.'

"There have been some rare instances of people deriving spiritual benefit from the shrines of past Masters or saints. But this spiritual benefit is derived only in special cases where the earthly connection of the receiver and the giver has been cut short by unavoidable circumstances. Such instances are very rare and far between. Material benefit from disembodied saints is more common, and is in proportion to the faith of the receiver.'

"There is nothing outside ourselves. Everything, like planes, heavens, universes, earths, beings and things, are all within us. The Master gives the aspirant nothing that is not already latent in him. He is only instrumental in rousing the aspirant to the awareness of the divine treasure within him. He shows us the treasure that is already there. Duty therefore means authority. It is for this reason that a Perfect Master is ever eager and longs to give up this mortal body which prevents him from enjoying his eternal bliss.'

"From the beginningless beginning, the Messiah or Avatar is the only Perfect Master who takes birth on this plane again and again from age to age. The last perfect form of that being was Rasul-e-Khuda, Muhammad. As Maulana Niaz Ahmed says, 'The name and characteristics of my friend vary in every age. His form changes, but the face is always one.'

Meher Baba, 2 February 1923, Bombay, LM2 p474-475

(Another version of the same explanation, RD p147-148)

Ordinarily, at death, a spiritual teacher or Master gives up the authority to guide or help others. There are, however, exceptions:

THE AVATAR, who maintains his connection with the Gross, Subtle and Mental worlds whether or not he is incarnate.

"The Sadgurus lose connection with creation at the moment they drop the physical body. The Avatar never loses connection after he drops the body, but maintains his connection with all creation through the five Sadgurus living."

(from notes dictated by Meher Baba, NE p113)

KHWAJA KHIZR, a Perfect Master of ancient times. Meher Baba explained that Khwaja Khizr is a discarnate Perfect Master who takes temporary human form whenever needed. Khizr is believed by the Sufis to have been the Master of Moses. Baba said Khizr gave God-realisation to Francis of Assisi (Aw 4:3 p34). Bhau Kalchuri wrote that Khizr gave Realisation to the Perfect Master Narayan Maharaj.

(LM1 p31fn)

MARY, the mother of Jesus Christ. Meher Baba said that Mary had been given authority to continue to help people even after her physical death.

(source: Mehera Irani to Erico Nadel)

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## Dreams 2

Dreams 2

DREAMS

Book Two

"Baba explained that, in general, one quarter of a dream comes true..."

Abdul Ghani,

21 January 1923,

Bombay, RD p139

"... Baba once told me that any dream where a spiritual Master appears is not a dream but a vision. Also he has told us that any time a person's thoughts turn truly to Baba, that he is truly with them."

Elizabeth Patterson,

in a letter to Delia DeLeon,

7 December 1947, Aw 6:2 p22

For an explanation of why one can sometimes see the future in dreams, see 'God Speaks' p94-96.

For a dream Baba had that he told to his disciples, see Ramjoo's Diaries p136-137.

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## Drugs 2

Drugs 2

DRUGS

Book Two

"I must ask all aspirants to remember once and for all, that if they are desirous of rapid progress and quick enlightenment, they should live up to the following four laws:

1. If possible, observe celibacy. If already married, keep as little sexual intercourse with your partner as possible. Consider, if you are a man, all other women as your sisters; if you are a woman, all other men as your brothers.
2. Avoid all animal food, except milk and the products of milk. Don't partake of even eggs.
3. Avoid all intoxicating drugs and drinks. Tea is not an intoxicant, provided it is weak. But be moderate in your habit of tea drinking.
4. Curb yourself, and never give way to anger. Whenever you fly into a passion, you contract red sanskaras, which are the worst of all."

Meher Baba, Ms 2:2 p8

(February 1930)

"Do not take intoxicating alcohol or liquor."

Meher Baba, February 1937,

individual instruction to Garrett Fort, LM6 p2117

Baba instructed Suloo Meshram: he should never tell a lie to anyone; he should abstain from lustful actions, smoking and alcohol; he should not eat meat, fish or eggs; to meditate for an hour every day; and to write 'Om Parabrahma Baba' for another hour daily."

GG6 p65-66

and LM7 p2277 (April 1938)

"Drunkards, when they get drunk, challenge 'Come one, come all.' It's not the drunkards who say it, but their intoxication."

Meher Baba, 7 July 1940,

Ranchi, LM7 p2579

"Towards the end of World War II, Baba was with the disciples staying in Dehra Dun... On Baba's birthday... Baba... said that he would give us a little wine. In all the years I was with him, I do not remember this happening more than three times.

"We sat round the room, crosslegged on the floor, and suddenly this wine went to my head. Looking at Baba, I felt and saw that he was Easter Sunday. This may sound like nonsense, but as a child that day had always meant for me that light had come after the dark winter.

"Baba then called me and I sat on the floor beside his chair, with my head on his knee. After a time he leaned down and spelled on the board: 'Tonight is heaven.'

"I had a moment of truth and stammered out, 'Yes, but tomorrow won't be.' Baba laughed."

Margaret Craske,

"The Dance of Love" p160-161

"Do not stress pork, alcohol or tobacco in the West. Tell them that what comes out of the mouth is far more important than what goes into it."

Meher Baba,

1950s? to Ivy Duce,

discussing the training of her Sufi students, HM p205

"... Meher Baba directs me to send you his blessings and love, and to inform you that he is happy you have been remembering him in the course of your studies. Meher Baba wants you to study the book God Speaks, for it will help you to understand the mystery of life ephemeral and the truth of existence eternal. The book God Speaks is a very important textbook for all students who are keen to understand the fundamental purpose and mechanics of life and the universe. God Speaks reveals to us that all experiences, even of spiritual aspirants on the path to God-realisation 'gotten in the natural course of involution of consciousness' are of the domain of illusion.

"Therefore, how much more distracting are the experiences of a layman in a laboratory who experiments with drugs to induce experiences with the semblance of those of an aspirant on the spiritual path? Meher Baba has said that the one and true experience is the experience of Truth, the reality, for once the realisation of God is attained, it remains a continual and never-ending experience. The all-pervading effulgence of God the reality is experienced by an aspirant who keeps himself scrupulously above all illusory experimentations, and humbly takes refuge in the love of God..."

"It is absolutely essential for a spiritual aspirant who genuinely longs for union with God, the reality, to shun false practices of yogic postures and exercises, meditation on other than God the beloved, experiments with certain drugs, and fads for types of food. These things do not uplift the aspirant, nor do they draw him out of the rut of illusion. Experiences born of these practices wear off no sooner than the aspirant withdraws from, or is thrown out of, the orbit of the effects produced by the technique employed.

"All so-called spiritual experiences generated by taking mind-changing drugs (such as LSD, mescaline and psilocybin mentioned in your letter) are superficial, and they add enormously to one's addiction to the deceptions of illusion, which is but the shadow of reality. The experience of a semblance of freedom that these drugs may temporarily give to one is in actuality a millstone round the aspirant's neck in his efforts towards emancipation from the rounds of birth and death.

"It is good to know that there are drugs that alleviate human sufferings, it is better to have a knowledge of a specific drug for a particular ailment, and it is best to put to use the specific drug for the benefit of a human body. But there is no drug that can promote the aspirant's progress, nor ever alleviate the suffering of separation from his beloved God. Love is the only propeller and the only remedy. The aspirant should love God with all his heart, until he forgets himself and recognises his beloved God in himself and others..."

Adi K. Irani, in a letter to Alan Cohen, 10 October 1964

LF p98-100, also The Glass Pearl

"Tell those that are (taking drugs) that if drugs could make one realise God, then God is not worthy of being God. No drugs. Many people in India smoke hashish and ganja. They see colors and forms and lights, and it makes them elated. But this elation is only temporary. It is a false experience. It gives only experience of illusion, and serves to take one farther away from reality..."

"Tell those who indulge in these drugs (LSD etc.) that it is harmful physically, mentally and spiritually, and that they should stop taking these drugs. Your duty is to tell them, regardless of whether they accept what you say, or if they ridicule or humiliate you, to boldly and bravely face these things. Leave the results to me. I will help you in my work..."

"You are to bring my message to those ensnared in the drug-net of illusion, that they should abstain, that the drugs will bring more harm than good. I send my love to them.

Meher Baba,

17 November 1965,

to Robert Dreyfus

The Glass Pearl, ed.

Naosherwan Anzar

"Baba asked how I got into drugs and asked, 'Are there many young people taking these things?' I said, 'Yes, Baba, very many.' And he said they were very harmful mentally, physically and spiritually... Baba said that many people in India smoke hashish, that they see colored lights and forget their problems just for a little while, and then they come right back to the problems which they still have to face, and that the energy that had been spent, or misspent, in being high was simply wasted. He looked at me very sternly and said 'No drugs. No drugs.'

"... Baba said I should go back to the West and spread his message of love and truth among the young people, to tell them about what he had to say about drugs, and not to take drugs. He said if the young people in this country continue using drugs, it would lead eventually to madness or death for many..."

Robert Dreyfus, about his visit with Baba at Meherazad

in November 1965. Meher News Exchange, June 1976

Allan Cohen wrote a letter to Meher Baba, asking the following questions:

'Does brain damage occur when LSD is being used for medical purposes? If so, how severe? Is there any way to repair this damage? Did Baba say that LSD was also deleterious to the liver and kidneys? Did Baba say that LSD affected the areas of the brain reserved for Subtle and Mental consciousness, and that the LSD user could never arrive at Subtle consciousness in this incarnation unless he gave himself to a Perfect Master? What are the physical effects or dangers of continued LSD use for non-medical purposes?'

Baba answered through Adi K. Irani:

1. Baba did say the user of LSD could never reach Subtle consciousness in this incarnation despite its repeated use, unless the person surrendered to a Perfect Master. To experience real spiritual consciousness, surrenderance to a Perfect Master is necessary.
2. The experiences gained through LSD are in some cases experiences of the shadows of the Subtle plane in the Gross world. These experiences have nothing at all to do with spiritual advancement.
3. Repeated use of LSD leads to insanity, which may prove incurable even with LSD treatment.
4. Medical use of LSD helps to cure in some cases mental disorders and madness.
5. There is no such thing as 'areas in the brain reserved for Subtle consciousness,' and the question of LSD affecting them has no meaning.
6. When LSD is used for genuine medical purposes, in controlled doses, under the supervision of specialists, there are no chances of brain, liver or kidney being damaged.

7. Continued use of LSD for non-medical purposes results in madness, and death eventually.

1966? India,

The Glass Pearl, ed.

Naosherwan Anzar

"No drug, whatever its great promise, can help one to attain the spiritual goal. There is no shortcut to the goal except through the grace of the Perfect Master, and drugs, LSD more than others, gives only a semblance of spiritual experiences, a glimpse of the false reality. The experiences you elaborate in your letter are as far removed from reality as is a mirage from water. No matter how much you pursue the mirage, you will never reach water, and the search for God through drugs must end in disillusionment..."

"To a few sincere seekers such as yourself, LSD may have served as a means to arouse that spiritual longing that brought you into contact with Meher Baba, but once that purpose is served, further ingestion would not only be harmful, but have no point or purpose. Now your longing for reality cannot be sustained by further use of drugs, but only by your own love for the Perfect Master, which is a reflection of his love for you..."

"And so, although LSD may lead one to feel a better man personally, the feeling of having had a glimpse of reality may not only lull one into a false security, but also will, in the end, derange one's mind. Although LSD is not an addiction-forming drug, one can become attached to the experiences arising from its use, and one gets tempted to use it in increased doses again and again, in the hope of deeper and deeper experiences. But eventually this causes madness or death."

Adi K. Irani,

writing for Meher Baba, 1966? in

reply to a letter from Richard Alpert (Ram Dass)

"The use of intoxicating drugs in general is prohibited by Baba. However, he permits the use of wine within limits. As such, wine may be used, within limits, to celebrate Baba occasions like birthdays."

Adi K. Irani,

9 March 1967,

in a letter to Ena Lemmon,

TK p216 For more about wine,

see TK p269-270

About psychedelic drugs:

"Now I shall write to you what once I directly heard from Baba about the nature of experience one gets after taking drugs. To understand what Baba exactly said, I should first explain different aspects of consciousness.

"Normally a man experiences three aspects of consciousness: sound sleep, in which there is neither consciousness nor unconsciousness; dream state, which has dream-consciousness; and waking state, which has full Gross consciousness.

"An experience is valid when the one who experiences and the objects of experience both belong to the same plane of consciousness, as in the waking-state, in which both the subject and object belong to the Gross plane, and so the experience is valid.

"In a spiritually advanced state (not of a yogi) of a mast, the subject and object belong to one plane of consciousness, whether it is first, second or third and so on planes, and the experience is valid.

"In a dream one goes into a Subtle plane, but the objects that he experiences belong to the Gross plane, and so the experience is not valid, because the planes of the subject and object are not the same.

"Reverse is the case in a yoga-consciousness. A yogi experiences Subtle plane objects, but from the Gross plane, and so the experience is not valid.

"Now, what Baba said about drug experience is this: After taking a drug, one experiences shadow of the Subtle plane objects from the Gross plane, and so the experience is not only not valid, but full of grotesque sights and feelings much more unreal and confounding than fantasies, and so harmful spiritually, mentally and physically."

Adi K. Irani, 28 March 1973, unpublished letter

Meher Baba told Francis Brabazon and Joseph Harb to smoke no more than five cigarettes a day. Joseph was unable to limit himself to five, so he quit entirely.

For more about smoking cigarettes, see HM p189-190.

Drugs Book One

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## **Spiritual Education**

Spiritual Education

SPIRITUAL EDUCATION

## Book Two

"Once when speaking on the subject of sanskaras, Baba remarked that small children, owing to their innocence, were out of the influence of sanskaras, and were therefore susceptible to spiritual training, and could be easily led to the Path."

Charles Purdom, PM p118 (1927)

"Baba likened the Path to God to four courses of a schooling, i.e. levels of education:

Primary: Observing ceremonies and the dry drills of religious injunctions.

Matriculation: Service of humanity without selfish considerations.

B.A.: Repetition of the Almighty's name with love.

M.A.: The service of a Sadguru by following his orders to the letter in all matters."

Francis Brabazon,

SW p281-282 (May? 1926)

"Baba explained that the kind of education given the boys in his school would help effect the political salvation of India. Thus, besides the spiritual advancement that the country would experience, it would also be benefited materially.

" 'By the time' Baba said, 'that the boys have completed the course, they will no longer have any bias or prejudice towards the religion of others, as people do now, causing so much strife and slaughter. Leaders such as Lala Lajpatrai, who are great orators in the cause of nationalism, totally lack an inborn toleration. But our boys, in whom the seeds of hatred and fanaticism will have been destroyed, and a real toleration created, will teach a universal religion for all.' "

Francis Brabazon,

SW p366 (April? 1927, Meherabad)

"This school is not like the schools you find in the world. Such worldly institutions of learning are being run by the government, municipality, or charitable trusts. The object of Meher Ashram is quite different -- for spiritual education. And to serve that purpose, the more troubles you undergo and the more you suffer, the more you will benefit. Do your duty faithfully and conscientiously, and put it above everything else. Then you will please me.

"Neither praise nor blame should distract you from the path of your duty. Leave aside all other considerations but your appointed duty. If your conscience tells you that you have discharged your duty properly, that is enough. Your conscience is the best judge. It is human to err, and there must be mistakes. You can only do your best. Always be on time. Look after your work personally, and do not leave anything to others. Even if mistakes happen, they

will be overlooked and pardoned. If I scold you harshly about such mistakes, do not take it to heart."

Meher Baba, 15 April 1927,

Meherabad, LM3 p931,

also PMp118 and SW p 369-370

Three teachers in Meher Baba's school, Pandoba, Phadke and Ramakrishna Gite had an argument about the value of education. Pandoba felt that education had spoiled India's family traditions and hereditary trades (in which, for instance, the son of a tailor becomes a tailor), and brought about great misery for the people. Gite was in favor of education, saying 'Even a street-sweeper would sweep better if he were educated.' Baba explained,

"Education, however faulty and incompetent, is always better than ignorance. If not always beneficial financially, it brings about a lot of good to one mentally. It is a step further in human advancement, betterment and progress. Under all circumstances, and in any place, I would declare and repeat that education is good and does good. A system may be defective, even bad. Yet you must not blame the one for the other, the education for the system."

2 June 1927, Meherabad, SW p390

Another version: LM3 p943

"You have no idea what sort of teaching will be imparted here. Such education cannot be given in any other school on earth, and those boys who study here are truly fortunate."

Meher Baba, 20 July 1927, Meherabad,

to his brother Adi, LM3 p953

"Childhood is the ideal period of life in which to take an interest in spirituality. The impressions received at a young age become deeply ingrained.

"Divine beauty, grandeur and bliss should always be impressed upon children, so much so as to fire their imaginations to the highest pitch about God and his greatness.

"The boys' enthusiasm for God, however wild, should never be curbed. On the contrary, the best attempts should always be made to create in the boys a deep-rooted longing for divine upliftment. Never mind if all the boys go mad with uncontrollable enthusiasm and impulses about spiritual matters. The aim of this institution is more to create divine mad ones than academic degrees. And I prefer the former to the latter.

Of course, all the boys could not be expected to become saints like Dhruva and Pralhad, but certainly some of them will take to the spiritual life in the later period of their lives. The rest will also follow after some lifetimes, if not earlier. The result of the present training will fructify in the end in all cases. Even temporary impulses and sparks of enthusiasm about

God-realisation hold some result. It is like a cash balance in one's account in the bank, which is utilised beneficially at some time or other in connection with one's spiritual advancement.

"Adults rarely attain lasting enthusiasm or longing. When I give a fascinating discourse or logical explanation about divine grandeur or spiritual bliss, even adults certainly become fired up with a longing to search for Truth and to fathom the secrets of the universe. But unhappily, their ardor and enthusiasm do not last long. The impulse of the moment rises and falls quickly in the absence of instant results.

"However, if a man were to advance toward Truth, experiencing different aspects and novelties of the Path, his enthusiasm would remain pitched at the same level.

"Seeing extraordinary sights or having extraordinary experiences maintains the longing for Truth, but puts great obstacles in front of real advancement. A strong tea provides a very good stimulant to the tired nerves, but it causes no real improvement in health. On the contrary, the general health is usually undermined with strong stimulants. Therefore a person should not strive after the novelties, lights and powers of the Path, which are many. The goal of life, the realisation of Truth, should always be the only longing and desire of anyone.

"But even the temporary impulses of adults are not to be considered insignificant. However small or little the attempt in connection with finding the Truth, and whether physical or mental, it forms a valuable asset. The varying impressions of sin and virtue are spent, but spiritual impressions are not, and always remain to one's credit -- ever increasing, but never decreasing. Hence, even the best attempts should be made for the temporary impulses to be expressed also. A few stand the chance of contracting permanent longing through chance contemplations, in spite of their advanced age. Enthusiasm, inner impulses, and even temporary longings are to be welcomed as they often prove to be stepping stones to real love."

Meher Baba, 26 November 1927,

Meherabad, LM3 p982-983

In the Spring of 1928 Meher Baba sent Rustom Irani to England, ostensibly to recruit boys for his school. This advertisement was placed in an English publication, under a photograph of Meher Baba:

#### AN UNIQUE INSTITUTION

There is much talk about Brotherhood, but not many attempts to make it practical have hitherto been made. An unique effort in this direction is now being made in India by Meherbaba, an Indian teacher, whose reputation for wisdom and sanctity is well known throughout India. He has founded an institution, known as Meherashram, in Ahmednagar, not far from Poona. Admission to this institution is free to boys, aged 10-16. Board,

education, medical attention, and travelling expenses are all provided entirely free of charge for a period of 2 years. Boys of all races and creeds are welcome. There are already 80 boys at Meherashram.

Yet Meherashram should not be considered as a charitable boarding school. It is open to rich and poor alike. Religious scruples are strictly respected. No attempt at conversion is made, but the universal truths underlying all religions are taught, together with full secondary education. A staff of competent teachers is retained.

Parents who are interested should communicate with me immediately as a party of boys conducted by a Public School man will leave very shortly. A few selected boys will be taken.

R. K. SAROSH IRANI

38, Ashland Park Villas, W. 12.

Charles Purdom wrote:

"... One of Baba's disciples, Rustom K. S. Irani, was sent to England to endeavour to get Western boys to enter the school; but he encountered unexpected difficulties, for no one could understand why free education in India should be offered to English children, and when these difficulties arose Baba sent him a cable telling him to return at once.

"The outcome of this visit was, however, that three English people who had come into contact with Rustom set out for India to stay with Baba, and arrived at Meherabad in June, where they remained, living under Baba's direction, until January 2nd of next year."

PM p125

The three English people were Meredith and Margaret Starr and Margaret's sister Esther Ross. They came to stay at Baba's ashram at Toka on June 30, 1928.

Bhau Kalchuri wrote:

"... Meanwhile in England, Rustom tried his best to bring a few British boys to Meher Ashram, but failed. As he was preparing to sail to America, Baba cabled him on April 16th, 'Don't worry. Don't bring boys. Return.'

"No sooner had Rustom received this telegram than some of the British parents he had contacted agreed to send their sons with him back to India. But now, according to Baba's order, Rustom could not take them. He left his address with them, assuring them he would write soon..."

"On his return to Meherabad at the end of April, Rustom received Baba's permission to send for the boys from England, and he made all the necessary arrangements for their voyage. However the British government refused to allow the boys to emigrate, and the plan was dropped."

LM3 p1038-1039

Meher Baba visited the Dastur Parsi High School in Nasik, which was located in a beautiful setting. Baba liked the school, and suggested to the Zoroastrian priest in charge that the boys be given spiritual training. The priest was indignant, and told Baba that he was giving religious instruction according to Zoroastrian custom. Baba explained to the Mandali with him:

"Intellectual training itself is not sufficient. I know what sort of instruction these priests give, as I myself studied in a Catholic school. Priests and dasturs are truly hard-headed. These days there is too much stress everywhere on religion. Religion is the root-cause of all strife, both internal and external, and is the cause of all wars in the world."

4 October 1928, LM3 p1100

Q. For your present position, do you owe any obligation to your school teachers and college professors?

Baba: What connection has education with Truth?

1930s? A p52

Meher Baba visited Kolhapur High School, a school for boys in Kolhapur, on February 25, 1930. The principal and vice-principal, Topkhane and Dixit, were Theosophists, and held Baba in reverence. Baba had a discourse read out on divine experience, love, grace, and the renunciation of the ego. Baba told Vinayak Karnataki, one of the students,

"Dedicate your life to this school by renouncing your self. But let there not be even a thought that you are doing this or that for others. Only then will the ego-mind, the I, gradually diminish. Appear for the Bachelor of Science examination, and try to obtain the degree, but do not feel glad if you pass or disappointed if you fail. Success and failure should be equal in your eyes. Supposing you pass: do not think, 'Now that I've passed, I will be able to render better service than if I had failed.' This is not desirable. The I must not be there. There should not be ambition. Except the existence of bliss, there is nothing else anywhere in creation."

Baba then asked Vinayak what he was thinking. Vinayak replied, 'I want to get a Master's Degree in college. My parents have repeatedly asked me to do this.'

Baba smiled and dictated, 'Very good. But will you invite me to this school again after you are so highly educated?'

Vinayak: Won't you come uninvited, Baba?

Baba: Since you ask that, I will personally come for you next time.

Baba was asked by the staff of the school to visit them again after he went to Madras. Baba said he would come if he could, and told them,

"In this Path, the heart counts more than the head. If both are good, that is best. But the heart should predominate."

Vinayak Karnataki later became a famous Indian actor.

LM4 p1271-1272

and fn, also MMe 3:1 p81

Meher Baba visited the school again on April 13th. At the request of Topkhane and Dixit, he planted a mango tree on the school's grounds. Baba gave the boys a discourse on meditation and the purpose of creation. Afterward, he told a boy to look after the tree, and 'said',

"As the tree grows and selflessly gives out its fruit to others, so also should you grow in moral and spiritual greatness, and then selflessly serve others who are in need."

Baba played cricket and field hockey with the boys, and told some visiting members of the Indian National Congress:

"With children I am a child. With the old I am old. With women I am a woman; with men a man. With the rich I am rich, and with the poor I am poor. Despite all this, I love children most as they have no desires. I enjoy playing with them, and my playing with them makes them drink wine (feel love), which they can drink more of while playing, and feel great happiness."

Baba returned to the school May 4th and 5th, and, as Bhau Kalchuri wrote, "For two days Baba spent much time instructing the teachers concerning their conduct in running the school and the boy's education. On occasion there was a bhajan (devotional music) program."

(LM4 p1305 - 1307)

"The form of service that a Montessori school takes has a practical value, if one's service is rendered selflessly. It is an important task, as it deals with the infant's nature in the prime of its development.

"The children's carefree hearts and restless pranks reflect qualities which are divine, and they are blissful in their innocence.

"The task is to see how far you can make use of this divinity in man, expressed through the child-God.

"A little patience, a little kindness, infinite understanding and sweet love are the only things by which the teachers can repay for having received the usefulness of human service at its purest.

"My blessings to all those who are genuinely responsible for having this school opened, as much as to the children who will attend it."

Meher Baba, 18 October 1942,

message for the opening of a

Montessori school, LM8 p2820

On February 3, 1954, Meher Baba visited and opened a junior high school boarding-house in Jarakhar, Hamirpur, that had been named after him. He cut a string of flowers tied across the door, sat down inside, and the Mandali were served tea and refreshments. Baba said,

'I feel happy today because of what my dear Shripat Sahai said about the boys school and hostel, and I wish that along with ordinary education, students here should also learn to love God, who is the only reality. I give my blessings to them for this, and also my love and blessings to you all.'

LM12 p4263-4264

At a gathering at the Akhand Junior High School in Gauhari, Hamirpur, on February 9, 1954, Baba said,

'When the fully grown, fully conscious man becomes childlike, desireless and lustless, he comes nearer to God.

When I am among children, I feel myself to be a child. When I am among the poor, I feel no one is poorer than me. When I am among rich and influential people, I feel I am emperor of all.

For you students, two things are necessary: honesty and humility. By humility, I do not mean modesty, but that humility which spreads greatness. So if you students realise this much, then the purpose of my being among you is served. I give my blessings to you all.

LM12 p4280

In late February, 1954, Meher Baba visited the Gurukul Hostel, and played marbles with the boys there. Then he asked them, 'Who among you is the best singer?' Several children sang, and Baba accompanied them on a drum which he hung around his neck. Afterward, he told them:

"Be honest. Never tell lies. Whatever happens, never tell lies. In this life I too was once like you, a child. Now I am God. So you also can be advanced in this spiritual Path if you love me.

"Respect your teachers, your principal. Do your studies. Do your studies, but every day, at least once, remember me. Then my nazar will be on you all. And my nazar being on you means I will help you in every way -- but be honest.

"Who would do as I have asked?"

Most of the boys raised their hands. Baba threw apples for them to catch, looking in one direction and throwing the apple in another, to surprise them.

Meher Baba, 28 February 1954,

to boys at Gurukula school,

Rajamundry, Andhra, AD p91

and LM12 p4336

"Literacy is not education, and education is not culture. And all these together do not constitute dnyan or gnosis.\* This stands in a class by itself, independent of any concomitant factors. Illiteracy and ignorance invite exploitation, but literacy can also become a willing tool in the hands of those who exploit. Education devoid of culture is inherently destructive, although on the surface it seems to represent progress.

"Since all types of people have claimed that their greatness constitutes culture, the word has become indefinite in the minds of the public. True culture is the result of spiritual values assimilated into life. Therefore you must keep before you the ideal of that spiritual culture which, once developed, imparts life and beauty to all undertakings - educational, technical, industrial, social, moral and political - and pierces through their differences to produce unity. This results in the development of the highest character in the life of a nation or individual."

Meher Baba, before 1956, part of a message to students, artists,

social workers and public institution servants, LH p180-181

\*dnyan, gnosis, irfan = knowledge by experience of the higher planes,  
particularly the fifth, sixth and seventh planes.

"Whether you like it or not, you must soon grow up and cease being childish. More and more you must enjoy letting your teachers teach you and your elders lead you while you are growing into men and women. Unless you are willing to learn and ready to obey, they cannot help you as they would like to do."

Meher Baba, before 1956, part of

a message to children, LH p179

"Do not balk at the discipline given by your parents and teachers. Discipline in small ways leads to the greater necessary discipline of self.

"Do not try to conquer others. Conquer yourself, and you will have conquered the world.

"The simplest way to do this is to love God."

Meher Baba,

before 1956? NW p97

The Principal of St. Vincent's High School in Poona wrote a letter to Meher Baba, who had attended the school as a teenager. He told Baba that he was happy that Rustom and Sohrab, who were the twin sons of Baba's brother Behram and his wife Perin, were attending the school. Baba dictated the following, which was sent to the Principal:

'My nephews Rustom and Sohrab should learn to think well of others, see good in others, make others happy, tell the truth, shun all hypocrisy, and learn to love God. This is true education. All other education is of little use. Those who educate themselves as above are my real relatives.'

2 May 1959

The Love Street Lamppost

January-March 1998, p.14

"Schools help sincere students to equip themselves with knowledge and to become worthy citizens of society. And those students are wise who take full advantage of educational institutions and their facilities.

"But this knowledge is not the be-all and end-all of learning. And there comes a time when one longs to reach the source of knowledge.

"The journey to this source can only be undertaken when one learns to love in all simplicity and honesty the one whom the pride of intellect veils.

"When mind soars in pursuit of the things conceived in space, it pursues emptiness. But when man dives deep within himself, he experiences the fullness of existence."

Meher Baba, 1960s? India, IS p43

"It is good to excel in whatever one takes up, so long as with excellence there is a feeling of humility; for this leads to love of God, and to love God as he should be loved is the best excellence. I give you my blessing that one day each of you may have that love."

Meher Baba, 1960s,

to the Poona District

Cricket Association, IS p46

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## False Beliefs

False Beliefs

FALSE BELIEFS

Book Two

THE JAPANESE SCIENTIST

IN SEVEN HUNDERD YEARS

SEVEN INCARNATIONS

MEAT-EATING

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WHO CREATED THE UNIVERSE

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GOD-REALIZATION IN THE DISTANT FUTURE

The shackles which hold the soul in spiritual bondage chiefly consist of wrong values of falsehoods concerning valuation. But some falsehoods, which are of the nature of false beliefs, also play an important part in holding the soul in spiritual bondage. False beliefs implement false values. But they also in their turn gather strength from false values in which the soul has been stuck up. All false beliefs are as much creations of maya as false values. And false beliefs as well as false values are among the clutches which maya uses in order to hold the soul in ignorance.

Maya becomes irresistible by taking possession of the very seat of knowledge, which is human intellect. It is difficult to surmount maya because, when the intellect is under the sway of maya, it creates barriers and upholds false beliefs and illusions. It creates barriers to the realisation of the Truth by the persistent attempt to sustain and justify erroneous beliefs. The intellect which functions in freedom prepares the way to the Truth. But the intellect which plays into the hands of maya creates obstacles to true understanding.

The false beliefs created by maya are so deep-rooted that they seem to be self-evident. They take on the garb of veritable truths. They are accepted without question.

Meher Baba, 1942?

India, Di v5 p72

### THE JAPANESE SCIENTIST

In the 1970s a story circulated that Meher Baba said that, in his next birth, he would be a Japanese scientist. According to Ivy Duce,

"It is often said today that Baba's next incarnation will take place in Japan. Like many stories passed from person to person, this rumor is totally unfounded.

"During the men's meeting in 1954, a young Japanese man named K. Hittaker from Tokyo appeared and begged to see Baba only for a moment. Baba gave him some grapefruit juice to drink, and asked him,

'Why did you come from such a long distance? Baba is everywhere.'

"Hittaker replied, 'I would like to have you come to Japan.'

'After 700 years, I will come to Japan,' Baba answered.

Baba did not say that he would take birth there...

"Baba did say in my presence that when he comes the next time, he will be educated as a great scientist - that he will not have to suffer so terribly for the world, because people will be more loving, and at the zenith of spiritual living

'But,' he added, 'it will not stay that way.'"

HM p439-440 (1975)

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### IN SEVEN HUNDRED YEARS

Another common misconception is that Baba will not incarnate until after 700 years. Baba explained that his 'major advents' take place every 700-1400 years, but that in between he takes 'minor advents.'

According to Pukar, one of Baba's Mandali, Baba once explained that he takes three 'minor advents' between each pair of 'major advents.' According to Jean Adriel, Baba said that his 'minor advents' are continual; in other words, he is always incarnate.

"In the intervals between Avataric periods, the one Avatar continues unbroken his successions, but the positions he assumes on earth are of less universal spiritual significance, though always his role is one of beneficial help to struggling humanity.

"There are times - when world conditions demand it - that he occupies many bodies during one and the same period. As a genius of the arts, he quickens man's higher sense; as a master of poetry, he unfurls for man another petal of the cosmic rose; as an inspired

scientist, he reveals to humanity the hidden secrets of nature; as a great leader of church or state, he lifts mankind to a broader concept of life; or, as a nameless wanderer over man's earth, he cheers the disheartened, and eases man's burdens.

"No generation is without his physical manifestation in one form or another, though often his true identity remains hidden - his presence on earth unknown to mankind."

Jean Adriel, Av p50 (1947)

I asked Kitty Davy about this in the 1970s, and she replied that Baba had indeed said he incarnates continually. She also suggested that new people would find this confusing, and recommended that they not be told about the 'minor advents' until they'd had some time to digest Baba's more elementary teachings.

Walter Mertens asked Baba about the 'minor advents' in 1938.

"When we got back, I asked Baba how reincarnations on a low level fit in. Baba answered, an Avatar is always on the seventh plane, and always the same one. But just as Harin al Raschid was the king and always on the throne, even though he often disguised himself as a beggar, craftsman, or even as a thief on account of his work, so an Avatar might sometimes take an outwardly lower form, though he is always consciously behind that form on account of his work."

Walter Mertens, 3 December 1938

Aw 21:2 p25

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## SEVEN INCARNATIONS

Yet another misconception is that there have been only seven incarnations of the Avatar in this cycle - Meher Baba being the seventh. This probably came about through some misleading pamphlets printed in the 1960s. In fact there have been thousands of incarnations of the Avatar in this cycle alone.

"After my having become Realised many times, I came down as Avatar with you all innumerable times. Only in the last cycle, 5329 times. And once more after 450 years. The end will be the 5330th time - although the universe is never finished.

"So I am both personal and impersonal - and in the impersonal too, I am conscious. The unconscious ocean is Baba, in that conscious drop is me, and also in everyone, I experience myself consciously."

Meher Baba, April 1933? HM p453

Apparently there is a larger cycle of 5330, and a smaller cycle of 24.

"I am the last Avatar in this present cycle of twenty-four, and therefore the greatest and most powerful. I have the attributes of five: I am as pure as Zoroaster, as truthful as Ram, as mischievous as Krishna, as gentle as Jesus, and as fiery as Muhammad."

Meher Baba, to his women Mandali

December 1942, Meherabad, GO p72

Baba was asked about the number of incarnations he had taken, and replied,

"Whether there have been 26 Avatars since Adam, or 124,000 Prophets, as is sometimes claimed, or whether Jesus Christ was the last and only Messiah, or Muhammad the last Prophet, is all immaterial and insignificant when eternity and reality are under consideration.

It matters very little to dispute whether there have been ten or twenty-six or a million Avatars. The truth is that the Avatar is always one and the same, and that the five Sadgurus bring about the advent of the Avatar on earth. This has been going on cycle after cycle, and millions of such cycles must have passed by, and will continue to pass by, without affecting eternity in the least."

Meher Baba, before 1955, GS p266

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#### MEAT EATING

Many people believe that Meher Baba advocated meat-eating. The opposite is true.

"To eat meat is detrimental to some extent in controlling one's sexual nature. The main disadvantage is that eating meat increases sexual desires..."

So if we eat meat, the degree of sexuality increases in us. But if we remain on vegetarian food, then it neither increases nor decreases."

Meher Baba, 26 April 1924

Meherabad, LM2 p626

"Among all foods, milk is the best, because nothing is killed in obtaining it. The next best are vegetables, because life in them is not fully developed.

"The worst impressions lie in non-vegetarian food.

"By eating meat, a person at once contacts animal sanskaras, which stimulate anger and lust."

Meher Baba, 10 October 1928

Meherabad, LM3 p1107

"I must ask all aspirants to remember once and for all, that if they are desirous of rapid progress and quick enlightenment, they should... avoid all animal food, except milk and the products of milk. Don't partake of even eggs."

Meher Baba, February 1930

Ms 2:2 p8

"For years I have been a vegetarian... My Mandali have also been eating only vegetarian food for years now..."

"Milk is the best food. It sustains the body and purifies the mind. And the more the mind becomes pure, the more it can be controlled. Desires become less, which is necessary for spiritual aspirants, as there is no progress on the Path without the mind being under control. So long as desires and longings persist, the mind cannot be controlled. From that standpoint, therefore, milk is the best food.

"The Parsis defame me, and call me shaitan - devil - simply because I do not eat meat and fish. I don't drink liquor, and have never been to a brothel.

Their definition of a Parsi is that he should be a non-vegetarian, drink wine, and lead an immoral life, while at the same time wearing the religious symbols of the sadra and kusti, visiting the fire temple, and paying heed to the priests. Thus by their behavior, they themselves have become devils, in fact."

Meher Baba to Mahatma Gandhi

8 September 1931, on board the ship

Rajputana en route to Marseilles, France

LM4 p1394-1396

"Vegetarian food and milk assist the development of the divine nature in man, whereas eggs, meat, alcoholic drinks and fish tend to excite the animal nature in man."

Meher Baba, Sa p8 (1933)

"I have abstained from fish, eggs and meat, not for my benefit, but to create and impress upon humanity an example, which, later, when I speak, will become an established law."

Meher Baba, 31 October 1937

Cannes, France, LM6 p2232

Also GI August 1970 p16, and LA p216

"No one can eat meat or fish in my ashram."

Meher Baba, 1939

Jabalpur, India, LM7 p2406

Beginning in the 1920s, Meher Baba recommended a vegetarian diet for his followers and for the general public. He required that those who lived with him abstain from eating meat, fish and eggs.

"... Until 1932, Meher Baba did not allow his Mandali to have eggs, so they could not even eat cakes or chocolates. Because of that restriction, during Baba's first visit to the West, the Mandali who accompanied him had to appease their hunger mostly with bread and butter, and it was winter. Nevertheless, Baba gradually granted them permission to have eggs, and after a few years, fish and meat if they so desired."

Bal Natu, GG1 p316

In the 1930s Baba made exceptions for some of the Westerners. In the late 1940s Baba lifted many restrictions, including those on diet, for those who lived away from him. In the 1950s and 60s he permitted his Mandali to eat whatever they wanted.

Some of the Mandali went back to meat-eating, and this may have led to the misconception that Baba ordered it. It was, however, their own choice when given freedom to eat as they pleased. Dr. Ghani, for example, had a great attachment to eating meat. He tried to convince Baba that meat-eating was better than vegetarianism:

Abdul Ghani: Flesh-eaters, similar to lions and tigers, are very powerful and energetic creatures. Their stomachs are never bloated. But the grass-eating bullock has a big stomach without the strength, power and courage of the carnivores. So if the Mandali become non-vegetarians, we will be strong like lions.

Baba: The elephant is also a vegetarian, and just see how strong he is. Why don't you be like an elephant instead?

Ghani: But the elephant carries a big stomach.

Baba: Then let your stomach grow. Your stomach should be as big as your head. Then you will look fine. So take plenty of vegetarian food while you're here.

10 February 1940, Bangalore, LM7 p2514

During the last twenty years of his life Meher Baba did not, as a rule, enforce dietary restrictions on his followers. Rather he encouraged them to become detached.

"I allow vegetarians to follow their diet, and non-vegetarians to eat meat, fish, etc."

Meher Baba, 1 March 1953

Rishikesh, India, LC p20

"Some make much about diet. Everything has its merits and demerits."

Meher Baba, c.1960

Guruprasad, Poona, GG1 p318

"Here are some who dislike meat, and here are others who like it the most.

"Dislikes bind as much as likes. My concern is to free you from both. Love alone frees. But where self is, love is not, and where you are not, love is."

Meher Baba, GG1 p319

Westerners have been so attached to a diet high in meat that, until recently, it was virtually impossible for them to give it up. Baba told Ivy Duce, who was teaching Sufism in America,

"Do not stress pork, alcohol or tobacco in the West. Tell them that what comes out of the mouth is far more important than what goes into it."

HM p205 (probably around 1950)

Asked about what kind of food he should eat, Baba told one young man,

"It's not what goes into your mouth that counts, but what comes out."

Meher Baba, 1960s

India, to Ed Luck, OL

For more of Baba's views on diet, see the chapter DIET in Book One and Book Two.

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## LIBERATION

It is widely believed that Meher Baba said that the goal of life was God-Realisation, not Liberation (Mukti).

In fact, Baba explained that Liberation is one of several kinds of God-realisation. For most souls, Liberation is the final goal. He also explained that anyone could become Liberated by taking his name at their time of death.

"Those souls who are Liberated have their egoistic minds annihilated. Those who take birth again retain their minds. And those souls who, after Liberation, return to normal consciousness, have Universal minds."

Meher Baba, 22 July 1925

Meherabad, GM p54

"The Avatar awakens contemporary humanity to a realisation of its true spiritual nature, gives Liberation to those who are ready, and quickens the life of the spirit in his time."

Meher Baba, 1938, India, MJ 1:1 p7

Another version: Di (7th ed.) p269-270

"Most God-realised souls leave the body at once and forever, and remain eternally merged in the unmanifest aspect of God. They are conscious only of the bliss of union. Creation no longer exists for them. Their constant round of births and deaths is ended. This is known as Mukti or Liberation."

Meher Baba, 1938? Di v1 p2

"Those who die thinking of me come to me. They are Liberated from the chain of birth and death, and see me perpetually."

Meher Baba, March? 1939, LM7 p2409

"God is eternally free. To realise God is to attain Liberation from the bondage of illusion."

Meher Baba, 1954, Andhra, MD p8

"I say with my divine authority to each and all that whoever takes my name at time of breathing his last comes to me. So do not forget to remember me in your last moments.

"Unless you start remembering me from now on, it will be difficult to remember me when your end approaches. You should start practicing from now on.

"Even if you take my name only once every day, you will not forget to remember me in your dying moments."

Meher Baba, 1958, Aw 21:2 p41

Charles Purdom: Will you comment on what you mean by 'to come to me'?

Baba: "To come to me means Liberation, experiencing me as I am. No more bondage of births and deaths. But it does not mean the state of a Perfect Master, of Perfection. That is only to be attained in the Gross body.

"So if you are not blessed with this state of Perfection, at least you can have Liberation. If you just take my name, just at the moment of dropping your body, you will come to me. Yes, anyone.

"It's not easy to take my name at the very moment of leaving the body. Then you individually experience bliss, infinite bliss. After Liberation, you continue to experience infinite bliss eternally. Why? Because it belongs to you eternally. You experience what

belonged to you eternally. Even spiritual ecstasy cannot be compared with divine bliss. Remember this."

28 May 1958,

Myrtle Beach, South Carolina

LA p529 (also GM p337)

"The Sadgurus bestow Realisation according to the divine plan chosen by the Avatar. So it is the Avatar who chooses who will become God-realised.

"It is for the Avatar's own special Circle and lovers and devotees that he himself bestows Realisation or Mukti (Liberation). All other souls receive Realisation or Mukti from the hands of the Sadgurus.

"Mukti occurs at the moment of death. At Realisation one retains the human body and continues to live...

"This divine plan was laid out by the first soul when he came back down as the first Avatar... It is this plan that the Sadgurus execute in the timing of each soul's Realisation or Liberation."

from notes dictated by Meher Baba

1967, NE p113-114

For more about Liberation, see the chapter LIBERATION in Book One and Book Two.

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#### INFALLIBLE DISCIPLES

The tendency to worship is very great in India, and is sometimes exercised uncritically. This has happened with Meher Baba's Mandali, who are sometimes worshipped and believed to be infallible. Westerners are also prone to excessive devotion to individual Mandali members. Some followers try to obey one or several of the Mandali. They believe that Baba speaks through the Mandali member, by virtue of his or her long connection with Baba.

Meher Baba warned about this on several occasions. This was one:

"... If Mandali advise you, when asked by you, don't take the advice as from me. They will definitely advise you for the best, because they have been long with me, yet do not take their advice as from me..."

"You can trust them not to mislead you purposely. But after asking them for advice and help, you should also think of it yourself. For after all, Mandali are not Baba..."

"Let us be very honest, absolutely honest. Adi has been with me like the few tested Mandali for a long period, and he has been doing office work for twenty years 100%. And even then, as I said, no one of my Mandali is Baba. Everyone has got weaknesses and defects. Advice you can have from Adi, but not as from Baba through Adi."

Meher Baba, 2 March 1954

Andhra, AD p116, 120-121

Baba commented on the differences between different kinds of followers:

"The number of my devotees is great, but the number of my disciples is much less.

"The devotee seeks the pleasure of his own devotion, while the disciple's only duty is to obey the commands of the Master, which is much more difficult.

"Devotees select their own Master and surrender to him. A Master selects his own disciples. Therefore, many can become devotees, but only a few can become disciples.

Meher Baba, 9 June 1926

Meherabad, LM3 p809

Baba explained that not all his Mandali or disciples were alike:

"There are three types of disciples: those who help, those who are a burden, and those who are a hindrance.

"Those who lift me up and carry me are the best helpers. The ones who may not be able to lift me up, but who give me their companionship, assist my work well, and also render much help.

"But the person who is unable to lift me up and is stubborn, refusing to allow me to lift him, is a burden and obstructs me in my work. The obstructionist is the man who does not allow me to lift him up, and who does not give me his companionship, but on the contrary, pulls my hand from behind, thus obstructing my work by fighting with me even when I try to lift him."

Meher Baba, 31 March 1932

on the ship Conte Rosso, en route from

Bombay to Port Said, Egypt, LM5 p1547

"Members of my Mandali are of three types. The first group is like milk mixed with salt. The second is like milk mixed with dirt. The third is like milk and sugar.

"Milk is comparable to love, service, devotion, obedience, etc., attributes which every one of the Mandali has for me. But alongside these qualities there is contrariness in their behavior.

I look around at each one and find that all are not equal. When I seem to be sad and suffering, some feel deeply for me, some take it lightly or indifferently, thinking that I am the Perfect Master and can withstand all that, and some are of the opinion that I purposely create all these complications and difficulties that cause me so much strain and suffering.

"I know well that you all have love, devotion and faith in me, but I behave differently with you because of your varying behaviors.

You who are of my Circle should only pay attention to your duties. By creating different circumstances, I afford you the opportunity to serve me. But you spoil the milk by mixing salt or dirt in it when you disobey my instructions. Continue putting sugar in the milk to make me happy - always keeping me happy is to mix sugar in the milk.

Meher Baba, 17 June 1935

Mount Abu, LM6 p1964

Baba also discouraged the belief that the people who lived with him were in some way superior to his other followers. He once told a large group visiting him,

"Are you all not members of the Mandali? Do you not love me? Why all this talk? What is this new thing you have started now? For example, for the last four years I have been wearing this pair of sandals. The sandals go with me wherever I go. I should also describe the qualities of my sandals.

"Who raised this point about the Mandali? There are so many others who are of the Mandali. What about so many who are not here, but are in the West, East and distant places? Most of them are gems.

"Are you not all of my Mandali? Is not your love and obedience equally great? I do not like pointed individual references to the Mandali members. There are so many amongst you who are gems.

"Look at Dr. D., look at his age. He goes out from place to place. Look at K.S., how he works and how he has sacrificed. Look at M. Why should I not refer to them and many others among you present here? Why particular mention of some of the Mandali?

"I tell you, those who love Baba and tell others of Baba's love are his Mandali. It won't make any difference whether they are near Baba or stay a thousand miles away."

1955, Meherabad, LJ p58

... Even the closest disciples of a Master misunderstand his work.

Meher Baba, 18 July 1933

Portofino, Italy, LM5 p1798

For more about the Mandali, see the chapter THE MANDALI

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## MEDITATION

Some people believe that Meher Baba discouraged meditation. This misunderstanding seems to have come about because some of Baba's Mandali had never practised meditation.

"What are the members of my Mandali doing? They are neither doing japa (repeating God's name) nor tapa (penance), nor practising any type of yoga. They have dedicated their lives to me, and have been holding firmly to me for a long time. Even yogis cannot do a part of this."

Meher Baba, 24 May 1945

Meherabad, LM8 p3031-3036

Some of the members of Baba's Circle did not need to do spiritual practices. But it is just the opposite for other aspirants.

"There is a difference in the Avatar's or Sadguru's attitude toward their Circles, and toward the general public. The members of the Circle are like the sons of the Master, and the general public are like non-family members.

"For example, if a newsboy turns into a millionaire, he would teach others the ways by which he became so, and tell them that if they followed him, they too would become millionaires. But to his sons he will give the riches, not descriptions of how he acquired the riches.

"In the same way, the Avatar and Sadgurus never explain to members of their Circles the ways and means of the Path. They just place them right on the Path to God-realisation itself; while to ordinary people they explain the ways and means to achieve it. The Circle members do not need these explanations, because they are the inheritors of the divine wealth, the heirs. When the wealth itself is in hand, what is the necessity for explaining the ways to obtain it?

"There are special rules for my Circle members. I put up with and forgive their serious faults..."

13 February 1940, Bangalore, LM7 p2519

So a Mandali member may not be the best person to explain 'the ways and means of the Path.' And spiritual practices such as meditation may be unnecessary for the Mandali but necessary for ordinary aspirants.

This is an explanation of the difference between these two different ways of following a Perfect Master or the Avatar, written by Abdul Ghani from notes dictated to him by Meher Baba:

### Elect and Select Disciples

"The Perfect one of the seventh plane of God-realisation - the Qutub - has a different technique altogether in the matter of dealing with aspirants. Every Qutub has two types of disciples - the Elect and the Select.

"The Elect ones are those who have a sort of spiritual relationship with the Master (Qutub), born of services rendered or part played toward him, even antagonistically, in past incarnations. Such aspirants are invariably the claimants to the spiritual heritage of the Master. And even if they appear of indifferent caliber in the present life, the Master trains and prepares them in his company to become fit and deserving recipients of his divine grace. 'When the disciple is ready, the Master comes,' is said of aspirants belonging to this category. Their number is always twelve. The twelve apostles of Christ and the twelve imams of Hazrat Ali are suggestive of this situation.

"Select disciples of a Master have an unlimited scope, qualitatively and quantitatively. These are the fortunate ones who earn the grace of the Perfect One (Qutub) by sheer dint of merit and services rendered. The spiritual benefit accruing to this category is in proportion to the quality of their self-surrender to the will of the Master. It is such aspirants who are in need of disciplinary exercises and meditation papers. Visualising these two types - the Elect and Select ones - I gave you the impression in my previous letters that exercises and papers are both necessary and unnecessary. The Elect ones are the inheritors, and the Select ones are the winners of the Master's grace.

"Thus, in the domain of Perfection of the seventh plane of God-realisation (the Qutub), the question of initiation and discipleship doesn't arise. Every atom of the universe is equidistant from the center, the Qutub, round which everything and everyone revolves. In fact, according to Baba, one is entitled to call himself or herself a disciple only after getting Illumination from the Master. Till such time, all - high or low, near or distant - are mere aspirants, and nothing more."

Abdul Ghani, 10 September 1948, from

a letter to Ivy Duce, HM p718-719

'Elect' disciples are the members of the Master's Circle. 'Select' disciples are those who are not of the Circle. Meditation and other practices may not be necessary for the Elect disciples, but the Select ones may need to meditate or make other spiritual efforts.

For more on meditation, see the chapter MEDITATION in Book One and Book Two.

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## WHO CREATED THE UNIVERSE?

Did God create the universe? Did Meher Baba?

"People say that God created maya, but it is not so. For example, take the hair on the head. The hair is maya, and the head is God the creator. Although the hair grows on the head, the head does not know how, why and where it comes from. Then how can it be said that the head created hair, or God created maya? But in a way, the very creation of maya itself is dependent on God. Maya is sheer illusion, the force of imagination."

Meher Baba, 30 June 1926

Meherabad, LM3 p820

Q. Why did God create all this?

Baba: He did not create it. It started automatically. First there was God and nothing else. In God was everything: experience, knowledge, power and existence. But he had no consciousness that he was God. All this bother and headache you see around you is to gain that consciousness.

Meher Baba, 7 October 1926,

Meherabad, LM3 p855

"How was the universe created? It was automatic. There are innumerable universes, which are interlaced with one another. One universe creates another in a chain reaction. These universes are so numerous that even Sadgurus cannot count them..."

"Now I will explain to you about Ishwar. Ishwar is the creator, preserver and dissolver as one: Brahma, Vishnu and Mahesh. This Ishwar is God, but does not know himself. He is in the state of infinite unconsciousness. However, he knows how to create, preserve and destroy the creation. How is this? When you blow up a balloon, your eyes are on the inflating of the balloon, and so you look at that and not at yourself. In the same way, the eyes of Ishwar are fixed on his creation, and not on himself."

Meher Baba, 2 December 1927

Meherabad. LM3 p988-989

Q. How did the universe come about?

Baba: "Universe, if understood as created, has an entirely different meaning from our viewpoint that the universe does not exist.

"Actually, it is only God who appears as the universe. But it is necessary to creation to have this dual idea of God and universe.

"To know the exact meaning of the awake state, one has to experience the dream state. Dreams can be good and bad. In a dream you can suffer or enjoy. But when you wake up, you find it was all a dream. But this dream should be so adjusted that it awakens you soon. Sacrifice, character and selfless service help in waking you soon."

Europe? 1930s? A p47

"The whole world is created and carried on by the force of the imagination."

Meher Baba, 1930s?

Aw 10:4 p 1, also PL p32

"The existence of this whole phenomenal world is all due to your mind. It all exists because your mind works. Once the mind stops, the world of phenomena ceases to be."

Meher Baba, 15 May 1943

Meherabad, LM8 p2876

Q. Why has God created this universe?

Baba: "Who says God has created this world? We have created it by our own imagination.

"God is supreme, independent. When we say he has created this illusion, we lower him and his infinity. He is beyond all this.

"Only when we find him in ourselves, and even in our day to day life, do all doubts vanish. We then know him, and therefore have not even to think about him.

"Do you ever have to think as to whether you are a man or a woman? The answer is no, because you know you are a man. So it is when we become God. Unless and until we experience this supreme knowledge, it is all mere talk, reasoning, logic and theory."

Meher Baba, 23 March 1953, Dehra Dun

BG p6. Also GI Feb. 1966 and Aw 1:2 p11

"Since, in the very beginning, imagination gave a twist to substance, and importance to shadow, we, who are eternally free, find ourselves bound, having lost our original self in the maze of illusion. Therefore, despite possessing infinite bliss, we have to experience misery, worries, doubts, failure and helplessness.

"When in a flash real knowledge comes, we are not what we seem, but are that infinite one. All worries disappear, because in reality sukh (pleasure) and dukh (misery) do not exist. To get rid of this persistent ignorance and to know the true value of reality, we have to experience God; and God, who is the breath and life of our lives, can only be experienced through honest love."

Meher Baba, 23 March 1953

Dehra Dun, BG p6-7

About the relationship of the Perfect Master to Ishwar, the Creator - Preserver - Destroyer aspect of God, Baba explained,

"The Sadguru can interfere in the Creator's working, but he rarely does so. For the most part he leaves the Creator and the creation to manage their own affairs."

Meher Baba, July? 1927

Meherabad, SW p401

For more on this subject, see the chapter CREATION in Book One and Book Two.

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#### SMOKING AND DRINKING

It is commonly believed that Baba forbade the use of mind-altering drugs, but approved of the use of alcohol and tobacco. This is not true.

"I must ask all aspirants to remember once and for all, that if they are desirous of rapid progress and quick enlightenment, they should... avoid all intoxicating drugs and drinks. Tea is not an intoxicant, provided it is weak. But be moderate in your habit of tea drinking."

Meher Baba, Ms 2:2 p8 (February 1930)

"For all human beings, materialists as well as spiritual aspirants, use of tobacco or wine in any form, of bhang-ganja and opium, etc., is injurious, physically, mentally and spiritually.

"Tea or coffee, though injurious, is not so injurious as tobacco, alcohol, bhang-ganja, and other strong intoxicants. Rather these - tea or coffee - are in some cases beneficial, particularly when medically advised and taken in mild form. Excessive use of these, and in stronger forms, is as injurious as tobacco, alcohol, etc."

Meher Baba, MG 3:1 p22, March-April 1934

"Recourse to alcohol for drowning one's sorrows is a perverted form of solace.

"Solace afforded by things outside of you is synonymous with doping, which gives a certain amount of relief or relaxation. Real and unalloyed solace is within you."

Meher Baba, 1930s, A p26

"Alcoholic drinks in ordinary moderate doses act as stimulants and are harmless. If taken in excess they are harmful.

"Drugs, whether in small or large doses, are injurious. They have a characteristic of making the users addicts. Starting from small doses and very subtly, they tempt the partakers to increase the quantity indiscriminately until they cannot do without them and become addicted.

"Tobacco and smoking has only the slight advantage of deriving superficial pleasure, which is temporary. But there are three distinct disadvantages: physical, mental and habitual. Physically, it spoils the system, and mentally, it tortures one when unavailable."

Meher Baba, 23 February 1938

LM7 p2267

For more on this, see the chapter DRUGS in Book One and Book Two.

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#### GOD REALISATION IN THE DISTANT FUTURE

"The illusion which most aspirants find it difficult to shake is the belief that the infinite Truth is an object which has to be attained in some distant future, and that all life is just a means for this attainment. But if the Truth were to be confined only to the future and not to the past or present, it would not be infinite; it would at once become limited as an event which has its origin in time.

"All that life is and has is at once deprived of intrinsic significance if it comes to be regarded as merely instrumental to some far-off event. This is definitely a false point of view.

"Life is not meant to be rich in spiritual significance at some distant date, but is so at every moment, if only the mind is disburdened of illusions. It is only through a clear and tranquil mind that the true nature of spiritual infinity is grasped as something which is not yet to be, but which already has been, is, and ever will be an eternal self-fulfilment.

"When every moment is rich with eternal significance, there is neither the lingering clinging to the dead past, nor a longing expectation for the future, but an integral living in the eternal now. It is only through such living that the spiritual infinity of the Truth can be realised in life.

"It is not right to deprive the present of all importance by subordinating it to an end in the future; for this means the imaginary accumulation of all importance in the imagined future, rather than the perception and realisation of the true importance of everything that exists.

"There cannot be ebb and tide in eternity, no meaningless intervals between intermittent harvests, but a fullness of being which cannot suffer impoverishment of a single instant. When life seems to be idle or empty, it is not due to any curtailment of the infinity of the Truth; but it is due to one's own lack of capacity to enter into its full possession."

Meher Baba, c.1942

India, Di v5 p14-15

For more about this, see the chapter THE NOW.

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Following Meher Baba 2

FOLLOWING MEHER BABA

Book Two

Kitty Davy wrote:

'In December, to our joy, fifteen of us from the American and English groups were called by Baba to India. This meant leaving our families or careers, and a promise to obey Baba implicitly. Although Baba said we would be at the Nasik ashram for up to five years, before leaving I had written to Baba for the English group, expressing our concern that he would send us back to the West after a short stay with him in India, as he had done previously. What was Baba's reply?'

Rahuri

November 26, 1936

Darling Saroja,

... I feel so disappointed that with all their love for me, Kimco wouldn't understand in spite of explanations of some important things so clearly given...

I was so happy you all eventually agreed to come, but the peculiar attitude of Kimco, always so typical, of taking all things -- however serious -- so lightly, even if I want them to take it seriously and understand, at times causes me great pain...

Your heart is so wonderful, always feeling so deeply and truly, and responsive to the call and understanding, but the peculiar mind of yours at times wobbles and tries to shake your faith, and your love revives it all again and afresh.

One moment you feel quite prepared to do and stand anything. The next moment you hesitate with ifs and buts, and feel depressed and worried unnecessarily.

But I will see that this eternal struggle between the head and the heart, for you as well as for all others who suffer from the same weakness, ends eventually in the victory of the heart over the head, and brings about a blending of the two.

In fact, I am working at it, suffering myself almost all the while of being misunderstood every moment, and in every act of compassion in raising the consciousness and understanding of humanity to a higher level, even by my own, who have known me, and have been in my closer contact!

Just a little individual effort to understand and do as I say, and it would save so much trouble and pains for me and for all.

My love to all and self,

M. S. Irani

source: LA p142

Another version: LM6 p2052

Part of a letter to Garrett Fort from Meher Baba

dated 3 October 1937, Cannes, France

Now you know that your earning power, like all your talents, is a grace from me, given or withheld as I deem best for your spiritual evolution.

You said in your letter that you have surrendered your life to me, that you have no ambition but to serve me, that you are a soldier ready for the call. But apparently you do not like the call that has been given you. You want the war to be conducted according to your ideas, not mine.

Try to remember, dear Garrett, that you are doing my work, which is as ancient as I am. In surrendering your life to me, you must be prepared to follow my instructions implicitly, without caring for the results, which are in my hands and depend upon my will. My promises are always kept, but in my own way and at my own time.

I am not a writer, so I do not always express myself as well as you might wish. I am not a pedagogue, so I do not tell you in advance what the lesson for tomorrow will be. I am God, the Supreme Liberator, and if you knew what strides you have been making toward Liberation by the trials through which you have been going since you left me, you would be overcome with gratitude, instead of filled with discontent.

It is true, I use the circumstances of everyday life to Liberate my devotees, but I use them in a way that is beyond the comprehension of the intellect. So you must not expect me to provide you with blueprints of my plans, either individual or universal. Have faith in me, supreme faith. I am always with you, directing you as my own vehicle, my own son. Whatever is accomplished in all that you do or do not do is always my will!

You are an instrument in my divine orchestra, an instrument which I need, but which must be Perfected. I shall never fail you, nor will you fail me. You must continue to be brave as you have been.

LM6 p2141

For more about Garrett Fort, see LM6 p2130-2141

"It's a fantasy. I have been with him for forty years. There is no such thing as spiritual progress.

"Hold onto him. Him moving about is the progress.

"The cardinal things he has said, hold onto them:

Hold onto my daaman.

Remember that I love you, so that you can reflect my love.

Be loving towards all.

Be honest, simple, natural, childlike.

"That's all, that's all we have to do. That is our path, no more than that. That is our spirituality. Everything is in holding on to him. There's nothing beyond it...

"... True spirituality is total effacement, without giving a thought that we are treading, or that this is my spiritual progress, and this is how I take the next step, and this step and that step.

"But then, how will there be total effacement? The practical way is, hold on to him, be simple, be natural - that is effacing yourself. But if just one word is used - effacement - that doesn't convey anything, you see. What do you mean, effacement? Should we get ourselves rolled upon by a steamroller or something like that? No. It's a wearing ourselves out by holding onto him. It's very difficult. It sounds so simple - mmm - very difficult...

"We have nothing to do with the Path. Wherever we are, that becomes the Path. If you turn away from him, the Path also follows you there. Then again he gives you another turn towards him - the Path again follows. He is there. He is the pivot.

"As long as the concentration on him is there, there is no such thing as Path. What happens is that our focus is on the beloved himself. We have nothing to do with the Path. If Path is there at all, Path will follow us, because we are heading towards him. We have no time to see to the Path at all - we are all the time focusing upon him.

"That is the greatness of those who come in the orbit of his love. The Path follows him, whereas, for other wayfarers, they have to follow the Path.

"We don't follow the Path, because we have got the beloved. We have direct contact with him, so our energies, our might, our soul, our being, our bodies are all focused upon him. So that is the difference between the lover of the God-man and the lover of the Path.

"But then there will come a state (for the lover of the Path) when again he will be there. He comes to that place where he focuses on the beloved only. Then the Path disappears for him.

"But the spiritual dispensation is there to dispense with the Path. He brings the destination in our midst. You follow? What need is there for the Path when the destination is there? Ah, my language falls short, but this is how it is. I hope I can give you the idea that is behind it. No tantalising effects are there for us, you see...

Path is created by us, you see. But one who is concentrating all his thought and devotion, his heart and his consciousness, his everything upon him, for him there is no Path, whether you are in involution or evolution, or whatever process is there. He even discards the very concept of Realisation.

Q. Does the idea of involution apply to us, then?

Eruch: There is involution, it is all there, the Path is there, you see.

Q. But without the experience of it.

Eruch: Yes, without. It's all there, but you don't experience it. Just as he has used the word, you are led 'blindfolded.' You follow? And that blindfolding is not just mechanical blindfolding, because - words fail here. You may call it your heart is set upon him, your whole focus of consciousness is upon him. Whatever you call it, it is just on him. He becomes the Path, the way and the goal.

Q. You're inattentive to the Path so profoundly that it doesn't exist for you.

Eruch: Doesn't exist - although it is there. The powers are there on the Path, you see. Many enchantments are there. All the powers are confronting you, they are just prostrating before you: 'Use me, I am here.' But you, you discard all this. Your attention is always on him. Your heart is set upon him: when will I go, when will I see him, when will I be with him, when will I be in his company? You don't take any cognisance of this. They don't exist for you, really speaking, let alone don't care. You don't even notice that they are all there. It is so, it's a fact. So that's why the greatest spiritual dispensation is his being in our midst.

Eruch Jessawala, 30 November and 3 December 1978,

Meherazad, from tape recordings, Aw 19:2 p55-56

"So often Baba told us by his illimitable hand gestures, or perhaps in a treasured letter or cable, 'Remember - I am always with you.'

"Naturally, it was a phrase that stirred up feelings of love, trust and hope - he is always with us. But what does it mean? Especially now that his physical presence is gone? Those who

met him, and those who did not, are 'sailing in the same boat now,' as the Song of the New Life so aptly puts it. No longer are there cables, letters, messages, circulars from India.

"One thing is clear: each one of us has to follow him inwardly. We have to seek his inner guidance.

"What form will it take? I think it will differ for each of us. I think Baba will work with each individual differently just as he did when in the body. He is the master counselor, friend, psychologist. He understands our temperament as well as our needs.

"His presence will be 'not in the flesh but in the spirit,' as St. John says. The New Testament calls this inner presence the Holy Comforter - the third part of the Trinity - the Holy Ghost. ('Ghost' is a strange translation of the Latin 'spiritus.') The essence is the same but each one feels it in a different way.

"Some feel it as an actual presence, touch, glance, even image. Others feel it as an overwhelming sense of love. Some get 'hints' by the way things happen around them, to them, for them, showing the Master's love and care. A few may actually see or hear him. Some contact him in significant dreams. Some feel his love coming to them from others, or they feel it in the way their own heart sprouts love. Many times it happens in communion, in groups. Did not Baba, like Jesus, say that where two or more are gathered together, there he would be? His sahavas is the give and take of love, and love flows always from heart to heart.

"Most important, what are we going to do to rate his inner guidance? Why is it so often blocked? What are we doing so that we don't feel his presence, which he says is always there? The answer is simple, though no one likes to hear it. We are in the way. We cast the shadow. Above all, our negative emotions shut off the communion. Fear, hate, greed, need, anger, depression, sometimes too much pain or loss, shut him out.

"The only remedy is not to cling to these negative emotions, but to cast them at his feet. Such feelings will come, must come, but we have to surrender them to him... trust him to deal with them. Doubt is the worst. Baba says the mind always doubts, but not the heart. It is all a test... this seeking for his guidance through our own valley of shadows.

"But intelligence and reason are not to be thrust aside. We must use discrimination. We must evaluate what we think is his guidance. Not every dream, not every vision, not every 'Baba coincidence' is true. The possibility of self-delusion is always there. That is why Baba says we must balance head and heart.

"What breaks this dilemma? Sincere prayer. Sincere prayer for his guidance, and the faith that he will respond. Baba said, after all, that his position is so high that he must respond to the call of his devotee, no matter where or when. That is what discipleship is all about. Baba never said to follow him is easy, but the reward is the greatest - our way out of Maya."

Filis Frederick, Aw 22:1 p30 (before August 1985)

Following Meher Baba Book One

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## **Ghosts**

Ghosts

GHOSTS

Book Two

"Early in the morning on October 5, 1922, Meher Baba told the men he had not slept that night due to a noise in the back yard. He described the peculiar noise: 'It was as if someone were leveling the ground with a heavy roller.' Then he explained that it was a ghost. 'This spirit is always with me, wherever I go. He is one of the ghosts who Arjun saw outside the hut at Poona. Upasani Maharaj has put him in my charge. Some of you may see this spirit. If it happens, don't be afraid of him, and don't be afraid to move about in the Manzil during the night.'

"Once while Ghani was massaging his legs at night, Baba further explained about ghosts and why he had his body rubbed. 'The physical contact of a human being with my body keeps the spirit world away from me for the time being, and thereby enables me to snatch a little rest. My sleep is not the sleep of ordinary human beings. It is a sort of mental rest from my spiritual working. A spirit always accompanies me wherever I go and whatever I do.' "

Manzil-i-Meem, Bombay, 1922, LM2 p420

"While I was on night duty chafing his limbs, Baba explained to me, 'The physical contact of a human being with my body keeps away the spirit world for the time being from me, and thereby I am enabled to snatch a little sleep. My sleep is not the sleep of ordinary human beings. It is a sort of mental rest for me from my spiritual working.' "

Abdul Ghani, MJ 3:3 p174, also HM p605

"When Arjun Supekar began keeping nightwatch at the hut, Meher Baba told him, "Always remain awake and never be afraid of anything."

"One night Arjun heard the rustling of leaves and was startled. Peering into the darkness, he saw two gigantic figures who suddenly started becoming larger and more ominous, reaching almost twenty feet in height. Arjun became petrified and could not utter a sound. At that very moment Meher Baba emerged from the hut, irritated, and asked, 'What's the matter with you?' Arjun pointed into the darkness, but there was nothing visible.

"Meher Baba scolded him, 'Didn't I tell you not to be afraid when I am here? Those were ghosts who came to me seeking rebirth. Such spirits of the dead have committed suicide and are unable to take another birth for several centuries. Every night such ghosts come to me, so never be afraid. They won't harm you.' But Arjun's health steadily began deteriorating after that incident with the two ghosts. It was a long time before he became well again.

Bhau Kalchuri, LM2 p362-363 (1922, Poona)

"Quite often, especially in the earlier years of his ministry, Baba would have at least two disciples press his feet, and they had to use considerable strength in doing this. His reason was not given for a long time, but he did finally divulge that around him there were always, at all times, great hordes of people in the Astral world pleading and clamoring for his help. The disciples who pressed his feet were his shield against them, as they always ran interference for his work."

Ivy Duce, HM p605

"Lower spirits are those beings without physical forms whose sanskaras remain to be wiped out. They cannot progress after death until their unfinished sanskaras are worked out. As a consequence, they wander about on the lower Astral plane. For this reason, they are a source of harassment to living people.

"Suppose a man is destined to have a life span of forty years, but he commits suicide when he is thirty. Consequently, for the remaining ten year period of unexpressed sanskaras, his spirit inhabits the lower planes, and at times is seen by some people as a spirit or ghost. To hold seances or to talk with the dead is no great thing, because such spirits are always among us on this living plane.

"There are advanced yogis and munis who converse with these ghosts who have committed suicide, as well as with the spirits of the higher planes. These advanced souls communicate without using a medium. They live on both levels."

Meher Baba, 2 June 1925, Meherabad, LM2 p720

Ghosts are people who have committed suicide and have no body. They enter another body, and then make the body of whomsoever they enter do as they wish.

Meher Baba, 15 December 1927

Ahmednagar, LM3 p994

"The Master delivered a discourse before his disciples on the subject of ghosts and earthbound spirits of the dead. An earthbound spirit wanders at night in the vicinity of Arangaon. The Master asked us not to be afraid of him if we ever happened to see him. Such earthbound spirits generally seek the company of Sadgurus, and the spirit in question often goes to the Master to shampoo his feet soon after he lies down on his bed at night. A disciple

asked, 'Can you not free such earthbound spirits of the dead from their misery by making them reincarnate, or in any other way?'

"The holy Master replied, 'Their sanskaras are such that they drive them to wander on this Gross plane at night. Sadgurus can certainly make them reincarnate, but what's the use? By wandering here, the extraordinary sanskaras of such restless spirits are worked out. It is better that their sanskaras should be worked out naturally than that they should be wiped out by Sadgurus.' "

K.J. Dastur, 1929, Ms 1:3 p20, also HM p637

(29 January 1929? Meherabad)

"Elizabeth and Norina one day told me a story about their stay with Baba in Portofino, Italy. At one time Baba occupied Lord Carnavon's castle on top of a mountain at Portofino... Baba had invited a large number of Western disciples to stay with him. Each morning as they came downstairs to breakfast, one or more of the guests would complain bitterly that they had had very little sleep because of disturbances which they finally concluded must be caused by a ghost. Baba apparently paid no attention. One night the intruder came to the room shared by Elizabeth and Norina. They suddenly heard a tinkling clatter among all the articles on the washstand, such as the cover being lifted from the soap dish and dropped, etc. Elizabeth raised her head and whispered to Norina in the adjoining bed, 'Do you hear what I hear?' Since they were both enveloped with mosquito netting, Norina seemed to feel safe, and sliding down under the covers, she said in a whisper, 'He can't touch me.' Which sentence ended up in an outraged wail as she shrieked, 'He pulled my hair!'

"The next day Kaka admitted to them that a man and woman in the Subtle body had been racing madly over the castle day and night, clamoring for Baba's attention, and pleading with him to release them from their earthbound state. Shortly thereafter, Kaka stated that Baba suddenly snapped his fingers, and the man disappeared. And only some hours later did he dismiss or free the woman in the same way. Baba then told Kaka that in a previous incarnation he (Baba) had been a Master, and while wandering on this mountaintop, suddenly encountered the girl, who had been having a tryst there with her lover. As Baba spoke to her, the man emerged from among the trees, misconstrued the scene, and struck Baba... The couple was karmically held to this spot for five hundred years until Baba freed them."

Ivy Duce, HM p437-439

"After staying in the old villa for awhile, some of the Western lovers had experiences... A person claimed a spirit haunted the house and had stood before him, growing taller and taller. One said her hair had been pulled as she slept; another heard noises. Late one night, with these tales ringing in her ears, Delia DeLeon screamed at what she thought was the apparition of the ghost. It turned out to be Margaret Craske leaning out the opposite window for a breath of fresh air. The next day, when they informed Baba about what

happened, he wryly commented, 'There is one thing I like about you Western disciples - your courage.'"

"Baba did confirm, however, that there was a ghost in the villa. Once while Kaka was on nightwatch, Baba had gotten up at midnight and told him to follow as he left the room. Descending the stairs in the pitch dark, Baba sat on one of the steps for a few minutes, and then returned to his room. Kaka asked him why he had done that in the middle of the night, and Baba explained, 'There was a spirit here who has been trying to get free for 500 years. Tonight I have given him relief.' "

Bhau Kalchuri, LM5 p1781-1782

(1933, Villa Altachiara, Portofino)

Garrett Fort: What is meant by possession?

Baba: There are certain cases where the Gross body is compelled to drop before the person's sanskaras are completely used up. Such is the case when a person commits suicide. The body is gone, but the momentum of all the impressions goes on. The person is now a ghost. The ghost wants to drink, eat, etc., very, very badly. So much so that it takes to unnatural resources by entering someone else's body. It awaits its opportunity. When it finds you drinking it satisfies its desire by drinking through you, your body. When it has to experience anger, then when you are angry it experiences it through you, your body. This is a fact.

14 March 1937, Nasik, LM6 p2139

"Why be afraid of ghosts? A ghost means a human being without a body, and in that bodiless state he has to remain as long as the sanskaras of his previous birth last. Then he takes another birth.

"Ghosts are miserable. They have desires, like any of us. They try to come in contact with human beings to fulfill their desires. When it is dark and silent, their Subtle, smoky bodies become transparent. You have Gross, Subtle and Mental bodies. They have only Subtle and Mental bodies. but these are not as limited as the Gross. When stretched out, their Subtle body stretches out in all directions - upward and sideways. That makes you shiver and scream when you see them like that. Depending on their surroundings, darkness and quietude, they can be seen. Their bodies can enlarge and shrink. That is why in dreams the Subtle bodies go anywhere, stretching out and out. They can also be photographed in suitable conditions, depending upon the surroundings, time, light, and the photographer.

"These discarnate spirits wish to contact living human beings. If Rano, a heavy smoker, has no body, and for some reason becomes a ghost, she does not get another physical body until certain sanskaras are spent. They may be spent in one year or a million years. All depends on the contacts made to spend one's sanskaras.

"For instance, Rano has her craving for smoking cigarettes. She sees Kitty smoking. She, too, wants to smoke, and tries to contact Kitty to have a cigarette. But contact with a Gross body by the Subtle body is almost impossible. Kitty feels the presence of a Subtle body and is scared. But poor Rano only wants to have a smoke. In some instances, she, Rano the ghost, becomes so desperate that she waits until Kitty nods to sleep even the tiniest little bit, and then smokes through Kitty's Gross body.

"The Subtle can enter any Gross body or thing. When it enters you, you don't even know it, and are not at all affected. But it can only enter your body when you are not conscious, when you are sleeping. How many spirits have been drinking tea through Norina when she is not conscious? But the spirit has no hold, it does not reside in you or possess you, but just goes like the wind. And it only happens sometimes.

"Don't think about it, or you will go mad. It is of no importance, so trivial, so insignificant.

"Sometimes you feel angry for nothing. This might be some spirit wanting to spend sankaras of anger through you. But this is so unimportant, not worth thinking about. Our bodies are full of germs, but we don't think about it. If we did, and tried to picture it in our minds, we would go mad. Masters are so bothered by these spirits, you have no idea. They want to touch me for liberation, and they do."

11 November 1940, Ceylon, LM7 p2636-2637

Mehera, Mani and Gaimai were bothered by a ghost in Lonavla. Mehera's arm was pulled while she slept. Mani's entire body was shaken. Baba told them "Don't worry about it. I will take care of it." After that the ghost did not disturb them. Later they learned that some years earlier a laundryman had committed suicide in the well of the compound. Baba told the women,

"Don't be afraid of ghosts. They don't do any real harm. The atmosphere is full of impressions. Sometimes when you think you feel the presence of a spirit, it is not the actual spirit, but the impressions in the place that you feel. That is why I told you all not to go near the well where the laundryman committed suicide. All those impressions of his are lingering there, but I have now freed his spirit, so it is all right now."

December 1942, Lonavla, LM8 p2825

"... Baba sent a telegram to Eruch in Poona to come to Pimplegaon. When he arrived, Baba instructed him to sleep close to him in his room. Eruch did not believe in ghosts, and although Baba had explained to him many times about disembodied spirits, he found the whole thing hard to conceive of.

"That night as Eruch was sleeping, he woke up and felt some pressure heavy on his chest, although he could see no one. He struggled to free himself from the invisible intruder, but was overpowered and could not utter a sound. He tossed and turned on the floor, and Baba was watching the struggle from his bed.

"After a short time, the spirit departed, and Baba asked, 'Now, do you believe in ghosts?' Eruch had learned his lesson, and said, 'I certainly do now.' "

April 1944, Meherazad, LM8 p2945

"Ghosts are departed spirits who have been too much attached to the Gross world. After dropping the physical body, they still desire to live in close contact with the Gross. They continue to gravitate in the lower Subtle and Astral planes. Their Astral sheath or envelope is automatically actuated by the impressions concerning the Gross, and keeps them tied down to the Gross for long periods."

Meher Baba, 1956? Be p16

For more about ghosts, see the chapter THE ASTRAL WORLD, and LM7 p2636

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## **God-Realization 2**

God-Realization 2

GOD-REALISATION

Book Two

While Dr. Ghani was sitting up with Baba after the rest of us had retired for the night, reading the Tazkire-Gousya,\* Ghani asked Baba why Ghaus Ali Shah found it necessary to acknowledge 19 Masters, out of whom 11 were Muslims and 8 were Hindus. Explaining, Baba said,

"Really speaking, there is one Master who gives Realisation. It is for Knowledge - Dnyan or Irfan as referred to by Hindus and Muslims respectively, that sometimes it is necessary to approach one or more Masters. It also (sometimes) happens that the Master who gives Realisation also gives Understanding.

"In my case, Babajan gave me Realisation, and for Understanding I had to go to Maharaj, who took eight years to finish the process of Understanding. During this period of my process of Understanding, if I had connection with some others, I would have gone to many for such Understanding.

"Such Masters who advance the student are also entitled to be called a Master, although in the real sense, there is only one Master."

Ramjoo Abdulla, RD p152

(8 February 1923, Bombay)

\*'Memoirs of Gousya' - Ghaus Ali Shah Qalandar of Paniput, 1804-1880, a Perfect Master.

Another version:

"God-realisation is always given by one Master only. It is only for Irfan - Gnosis - that sometimes contact with more than one Master is necessary.

"There are numerous cases amongst Hindus and Muslims who have contacted two or more Masters. Very often it is only one Master that gives God-realisation and Gnosis as well.

"In my case, Babajan gave me God-realisation, and for Gnosis (Dnyan) I had to spend seven years with Upasani Maharaj. During the period of my return to normal consciousness, if I had connection with some other Masters, I would have surely contacted them too.

"The number of Masters who impart Gnosis to a disciple, each one of them is entitled to be called a murshid (guru), but from the point of view of Realisation, there is only one Master."

TY p79-80

"Another early disciple, Ardeshir Khodiram Irani, first met Meher Baba during this time, and boldly demanded of him, 'Give me God-realisation!' Meher Baba told him to wait until he was ready. But whenever he would visit, he would pester the Master about it. Finally Baba became annoyed with Ardeshir's naive attitude, and said to him,

"'You really want God-realisation? The whole ocean will come in your cup. But if your cup breaks, I am not responsible.'

"Ardeshir knew Baba meant that he would drop his body if he attained Realisation, and was shocked by the thought of dying. From that day on, he did not speak of Realisation."

Bhau Kalchuri, LM2 p592

(c. January 1923?)

Meher Baba told Minoo Pohowala, who was in the habit of visiting saints,

"When you sink a well, you first select a spot before beginning the drilling. But if you stop drilling halfway, and start anew at a different spot, you will never find water, and all your labors will be wasted. But if you keep drilling at one spot, you will surely find water one day. A spirit of fortitude is required. If you are easily disappointed and keep trying at different places, you will never succeed. Similarly, if you continue running from one saint or Sadguru to another, you will never gain anything. Stick firmly to only one Master, and carry out his wishes. Dig, dig and keep on digging, and one day you will get the water of Realisation."

That same day Baba met with Savak Kotwal.

Kotwal: I desire God-realisation in this birth.

Baba: Either long for God or for the world. You cannot have both. It has never happened before, and it will never happen in the future. I know how much you want to tread the spiritual Path, and I will see that you enter it. You will make rapid progress toward that goal, and you will eventually be completely swayed toward it.

2 June 1928, Meherabad

LM3 p1050-1051

Also see the chapters 'Liberation' and 'Perfection' in Book One and Book Two, and the article 'God-Realisation' in Discourses (v2 p45-49 in the five volume version).

God-Realisation Book One

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## **God**

God

GOD

Book Two

"Once Meher Baba asked us to define God. We made various attempts, but Baba was not satisfied. He said when the question 'What is God?' is asked, the answer is 'What is not God?' He then continued,

'Age after age, from time immemorial, you have been trying to find God, but you do not do so. Only one in tens of millions somehow or other realises God. But why do so many sincerely, wholeheartedly strive to find him, and so few do so? If God exists, and he does, then why cannot we find him?'

"Baba answered his own question.

'It is foolishness on the part of man seeking to find him. How can anybody find something which is never lost? God eternally is. Stop your search to find him, lose yourself, and you will realise him.'

"That is what Baba taught us: no sooner do you lose yourself than you realise God. Not by search, but by effacing ourselves. Not by asserting ourselves, that we are the ones searching for God, positively asserting ourselves, but by losing ourselves in his love."

Eruch Jessawala, IT p23

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## Happiness 2

Happiness 2

HAPPINESS

Book Two

... Baba sent for some chocolates from the bazaar. Distributing a few to each of us, he asked if we liked the taste of it. With the exception of Arjun, all replied in the affirmative. After some five minutes, Baba asked us if the taste of the chocolate that we enjoyed just a few minutes ago was still there. On getting an unanimous reply in the negative, he said,

"When a good thing is given to it, the mind is pleased, but soon after settles down to its original state. If some bitter medicine or a purgative, like epsom salts and castor oil, is forced upon it, the same mind revolts. But again, after a short while, it reverts to its normal state. This proves that both the pleasures and pains of this world are so very ephemeral and short-lived.

"Just now, you ate the chocolates with a sense of enjoyment, but immediately after, the same enjoyment and taste has become a thing of the past, since no result thereof has remained. Such is the case with all the earthly pleasures and pains. The highest kind of enjoyment or pleasurable sensation in this world is sexual intercourse. But how long does it last? Only a few minutes.

"Now this, the highest of all the material pleasures, can well be compared with the real happiness as if the former were a shadow of a drop from the infinite ocean of eternal happiness, which when once realised is felt and enjoyed every second forever! From this comparison, you can imagine the hollowness of the world and its pleasures."

Ramjoo Abdulla, 12 October 1922,

Bombay, RD p104-105

Another version: LM2 p439

"All Baba asked from each was a happy face and work done cheerfully. To Baba, this cheerfulness was a goal most worth striving for, a goal of paramount importance. Baba told us,

" 'If you don't want to be old before you really ought to be old, be cheerful in thought, word, deed and appearance -- most of all in appearance.

Maybe you are not happy inside, perhaps gas in your stomach. But you must look happy. I always find half of you garlic-faced. When you eat garlic, it is a smell passed on to all. So when you appear garlic-faced, that too is contagious.

It is a divine art to always look cheerful, it is a divine quality. It helps others. When you are garlic-faced, it makes others unhappy.'

"Baba emphasized that no one must expect to get happiness from others, but to be happy in oneself."

Kitty Davy (late 1930s?) LA p239

Also see the chapters 'The Conditions of Happiness' in Discourses.

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## **Healing 2**

Healing 2

HEALING

Book Two

"From Baba's balcony we saw some of the most beautiful sunsets, and watched them for an hour or more.

"To look, he said, straight at the setting sun, was very beneficial to the eyes."

Kitty Davy

April 1933, Murree

PM p 201

Also HM p96

Q. How can one be a good doctor, and use that science best?

Baba: It is very simple - through love. If you love your work, you can do it with love, and anything that is done with love has perfect results. To be a good doctor, always have in mind that to you all patients, good or bad, big or small, are equal. Treat with as much care and interest a beggar as you would a millionaire. And in case you find you are not paid the price, you must not for a moment think of refusing. It is simple and practical, and yet a good many

doctors don't observe this simple rule. Only if a doctor realises that one infinite God is within all, then that doctor works like a saint.

I am a doctor of souls. To me, good and bad, all are lovable, and I help each according to the need. But although it is simple for you to be a good doctor, it is very difficult to practise it. So many things interfere: reputation, name, money, society, circumstances, and so on. Is it clear? You can be a good doctor if you take it to mind. You are such a fine soul. I will help you.

29 June 1934, London,

to a woman doctor and her sister,

A p8-9\*

\*Abridged versions of this quote are in LM6 p1884 and PM p255. In both books one line was left out: "And in case you find you are not paid the price, you must not for a moment think of refusing."

"Baidul was the doctor of his village in Persia. He would boil garlic in oil and put a few drops of the mixture in the patients' ears. Taking my name, it cured all sorts of diseases. Thus he made some patients well, and his fame spread so much that he even gave a dying cow some drops of the tonic, extending her life too.

"But the fact is that the patients did not get well by his remedy, but by his full and supreme faith in me. Every evening he sits with me and I tell him to talk, and he tells me of Persia and other facts and stories. He says, 'Baba, only you made them well.' He never took money from any of the patients either.

"It is Baidul's firm faith that my name would cure the patients, and that made the tonic work. Had he the slightest doubt, the faintest speck of wavering about it, it would not have worked, and no one would have recovered."

Meher Baba, 17 October 1940

Meherabad, LM7 p2627\*

\*During this period Baba's women disciples were forbidden to mention the name of any man while Mehera was present. When Baba told this story to the women, he substituted 'Soltoon's sister' for Baidul's name. Soltoon was Baidul's wife.

For another story about Baidul's healings told by Eruch, see De p79-86.

"One of my devotees was working in an office, when suddenly he went blind. His family was miserable because of his plight. He was treated by doctors and taken to an optometrist. But they could do nothing for him except counsel patience.

"Chanji happened to visit the man. Chanji knew he had faith in me, so he advised, 'Keep Baba's locket in water, and apply the water to your eyes.' The man began faithfully following the advice without resorting to any other treatment. He also stopped taking his prescribed medicine. Chanji sat with him as the man put a locket of me in a glass of water.

"After a little while he applied the water to his eyes. Chanji kept him company for the next two hours. Suddenly the man saw a black spot, and in it appeared a vision of me walking toward him. He told Chanji, who was overjoyed.

"The next day Chanji again went to see him. His vision had continued to improve. He told Chanji, 'Come closer. I can see you very dimly.' After that, his sight improved so quickly that within two days he returned to work, to the utter amazement of the doctors."

Meher Baba, November 1940

near Kandy, Ceylon

LM7 p2634

Real healing is spiritual healing, whereby the soul, becoming free from desires, doubts and hallucinations, enjoys the eternal bliss of God.

Untimely physical healing might retard the spiritual healing. If borne willingly, physical and mental suffering can make one worthy of receiving spiritual healing.

Consider mental and physical suffering as gifts from God, which if accepted gracefully, lead to everlasting happiness.

Meher Baba, 1952? PL p31

"At the end of January Baba took us to Rusipop's\* house in Ahmednagar, where we stayed for just over a month. During that time we heard that there was an outbreak of Bubonic plague in Ahmednagar.

"India was then still under British rule, and they insisted that all the inhabitants of Ahmednagar be inoculated against this disease.

"But Baba said, 'No inoculations for you.' So we felt quite safe. Although the British were very thorough in their campaign to inoculate everyone, not one of us had the injections."

Mehera Irani,

M p167-168 (January 1945)

\*Rusipop was Goher and Katie's father

Baba asked, "Who did not sleep last night?" Several men stood up, and Baba spoke with each of them. He singled out one young man who had not stood up.

Baba: Why do you look so pale and tired this morning?

Man: I admit that I do not feel well, and I did not get a good sleep.

Baba: Why did you not rise to your feet when the others did?

Man: I am a young man, Baba, and I did not want to complain like an old one.

Baba (shaking his head): It is natural for those who have bodies to develop ailments. Both young and old alike can catch colds. Youth in itself is no protection against disease. In exceptional cases, such as the one who becomes God-conscious and does not return to normal consciousness, such a one remains naturally immune to contagion. But having come down to your level, even I can catch cold and become ill as naturally as you can. You must take proper treatment.

November 1955,

Meherabad, LH p31

Also see LH p84-85

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## **Liberation 2**

Liberation 2

LIBERATION

Book Two

"Most God-realised souls leave the body at once and forever, and remain eternally merged in the unmanifest aspect of God. They are conscious only of the bliss of union. Creation no longer exists for them. Their constant round of births and deaths is ended. This is known as Mukti or Liberation."

Meher Baba, Di v1 p2

"Good actions bind a man with a golden chain, and bad actions with iron and spiked chains. But the chain is there in either case. The man has not been set free. Yoga or other studies are good actions, and they give the person a better chance in the next incarnation. But they do not set him free, or give Liberation. To have Liberation, one must neither have virtue nor vice on one's credit or debit side. But it should be a clean slate, to reach the state described in an Urdu couplet:

'We shall not go either to heaven or hell

But on the day of final judgement we shall stand gazing at the face of Muhammad.'

"And this is impossible to reach without the grace of the Guru. For a Master, it is the work of a moment, though. The vast and almost infinite impressions of a person may be likened to a heap of dry grass, which it is impossible for the person to clean out. Even the process of cleaning out without a Master, that is, through yoga, etc., means contracting impressions again in different forms.

"But this heap of dry grass is a work of a moment for a lighted match, which only the Perfect Master possesses. The Perfect Master uses his matches, but mostly for the members of his Circle only, and thus at the right moment brings them to his own level in less than a second. But even those who have no direct connection with a Perfect Master can derive the greatest personal benefit merely through the contact and company of his personality:

'One moment, half a moment, and even half of a half of a moment

In contact with a Perfect Master, and ten million of your sins are washed away."

Meher Baba, 4 October 1922, Bombay, RD p79-80

Part of another version of the same explanation:

"No yogi can attain eternal freedom or emancipation, even though he might have reached the highest yogic state of samadhi through his practices, because sanskaras are still there, and all ties have not yet been snapped..."

"Yoga and other practices are good, and merit an aspirant a good life in the next birth, but a man is never free from bondage or given Mukti (Liberation) as a result of them."

LM2 p418-419

"The Muslim inmates of Manzil-e-Meem came in for a good deal of Baba's attention, and much light was thrown on the vexing question of shariat (external religion), the bugbear of the Muslim world when confronted with spirituality and saintliness. A Muslim friend of mine quoted the words of the Persian poet Saadi:

'Verily it is worse than the tortures of hell

to walk into heaven with the feet of another.'

"Meher Baba said,

'It is really a commendable attitude if heaven can be earned by one's own exertions, instead of depending for its acquisition on the grace of another. Leaving aside the question of aspiring for Khuda-shanashi (God-realisation), the regrettable position is that even the problem of heaven is being relegated to the mercy and grace of Rasul-e-Khuda (the Prophet of God).

'My disciples are not concerned with heaven or hell. They find themselves confronted with the ideal of realisation of Truth - God - Divinity. The gnosis of God is impossible for anyone to attain without the help of a Murshid (Master), and the Sufi world insists upon the need of a Master in unmistakeable terms.

'By one's own unaided exertions, one either creates heaven or hell, and both are limiting and binding. Heaven represents the result of too many good actions (neki), and hell is the outcome of too many bad actions (badi). In order to attain Najaat (Mukti, Liberation), a correct balance of good and bad actions must be struck. The credit and debit side of good and bad actions must cancel each other, and the balance sheet must show zero on both sides. This result can only be brought about by a Master. If left to individual efforts, one or the other side must predominate, bringing in its wake the situation known to the laity as heaven or hell.

'I do not advocate even the state of Najaat - Mukti\* (Liberation of the individual soul) because you were already that prior to the precipitation of the universe. If salvation means reverting to the original state of the ocean, then all the travails of the bubble (individual soul) through the long and laborious stages of evolution have been to no purpose. With me, Najaat means the realisation of abdiat (bubble-state) and mabudiat (ocean-state) at one and the same time. Whosoever realises this state can be said to be Perfect. This stage of Perfection is known to the Sufis as the reality of Muhammad (Haqiqat-e-Muhammadi), the divine 'I' state, the *raison d'être*\* of creation.

'Among many other methods advocated and practised for realising the state of Perfection, the best and the easiest is the company of a Perfect Master. Living with me as you do, you are considered to have renounced the world in spite of living in it. Every moment passed in the company of a Master may be said to be spent in what the people call ibadat (devotion).'"

Abdul Ghani, about Baba's stay in Bombay in 1922, BG p60-61

(For another related quote, see RD p81-82)

\**raison d'être* = reason for being

"Without the sanskaras being totally eliminated, there is no spiritual Liberation. To dispose of sanskaras, one has to create reverse sanskaras which are opposite in nature. Opposite impressions reverse the sanskaric makeup of the mind. To remove stains, soap or lime is necessary. But the mind never dies of itself.

"For example, suppose your hand is to be broken. It is difficult and almost impossible for you to twist your own hand enough to break it. But if a strong fellow comes along and twists it, your hand fractures in a second. That powerful man is the Sadguru, who is required to deal with the mind and all its mischief.

"But a Sadguru is not to be found so easily. It requires love, the search for Truth amidst hardships and sufferings, and undergoing untold difficulties. These draw the Sadguru to the deserving ones.

"If by hurting a person temporarily, you provide a permanent healing, this apparently cruel act of yours is, in fact, a blessing. In the same way, suppose that by rendering a temporary healing, you create a permanent hurt. This apparently blessed act of yours is, in fact, a curse. A doctor cutting open a boil and causing so much pain to the sufferer is considered an enemy who has hurt one. But when the pus is removed, the patient is relieved, and the doctor is considered a real friend who helped.

"So the Sadguru is at first apparently considered an enemy when he tries to remove sins and wipe out desires and sanskaras of the aspirant by forcing strict discipline on him, renunciation, etc. But when the bliss of union with the beloved God is attained through his grace, he is considered a true friend."

Meher Baba, 9 December 1927, Meherabad, LM3 p991

"Love and self-surrender both lead one to the goal. But generally on the path of love, one drops his body after reaching the final destination. Whereas the one who treads the path of surrender, besides becoming conscious of God, also becomes conscious of the three spheres - Gross, Subtle and Mental - and thus returns to Gross consciousness to serve as a beacon of light to others on the Path. That is why surrendering is better than love."

Meher Baba, 18 February 1930

Nasik, LM4 p1269

Munshi Rahim came with his adopted son Bashir to see Baba. Baba had Bashir sit by his side and told the Mandali:

"Bashir's state is unequalled. He remains quite detached from worldly things. You people have been with me for years, and still demand clothes, soap, razor blades, and a dozen other things. If his present state of detachment lasts, Bashir will one day gain Salvation through my grace. He will then have achieved the aim of his life."

Baba then sent out almost everyone, and asked Bashir what he really wanted. Bashir replied, "Baba, help me find a good job, as I am in need of money."

Baba smiled, and spelled out on the board, "See how I raised you up in the presence of all the Mandali, and you have now brought it all tumbling down. You have come down from the heights of Mukti (Liberation) to finding employment."

Baba asked Rustom to give Bashir a job, and Bashir gratefully accepted it.

20 August 1933, Nasik, LM5 p1804

"All relations of those who are with me, whether they know me or not, or even if they do not believe in me, get salvation. Krishna has said, 'Seventy-two generations of such lucky ones get Liberation - Mukti.'"

Meher Baba, 27 November 1940, Ceylon

to Irene Billo, LM7 p2643

"I am God, the supreme Liberator, and if you knew what strides you have been making toward Liberation by the trials through which you have been going since you left me, you would be overcome with gratitude instead of filled with discontent.

"It is true, I use the circumstances of everyday life to Liberate my devotees, but I use them in a way that is beyond the comprehension of the intellect. So you must not expect me to provide you with blueprints of my plans, either individual or universal.

"Have faith in me, supreme faith. I am always with you, directing you as my own vehicle, my own son. Whatever is accomplished in all that you do or do not do is always my will.

"You are an instrument in my divine orchestra, an instrument which I need, but which must be Perfected. I shall never fail you, nor will you fail me. You must continue to be brave as you have been."

Meher Baba, 1940s, India, from a letter

to Garrett Fort, LM6 p2141

"God is eternally free. To realise God is to attain Liberation from the bondage of illusion."

Meher Baba, 1954, Andhra, MD p8

"Realisation can be imparted to anyone in a second. It will then be for one's own self only, with no benefit to others. The period of austerity, self-denial and hardship which one undergoes with a Master, engenders power and gives authority to use Realisation, when achieved, for the spiritual awakening of others."

Meher Baba, before 1955, GS p263-264

"Baba wants you both to know that he is the Ancient one. Baba is Krishna of Mahabharata, Rama of Ramayana, Jesus of Bethlehem, Buddha of Buddha Gaya, Muhammad of Arabia, and Zoroaster of Persia, and many, many of many, many such advents of the past, and will be the same one of the future of the earth.

"You are blessed to have come in his intimate contact, and to have heard directly from Baba himself that Baba is the Ancient one. This very thought is sufficient for one's births to come, and for one's Liberation. Baba sends his love to you both."

Eruch

Letter from Baba to W.D. and Prabha Kain

sometime after August 1955, ML p105-106

"All this world is nothing, an illusion. I am in everything. I tell you with my authority. I am in everything. Love me, and that way when you drop your bodies, then you are with me eternally."

22 July 1956, New York, Aw 4:2 p 29

"Those who remember Baba wholeheartedly, or repeat his name while breathing their last, come to Baba when they drop their body. They are Liberated from the rounds of births and deaths, and experience eternal bliss. Only Baba's grace makes it possible.

"Those who are close to Baba in their love for him, but drop their body without their last thought being of Baba, or without his name on their lips, also come to Baba. When they reincarnate, they are born in a very intimate Baba family. Such souls come to Baba in human form, when Baba says of them they have 'come to me.'

"Those who know of Baba, and die without their last thought being of Baba, and without his name on their lips, but die with thoughts of God or of the spiritual path, also come to Baba, when Baba specifically remarks they have 'come to me'. Such souls reincarnate with intense desire to lead a spiritual life, and through their search for God, they eventually come to Baba by contacting him in his physical body.

"Thus, when Baba says so and so has 'come to me', it has different meanings for different ones. As for the Mandali of Baba, and the very intimate men and women disciples, their case is entirely different. Their very existence is because of the breath of Baba's grace, and with or without their body, their existence is in Baba."

Mani Irani, in a letter to Kitty Davy, September 2, 1966

"Lord Krishna said, 'Antakale cha mameva smaran muktva kalevaram,' meaning 'Whoever remembers me at the last moment comes to me.'

"It means that remembering his name, his good or bad actions, his various activities at the last moment, leads one to him. It even means that without actually remembering him at the last moment, one goes to him - that instead of actually remembering him, if one only remembers any worldly action of his or anything worldly one heard about him at the last moment, one goes to him..."

"Once association with God is well-established, then, as all the worldly things stand before one's eyes at the last moment, that association will also be there at that time. Meaning, whatever good or bad one may have done in the cause of Lord Krishna is bound to have its effect in the end.

"What is commonly remembered most? Things that have occurred against one's will and understanding are always remembered better. That is why being beaten by a Perfect one, or the abuses he had given, or his association with a prostitute, and things like that, which are opposed to the common ways of the world, force themselves before one's eyes at the last moment.

"If you firmly believe the Perfect one to be Lord Krishna, then Lord Krishna is bound to stand before you at the last moment. If you remember a piece of this sack-cloth, a tree from here, the garden, all my whimsical activities, the cage, the hut, the tipris, or anything from this place for that matter, that is bound to stand before you at the last moment. In short, anything good or bad experienced in association with a Perfect one is useful in the end.

"All this talk is to explain why the Perfect ones are seen to behave in various funny ways, or in ways considered indecent in the world. Remember that a Perfect one never does anything on his own. Whatever he does, he does spontaneously. Whatever you see or hear from him always leads to eternal happiness..."

"Remember and remember well, that remembrance of anything pertaining to God or a Perfect one, even a mimicry of him, is never wasted..."

Upasani Maharaj, 12 November 1924, Sakori

The Talks of Sadguru Upasani Baba Maharaja, v4 p419-423

Also see "The Four Types of Mukti or Liberation" in God Speaks, p258-261

#### LIBERATED SOULS

Meher Baba went with his men disciples to see the film 'The Ten Commandments' in Bombay in January, 1958. Afterwards, Baba commented that Moses was a soul on the sixth plane who realised God when he died (GO p159). He also explained that RAMESES (the old pharaoh portrayed in the film) had attained Mukti by taking Moses' name when he died. Baba also said the Pharaoh's son (portrayed by Yul Brynner in the film) entered the spiritual path in his next life.

FL p32

Baba's brother JAMSHED IRANI died February 26 or 27, 1926 (LM3 p779-785). Baba later commented about his death:

'If you love me, you are with me. Then you come to me. Through love, you can become one with me. My brother Jamshed loved me very much. He was mad with love for me. Once he was so full of love for me that he couldn't contain himself, and he dropped his body. But just before dying, he shouted out loudly "Baba!" He has come to me. He is now with me eternally.'

21 July 1956, New York, Aw 4:2 p26

'My brother Jamshed, when we were boys, used to quarrel and fight with me. As he grew older, Jamshed began to love me. Later on, in Meherabad, he couldn't sleep because he thought all the time about me. When he went to Poona, all of a sudden he had a splitting headache, and the heart felt heavy. And just before an attack of apoplexy, he felt very blissful. He shouted my name, and then fell into a coma. And during those three hours, his lips were moving with the rhythm, "Baba, Baba, Baba." Mani was there. Then he died. He came to me.'

28 May 1958, Myrtle Beach, GM p337

GOPAL SWAMI came to stay at Meherabad in January 1926. One day in August 1926, Baba was in a happy mood and said to Gopal Swami, "Tell me what you most desire."

Gopal: "Nothing."

Baba: "Go on, ask me. Ask for anything. Tell me your desires now, and I will grant them." Gopal was silent and smiled. Baba went on, "Speak out. Empty your head and heart before me. Now is the time. I, of my own accord and will, am asking you to have your desires fulfilled. Now is the time when I am in that mood." The other mandali also encouraged Gopal to speak.

Gopal: "Mukti."

Baba: "Granted. So be it."

Baba told the mandali: "Gopal is a very good and sincere devotee. He is the only determined and staunch keeper of my orders. Out of the many (yogis, sadhus, fakirs and ascetics) who have come seeking spiritual advancement, he is the only one who has survived and not run away on one pretext or another. He obeys me without question, and willingly accepts whatever food is offered to him."

Baba told Gopal: "I will fulfill your wish, and in this birth. But suppose I were to give you the form of a donkey, a leper or a criminal in the next?"

Gopal: "As you wish, Baba, if it would be your pleasure."

LM3 p835-836

GENU CHAMHAR, a student at Baba's school for boys, died of pneumonia in 1929. Baba said, 'Genu has won... He is with me. He is freed, and has no more births left. He has attained Mukti.'

LM3 p1143-1144

Meher Baba's father SHERIAR IRANI (called Bobo by his children) died in 1932. Baba told his brothers Beheram and Adi,

'Death is necessary and is like sleep. When a person awakes from sleep, he finds himself as he was. However, after death, a person finds himself in a different atmosphere and in a different body. Both death and birth are dreams. Where is the sense in being merry or miserable for the sake of a dream? Bobo's death, however, is not sleep. He has gone beyond it and is awake forever. He is emancipated, and has been given Mukti - Liberation.'

LM5 p1603-1604

NONNY GAYLEY died October 14, 1939. Baba told her daughter Rano, "Nonny was one of my greatest lovers." and that he had given Nonny Mukti - Liberation.

LM7 p2461

BUASAHEB (Behramji Irani) died in a motorcycle accident May 1, 1940. Baba told the Mandali, "As one of my nearest and dearest disciples, he unconsciously, when alive, was one with me, and now that he has left the body, he consciously enjoys that blessed union with me."

LM7 p2555

WARRIOR was an Alsatian puppy, who died September 28, 1940 at Meherabad. Baba explained,

"Warrior was not actually a dog, but was temporarily brought down from the spirit world to do this work. I needed a dog for that kind of work. I won't go too deeply into the matter..."

"When Warrior got very ill, I saw that if he died within three days, he would again have to take another birth, which would not have been safe for him. I saw to it that he did not pass away. So when in those three days he did not die, I was happy. Now no more birth for him.

"When Masters touch the dead bodies of animals, the animals get human forms in their next lives. Those animals who are in contact with Masters get forms of spiritual souls in the next birth. But for Warrior, no more birth. Had he died within three days, it would have been different..."

"He played a part in my work which none of you can ever grasp. He shared my work, and now he is free... He was a real warrior..."

LM7 p2617-2619

Warrior was buried on Meherabad hill near the grave of Nonny Gayley.

OTTO BILLO, who had met Baba in Switzerland, died at the end of October 1940. Baba told his daughter Irene,

"You should be happy. Your father is very lucky. He died like Vivekananda, without suffering. He is free.

"All relations of those who are with me, whether they know me or not, or even if they do not believe in me, get salvation. Krishna has said, 'Seventy-two generations of such lucky ones get Liberation - Mukti.'"

27 November 1940, Ceylon, LM7 p2643

Baba's mother SHIREEN IRANI (Shireenmai) died February 25, 1943. Baba said, "She is now freed." Later he explained to members of his family,

"Memo has come to me and is now fully in bliss. She helped me so much in my work, and after playing her part she has come to me. She was an exceedingly adventurous woman, and extremely fearless..."

"Now Memo is quite happy, and free of all worldly ties."

LM8 p2853

Baba had said earlier,

"My father Sheriar was an extremely good soul. His heart was very good, and he was quiet by nature. But the nature of my mother Shireen is just the opposite. I have to balance both the favorable and unfavorable dispositions. I tolerate a lot, and have to suffer much because of her nature. Still, I love them both, and both will be emancipated and gain salvation."

4 Dec. 1941, LM8 p2739

"Although Shireenmai's body had been disposed of at the Parsi tower of silence in Poona, Baba ordered a memorial for her and Sheriar erected on Meherabad Hill, and this work was carried out in June 1943. When the memorial was ready, Baba with his own hands placed a few of their personal effects in it: a silver snuffbox of Sheriar's, and Shireenmai's eyeglasses. Baba dictated the inscription on their tombstone as follows,

'In eternal memory of Meher Baba's blessed parents Sheriarji and Shireenmai, who are now merged in Baba's infinity.'"

Bhau Kalchuri, LM8 p28962

CHANJI (Framroz Dadachanji) died August 25, 1944 in Kashmir. Baba dictated a cable, "Chanji has come to me forever. He has joined me eternally, and no one should worry." (LM8 p2969-2970). Baba dictated the following about him:

"Framroze H. Dadachanji

Born on 23rd November 1893. Died on 25th August 1944.

An ardent and very close disciple of Shri Meher Baba of Ahmednagar. He spent twenty years of his life as a personal secretary in the devoted service of Baba. He strove to alleviate the suffering of all with whom he came in contact, and especially exerted his utmost bringing

the Parsi community to the pedestal of the true spiritual understanding through the contact and grace of Baba. For time to come, he leaves a vast record of events of Baba's life, with their spiritual significance explained. With Baba he traveled the world over several times, drawing up itineraries and gathering the records of his Master's work with untiring energy. Whilst doing his duties as one of the most trusted and dear ones of Baba, he laid down his life with the name of Baba on his lips."

GO p84

Baba also said of him, "Chanji was not only my disciple, he was my friend."

GO p84

JAL KERAWALLA died October 6, 1952. Baba said of Jal,

"Jal lived for me and died for me."

"His connection with me was and is unique. His love for me was unbounded, his faith in me complete, his obedience to my orders implicit, and his surrenderance to my will absolute... My beloved Jal has come to me eternally in peace."

LC p17, GG3 p257

Dr. ABDUL GHANI Munsiff died August 7, 1951. Baba commented,

"Ghani and Jal have won, that is what I feel. The last word that Jal uttered as he breathed his last was 'Baba.' How fortunate. Indeed, such cases are rare."

Nov. 2 1952, GG3 p136

DAULATMAI IRANI, Mehera's mother, died November 4, 1952. Baba said, "My dear Daulatmai, by God's grace, will live in me forever."

GG3 p162

Dr. NERULA, the principal of a college in Amravati called Vidarbha Mahavidyalaya, met Meher Baba in December 1952. Nerula was a devotee of Ramakrishna, who died in 1886. Baba told him,

"I authoritatively declare that I am the Avatar, the Ancient One... Ramakrishna was a rare type of Perfect Master. Go on loving him, and one day you will find him... A few hours before your death you will see me in the form of Ramakrishna, and you will realise God."

GG3 p248

MILDRED KYLE died in 1954 in Myrtle Beach, South Carolina. Baba dictated a cable:  
"Mildred has found eternal peace in me."

Later, when her ashes were buried at Meherabad, the stone over her grave was inscribed, "Mildred Kyle has come to Baba."

NOZHER DADACHANJI, a pilot in the Indian Air Force, died in an airplane accident October 13, 1955, He was 22. Baba dictated a cable:

"I have physically lost my gem Nozher, and Nozher has gained me spiritually by loving me to his last breath. Let us be brave and not selfish, but rejoice in Nozher's bliss... for such souls are instrumental in showing to us how to love and be worthy of the beloved. Baba"

GO p137

Baba told Nozher's father,

"If I had sent Nozher to England, and given him the order never to return to India, and if I had then given you the order never to see him again, you would be happy that Nozher was alive and doing what I wanted him to do - isn't that so? ('Yes, Baba.') I want you to consider it that way - that I have sent Nozher somewhere. Think that I have called him to me, and that I am telling you never to see him again. What is this body, after all? Nozher wasn't his body. The difference is that you can't see him now. I gave Nozher the order always to repeat my name before flying, and as soon as he sat in the plane the last time, he came to me. He is with me, and he is so happy!"

GO p138

Later Baba explained,

'I am never sorry for anyone who dies. He who dies with my name on his lips, with me in his heart, never dies. I never worry about them, for theirs is no loss. If I am ever worried, it is for those that suffer through the death, which they might allow to alienate them from me. That would be their loss indeed. Why suffer unnecessarily? My dead live in me. That should make you happy. So why not rejoice in his happiness? Loving me as you do, knowing me for the one I am, you should be only happy to know Nozher is happy in me. Knowing this, any mourning you may do therefore must be for yourselves only, from selfish motives. You don't know how fortunate they are who die with my name on their lips and in their hearts.'

AL p94

'He was a handsome young man, and deeply devoted to me... As I had instructed him, he never failed to take my name each time before flying... Nozher was one of my gems. He died with my name on his lips, and has come to me... In reality, there is nothing such as death or birth. I know this, and I say it with the authority of my conscious knowledge. We are all in eternity, and we will always be there. Really, none comes or goes, none is born or dies. But to experience this truth, we must first free ourselves from the bondage of our ignorance. After a hundred years or so, you will all have dropped your bodies, and yet you will still exist. Do not think about your bodies, but think only about me. Then, before you drop your bodies, you will be able to remember me. My miracle will be to make you become me.'

LH p85-86

Baba asked the family for a large photograph of Nozher. He kept it in his Rahuri cabin at Meherabad for some years, and then had it brought to Meherazad.

MITHILESH, the three year old daughter of followers of Baba in Dehra Dun, died January 3, 1957 saying Baba's name. Baba said of her,

'She is the most fortunate of fortunates, as are all who die taking my name.'

FL p14

CURSHET TALATI died in 1958 in London saying Baba's name. Baba told his mother, Dina Talati,

'Be happy. Curshet is not dead. He lives in me.'

FL p32

Baba said in 1958 that his aunt had taken his name when she died:

'My name was on her lips when she dropped her body.'

GM p337

After GADEKAR, an old devotee of Baba, died in March 1959, Baba's sister Mani wrote,

'Baba told us only he knew how fortunate Gadekar was, who also with his last breath had called out Baba's name and had come to him forever."

FL p50

SRINIVASAN MUDALIAR died in a fall from a ladder in 1959. Baba had Adi cable his family,

'Baba wants the Mudaliar family to know that his dear Srinivasan has earned his nivas (abode) in his beloved Baba.'

FL p62

MARY BACKETT died in 1962. Baba cabled her husband Will, 'My Archangel Mary has come to me after fulfilling her appointed task. Be happy in my love.' WILL BACKETT died about eight months later. Baba cabled Mollie Eve, 'Both my dear Archangels Will and Mary Backett have come to me for all time.'

FL p142, 166

KODURI KRISHNARAO died in 1965. Baba wrote Krishnarao's wife:

'Your husband Koduri Krishnarao's love for me and his service in the cause of the Avatar have made him immortal. Krishnarao now lives eternally in me and is blissfully happy. I

want you to be brave and to keep happy in Krishnarao's happiness. My love blessing to you and your dear children.'

Baba cabled the Andhra group,

'Koduri Krishnarao was one of my dearest lovers, and has come to rest eternally in me.'

FL p238

When BAPUSAHIB SHINDE died in 1966, Baba sent a message to all his centers:

'Bapusahib Shinde has come to me to rest in me eternally. One of my dearest lovers and workers, Bapusahib served me wholeheartedly and shared in my suffering.'

Baba told the Mandali, 'I have lost Bapusahib Shinde, but he has found me.'

FL p253-254

RAMJOO ABDULLA died taking Baba's name in 1967. Baba cabled his family:

'My very dear Ramjoo has come to me to rest eternally in me.'

FL p275

Liberation Book One

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## **Love 2**

Love 2

LOVE

Book Two

"September 30, 1925 was a day of celebration in Meherabad, for a son was born to Rustom and Freiny. A few people came to celebrate the occasion. During a music performance, a Muslim began dancing and striking himself on the ground as if overcome with divine intoxication. Some spectators were highly impressed, thinking he was a fervent lover of God who was indifferent to bodily injury.

When the singing was over and all had departed, Baba complained of unbearable pain in his body. Twenty of the Mandali began vigorously massaging him, but the pain did not subside.

Baba: I am suffering because of that Muslim's prancing and jumping.

Pesu: What a frenzy of love overcame that man!

Baba: It was not love, but a sham. Posing is the greatest sin, and God never forgives it. God is afraid of hypocrites, and keeps himself at a distance from them.

Pesu: Then what is love?

Baba: Fire in the oven. He who loves does not know that he loves. I have warned you to be natural and not pretentious. God cannot be fooled - he knows what you are. So what is the use of pretending to be what you are not?

Bhau Kalchuri, 30 September 1925,

Meherabad, LM3 p756

Also see SW p254

"The fun of it all is that you who stay with me, who are with me all day, feel I am one of you, so the importance of reverence is naturally nullified, and in its place comes either love or ordinary familiarity. Now, if it is love, you are unconsciously trying to become like me. But if it is only familiarity, then you are trying to make me like you. So love, and then you will become like me."

Meher Baba, 19 August 1938,

Meherabad, LM7 p2307

Nanga Mast, a naked sadhu who looked about thirty years old, met Baba at the Kumbha Mela in December 1941. Baba said he was an advanced pilgrim the fourth plane, and told the Mandali:

"He is a soul drowned in the ocean of divine love. If someone were to ask me what makes me happiest, my reply would be, embracing a mast like the one you saw today. Such love consumes the false ego and annihilates the lower self. Divine consciousness dawns, and the highest asserts itself. Just as the state of man's communion with God, of the soul's identification with the oversoul, and of the lover's union with the beloved are beyond the realm of understanding, so also is the state of this perfect lover of God indescribable."

30 December 1941, Allahabad,

LM7 p2749, 2751, W p190

"If there is no love,

a) at least remember me every day 14 times,

b) do selfless service, because when you forget yourself, you forget the illusory self, when you do selfless service."

Meher Baba, 1955, Meherabad, LJ p69

"I am happy to hear that my lovers at Nagar are inaugurating the Meher center at Khushru Quarters. Though it is true that my real center is in the heart of the individual, it is helpful for my lovers to come together and think and talk about me, to discuss my teachings and messages, compare notes with each other, and cooperatively try to come closer to me in understanding and spirit. The one who does not seek my blessings, and desires nothing from me but to be able to love and serve me, is my true lover.

"In view of my long stay at Meherabad and Meherazad, the Nagar Meher center has a special responsibility and a role to play. In the future, when Meherabad and Meherazad become places of pilgrimage for my lovers all over the world, the world will be rightly looking forward to the Nagar Meher center for receiving my love and truth.

"It is therefore for you to have these from me by keeping yourself in inner contact with me, by bringing your lives into tune with my will, and by living in a manner that would inspire others to follow you in loving me.

"My nazar will be on everyone participating in the functions of the Nagar Meher center, which no doubt will have a bright future, rising up to the expectations which the world will naturally build up.

May you all inherit my life eternal.

My love and blessing to you."

Meher Baba, 1962, Ahmednagar

for the opening of the Ahmednagar Meher Baba center

'The Early History of the Ahmednagar Center' by Ward Parks

Meherana Messenger 1995:2 p3

nazar = the glance or blessing of the Master

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## Mandali 2

Mandali 2

MANDALI

## Book Two

"The Avatar can do all that a Sadguru does. He has and prepares a Circle as a Sadguru does, but he does one special thing also. The Avatar can make a person who is not even in the Circle, or turned to God, a God-realised Salik with special duty.

"If I get the whim, I may make a few selected boys of the ashram God-realised at once, and again bring them back for special duty. But for that the time must come - and also the whim.

"Krishna was an Avatar, and he Realised and brought down seventeen people who were outside his Circle. These seventeen were extra God-realised souls.

"Let me see now who gets the apple. It all depends on love. So leave all this crying about separation, and do only one thing - love me. Then I will do something special for not only seventeen, but for many - as many as I like. I have that power. There is no doubt as to that. So create and increase love. And what is the meaning of love? It means but one thing: thinking of me and nothing else."

Meher Baba, 29 December 1927,

Meherabad, LM3 p1002

"...Even the closest disciples of a Master misunderstand his work."

Meher Baba, 18 July 1933,

Portofino, Italy, LM5 p1798

"You - all of my Mandali - will see God."

Meher Baba, 12 December 1941

Meherabad, LM8 p2740

During a stay in Rishikesh, Meher Baba commented to his women Mandali about the sadhus who stay there:

"Look at them. Some meditate and repeat God's name day and night without sleeping. They perform all kinds of rigorous penances. And still I don't see them. And here I am, sitting with you all, talking with you and looking after you. How lucky you are."

May or June 1942, Rishikesh, LM8 p2799

"I am extremely happy when I see men like Don.\* What a spirit of self-sacrifice and selflessness in giving up everything, everyone so near and dear, and while serving the government, dedicating all to me. What sacrifice and service could be greater? That is what makes me happy with my men Mandali. They are men (heroes) in the real sense of the word. The time is very near when these special selected ones - twenty-four of them - will have the highest experience, as also others of my Circle."

Meher Baba, 24 April 1943, Bhilar, LM8 p2868

\*William Donkin

GUSTADJI

Gustadji Shilst (Hansotia)

20 February 1890 - 30 October 1957

"Gustadji, unlike the rest of you, is fully prepared for Realisation. The only thing needed is to tear open the veil."

Meher Baba, before 7 October 1922

to his men Mandali, LM2 p428

"Elizabeth:

My dear old friend and silent companion Gustadji Shilst, dropping his body on 30th October, realised me as I really am. Inform all concerned.

Baba"

cable to Elizabeth Patterson

5 November 1957, India, LA p505

For more on Gustadji, see LA p505, LM1 p260-261, LM2 p427-428

"Masters of the fifth and sixth planes take unto themselves disciples, initiate them into the Path, and thereafter leave the whole responsibility for achieving progress in the Path to the disciples themselves. Hence arises the need for papers on different practices and meditation. The gain herein is in direct proportion to the exertion by the disciple - of course, under the guidance and supervision of the master, who is the salik of the particular plane. This rules out the question of the imposition on aspirants of disciplinary exercises and esoteric papers by unqualified and unauthorised masters.

Elect and Select Disciples

"The Perfect one of the seventh plane of God-realisation - the Qutub - has a different technique altogether in the matter of dealing with aspirants. Every Qutub has two types of disciples - the Elect and the Select.

"The Elect ones are those who have a sort of spiritual relationship with the Master (Qutub), born of services rendered or part played toward him, even antagonistically, in past incarnations. Such aspirants are invariably the claimants to the spiritual heritage of the Master. And even if they appear of indifferent caliber in the present life, the Master trains and prepares them in his company to become fit and deserving recipients of his divine

grace. 'When the disciple is ready, the Master comes,' is said of aspirants belonging to this category. Their number is always twelve. The twelve apostles of Christ and the twelve imams of Hazrat Ali are suggestive of this situation.

"Select disciples of a Master have an unlimited scope, qualitatively and quantitatively. These are the fortunate ones who earn the grace of the Perfect One (Qutub) by sheer dint of merit and services rendered. The spiritual benefit accruing to this category is in proportion to the quality of their self-surrender to the will of the Master. It is such aspirants who are in need of disciplinary exercises and meditation papers. Visualising these two types - the Elect and Select ones - I gave you the impression in my previous letters that exercises and papers are both necessary and unnecessary. The Elect ones are the inheritors, and the Select ones are the winners of the Master's grace.

"Thus, in the domain of Perfection of the seventh plane of God-realisation (the Qutub), the question of initiation and discipleship doesn't arise. Every atom of the universe is equidistant from the center, the Qutub, round which everything and everyone revolves. In fact, according to Baba, one is entitled to call himself or herself a disciple only after getting Illumination from the Master. Till such time, all - high or low, near or distant - are mere aspirants, and nothing more.

#### Saheb-e-Zaman or Avatar

"Baba stands in a different category altogether. Baba is not only a Qutub, but at this cyclic period in the history of the world, he is the Qutub of all Qutubs, the Saheb-e-Zaman or Avatar. Unlike all Qutubs or Sadgurus, whose Circle of intimate disciples consists of twelve, in Avataric periods the Avatar has a Circle of 120 disciples, 'all of whom experience Realisation and work for the liberation of others.' These 120 are heirs, by right of past association, to the spiritual treasure of the Avatar; and the beneficiaries thereof, as said before, are numerous. In fact, Baba has been heard to have remarked that besides his Circle, who all will be as Perfect as himself, more than a lakh of souls will have Illumination at his hands before his mission comes to an end.\*

"You will thus see that a Qutub, or for that matter an Avatar, never goes through the formality of accepting and initiating a disciple. The relationship with the Master known as discipleship has got to be formed and forged by the aspirant himself, the criterion for which is the quality of self-surrender. The Master, in due course, requites the aspirant's efforts in this direction by imparting Illumination in proportion to the sincerity of purpose and the intensity of longing displayed.

"A master of the fifth or sixth plane (still laboring in the domain of duality) teaches an aspirant to earn Illumination by self-exertion, while the Perfect one, the Qutub, bestows on the aspirant by way of a gift his divine grace, for which the only condition necessary is to establish a link or connection with him by self-surrender.

Abdul Ghani, 10 September 1948, from

a letter to Ivy Duce, HM p718-719

\*lakh = 100,000

Illumination = the conscious, continual experience of seeing God face-to-face on the sixth plane of consciousness

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## **Marriage 2**

Marriage 2

MARRIAGE

Book Two

"The worldly ties of relationship are mere hypocrisy. Swami Vivekananda aptly compares this with Truth when he says, 'They know no Truth who dream such vacant dreams as father, mother, child, wife and friend...' God is for all, then comes the Prophet and the Master. Other than these, no one in the world possesses true love."

Meher Baba,

8 October 1922, Bombay,

RD p93, also LM2 p431

"Sexual intercourse is the highest type of sensual pleasure in the world. But how long does it last? Only a few minutes. If this, the highest of all worldly pleasures, is compared with the real happiness of eternal divine bliss, it is a mere shadow of a drop from the infinite ocean of eternal bliss. When once realised, this bliss is felt and enjoyed every second forever. From this comparison you can imagine the hollowness of the world and its pleasures."

Meher Baba,

12 October 1922,

Bombay

LM2 p439, also RD p104-105

"At the Thursday afternoon tea-party at Kaka Shahane's, which was being continued every week, Baba brought up the subject of 'vital forces' or 'vital fluid.' He said that the loss of this

- excepting in the relations of man and wife which are based upon mutual love and respect - was a serious matter. Indulgence for its own sake, whether natural or unnatural or in dreams, simply increased one's sanskaric load.

"There are people,' he said, 'who say it is natural for the energies of the body to be spent. Spent, yes - but in service, not in lust. So the best remedy is to keep the mind engaged in love for God and in service for others. Without the rains, people would not get food or drink, but they must come at the right time, at the right place, in the right quantity; otherwise they may destroy the crops and flood the countryside.'"

Francis Brabazon, SW p269

(January 1926, Ahmednagar?)

"Consequent to the recent betrothals of two Mang and four Mahar boys from the school, their marriages were performed by a Brahman at Meherabad strictly according to Hindu rites. Baba had told the boys' parents to look out for suitable matches, but the actual selection was made by the boys and girls themselves - thus breaking the age-long custom of arranged marriages.

"In the general excitement, it was overlooked that one of the boys was a Christian, and this led to a great dispute between both sides; but it was eventually agreed to have the marriage according to that religion. However, later on, the girl's parents pressed Baba for a Hindu 're-marry,' but he would not allow it. Almost the entire village turned out, and Baba provided the wedding feast."

Francis Brabazon, SW p272 (February 1926, Meherabad)

A follower of Meher Baba came to see him. He was a Hindu, and regularly performed Hindu religious rituals. He wanted to get married, and hoped Baba would encourage him. Baba told him,

"For you, marriage would be a great stumbling block in the Path to God-realisation. But for you to have connection with a woman out of marriage would be the worst thing imaginable. Yet even marriage will turn out to be a hindrance and a barrier in the Path."

28 June 1926,

Meherabad, LM3 p818

"Arjun became the father of a son, and Baba asked him, was he going to put on a tea party? He replied that since he had left all his affairs in his (Baba's) hands, Baba should do what he thought best.

"A general discussion on marriage came up, and Baba said that it was one of the great essentials of life, and that was why Buddha, Muhammad, Upasani Maharaj, Tukaram, and

other Masters were married. Only those Masters who became Realised before the usual time of marriage remained single, like Christ, Shankaracharya, and himself.

"Baba asked who among the single Mandali wanted to marry. No one stepped forward. Finally he told Naval and Kishan they would have sons."

Francis Brabazon,

SW p315-316 (November 1926)

"In late January, Manohar Manjirwala came for darshan with his children. His wife had recently died, and he was greatly bereaved. Baba advised him,

"Get married again. You will have a handsome and lucky son.

"But why hurry and worry about a wife? Being married and leading a family life are not binding. It is the mind which needs to be stilled in all situations.

"It is very easy to talk of being free of the family, but very difficult to renounce the world. This is only possible for truly courageous people. So it is better to marry again and give up all thought of renunciation.

"Your wife was blessed to have performed my arti when I visited your home."

Bhau Kalchuri, LM3 p903 (late January 1927, Meherabad)

Another account:

"A young todiwala, Manhar, lost his wife, and wanted to renounce the world. Baba told him not to grieve, and that his wife was very fortunate, for she was one of his real devotees, and had performed his arti very fervently only a few days before she died.

"Baba advised him to remarry soon, and he would give him a nice and well-favored son. Marriage, he said, was no binding at all; it is the mind that has to be kept free, unattached and quiet in all conditions. It is very easy (he said) to talk about renunciation, but that is the work of heroes."

Francis Brabazon, SW p334, Meherabad, January 1927

"Many women have become saints and Masters. Although you are married, still try to intensely long for God."

Meher Baba, 3 April 1927,

Ahmednagar, to women at Vyankatesh

Chichorkar's house, LM3 p924

"Desires are harmful both ways, when fulfilled and when not fulfilled. For instance, a person has a desire for sex. Overcome with intense longing, he fornicates with someone of the opposite sex and fulfills his desire. What then? After the fornication, he feels dejected. Why is this, when his desire has been fulfilled? At first it seems so strange, but there is nothing strange about it. For that is the eventual result of expression of his desire, which brings on disappointment and dejection.

"Once a desire is fulfilled, there is another desire that arises ready to be satisfied. When that desire is satisfied, another is there, and so on. It is not easy to escape the clutches of one's desires. Only Perfect Masters can destroy the desires of their devotees, disciples, and those on whom their grace descends."

Meher Baba,

12 June 1929,

Arangaon, LM4 p1165

Fornication: voluntary sexual intercourse between two persons not married to each other

(Random House Dictionary of the English Language)

"Wine is good for both health and the spiritual life. It is an intoxicant and tonic for both. If after drinking wine, thoughts are diverted to spiritual advancement, it is a great push toward the goal. Otherwise it can lead to hell. Wine is such that either it raises you to the highest pinnacle, or makes you fall into the deepest ditch.

"The main object of intoxicants in the ancient past was spiritual. Seekers then used not only wine, but also hemp, heroin, hashish and opium; so much so that even Qutubs would indulge in them (You have heard stories that Sai Baba used to smoke a chillum pipe, and Upasani Maharaj smoked beedis). But eventually during those times, ordinary people indulged in these intoxicants for the wrong reasons. They could not understand their proper use, and the effects of the intoxication diverted their thoughts to carnal desires - worst of all to lust, the greatest obstacle in the Way.

"In the spiritual Path, lust is the greatest obstacle. Even the thought of fornication should not enter the mind. That is why I tell you, 'Keep your langoti tight,' which means to have no lustful thoughts, do no lustful actions, and do not touch or even look at a woman.

"Lust is so forceful that even looking at a woman can start a man thinking about sex; and thinking leads to action. Compare the love between a child and his mother. The child plays in her arms and touches her without creating the least thought of lust. But the slightest touch between the father and mother may arouse lustful thoughts in them."

Meher Baba, September 1929, Isfahan, Persia

to his men Mandali, LM4 p1227

langoti = loin cloth

Baba asked each of the unmarried men Mandali to promise never to touch any woman lustfully. He asked the married men Mandali to promise not to touch any woman other than their wives lustfully. Then he explained,

"Lust is not bad. Because of this lust, you have been born as human beings. It is due to this very lust that you will turn from men into God. But even if lust is there in you, don't put it into action. From the spiritual point of view, lust is the worst possible weakness. The real hero is he who successfully fights it.

"Fornicating with a woman who isn't your wife is one of the worst possible sins. What had to happen has happened; but from now on, beware of carnality. Follow my orders and stay away from lust. What lasting pleasure can one derive from such stinking parts? It can destroy your spirit and character, as well as infect the body.

"I know each and every thing, but knowing everything, I keep on watching. Perhaps you might think, 'Why doesn't Baba save us from committing sins, despite knowing everything?' Before you do any wrong action, I already know that you are going to do it. Then why do I not prevent you? It is my secret.

"The secret of my work is, though I know everything, I do not interfere. The fact is, you should have this lust, but you should do your utmost not to fall prey to it. You should put up a fierce fight, and though defeated a thousand times, you should again be ready to continue to fight the lust.

"Were I to wish it, I could destroy the lust in you in no time. But what would be the use of destroying it? Inevitably I will destroy it. In the meantime, continue on with the battle inside yourselves. This is the law. It is necessary. Then joy will come in defeating lust. Without a struggle, there is no pleasure in fighting. The real pleasure lies in success after so many defeats. Wars won without obstacles, without sacrifices and untiring effort afford no pleasure. This should be a life and death fight. Lust is there to be fought. It is a lifelong struggle. It will be a conflict in you till the end of your days. It should be there to fight you, and you should always be alert and ready for battle, to kill.

"He who has love for and faith in me will try doubly hard to obey me. If you touch any woman, tell me immediately; this is one remedy. Another is to think that in your last birth you were a woman and had connections with a man; now you are a man and you want connections with a woman. You have had enough satisfaction in previous births. What is to be had by more lust?

"Foremost you should try to get rid of lust, as all other vices are on account of it. For instance, if a parrot's throat is cut, it dies. But if its wings are clipped, it does not die; after some time the feathers of the wings grow back. Lust can be compared to the parrot's head. Therefore when lust is still present and we conquer other evils, such as anger, the evils

again revive - everything rises out of the head. But if lust is killed once and for all, every other evil is also destroyed. You have to cut off its head.

"Yet in truth, lust is necessary for evolution. It starts developing in the vegetable forms. With the increase in lust, there is advancement in evolution, since lust means energy. And with the increase in energy, consciousness expands.

"But these are points on this path which you will never understand. There are thousands of points thinner than hair. Remember, it is no easy thing to eradicate sanskaras gathered during birth after birth, and lust is the hardest of all sanskaras. But be heroes and fight lust; you will defeat it. The real pleasure is to fight it and not succumb to it. Knowing this, I let it remain, but I will destroy it in you when the right time comes. Until then, go on fighting, and never give up.

Meher Baba, 19 October 1929, Isfahan, Persia

instructions to his men Mandali (disciples), LM4 p1232-1233

"I must ask all aspirants to remember once and for all, that if they are desirous of rapid progress and quick enlightenment, they should live up to the following four laws:

1. If possible, observe celibacy. If already married, keep as little sexual intercourse with your partner as possible. Consider, if you are a man, all other women as your sisters; if you are a woman, all other men as your brothers.
2. Avoid all animal food, except milk and the products of milk. Don't partake of even eggs.
3. Avoid all intoxicating drugs and drinks. Tea is not an intoxicant, provided it is weak. But be moderate in your habit of tea drinking.
4. Curb yourself, and never give way to anger. Whenever you fly into a passion, you contract red sanskaras, which are the worst of all."

Meher Baba,

Ms 2:2 p8 (February 1930)

The following is an article that appeared in the Meher Gazette in the early 1930s. No author was named. Apparently it was later rewritten and used as part of the discourse 'The Sanctification of Married Life' (Di 7th ed. p104-109).

#### BIRTH CONTROL

(Shri Meher Baba's Views)

"Birth control, in itself, is good, provided the means utilised to practise it are mental, and not physical or unnatural."

Shri Meher Baba

The birth control movement has been a subject of much controversy and wide discussion in the present day world. the propounders of the movement advocate the use of chemical or physical means for checking or preventing the birth of 'unwanted children.' Much 'religious' sentiment is also ushered into the discussion of this subject, both by the advocates and the opponents of this movement.

Each leader or person in the public eye whose opinion has been sought, has considered the question from his or her own angle of vision or sphere of activity, e.g. social, medical or religious; and as a Spiritual Master and the author of a spiritual movement, Shri Meher Baba's views are solicited on this point. His opinion, based as it is on spiritual considerations, is above everything. He does not consider the question from the point of view of any special or limited interest, but from the point of view of the ultimate and complete well-being of the individual and the society, for, as he has repeatedly said, 'Spirituality includes everything.'

The present day birth control movement can be analysed into two parts: 1) its aim, and 2) its means. It aims at regulating the birth of children for a) eugenic, b) economic, or c) personal reasons.

Uncontrolled breeding leads to the birth of diseased and weak issue, intensifies the acute 'struggle for existence' and all the political and economical problems (e.g. crimes, wars and poverty), which are the inevitable outcome of ruthless competition, and often creates for parents a responsibility which they cannot adequately discharge. All these considerations are humane and rational, and therefore demand and justify serious attempts to regulate breeding.

The purely physical means, however, which the enthusiastic supporters of the birth control movement advocate, are found to lead to the following undesirable results:

1. While the wealthier and the middle classes, who can afford to support many issue in their families, have already taken to this mania of using contraceptives, the really poor and the destitute, who cannot at all afford to breed children, either do not know enough about contraceptives, or deliberately neglect to use them. And the result is that the uneducated masses are multiplying as ever, and the educated and the rich classes are becoming thinner; and in the actual result of the use of contraceptives, the very purpose of securing children only when and where they would be properly looked after, is defeated by the means.
2. Further, the contraceptives, which are advocated on humanitarian grounds, are generally used by the majority of the people for serving their own selfish ends, and for avoiding the responsibility of bearing and bringing up children.
3. Since the physical consequences of the sex act can be so successfully avoided through the use of chemical and physical means, those who have not yet begun to be awake to the higher values have no incentive to be moderate in the gratification of passion; and they therefore become victims to excessive indulgence in the satisfaction of sex desire, which has disastrous physical, moral and spiritual consequences. Since the advocates of the birth

control movement are content to emphasise the need of the use of physical means only, and entirely neglect the spiritual side of the question, the younger generation is likely to become blind to the need for mental control, and might bring about its own ruin by becoming a slave to the animal passion.

What then is the alternative? The easy physical means of avoiding issue are far from being contributory to the awakening of man to his real dignity and freedom as a spiritual being. Thoughtless and uncontrolled indulgence must inevitably lead to reaction and spiritual bondage. Only through the wise exercise of mental control is it possible for man to rise from passion to peace, from bondage to freedom, from animality to purity.

For spiritual aspirants in particular, and also for all human beings (because they are all potentially spiritual aspirants), it is extremely inadvisable to rely upon purely physical means for the regular breeding. They must rely upon mental control, which will automatically result in the regulation of births. They can thus equally well achieve the humanitarian purposes of the birth control movement, without incurring upon themselves the spiritual disasters which must overtake them if they merely rely on the purely physical means advocated by the supporters of the movement.

Shri Meher Baba, therefore, throws light upon the much ignored spiritual side of the question, and advocates mental control, which is not only useful for regulating the number of children, but is also indispensable for restoring to man his divine dignity and spiritual good, viz. peace, happiness and freedom.

The use of physical means for preventing the birth of children without mental control is spiritually disastrous for an aspirant. But is it permissible for an aspirant to use, in increasing degree, mental control along with the physical means, if he considers that he cannot undertake the responsibility of children, and if he does not in any way slacken his attempts at mental control and sublimation, and if he sincerely uses the physical means provisionally, and intends to give them up as soon as possible?

Birth control must be, essentially, self-control (mental control) and nothing else. There should be no second aid to it. And physical means, under no circumstances, considerations or conditions, would be advisable.

If one is not prepared to undertake the responsibility of children, there is only one course left for him. He must remain a bachelor - a true bachelor in the real sense of the word. For mental control, although extremely difficult in practise, is not impossible.

But in trying to utilise any means other than mental, even with the motive of developing the mental through the physical, one does not attain self-control, much as he desires it. On the contrary, being addicted to the physical means, he tries to justify himself all the more in the utilising of the physical means, and becomes a victim to the habit, rather than effecting a development in self-control.

To explain it still more clearly, what happens in the use of physical means, is that while one thinks that he is using them as a preliminary step before the mental control is fully developed, he actually gets addicted to them, and becomes a slave of the habit of using them. And though he may remain under the delusion that he is trying to develop mental control through the physical means, he is, in reality, all the while, losing gradually.

In short, mental power is undermined by reliance on the physical means. Therefore the chances of one's developing self-control through physical means are absolutely remote. On the contrary, there is always the risk of being a prey to the animal passion, and hence physical means are under no conditions advisable, even from the best of motives.

Preventing birth of children through physical means is most disastrous from the spiritual point of view, and is positively detrimental to the development of self-control.

As a Spiritual Master, Shri Meher Baba would advise strict celibacy, but it is extremely difficult, though not impossible. Hence, very few practise it. And so, for others who cannot observe strict celibacy, the next best course, he would advise, is to marry, rather than remain a bachelor and fly like a bee from flower to flower.

If in marriage one learns to control animal passion, well and good. If he cannot control it, he must let nature take its own course (rather than use any unnatural means) and bear the consequences of shouldering the responsibility for upbringing of the children, and even suffer for that. This responsibility must be accepted individually, and should also be shared collectively with others.

But while he follows the natural course, he should also try, side by side, to develop Love, so that, in course of time, Love would prevail, and lust would go for good. Thus mental control can be achieved without depending on physical means.

If the physical means of birth control are ruled out as spiritually undesirable, the only alternative to regulate births of children is to rely on mental control. Complete mental control is achieved by very few persons; and failure in mental control seems to affect women more seriously than men. For any such failures, women may have to undertake the troubles and responsibility of bearing and rearing children, whereas man remains free from any such troubles or responsibility. Exclusive reliance upon mental control, therefore, seems to be unfair from the woman's point of view; and the use of physical means avoids this injustice.

The injustice is not real, but only apparent. It is true that the woman has to undertake the trouble and the responsibility of bearing and rearing children, but she also has the compensating joy of feeding and fondling them. The joy of motherhood is much greater than the joy of fatherhood. Further, the man also has to face and share his responsibility towards the children.

In average cases, the general responsibility (economical, educational, etc.) of the father is much greater than that of the mother. Cases where the mother alone can adequately discharge parental responsibility are extremely rare. Therefore, even in the event of failure

in mental control, there need not be any injustice in the distribution of parental responsibility, which should be mutually shared by man as well as woman.

In some cases, man is likely to be inconsiderate, since his eventual moral responsibility towards the children is capable of being shirked. Woman is not likely to be thus inconsiderate, since she cannot avoid the physical consequences and the corresponding responsibility. Why then should woman cooperate with man in this unequal enterprise?

Inconsiderateness is not necessary in this situation; and it can be avoided if the father as well as the mother are both fully conscious of their mutual responsibility. Since they are joined together by spiritual links, they should cooperatively endeavour to attain mental control; and in the event of any failure in mental control, they should cheerfully and willingly discharge the joint responsibility of parenthood. But reliance on physical means is disastrous to both from the spiritual point of view.

(end of article)

"One day a man from Khorasan and a companion came there to see Baba. He said that for fourteen years he had practised asceticism in the Himalayas, and he had eaten the leaves and the fruits of the trees, and had meditated there, and he had just come back to the world. He had come to Baba to ask whether he should marry or not.

"Baba said, 'If you want to marry, then go ahead and marry.'

"Baba told us to look at this man, that after fourteen years of asceticism, he had come back, and what does he want? He wants the world and he wants a wife."

Shahriar Mehrabanpur,

RD p584 (1931?)

"The topic of celibacy came up again during Baba's private interview with Dick and Audrey Ince. Meredith Starr had told the Inces that sex was only for procreation of children, and they were not to have any sexual intercourse whatsoever. They followed this advice for some time, but the marriage was breaking up because of it. When they told Baba, he refuted Meredith's claim, and told them that when married, one should lead a normal married life."

Bhau Kalchuri, LM5 p1566

(April 1932, London)

Q. Why was Jesus not married?

Baba: Every Avatar adopts a particular aspect of his time. He adapts and embodies his mode of working according to the attitudes of the people. The outstanding weakness that marked the attitude of people in the time of Jesus was pomp, cruelty and pride. And to do away with that and set an example, he based his working or mode of life on simplicity, humility and suffering. And so there was no necessity for him to marry.\*

"In the time of Muhammad, lust dominated in the minds of men, so much so that nearly every man used to have sex with several women. Muhammad, marking this point, made it lawful for every follower of his to have only a certain number of wives, and himself married seven. Had he, like Jesus, not married, then it would have been deemed essential to make it lawful for his followers to remain unmarried. But nobody, in that case, would have followed him. It would have been even worse than useless to come to nil from numerous, so he fixed the number to seven from scores.

"The people were too much steeped in materialism in the age of Buddha. Therefore, stressing the nothingness of maya, he set an example of true renunciation, and left his wife and children. He founded his system on renunciation and sanyas.

"Dry atmosphere marked the age of Krishna. The predominating elements then were internal strife, jealousy, greed. So he preached and founded his teachings on the gospel of love and gaiety, so that people began learning lessons in and developing love and merriment.

"The hopelessness of the situation in Zoroaster's time, when people progressed neither materially nor spiritually, made him base his system so as to make them live the life of the world, yet be spiritually inclined, in search of God and Truth. He enacted certain laws, and made it incumbent on his every follower not to marry more than one woman, and not to regard any other with a lustful eye. He founded his religion on the tenets of good thoughts, good words, good deeds.

"In reality, all these Avatars were the manifestations of the same one divinity, void of desires and above lust, greed, anger."

29 June 1934, London, A p22-23

Other versions: Tr 174-175,

MJ 2:6 p354-355, HM p443,

QM p34-36, LM6 p1882

\*Another version

"At the time of Jesus, arrogance, imperiousness, pride, cruelty were the characteristics of the people. Nevertheless they possessed a conception of justice regarding women and marriage, and it was not necessary, as it was in Arabia, to make marriage an example. Jesus lived the life of humility, simplicity and poverty, and he endured suffering in order to direct humanity towards the purest ideal - God."

QM p36

"The original human form was never formed to beget children. This tendency among people to cohabit is nothing but animal instinct inherited from all the previous lives of evolution from the stone to the animal to the human form."

Meher Baba, 18 October 1935,

Tiger Valley, LM6 p1977

At the celebration of Meher Baba's 43rd birthday, on the second day, after everyone had taken darshan and garlanded Baba with flowers, Baba's mother Shireen talked with him. Baba spoke with her via the alphabet board.

Shireen: Merwan, now you are worshiped as God on Earth. Since I am your mother, I should also be respected. And I tell you now that there is only one thing left I want in this world: you must get married.

Baba: (laughing) "What you say is perfectly true, mother. You are on the same level with Mary the mother of Jesus, with Yeshoda the mother of Krishna. You must be respected, and you too will one day be worshiped, as it was through your womb that God has taken birth.

"As your son, I would never disobey you. Of course I respect your wishes. However, in order to get married, there must be a man and a woman. What am I to do? God has put me into such a state that I do not find anyone else in the world but me. I experience myself to be in all.

"When a man goes to a cinema and watches a movie of a beautiful actress on the screen, can he marry her? No, because she is only a two-dimensional image on the screen. Likewise, I see you all on the screen of Maya. How then can I get married?"

Shireen wept.

18 February 1937, Nasik,

LM6 p2110-2111

A number of people had come to see Meher Baba, and were standing in line. One young man in the line was weeping. When he came before Baba, Baba looked into his eyes and asked, "Did you carry out all my orders?" The man did not answer. Baba spelled out on the board,

"An order is much more important than any amount of spiritual longing, or gifts of thousands of rupees.

"There are seven colors of sanskaras. Red is the worst and the deepest. It is the most lasting impression, and takes the longest to be wiped out. These red sanskaras are caused by the sex act, hence they are a great check on the progress and advancement. The sex act is considered a grave sin on the Path, and prohibited to spiritual aspirants.

"Thoughts of sexual desire may come, and even a rush of impulses, but one should not commit any action with another person. Even masturbation is better, though it is harmful to the physique. Sexual intercourse has the worst consequences. It attracts to oneself the worst sanskaras of ages past of one's partner, hence it is most difficult to wipe out. It incurs immense ineradicable damage to one's spiritual progress."

Meher Baba, 21 December 1937,

Bombay, LM7 p2249

"When I had first joined Baba at the ashram in Bangalore, I was not physically at my best, and I was emotionally drained from working with the children at school. I knew that being with Baba and staying in the ashram would again lift me - just being with him was enough. Then, two days after I arrived, he called me for our first private talk. Baba communicated with gestures for his general needs, but when he wanted to have a conversation or say something specific, he used an alphabet board. Although many of his gestures were easy to understand, I could read the board only very slowly.

"Being alone with Baba was unusual in itself, but I was completely unprepared for what he spelled out on the board: 'Would you like to marry?'

"I replied, 'No, Baba, I don't want to marry, because I want to love and serve only you!'

"Baba then said, 'To love me and serve me is great, but to obey me is the greatest. So will you obey me and do what I tell you?'

"I replied, 'Yes, Baba.'

"He asked, 'If I tell you to, will you marry?'

"Growing uneasy, but having no choice, I again said yes to Baba.

"He then asked me, 'Do you know the story of Mira?'

I told Baba I knew a little about her.

"Baba said, 'Mira did not wish to marry because she wanted only to love Krishna and to renounce the world. But because Krishna told her to marry, she did. So likewise, will you marry if I want you to?'

"With downcast eyes, I said, 'Yes, Baba.'

"Baba then said to me, 'Will you marry the man I tell you to marry? Suppose I tell you to marry Nariman. Will you marry him?'

"In obedience, I said, 'Yes, Baba,' even though in my heart of hearts I wanted to live a single life devoted only to him.

"Then, to comfort me, because he knew what anguish his questions were putting me through, Baba ended our conversation, saying, 'I'm not going to tell you to marry. I was just asking you.'

"... In this way beloved Baba eased my heart, as he knew I wasn't yet ready to accept the idea of being married; he gave me the time I needed to adjust to that possibility."

Arnavaz Dadachanji,

GO p60-61 (May 1939?)

(Arnavaz and Nariman Dadachanji were married December 21, 1944. Baba came to Ahmednagar and gave darshan to all the wedding guests. They were together for about thirty years, until Nariman's death in 1974. It was apparently a very happy marriage.)

Baba: When Nilu first came to me, I inquired about him getting married. He wanted to marry, and if I had prevented him, it would not have been taken so well. So I made a plan and sent him, accordingly, with Kaku and my mother Shireen to Poona to see a nice girl. There, in fact, Shireen and Kaku showed Nilu several girls, and so it happened that the girls he liked did not like him, and those he did not like, liked him. Thus after his rambles he returned to Meherabad and told me, 'Baba, I don't want to marry.' I wanted him to say this, and it happened according to my plan, as I turned my key. But if I had objected at the beginning, although he would have obeyed me, the desire to marry would still have been burning there. (to Nilu) Is this true or false?

Nilu: Quite true. No one else in the world could have played such a perfect game.

July? 1945, Hyderabad, LM8 p3051

"The physical body is nothing but the Gross form of impressions. The Mental impression in the mind of the male parent first takes a Subtle form, which then is released in the Gross form of mating. The mass of sanskaras or impressions thus released ultimately reaches the mind of the female parent, and it is from the mind of the female parent that the process of physical incarnation starts. The soul which is awaiting reincarnation in the Gross body can descend only if, during the process of sanskaric or impressional exchange between the male and female, their minds have come as near to stopping as possible.

"The physical body is produced by the working of many impressions, and it is the result of their very embodiment. It is therefore no wonder that it has a tendency to bind the soul which inhabits it. Love for the physical body is only a form of deep ignorance. The swine delight in the refuse - so do the ignorant ones take delight in the body...

"Impressions are contagious. Eating meat is prohibited in many spiritual disciplines because therein the person catches the impressions of the animal, thus rendering himself more susceptible to lust and anger. Sometimes innumerable strong impressions are transmitted through the mere touch of the physical body of another person. A Gross body, even a corpse, can quickly impart numberless impressions to the person who touches it. Sex contact

outside wedlock is the worst form of exposure to heavy and binding impressions of lust. In wedlock the impressions exchanged are much lighter and less binding."

from notes dictated by Meher Baba,

before 1948, ST p23-27

In 1945 Nana Kher asked Meher Baba whether he should marry or remain single. Baba told him he would instruct him after two years.

In Madras in April, 1947, Baba brought up the subject and told Nana Kher,

"If you want to marry, then marry. I give you my permission and blessings."

Nana told Baba, "Never."

Baba replied, "Then why don't you marry me? If you have sexual thoughts, don't worry. But do not put these thoughts into action."

April 1945, Madras. LM9 p3160

In 1948 a young woman from Poona wrote to Meher Baba and asked him to free her from the fetters that bound her to the mayavic world. She also asked to meet him. He invited her to visit him in Ahmednagar in May, 1948. Afterwards she read all she could about Baba and his teachings, her favorite being the reading meditation 'The Divine Theme.' She began to feel sometimes a divine brilliance that enveloped objects around her. She wrote Baba, 'Father, I feel the presence of God, but how will I see him?' When this was read out to Baba, he looked pleased and gestured, 'A lucky one.'

Later she wrote, 'Is it necessary for a girl to marry when she finds the marriage is based more on money than on pure love? Can she not live alone and lead a pure life, relying on the grace of the Master? Can a girl get Self-realisation?'

In another letter, the girl wrote, 'Dear Baba, sometimes I get such a strong feeling that I should leave my home and go to some quiet place for meditation. Would that be good? But at the same time I remember your words, "Be in the world, but not of it," and I stay back.'

Baba replied to her letters through Adi K. Irani:

"Baba says that a married life strictly in adherence to one's partner is not bad; but a single life, with the grace of the Master, replete with aspirations Godward, is infinitely better... Baba told me to inform you that constant remembrance of the one whom you consider to be your Master will go a long way toward lessening the mental tension and bringing about peace of mind. He wishes you to know that not by leaving the world and your dear ones will you be able to progress on the Path. It is only by living in the world, and trying to develop as detached an outlook on life as possible, that you will gain equipoise and make real progress..."

"Baba desires you to remember him always, in good times and in bad times, and thereby increase your faith in him, which alone will make you impervious to the ups and downs of life... Baba sends you his blessings, which will impart to you strength, patience and courage."

GG1 p309-312

"If you only knew how many husbands and wives you have had down through the ages, you would not worry so over this one."

Meher Baba, 15? May 1952

to Ivy Duce, HM p90

For the story of how Baba tried to prevent Dhake's second marriage, see LM8 p3038-3039.

For the story of how Baba married Pankhraj to Gustadji, see LM10 p3633.

DISCOURSES contains two articles about sex and marriage, 'The Problem of Sex,' and 'The Sanctification of Married Life.'

The book NOT WE BUT ONE has what appears to be an early version of part of the article on marriage in Discourses.

For explanations by Meher Baba of the sex-opposites and sexual attraction, see the chapter 'Sex' and Be p62-64, 69-72.

The following quote was printed as 'an unpublished discourse' of Meher Baba. The circumstances under which it was given, the date and location were not specified. Baba may have dictated it, or it may have been written by a devotee -- perhaps Adi K. Irani. If you know anything about it, please let me know.

Editor

"Human form is the gift of God to man to consciously experience his infinite absolute state of existence.

"Human being essentially is one of the several aspects of God. Male and female are the two sides of the same one aspect of God. A wedlock is the means of bringing together two human beings to achieve oneness in pure love.

"Sex attraction is the primary urge evolved by nature for man and woman to come together. Out of their union it is possible to create pure and selfless love that would lead to the experience of the ultimate truth.

"Marriage is a sacred bond of mutual trust, honor, and selfless responsive love. It cannot be a bar to spirituality if responsibilities connected with it are fully carried out.

"Marriage will serve as a pleasant gateway to the entry of the two souls to the infinite kingdom of God. This is possible if throughout the ups and downs, happiness and misery of

married life, the ties of love are nurtured by honesty of purpose, equanimity of mind, and steadfastness to the ideal. But if, regardless of the true purpose, there is indiscriminate indulgence in sexual desires and promiscuity, marriage would wreck the very purpose for which it stands.

"It is therefore left to the will and wish of the marrying couple how best or worst they would use their relationship.

"In the present days of disquieting mental atmosphere and growing temptations, the most practical and easy way to fulfill the sacred purpose of married life is to take refuge under the purifying influence and grace of the highest enlightened being."

GI Nov 1977 p1, Q

Marriage Book One

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## Masts 2

Masts 2

MASTS

Book Two

Once, after cleaning the toilets of the masts and mentally-disturbed men who stayed with him, Meher Baba commented:

"I enjoy being active in this way. I like to clean the toilets of the God-mad and bathe and feed them, much more than when I am bowed down to by my disciples, or have the arti done before me.

"Are not these souls helpless? To serve them is real service. To feed them is real philanthropy. To look after them is real humanitarianism. And to keep them pleased is really pleasing God."

19 December 1937, Meherabad, LM7 p2245

Before I speak, I have to contact 75% of the masts in the world. I have already contacted 70%; now only 5% remain.

Meher Baba, 26 December 1940, Jaipur, LM7 p2653

"Masts are the best medium for my work in the world, and that is why I exert myself so much to contact them."

Meher Baba, 26 May 1944, Khandwa, LM8 p2948

"Whenever I am recognised as Meher Baba by a mast or saint, for some reason it makes my work more difficult, and hence I wish to leave at once."

Meher Baba, 27 May 1944? Khandwa? LM8 p2948

"Meher Baba has explained that the majority of masts are to be found in India\*, which is the most important country in the world from the spiritual point of view. Apart from those in India, there are a few masts in Arabia, a very few in parts of Iran (these few are mostly in Meshed and Tabriz), and a very few in Egypt, China and Tibet. As far as countries outside Asia are concerned, there are, with the exception of Egypt, no masts in any other part of the world. There are, however, God-lovers, a few advanced souls, and certain people who are Agents of the Saheb-e-Zaman (Avatar)."

William Donkin, from notes dictated by Meher Baba

before 1948, W p373

\*Now partitioned into India and Pakistan.

Fred Winterfeldt asked Baba whether there were any masts in the United States. Baba seemed to look off into the distance, and replied, "Maybe one or two."

OL

For more about masts, see 'The Wayfarers' by William Donkin.

Masts Book One

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## **Maya**

Maya

MAYA

Book Two

"The meaning of God-realisation is emancipation - freedom from the bondage of maya. But one has to be in maya to come out of it. So remain in maya, but do not get enmeshed in it. Keep away from its tricks and snares."

Meher Baba, February 1934, Madras

to Sampath Aiyangar, LM5 p1860

When Mehendarge received news that his brother had died, Baba took him aside and told him:

'This life, body and death are all maya, and to weep over the death of someone is ignorance. Remember, maya does not mean this world and its affairs. The illusion that this world and everything in it is real - and of feeling happy or unhappy over certain conditions - is maya.

'See how maya charms and deceives humans and how it entwines itself around them. Daily thousands die. Recently in America many died due to floods. In the war in Abyssinia so many were killed. The earthquake in Quetta alone killed 30,000 people. But though these thousands and thousands perished, you did not feel upset for them - those thousands of men, women and children who were healthy and strong, who were expected to live a long life, and had various hopes, plans and ambitions. Compared to them, your brother was old, unfit and suffering much. And for him, your tears are useless. He is free from his suffering. You should be glad.'

21 March 1936, Mysore, LM6 p1991-1992

For more about maya, see the four chapters on maya in Discourses (7th ed.) p370-387. Also see chapter Satan in this book.

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## Meditation 2

Meditation 2

MEDITATION

Book Two

"At about seven in the morning, the Master came to the building in which the disciples are staying at present. He seated himself on his charpoy and allowed the disciples to take darshana of him.

"A cup of tea was brought to him. He began sipping it, but as soon as he caught sight of a Parsi disciple entering the room, he put down the cup, and to the surprise of all present, asked him when he had got up.

'Quarter to seven, sir,' was the reply.

"The Master gently rebuked him for getting up so late, and then remarked to all present,

'Spiritual aspirants should get up very early. If you get up so late, there is not much difference between you and the worldly-minded people.'

'The early hours of the morning, from three to six, are best for meditation. Five or six hours sleep is quite sufficient for you.'

'Those whom I have asked to meditate regularly must go to bed at nine p.m. and get up at 3 a.m.'

Kaikhushru Dastur

14 February 1929, Meherabad

Meher Message 1:3 p25-26 (March 1929)

Baba said about the exercise of 'looking within':

"From now on, one hour's meditation as usual every day, according to individual instructions. And when I am here, half an hour's silence with me in the evening. Also from today, this extra five minutes. It is very, very important for me to help you, and give you what I want to give.'

Kitty Davy wrote, "During the meditation hour Baba wanted complete quiet in the compound."

LA p166, LM6 p2155 (1937?)

"Baba had given us meditation for a specified period each day. No one was exempt. Each one had to see to her chores, including the pets, and be ready when the bell for meditation was rung. We would rush to our places with Baba's photo in front of us. He was to be our meditation."

Mehera Irani, Baba Loved Us Too p72

"Remember me before starting and after finishing any work. Think of me before doing anything. If you have to write something, remember me before starting, and then mentally say 'Baba, it is you, not I, who is writing.'"

Meher Baba, 30 March 1930, Nasik, LM4 p1293

Meher Baba corresponded with some of his Western followers, and answered their questions about meditation. In March, 1936, Baba had a chart prepared for meditation. He explained,

"They must think, 'I am not this body.' The chart will help them to meditate, and they will escape from the rush of thoughts that crowd their minds during meditation."

10 March 1936, Mysore, LM6 p1989

(This may have been the chart that was eventually printed at the end of 'The Perfect Master' by Charles Purdom, which was published in 1937. The chart and reading meditation begin on page 317 of that book. The book includes another meditation for reading, beginning on page 305.)

"Baba would ask each individual about their morning meditation and encourage them to take it seriously. On Sunday, January 17 he remarked,

"I want you to be lighthearted and enjoy humor, but I also want you to be serious about certain points, especially about meditation. Constant prayer and selfless service are both vital in turning the mind away from worldly things and directing it toward spirituality.'

"Each person would meditate alone in his or her room upon rising in the morning. Once Baba surprised Rano by coming into the room as she was meditating. He caught her dozing back to sleep, and instructed her to keep a photograph of him in front of her and concentrate on it.

"During the meditation hour, Baba directed that there must be absolute quiet in the compound.

"External silence helps in inner silence, and only in internal silence is Baba found, in profound inner silence.'

"Baba gave each individual instructions in regard to meditation. He directed Malcolm Schloss not to tell anyone but him what he saw or heard during meditation. Malcolm asked if he should interrupt his meditation to write down anything which came to him while meditating.

"No,' Baba replied, 'What you see, once you begin seeing this way, you will never forget. You will know what you are and where you are going. You will be like a rock - you will know where you stand."

1937, Nasik, Bhau Kalchuri, LM6 p2084-2085

Garrett Fort: What happens when you establish a direct mental contact with you, Baba, thinking of you?

Baba: Now, this is very important. The difference is so subtle between imagination and contact, yet there is a world of difference. When you imagine, you have no purpose. When you contact, you have a purpose.

Malcom Schloss: It's clear. But even in contact, don't you use the imagination?

Baba: Yes, imagination is in the background.

14 March 1937, Nasik, LM7 p2138

Baba ordered a group of men to observe a particular fast from January 1st to February 15th 1942, and

"1. To read UNDERSTANDINGLY Meher Baba's pamphlet on Meditation once a day. Those who cannot read should have it read by somebody. In this case, the reader need not read it separately for himself.

"2. To repeat in a low voice for half an hour daily one of the following six lines of names of God:

Parabrahma Paramatma

Ya Yezdan Ahuramazd

Nirkar Parvardigar

Allah ho Akbar Allah Hu

Hari Narayan Bhagwan

God Almighty Omnipotent

"3. Immediately after this half an hour of meditation, repeat the name of your Master for five minutes.

"4. No fixed time for observing orders number one and two is enforced. They may be observed simultaneously or separately, according to one's convenience of time."

Meher Baba, 23 October 1941

Panchgani, LM8 p2732

In June 1942 Baba and his group stayed in Rishikesh. The women were in a house on a cliff overlooking the Ganges.

"While there, Baba told us to meditate every evening for half an hour. After washing our clothes, we sat on the river bank and thought of Baba. He had told us,

'Take my name and think of me. Don't worry if thoughts come, just repeat my name. It's like a mosquito net; the thoughts that come won't sting you.'

Mehera Irani, M p147

In 1943 Meher Baba invited 125 men from all over India to visit him at Meherabad. They arrived May 14th, and stayed till May 19th. Baba gave them a reading meditation entitled 'The Divine Theme,' which included charts to help explain the material. He told them how to deal with disturbing thoughts during the meditation. Some of Baba's explanations to the group are in LM8 p2870-2887.

'The Divine Theme for Meditation' is printed in The Perfect Master, p305-316. Another version is in Discourses (7th edition) p219-227. A third version is in God Speaks (2nd edition) p232-243. Each version includes instructions for the meditation.

Baba summed up his explanations on the Divine Theme to Chagan, who had missed them because he had to cook:

'Now listen to this. In brief: you always live in water, but you have no idea what water is.

'Understood?'

(LM8 p2889)

Nana Kher first met Meher Baba in Ahmednagar in May 1945.

Baba: What do you want?

Nana Kher: Spiritual freedom.

Baba: Would you follow my orders?

Nana: I am fully prepared to do as you say.

Baba: Fast every Sunday, and feed a beggar on that day. Meditate for fifteen minutes daily, and lead a simple, pure life. Is there anything else you want to ask?

Nana: My parents want me to marry. Should I?

Baba: What is the hurry? Wait for two years, and then I will tell you what to do.

LM8 p3044

"We were in Satara. There were five of us and we were playing cards with Baba. It was evening time. I remember that because Baba had called the five of us to be with him at 5 or 5.30, I don't remember the exact time.

"We all came, and Baba suggested a game of cards. We were playing and there was the usual sort of good-natured conversation going on concerning the cards, when Baba suddenly stopped the game and said that he wanted us to meditate. This took us all completely by surprise.

"Baba must have seen how startled we were, because he began to explain how he wanted us to meditate. He said he would clap his hands three times. First we should go out into the compound area, and each of us was to find a suitable spot to sit. When Baba clapped the first time, we were supposed to settle down, relax, quiet ourselves and try to be calm. When we heard a second clap, we were to close our eyes and begin to meditate. And when we heard the third clap, we were supposed to get up and return to Baba.

"But still we didn't have any idea how we should meditate, so Baba came to our rescue. 'How will you meditate?' he asked us. 'To meditate you must think about God. But God is infinite and eternal, so how will you be able to imagine this? You can't, it is beyond the mind.'

"So think of God as all-pervading effulgence. Try to bring before your mind's eye a picture of an ocean of infinite, all-pervading effulgence, which is God. A shoreless, bottomless ocean.'

"Baba looked at us then and asked, 'But if this ocean of effulgence is infinite and all-pervading, where will you be? What will your position be?' We had no answer for this, but Baba went on and said, 'If you imagine this ocean in front of you, then it is not infinite. So try to bring before your mind's eye this infinite ocean of effulgence, and imagine yourself in it. You are in the midst of this infinite ocean of effulgence. Try to picture this when you meditate.'

"So with these instructions we went outside, and we each found a place to sit, and got ourselves comfortable as Baba had said. After a moment or two, I heard Baba's clap. I relaxed and was breathing very evenly when, after some time, I heard Baba's second clap.

"I closed my eyes and began to try to meditate as he had just instructed us. I pictured an infinite ocean of effulgence all around me, with me floating in the middle of it. The image came easily to mind, and I found that quickly I had lost myself in this ocean. I was just beginning to enjoy the feeling of being lost in the ocean. I don't know how much time had elapsed, it seemed like only a minute or two. I was just beginning to really enjoy the sensation when I heard Baba's clap again. So I opened my eyes and got up and rejoined Baba, as did the others.

"Baba told us, 'Don't ever meditate like that again,' and we resumed the card game. That was the first and last time I ever meditated."

Eruch Jessawalla, DH p62-63

Ivy Duce, a student of Rabia Martin, met Meher Baba in 1948 in India. In November 1952 he sent her a charter of instructions for her group, which was to be called Sufism Reoriented. The charter, which Baba signed, included meditation instructions for her students.

In the section 'Duties and Obligations' under the heading, "It shall be the duty of every member:" Baba dictated,

"To necessarily repeat verbally daily one name of God for half an hour at any time of the day or night. This is to be done consecutively, if possible, but may be accomplished in smaller portions if necessary.

To meditate on the Master daily for fifteen minutes in any secluded spot."

Under the heading 'Special Duties' Baba dictated,

"Those who aspire to the final attainment should renounce everything and occupy themselves in prayer and meditation most of the time."

14 November 1952, Meherabad

Chartered Guidance from Meher Baba

for the Reorientation of Sufism as the

Highway to the Ultimate Universalized, p7

For more on meditation, see the chapters on meditation in DISCOURSES (p201-252 in the most recent 7th edition).

Meditation Book One

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## **Miracles 2**

Miracles 2

MIRACLES

Book Two

"Gas in its finest state one discovers in the Mental world as Tej. Gas in a very fine state one discovers in the Subtle world as Pran. The vibration of Ether, Gross gas in a fine state, one discovers in the Gross world through deep concentration.

A yogi who attains the vibration of Ether does not need to eat Gross food, and the ether vibrations help him to maintain his body. A yogi can thus live on Ether alone. Similarly poets, music composers, writers and artists also attain vibrations of Subtle inspiration temporarily. From the Subtle world inspiration comes to them, and they feel inspired to write music, poems, epics and create art; but they do not attain permanent experience, which can only be experienced in the Subtle planes through the transformation into Subtle consciousness.

Therefore the yogis attain a different vibration (than the inspiration of artists) from the Subtle world, but can only feel one vibration, and that too, temporarily - but in a more concentrated form as a power (siddhi). Although temporary, the vibration that the yogi holds in his own body can last a long time - centuries.

"If any yogi observes fast for fourteen days to as many as forty days along with a specific (secret) penance, the yogi can hold Ether-vibrations, and then there is no need for his body

to eat food. The yogi can live on earth for centuries without food, but such yogis are rare in this age. There were several such yogis in ancient times.

"On one occasion in the 1950s, Meher Baba indicated that there are three such yogis living in the Himalayas and Tibet who have been in the same body for the past 600 years. In order for the yogi to hold in his body the Ether vibrations from the Subtle world requires a certain specific penance and fast of fourteen to as many as forty days. This penance is kept secret among the old yogis. Attempting such penance is not recommended."

Bhau Kalchuri, LM 8 p2959fn (footnotes)

Baba directed four men to live in seclusion at Meherabad. One of them, Manekar, had a number of inner experiences. One experience was a light in his darkened room that was so bright he could read by it. Baba was told of this, and expressed pleasure, explaining,

"This is not spirituality. Such phenomena are only a medium to attract the pilgrim to the Path. One should not be fooled and get ensnared. There is danger in the enchantment."

January 1928, Meherabad, LM3 p1010

"There was once a government official who sent a messenger to Ahmednagar. Baba was in seclusion, and the messenger gave me a note from the minister addressed to Baba. It was my task to read it first. It was written:

"Beloved Meher Baba: I am suffering very much. I do not know what I should do. I have a high position. I do not lack status or money. But in my family there is a situation which is very painful to me. It is beyond my power to correct it and restore the happiness which I enjoyed before.'

"I asked the man to sit in my office while I took the letter to Meher Baba. Baba listened very carefully as I read it to him. He said,

"Tell this messenger who has come on behalf of the official that I do not perform miracles. I do not change circumstances. But there is one thing that is certain: my spiritual status is so high, so great, that if any man in any difficulty, in any corner of the world, at any time, remembers me with all his heart, then the difficulty is immediately solved.'

"It is a distance of nine miles from Meherazad to my office. The messenger was eagerly waiting for me. I gave him Meher Baba's message. This messenger was a very intelligent man. The moment I gave him Meher Baba's message, he asked the first question: 'Sir, what do you mean by remembering Meher Baba with all one's heart? Please explain.'

"Baba had not told me how to explain the meaning of remembering him with all one's heart. But I remembered something Baba had said before, and I explained it to the messenger in a very beautiful manner. I gave him the instance of a man swimming in the water who is about to be eaten by a big fish. He does not know what will happen in the next second. He is so frightened that he almost becomes unconscious. At that moment he remembers God; he

remembers Meher Baba. 'O Meher Baba, save my life!' This is the meaning of remembering him with all your heart.

"The messenger was very satisfied with this answer. He went home, and of course told the whole story to the minister. And within fifteen days I got a letter that everything had been smoothed out."

Adi K. Irani, JT p14-15 (after 1947)

(From a talk by Adi K. Irani: Baba's words may not be exact)

A person on the higher planes gets certain powers. On the first three planes these are called mystic powers, and they include being able to read the minds of others, recite words or passages from a book without seeing it, allowing oneself to be buried alive for hours, producing things from nowhere, stopping trains, levitation, etc. On the third plane one can raise dead sub-human creatures. The powers of the fourth plane are called divine powers, and include the ability to raise the dead, including human beings, and to create new living forms in new worlds. A person on the fifth plane can control the thoughts of others. A person on the sixth plane can control the feelings of others. A person on the seventh plane who regains consciousness of creation has unlimited powers, but being desireless, has no inclination to use the infinite powers except (on rare occasions) for the spiritual benefit of others.

The exercise of powers is not a sign of spiritual advancement. Some occult powers have nothing to do with spirituality. They are the result of good sanskaras of past lives. These are called minor occult powers, and include clairvoyance, clairaudience, healing, producing sweets or money seemingly out of nothing, etc. Other powers can be attained through tantric exercises. These are called major occult powers, and they include levitation, flying and floating in the air, dematerialisation and materialisation, etc.

Editor

For more about occult powers and the powers of the inner planes, see Di p191, 196-200; NE p67-98, LM3 p881, LM8 p2959 and fn, and GS p123-131, 222-232. For more about miracles, see Be p33-43

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## **Morality 2**

Morality 2

## MORALITY

### Book Two

"Sin and virtue, good and bad, heaven and hell are all bindings, because they are transitory and illusory states. But such truths cannot be mentioned in the outside world, because most of mankind lacks the preparedness and understanding to digest such knowledge.

"If some things are revealed, instead of being enlightened, people may fumble more in the darkness of their ignorance. Instead of making a good impression, if such things are not properly explained, the outside world would have a very distorted impression about the things I reveal to you."

Meher Baba, August 1928, Toka, LM3 p1076

"The first time Baba went to America, Sayyed Ali went with him. Baba took all of us elders to himself. He pricked our fingers with a needle, and blood came out. He rubbed it in the palm of his own hand.

"He said, 'This is your signature you have given me. You should not smoke, you should not drink, and you should not go after other people's wives and daughters. You shouldn't tell lies, and you shouldn't cheat anybody, and you should be honest.'

"We went to see them off when their boat was leaving for America. Baba had given us orders to go back to Iran then. He told me to be with my old father and mother, and with my wife and children."

Shahriar Mehrabanpur, RD p583 (1931)

Visiting Isfahan, Persia in October, 1929, Baba was told that some local people knew of his presence there, and even had lockets with his picture pinned to their coats. He had previously ordered the Mandali not to tell anyone who he was. Baba asked them, 'How did they know I was here? Who gave them the lockets?'

Sayyed and Hussain, two boys who were working for the Mandali as servants, were questioned. They denied telling anyone of Baba's presence. Eventually they admitted that they had told people. Baba took them aside and dictated,

"Never tell a lie, even if you have to die because of something you have done. Wherever you may be, either in the world or with me, never lie."

He made them promise, and then embraced them."

(LM4 p1237)

In Meshed, Persia, in June, 1931, Baba went for a walk with three of the Mandali. Two women prostitutes followed them. When they reached where they were staying, Baba

invited them inside and asked what they wanted. He took off the head-covering he had worn in the street (to prevent being recognised) so the women could see his face.

Both women began to cry, and asked him, "Oh holy one, how can we make up for our sins? Our lives have been so immoral. We are beyond salvation."

Baba replied, "A holy one is like the ocean. It is so vast that whether you throw dirt or sandalwood into it, it assimilates both, leaving its waters as pure as before. In the same way, the holy one also takes upon himself the good and bad of both the virtuous and the sinful, merging them in his ocean. In this way even the worst of sinners is purified. So from now on, avoid your present way of living, and accept it that you have been forgiven and made pure."

(PM p155-156 and LM4 p1370-1371)

"The Parsis defame me and call me shaitan - devil - simply because I do not eat meat and fish. I don't drink liquor, and have never been to a brothel. Their definition of a Parsi is that he should be a non-vegetarian, drink wine, and lead an immoral life, while at the same time wearing the religious symbols of the sadra and kusti, visiting the fire temple, and paying heed to the priests. Thus by their behavior, they themselves have become devils, in fact."

to Mahatma Gandhi, 8 September 1931,

on board the ship Rajputana en route

to Marseilles, France, LM4 p1396

At a large gathering in his honor in Beverly Hills, California, June 1, 1932, Baba beckoned a young woman at the other end of the room to come meet him. She hesitated. Norina and Elizabeth encouraged her to come and shake hands with Baba. The woman asked, "How can I touch him?"

Norina answered, "Why not? All can meet Baba."

With tears in her eyes, the woman said, "But I am a sinner. How can I touch a holy being like him?"

Baba went to her and passed his hand over her head and shoulders. She started weeping. Baba told her,

"I am the purest of the pure. I can purify the worst sinner. You have understood your mistakes and acknowledged them faithfully in the presence of others, and so you are forgiven. This penance from the depths of your heart is adequate, and you are now cleansed. Now don't fear in the least, and don't repeat your past mistakes. I give you my blessings."

Baba embraced her. Later, when he was about to leave, Baba put his hand on the woman's head and told her,

"You have received forgiveness for everything. Forget the past and don't worry at all." She pressed her eyes to Baba's hand and kissed it.

(LM5 p1659)

Herbert Davy: You promise to speak, but you do not do it. What will the world think of you?

Baba: "It is good for mankind, rather essential, to adhere to religious and moral principles and observe religious bindings. But for the spiritual Path, they are unnecessary. I am beyond all principles, bindings, laws and matters pertaining to worldly duties. I am Perfect, and there is no restraint or binding for me. I have broken all barriers, and I have gone beyond all laws.

"According to the moral code of the world, one's word or promise is considered by mankind to be sacred. But he who has gone beyond time, space, cause and effect is not limited by anything. For him there is no such thing as bondage. The infinite cannot be bound by anything finite, however sublime the aim may be. This means that one cannot limit the limitless.

"For this reason, and without your asking, I give you promises, and your aim will be fulfilled at the proper time. But I also know that a promise can be a time-serving device. It is not meant for fulfillment, but necessitated by circumstances. It is a demand of the situation, and so I do not care for its resultant reaction.

"Therefore I do not worry about the world's criticism, or its terrible slander and harm to my work for not keeping my promise. I purposely create and court such opposing reactions and nurture them. Such an opposition is required for my work, to give it a greater punch. I am beyond praise and slander, and they do not affect me in the least.

"All those who care for name and fame and worldly success, fearing criticism and scandal, are only ordinary human beings. They want to preserve their prestige at any cost. Their 'name' alone matters to them, above money, life and everything else.

"I am the Truth. No amount of voluminous praise will raise me higher, nor can any carping criticism pull me down. I am what I am, and will ever be so. Whatever I do, I do for my work, which encompasses and sees to the welfare of all."

10 October 1933, London, to Herbert Davy, LM5 p1820-1821

Meher Baba gave his women disciples a list of orders they were to follow till August 1941. He asked them each to sign a written promise to obey them. Then he said (using the alphabet board):

"I am certain all the outside devotees will follow the orders, but I have not the slightest hope of you all - my inner circle. For the next twenty days, you must keep your mood at its best. Under any circumstances and conditions, you are not to get excited, not to have moods, but always to be happy and smiling. This is the greatest help to me.

"People join the war, fight, get wounded, and suffer untold hardships - but that is easy in comparison. To keep your best mood in every situation, never to be upset or sad, to speak gently and lovingly, never using a harsh word, not to get excited when someone steals your chapati, but to say from the bottom of your heart, 'May Baba bless you,' - that is really difficult.

"To control the self is more difficult than walking on fire or glass. It is easy to win a war of nations, but most difficult to win your own self. It is the only real thing on this path. To keep a calm head, tolerate and swallow everything. The Sufis call it zabta.

"My mother helps me the most now. She gives ample opportunities to me and to others to control themselves. You have won the greatest war when you win yourself. When Shireenmai comes, you will have more opportunities of controlling yourselves. For example, I feel like murdering her sometimes, yet I embrace her lovingly. You should do the same."

26 January 1941, Jaipur, LM7 p2657

Turekar came to Meherabad to see Meher Baba in March, 1948. He worked as police sub-inspector, and had been to visit Baba many times. Baba asked him, 'Do you take bribes?'

Turekar answered, 'Yes, Baba.'

Baba told him, 'You have been in my contact for so many years, and still you accept bribes? Such corruption is not at all good. Give it up completely.'

Turekar promised to stop taking bribes.

9 March 1948, Meherabad, LM9 p3255-3256

"I witnessed a man who came before Baba in Myrtle Beach in 1952. Ivy Duce brought this man. He was giving a lot of talks on spirituality. He was very respected all over Europe, a very important man.

"I was the interpreter, and was dumbfounded when Baba asked him the following question. I thought he would ask him a question about his work, about his understanding of the Avatar, or something else, but Baba asked him directly, 'Are you involved with a woman?'

"He was a very truthful and honest man. He said, 'Yes, Baba, I am.'

"Then Baba said, 'Then what is the good of your talking about spirituality? Will you do one thing?'

"He replied, 'Yes, I shall try. I don't promise.'

"'All right,' Baba said. 'Give up this business of bangles.' (Bangles signified woman or women in Baba's gestures.)

"'I will try,' the man said.

"That was in 1952. Baba went again in 1956. This man came also and saw him again. Baba again asked him about this, and he replied, 'I am still very much in the world.'

"Baba said, 'What is the good of your giving talks? Give up this hypocrisy.'"

Adi K. Irani, JT p137

(Adi told this story during a public talk, so Baba's words are approximate, as Adi remembered them)

"Our hosts would completely turn their homes over to Baba for his disposal. You had the feeling that at a word from Baba, these new lovers of his would have jumped into a fire for him... Where we were staying there was a berry tree... And it was that season, November, when the tree was full of berries. Not only was the tree full, but the ground was also covered with the berries, because they were so ripe they were falling off the tree. Now Gustadji was with us, and he happened to be walking by, and he picked up a berry from the ground and ate it, and this was followed suit by the other Mandali who were with him... Baba came to know of this. And Baba was not pleased, in fact he was very upset.

'What are you all doing,' Baba demanded.

'Baba,' the Mandali replied, 'we were just eating some berries that had fallen.'

'Did you have permission to eat these berries?'

'But Baba, they had fallen to the ground, and we were just picking them up.'

'You should have asked first,' Baba insisted. 'Who owns this tree?'

"It turned out to be our host, so Baba said to call him. And Baba had all of the Mandali and our host and his family come into the room with him, and it was obvious from one glance that Baba had not called everyone together for some sweet words on love. On the contrary, Baba was fiery. And he began to upbraid Gustadji for stealing the berries. When the host heard this, he got very upset, and tried to pacify Baba.

'Baba,' he said, 'I am yours. This house is yours, and even the berry tree is yours. The Mandali are also yours. So the berries they ate belong to you, not to me.'

"... Baba continued, 'Yes, the whole creation is mine. And yet the world's laws must be followed. It is not right in the world to take something that does not belong to you without the permission of the owner. This is true in the world. And it applies even more so with those who are living with me. They should not think they are above such laws.'

"... He stood and joined his hands together, and on behalf of his Mandali, Baba asked the host's forgiveness."

Eruch Jessawala, TH p6-8 (1950s, Hamipur)

"For long periods Meher Baba did not permit anyone longing to meet him to come to Meherazad where he lived. We always pleaded with Baba to allow his lovers this permission, but the result would always be the same. They would be called only when Baba wanted them to come, and I could never understand this.

"One day, however, Baba permitted a certain man to visit him. This person expressed excessive devotion to Baba, and pretty much enacted a show in Baba's presence. In my heart I could see through the entire act, since I knew that the man was an absolute scoundrel, but I did not mention anything to Baba. The man came on several occasions after that, and each time he effusively put on an act of love and devotion, which to the onlookers smacked of play-acting. Finally, when I could not take it any more, and the visitor had left, I told Baba that the man was a thorough scoundrel, and that he was merely putting on an act of love and devotion. Baba simply said,

"'Yes, I know he does. You are looking at only his shadow, but I see his substance. He may be a scoundrel, but he has the potential to be a real lover of God. You see him as bad, but you don't know how far he had to come to be only this bad.'"

Eruch Jessawala, AO p132 (after 1948?)

"I saw a man come to Meher Baba, the worst scoundrel, and Meher Baba said, 'You are a very nice man. But try to be better and best.'

"What would that man gain if Baba said that he was a bad man, and so forth?"

Adi K. Irani, JT p128

(Adi told this story during a public talk, so Baba's words are approximate, as Adi remembered them.)

"Be honest. Never tell lies. Whatever happens, never tell lies."

Meher Baba, 28 February 1954, Rajamundry,

Andhra, at a school for boys, AD p91

"Once Baba even said that that for each penny one raised wrongfully in his name, one would have to take a million births."

Eruch Jessawala, TH p8

"... Baba said the Ten Commandments are merely the outward form of inner rules which are inherent in all people. It is not that God came to Moses and handed him a tablet with these rules on them. God has inscribed these rules on the tablet of every person's heart. That is the real significance of the story of the Ten Commandments."

Eruch Jessawala, DH p18

"Blessed are those who stick to Truth through thick and thin.

Blessed more are those who do not laugh at those who sin."

Meher Baba, 1967, Meherazad, OL

(from Eruch's notebook?)

In Persian, Jelal means self-glorification and Jemal means self-beautitude. These are the same terms used for the temperaments of masters and Perfect Masters.

For more on good and evil, see the chapter 'Good and Evil' in Discourses (p61-66 in the seventh edition) and Be p55-58.

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## **Music and Sound 2**

Music and Sound 2

MUSIC AND SOUND

Book Two

A group of musicians, a 'country pipe band,' played for Meher Baba at a darshan at Masulipatnam. Baba spelled out on his alphabet board,

"I feel very happy to hear that music. It reminds me of the first song that was sung ages ago, and that song produced this phenomena called the universe. God will make me soon break my silence, and that first original song will be sung again, and then the world will realise that God alone is real, and that every one of us is eternally one with God."

22 February 1954, Masulipatnam, Andhra, AD p26-27

For an explanation of physical sound: RD p111-112 or HM p610-611 or LM2 p449-450.

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## Obedience 2

Obedience 2

OBEDIENCE

Book Two

"God can be seen. No matter what religion or faith a person may adhere to, once the veil of illusion is lifted by the Guru, he sees God. The only difference lies in the means adopted to remove the veil.

"It is important not only that one obeys a Guru's orders, but how one obeys. A Guru may tell you to do anything. And after doing it, he may blame you for it. He may scold you, asking you why you did that. However, you should not reply that you did it according to his order; on the contrary, you should humbly say it was your mistake, and ask his forgiveness."

Meher Baba, May 1925, Ahmednagar? LM2 p719

Baba told the Mandali,

"Why do you get angry so often? You frequently break my orders. Then if I have anything to say about it, you get annoyed. Thereby your attitude adds to my burden.

"One's degree of connection with a Perfect Master in past lives makes one eligible for a Master's Circle, whether he is willing or unwilling to obey. But to ease the Master's burden, one should follow his orders. By your wrong attitude, you add to the Master's troubles.

"Suppose I want two of you to journey with me. One is unwilling and does not budge an inch. The other willingly goes. Both must be taken at the same time to the same place. Whereas one can be taken easily, the other must be taken with difficulty. At times it comes to this: for my work, the one resisting has to be shouldered and taken forcibly by me.

"While shaving you, the barber moves your head from side to side, which you permit because you need a good shave. Similarly, if you want God, you should surrender body and mind to the Perfect Master and act as he says.

"The waters of a river are for the use of the populace. The containers the people bring to fill with water are large or small according to their needs. In the same way, the Sadgurus are there only to give. They are the storehouses of knowledge and unlimited blessings. Those who have merit can take as much as their containers can contain.

Meher Baba, 30 April 1926, Meherabad, LM3 p791

"... Self-surrender implies obedience of all the orders of the Master. When all your desires and actions are guided by him, and are the result of your obeying his orders, he becomes directly responsible for them. Thus when self-surrender is thorough, the responsibility for

your release from sanskaras is devolved upon the Master, and under this new condition the Master annihilates all your sanskaras in no time.

"Obedience to the Master, as implied in full self-surrender, is of two kinds:

1. Intellectual, and

2. Literal.

"Of these two types of obedience, intellectual obedience comes first, and is a preliminary to literal obedience, which is more fruitful. When you are intellectually convinced about the greatness and Perfection of the Master, you have love and respect for him, but are unable to follow his orders literally. Reason being the basis of your conviction, you find it difficult to divorce it from your understanding of the Master and his orders. And as the two are inextricably intertwined with each other, your reasoned faith holds you within the limits of intelligible obedience. This phase of the pupil is left undisturbed by the Master, and all the pills of obedience offered by him are intellectualised in order to suit his taste and caliber. Through intellectual obedience of the Master, you can annihilate all your sanskaras, provided you are sincere in your logical interpretation of his orders, and in their execution.

"But the result comes much quicker if your obedience is literal. Literal obedience is the effect of the rock-like faith and deep love which the Master inspires in the pupil through his human appeal. The overflowing radiance of the halo of the Master, and the effulgence of purity and compassion, are mainly responsible for creating in the pupil an unswerving faith, which prepares him to follow the orders of the Master implicitly, irrespective of their satisfying his critical spirit. Such literal obedience is not even bound by the requirement that the real significance of orders should be within the intellectual comprehension of the pupil, and it is the best type of obedience which you can aspire for.

"Through such implicit and unquestioning obedience, all the crooked knots of your desires and sanskaras are set straight; and it is through such obedience that a deep link is created between the Master and the pupil, with the result that there is an unhindered and perennial flow of spiritual wisdom and power into the pupil. At this stage the pupil becomes the spiritual son of the Master; and in due time, he is freed from all individualistic and sanskaric ties, and he himself becomes a Master."

Meher Baba, Di v.1 p70-72

"If your obedience is as spontaneous, complete and natural as light is to the eye or smell to the nose, then you will come to me."

Meher Baba, 1940s? Di (7th ed.) p405

Baba: What are you reading?

Feram Workingboxwala: Nothing in particular.

Baba: Do you know anything about spirituality?

Feram: I understand a little.

Baba: What is that little?

Feram: (pause) To do as Baba says.

Baba: It is the only thing to be learned on the spiritual Path. This is spirituality from A to Z. You have put it in a nutshell. That is everything.

24 December 1947, Meherabad, LM9 p3210-3211

"The giving up of life in an emotional outburst of the moment is quite cheap compared with the day-to-day carrying out of the Master's instructions through the thick and thin of one's life.

"Sometimes soldiers of very ordinary calibre can also perform acts of sacrifice and heroism under particular circumstances and impulses of the moment."

Meher Baba, 23 June 1951, Jubilee Hills,

Hyderabad, LM10 p3700

A man loves a woman who is living in a distant place. His love causes him to be thinking of her all the time, and he cannot eat, and he cannot sleep. His thoughts are only on his separation from her, and he continually longs for her.

When this longing becomes too great, he either goes to her, or he compels her to come to him. This is called Ishk-e-Mijazi, or physical love.

To love God, one should think of God, long for God, and suffer the fire of separation, until one's longing reaches its utmost limits, and God the beloved comes to the lover, and his thirst is quenched in union with God. This love is called Ishk-e-Haqqiqi, and is a gift from God.

But one who obeys the Master who is one with God need not suffer these things, for in obedience is the grace of the Master.

Meher Baba, c.1960? EN p6

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**The Path 2**

The Path 2

## THE PATH

### Book Two

The spiritual Path runs from the physical world to the Beyond state of God. It traverses the Subtle and Mental worlds, and ends in the realisation of divinity. Those who take this path are called Rahrav (pilgrims of the Path). The Path begins in the Gross or physical world, goes through six planes of higher consciousness, and ends in the seventh plane, the plane of God-realisation. These planes are not outside us or above us, but are within us. Ordinarily it takes many lives of effort to reach the goal, the permanent, conscious realisation of divinity.

Besides human beings, the inner planes are home to Angels and Archangels. Angels and Archangels are unembodied souls. Unlike human beings, they have not gone through evolution of consciousness. They never took the forms of stone, metal, plant, insect, reptile, fish, bird or animal. They do eventually take human form, only once, in order to realise God. To attain conscious union with God, the soul must incarnate in human form.

The first three planes of higher consciousness are in the Subtle World. The fourth plane is at the juncture of the Subtle and Mental Worlds. The fifth and sixth planes are in the Mental World. The seventh plane is the plane of union with God. Those on the seventh plane are called God-realised souls or Perfect Ones. The seventh plane is the only plane that is eternal and permanent. When a person becomes one with God, and everyone eventually does, he or she enjoys infinite bliss forever. One's individuality does not disappear, but becomes infinite.

In the very beginning, the soul descends without consciousness from the undifferentiated being of God. The soul is actually God. But in its descent it takes on apparent separateness, and begins to imagine itself as something other than God. The soul comes down through the Mental and Subtle Worlds in the state of sound sleep. Those souls who become conscious in the Mental world become Archangels. Those who become conscious in the Subtle world become Angels.

Most souls continue to descend until the physical plane. They find themselves impelled to identify with physical forms. This is the process of evolution of consciousness. The soul, which is actually God, imagines itself to be embodied and separate from other souls. The soul experiences itself as gas, stone, metal, plant, insect, reptile, fish, bird, animal, and eventually, human. It is a long-drawn out dream that takes millions of years to complete itself. On attaining the first human form, the process of reincarnation begins. The soul imagines that it lives again and again as a human being, experiencing every possible kind of human life.

Driven by disillusionment with worldly life and intense love for God or Truth, the soul enters the spiritual Path. The soul, still imagining, ascends through the higher planes of consciousness (which run through the Subtle and Mental Worlds), and in the end becomes one with God. The God-realised soul has achieved the goal of life and fulfilled the entire

purpose of creation. He or she has awakened from the dream of separate individuality, and realises the divinity that has always pervaded everything.

A few of the souls who realise God are brought back to consciousness of the creation. They are called Paramhansas and Jivanmuktas. They experience both the state of conscious divinity and the illusion of creation. From among them, a very few become Perfect Masters. The Perfect Masters (also known as Sadgurus or Qutubs) help free other souls still in bondage. They are responsible for the government of the creation.

Meher Baba explained that there are 18,000 planets with human beings. But it is only on Earth that the Perfect Masters take birth. Earth is unique among planets in that it is necessary to incarnate here to begin the spiritual Path and to realise God. At any one time there are five Perfect Masters alive in human form on Earth. Each Perfect Master has a circle of 14 disciples whom he or she prepares for God-realisation.

The first person ever to realise God became the first Perfect Master. He is known as the Avatar (Buddha, Christ, Rasool), and is the master of all masters. The Avatar is the fusion of the eternal Avataric consciousness, which pre-existed the creation, and the first God-realised soul. Having taken on the responsibility for every individual soul in creation, the Avatar incarnates again and again on earth. Every incarnation of the Avatar is brought about by the five Perfect Masters of the time. Perfect Masters, unlike the Avatar, ordinarily do not incarnate again.

The first incarnation of the Avatar is represented symbolically in Hinduism by Shiva and Ganesh: Shiva as the first soul to realise God, and Ganesh as the same soul when he came down for the first time as Avatar. In Judaism, Christianity and Islam the first human being, who became the first Avatar, is known as Adam. The better known incarnations of the Avatar are called major advents, and the less known ones minor advents. Meher Baba said, apparently referring to minor advents, "I often incarnate as an unknown Master." The Avatar has a circle of 122 disciples he prepares for God-realisation.

There are three types of Perfect Master: kwaja, qalandar and ghaus. The khwaja tends to stay in one place. The qalandar generally goes naked, and wanders from one place to another. The ghaus separates his arms and legs from the trunk of his physical body, later putting the body back together again. Perfect Masters have either jamali or jalali temperament, or a combination of the two. Jamali Perfect Masters are mild or sweet-tempered. Jalali Perfect Masters are fiery-tempered, and sometimes beat their devotees. Though they may appear to be angry or violent, they are actually in an egoless state, and whatever they do benefits others spiritually.

Most people who realise God do not retain their physical bodies. They are Liberated, which means they realise God soon after physical death. These Liberated souls are called Muktas. Souls who realise God and keep their physical bodies are called Perfect Ones. The Perfect Ones are of four types: Majzoob, Paramhansa, Jivanmukta and Sadguru

The Majzoob (also called Brahmi Bhoot) has no consciousness of the three worlds or of his or her Gross, Subtle or Mental bodies. He or she experiences the infinite power, knowledge and bliss of God-realisation. Those who come into contact with a Majzoob are benefitted spiritually.

The Paramhansa continually experiences infinite power, knowledge and bliss, like the Majzoob, but in addition sometimes has consciousness of his or her bodies and of the three worlds. The Paramhansa is also called Majzoob-Salik or Salik-Majzoob. The Jivanmukta (also called Azad-e-Mutlaq) experiences infinite power, knowledge and bliss, and simultaneously experiences his or her Gross, Subtle and Mental bodies and the Gross, Subtle and Mental worlds. A Jivanmukta, towards the end of his or her life, makes one soul spiritually perfect. Anyone who comes into contact with a Paramhansa or Jivanmukta is automatically benefitted spiritually.

There are 56 Perfect Ones living on earth at any one time. Five of them are Sadgurus (Perfect Masters). The rest are Majzoobs, Paramhansas or Jivanmuktas. The last three types are not Masters and have no spiritual duty (except, in the case of the Jivanmukta, to make one soul Perfect). When the Avatar is incarnate, there are 57 Perfect Ones alive on earth (he is the 57th). During Avataric periods there may be several more Perfect Ones (in addition to the 57) made Perfect by the Avatar, who are given special spiritual responsibilities.

The seventh plane is the plane of God-realisation. The Avatar, Perfect Masters, Perfect Ones and other God-realised souls have seventh-plane consciousness. Men and women on the spiritual Path are on the first six planes. They are either Salik-like pilgrims, yogis or masts. Salik-like pilgrims (also called saliks) are guided by a Perfect Master or the Avatar, and appear balanced rather than intoxicated. Yogi try to advance by their own efforts. Sometimes they are guided by Perfect Masters or the Avatar. Masts are intoxicated or overpowered by the bliss they experience on the inner planes. Saliks on the first two planes are called initiate pilgrims. Those on the third and fourth planes are called advanced pilgrims. Those on the fifth and sixth planes are known as adept pilgrims.

Adept pilgrims can act as spiritual masters or guides. They themselves have not realised God, but they can help others in their journey through the planes. They are conscious of the plane that they have reached (the fifth or sixth plane) and of all planes beneath, including the Gross plane. Fifth plane masters are called Walis; sixth plane masters are called Pirs. Adept pilgrims should not be confused with those called saints by the organised religions. A saint, as defined by Meher Baba, must be on the sixth plane of consciousness, and may or may not be identified with any religion. A person on the sixth plane is made to realise God at death by a Perfect Master or the Avatar.

A mast has become intoxicated or dazed by his love for God. He generally appears mentally unbalanced, but is actually spiritually advanced. Masts can be on any plane from the first through the sixth. A person who enters the spiritual Path without the guidance or help of a Master may become a mast. A female mast is called a mastani.

Masts often have some of the qualities of ghaus, khwaja or qalandar Perfect Masters, and are therefore called ghaus-like, etc. They also have the jalali or jamali temperaments, or a combination of the two. An ittefaqi is a mast who, without any love or longing, becomes suddenly and accidentally intoxicated by divine love. Ittefaqi masts often wear iron rings on their arms and legs, and wander about late at night. A madarzad is a person who was born a mast, generally goes naked, and wanders continually day or night, rarely resting. A majzoob-like mast is more or less merged in God, depending on the level of his advancement. Masts occasionally serve as spiritual chargemen. The chargeman of a place is responsible for the spiritual well-being of its inhabitants. Meher Baba identified certain masts and salik-like pilgrims as being spiritual chargemen of the city or area where they lived.

Those who traverse the spiritual Path by their own unaided efforts can take many lives to reach the goal. For those who have the good fortune to be guided by a Perfect Master, the process is much shorter. The followers of a Perfect Master or the Avatar are usually more or less veiled from the wonders of the higher planes. This protects them from the many enchantments and intoxications that slow down their progress or prevent it altogether. It also keeps them from misusing the occult powers of the planes, which can be very binding, and even bring about a fall back to Gross consciousness.

Editor

"There is a craving in every individual, no matter how unaware, to experience other states of consciousness, to understand the truth about God, the cosmos, the universe. In some people this craving finds no rest. It becomes the driving force, unequalled in other areas, to pursue the spiritual Path."

Swami Sivananda Radha,

Radha: Diary of a Woman's Search, p69

"Imagine a palace with an infinite number of doors. In front of every door the visitor finds a treasure. Satisfied, he feels no urge to continue. Yet at the end of the hallways, the king is waiting to receive those among his subjects who think of him, rather than of the treasure."

Baal Shem Tov

Souls on Fire, by Elie Wiesel, p30

"... Baba has used the following simile to describe the progress of an aspirant on the Path:

"He likens the Path to a house with three steps up to the front door, and these three steps are the first three planes.

"Thereafter, there is a fourth step up to the threshold at the front door. This threshold is the fourth plane, an awkward and dangerous place, where the pilgrim may lose his balance, and fall back down the first three steps if he is not careful.

"If, however, he crosses the threshold successfully, he enters the safe and level floor inside the house, which is the fifth plane. He walks along this until he reaches the other end of the house, where there is a closed door.

"When he reaches this door at the back of the house, a centre of vision opens in his forehead, which is represented by the opening of the door; and he now sees God, and is on the sixth plane. But as well as seeing God, he sees also an impossibly deep valley that separates him in his present position from the splendor of God beyond, and he does not know how to cross this great rift.

"It is here that he needs the help of a spiritually Perfect soul to take him across this last colossal obstacle, which is greater than the sum of all his previous obstacles on the Path."

William Donkin, W p114-115

For more about what it's like to traverse the planes, see TK p337-341 and LM4 p1495-1497. (Contrary to what it says in LM4, this outline for a screenplay was not written by Baba, but adapted by others from notes he gave.)

For more about the different kinds of spiritually advanced souls, see Wa p21-34.

THE FOURTH PLANE is the junction between the Subtle and Mental worlds. It is a particularly dangerous stage on the spiritual Path because egoism is at its height while one has access to incredible powers. For more about the fourth plane, see NE p84-89 and GS p76-78, 125-128.

#### SATYA SAI BABA

The spiritual teacher and miracle-worker Satya Sai Baba is believed by his followers to be an Avatar, as well as the reincarnation of the Perfect Master Sai Baba of Shirdi.

"... Baba said nothing in particular about him, his claims, his so-called miracles, or about his being on the fourth plane of consciousness."

Eruch Jessawala, 23 September 1969, LF p68

"One fourth-planer claims to be a reincarnation of Sai Baba and does many miracles, such as plucking beautiful jewelry out of the air. What does jewelry have to do with spirituality? And why not stop the Vietnam war instead of making jewelry?"

Adi K. Irani, 1970, San Francisco, HM p683

"Out of a thousand million people, only 100,000 are on the Path. Out of these 100,000, only ten become Majzoobs, and out of ten, only one comes down as a Perfect Master."

Meher Baba, 15 August 1940, Meherabad, LM7 p2599

"Now after the human form reincarnates 84 lakhs\* of times, how does the soul enter the Subtle world? There are always and eternally 84 lakhs of souls who experience Subtle experiences. Among them there are seven who are the chiefs, and can experience the Mental world in the same Subtle body. These seven have duty. The 84 lakhs of Subtle experiencers are existing even today. The figure is always constant. There are an equal number who experience the Mental world. But in each new unwinding, one of the seven chiefs with duty becomes less, meaning he gets no normal consciousness nor duty. How many out of the seven chiefs get duty in the Subtle? Seven. In the Mental, six have duty. In the God-state, five."

Meher Baba, 17 May 1943, Meherabad, LM8 p2884

\*A lakh is 100,000, so 84 lakhs is 8,400,000

Maliya Rudhyar, the wife of astrologer Dane Rudhyar, met Meher Baba in 1931 in Boston and saw him again in Hollywood in 1932. She was traveling in India in 1937 and came to see Baba at Nasik on March 31st. Baba told her,

"Bravery and strength overcome all difficulties. Be firm, do not despair, and keep longing.

"It is there in you. You are the infinite universe, but you must discover it and find that out. I will help you, always.

"Places and physical conditions do not matter where longing and determination are deep and strong. It is not a question of patient, endless walking. It matters how and where you walk - in which direction. You may walk and walk for years, but if it is in the wrong direction, it is a waste of energy and time. If you go further away, of course you do come back when the time comes, but it is such a long process."

Baba invited Maliya to stay at Nasik in the ashram, which she did for a few weeks, and then returned to the United States.

LM6 p2142

"I have no connection with politics. All religions are equal to me. And all castes and creeds are dear to me. But though I appreciate all 'isms,' religions and political parties for the many good things that they seek to achieve, I do not and cannot belong to any of these 'isms,' religions or political parties, for the absolute Truth, while equally including them, transcends all of them, and leaves no room for separative divisions, which are all equally false.

"The unity of all life is integral and indivisible. It remains unassailable and inviolable in spite of all conceivable ideological differences.

"I am equally approachable to one and all, big and small, to saints who rise and sinners who fall, through all the various paths that give the divine call. I am approachable alike to saint, whom I adore, and to sinner whom I am for, and equally through Sufism, Vedantism,

Christianity, or Zoroastrianism and Buddhism, and other 'isms' of any kind, and also directly through no medium of 'isms' at all."

Meher Baba, November? 1952, India, LA p697

"Once you open your wings to fly, you must fly straight like the swan. Do not flit from tree to tree like the sparrow, or many things will distract you on the way, and the journey is long."

Meher Baba, Aw 4:2 p39

"My abode is infinite. It is formless. But there are seven doors in my abode. Each door remains closed to all those bound in illusion. The aim of involution is to open these seven doors to experience my infinity.

"The first door is extremely difficult to open. All the kingdoms of evolution stand at this door. Humanity has its back to this door. All faces are turned toward illusion. Humanity is the nearest kingdom to this door.

"I come to open these seven doors. I work to cut a hole in the first door. That door leads to the first plane. This cutting is my work during my lifetime."

Meher Baba, 1967, India, Aw 21:2 p58-59, also AA p189

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## **Perfection 2**

Perfection 2

PERFECTION

Book Two

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## DO PERFECT MASTERS INCARNATE AGAIN?

According to GOD SPEAKS, a Perfect Master never incarnates again.

In 1974, Adi K. Irani told of one occasion when Meher Baba explained that for every 'rule' there is an exception. For example, he said, Perfect Masters never incarnate again -- but the five Perfect Masters who bring down the Avatar do incarnate again. Adi said Baba did not explain how or when they incarnate again, or whether they always, or just occasionally, take another human form. Adi also commented, If you ask the other Mandali about this, they will deny it -- but I was there, and they were not.

On March 20, 1954, at Sakori, Meher Baba explained, referring to his Master Upasani Maharaj,

'I will come back after 700 years, when Maharaj will have to come back to bestow on me my Ancient state.'

(LM12 p4389)

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## THREE KINDS OF PERFECT MASTERS

"Baba then said that he had explained yesterday about the different types of Qutubs (Perfect Masters). He again explained that Qutubs are of three types -- Qalandar, Khwaja and Ghaus.

"A Qalandar or a Khwaja or a Ghaus is not a Qutub, but a Qutub can behave like a Qalandar or Khwaja or Ghaus.

"The Qalandar type of Qutub is usually naked and never stays for long in any place. Totapuri, the Master of Ramakrishna Paramahansa, belonged to this type.

"Usually a Qutub does not move from his place. The Khwaja type stays at one place. Upasani Maharaj and Babajan belonged to this type.

"The Ghaus type can separate all limbs of his body and reunite them at will. If any mortal tries to see him in that state, he loses his eyesight.

"Baba said, 'Sai Baba was of the Ghaus type. He used to keep a night watchman who had strict instructions not to look at him after he went to sleep. One night the watchman's curiosity got the better of him and he peeped in, and lost his sight at once.'"

Hoshang Bharucha, Aw 10:1 p 22-23

(Guruprasad, Poona, 25 May 1963)

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## THE ANGER OF A PERFECT MASTER

"While discussing the temperamental makeup of a certain disciple of Baba, I happened to inquire whether the human nature of a man undergoes any radical transformation after God-realisation, or whether the said characteristics in him do persist even afterwards. Baba said,

"The nature or Tabiyat of a person after becoming one with God remains the same, but it is expressed in a different light. Formerly in the ordinary state a man's anger, greed, curses, abuses, were for himself only, and besides being harmful to the surroundings, they usually recoiled on himself, because they were the outcome of his self-egoism. Where there is ego, there is no God, and where there is God, there is no room for egoism. But the actions and words of a God-realised man are devoid of all egoistic tendencies, and although the original characteristics of his mind and nature do persist in him after God-realisation, they do nothing but good to the surroundings whenever expressed.

"Hafez has said,

Khatiram waqt havas kardi ke binam chiz ha

Ta tora didam na daram juz badidarat havas.

"The couplet explains very clearly that "it was ingrained in his nature to see different and various objects. But on seeing Him, he does not want to see anything but Him." It only means that the desire of his nature is to see things and objects, and now he wants to see God only. The desire of seeing remains the same, but it is now shorn of its egoism. Likewise the habits of anger, abuses, beatings, etc. remain ingrained in a person even after his becoming a saint, but a colossal change takes place in its expression. Whenever and on whomsoever it is expressed or expended, it results in nothing but good to the recipients thereof, since there is no personal motive behind it.

"When a saint is in the most perfect and peaceful internal state, or some internal work of his is nearing completion and success, there sometimes occurs automatically an overflow of the internal state externally. The external outburst by a saint is the shadow of the internal perfect state, and is radically contraindicatory of the bliss within, and consequently in its outer manifestation it takes the form of abusive language, beatings, etc. But whosoever receives these ego-shattering blessings from a Master in the form of abuses and physical chastisement is very lucky indeed, and undoubtably a good deal of benefit accrues to him, especially in external affairs.

"Now you people, since your connection with me is settled and determined from Roz-e-Azal (the first day of creation), and which connection no power on earth can alter or modify, you have no need of these outbursts in the form of abuses and beatings. Even when it occurs you should not mind. During the course of my spiritual working, very often the cup of my bliss overflows, and I share it with the fortunate one nearest at hand."

Abdul Ghani, TY p81-83

(31 January 1923, Bombay)

Also RD p145 and LM2 p473

Another version of the last paragraph:

"Now you people, since your matter is settled, and your connection with me is of the day of beginning, that no power can alter, you have no need of these abuses and beatings, which I have completely put a stop to. And now if you cannot even bear my words, then it will be troublesome to both you and me. In that case, I shall have to give up mixing with people altogether, and then it will go very hard with you all."

Meher Baba, RD p145

Yet another version:

"When a Master is in the most perfect and peaceful internal state, or when some internal work is nearing successful completion, there sometimes automatically occurs an overflow of this internal state in an outward manner. The external outburst by a Master is the shadow of his internal perfect state, and is radically contradictory to the bliss within. Consequently, in its outer manifestation, it takes the form of abusive language, shouting and beatings. But whosoever receives these ego-shattering blessings from a Perfect Master is very lucky indeed, since these tongue-lashings and physical beatings work miracles for him, and bring him unimaginable benefit, especially in his external affairs."

Meher Baba, 31 January 1923,

Bombay, LM2 p473

"The anger of a Sadguru is beneficial to those connected with him and to others, but the anger of an ordinary man is harmful."

Meher Baba, LM3 p769

"Baba once explained that when the Master showed emotions such as annoyance, disappointment, anger, etc., it meant that he was using a special form of energy for certain deep-seated sanskaras with which he was dealing for the spiritual benefit of the devotee or person. It did not imply that his inner serenity was disturbed at all, as when an ordinary person shows any of these emotions."

Kitty Davy, LA p 114

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#### MORE ON PERFECTION

"The Majzoob may apparently like or dislike, ask or reject, seem happy or angry. It is an automatic reflex action of which he is unconscious, like the sound of snoring is to the fast-

asleep man emitting it. Like the sleep-walker, who is unconscious of his actions, however normal or varied they may be, the Majzoob is oblivious to his body and surroundings, and is conscious only of his divine state of 'I am God.'"

Meher Baba, GS p150

"The Mental-conscious soul... keeps waiting till it merges with God or Truth in the seventh plane. After merger, the soul may remain immersed in the bliss of God-realisation and become a Majzoob, or come down to the lower planes of duality for work (without losing its realisation of the unitary Truth) and become a Perfect Master. Whether a particular God-realised soul becomes a Majzoob or a Perfect Master is a matter decided by the initial urge in creation. These varieties of terminal states are not subject to sanskaric or impressional determination. In both terminal states there is no trace of any binding impressions. However, the entire fabric of the universe serves but one purpose: the realisation of God."

Meher Baba, Be p17

"The Avatar can do all that a Sadguru does. He has and prepares a Circle as a Sadguru does, but he does one special thing also. The Avatar can make a person who is not even in the Circle, or turned to God, a God-realised Salik with special duty..."

Krishna was an Avatar, and he Realised and brought down seventeen people who were outside his Circle. These seventeen were extra God-realised souls."

Meher Baba, 29 December 1927,

Meherabad, LM3 p1002

"If we study the teachings of Meher Baba we find that Realised beings may be divided, for all practical purposes, into three types: the Majzoob, the Jivanmukta, and the Perfect Master. The Majzoob is merged - completely and utterly so - in God. Sufis call this state the final fana, and it is a state in which the soul experiences, but does not use, infinite power, infinite knowledge and infinite bliss. This means that although the Majzoob is conscious of himself as God, he is quite oblivious of the three spheres - Gross, Subtle and Mental..."

"Meher Baba tells us that the Perfect Master experiences and uses infinite power, infinite knowledge and infinite bliss, and, on top of this, that he is conscious also of the three spheres. Most important of all, he has the authority to use his infinite powers, and so can help all living things towards their ultimate goal, and can also make certain souls spiritually perfect..."

"The state of consciousness of the Jivanmukta... varies from time to time, and is sometimes a consciousness of himself as God (exactly like the Majzoob, in fact), and sometimes a consciousness of one or other of the spheres - Gross, Subtle or Mental (not at all like the Majzoob, in fact). It is also necessary to explain that when the Jivanmukta is conscious of himself as God, He is not conscious of any of the spheres, and that, vice versa, when he is conscious of any particular sphere, he is not conscious of himself as God. Nevertheless,

whatever his state of consciousness, i.e., whether of himself as God or of some sphere or other, he always is, and always will be, one with God. I should mention finally that Meher Baba told us that the Perfect Master always has 'duty' while in the body, but that the Majzoob and the Jivanmukta do not."

William Donkin, Wo-a (1948-1949) p27-28

Donkin's description of the Jivanmukta above may (by mistake) actually describe the state of the Paramhansa. See GS, p149, 197-198 and NE p 108-114.

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#### FOLLOWERS OF PERFECT MASTERS

"Masters of the fifth and sixth planes take unto themselves disciples, initiate them into the Path, and thereafter leave the whole responsibility for achieving progress in the Path to the disciples themselves. Hence arises the need for papers on different practices and meditation. The gain herein is in direct proportion to the exertion by the disciple - of course, under the guidance and supervision of the master, who is the salik of the particular plane. This rules out the question of the imposition on aspirants of disciplinary exercises and esoteric papers by unqualified and unauthorised masters.

?

#### Elect and Select Disciples

The Perfect one of the seventh plane of God-realisation - the Qutub - has a different technique altogether in the matter of dealing with aspirants. Every Qutub has two types of disciples - the Elect and the Select.

"The Elect ones are those who have a sort of spiritual relationship with the Master (Qutub), born of services rendered or part played toward him, even antagonistically, in past incarnations. Such aspirants are invariably the claimants to the spiritual heritage of the Master. And even if they appear of indifferent caliber in the present life, the Master trains and prepares them in his company to become fit and deserving recipients of his divine grace. 'When the disciple is ready, the Master comes,' is said of aspirants belonging to this category. Their number is always twelve. The twelve apostles of Christ and the twelve imams of Hazrat Ali are suggestive of this situation.

"Select disciples of a Master have an unlimited scope, qualitatively and quantitatively. These are the fortunate ones who earn the grace of the Perfect One (Qutub) by sheer dint of merit and services rendered. The spiritual benefit accruing to this category is in proportion to the quality of their self-surrender to the will of the Master. It is such aspirants who are in need of disciplinary exercises and meditation papers. Visualising these two types - the Elect and Select ones - I gave you the impression in my previous letters that exercises and papers are

both necessary and unnecessary. The Elect ones are the inheritors, and the Select ones are the winners of the Master's grace.

"Thus, in the domain of Perfection of the seventh plane of God-realisation (the Qutub), the question of initiation and discipleship doesn't arise. Every atom of the universe is equidistant from the center, the Qutub, round which everything and everyone revolves. In fact, according to Baba, one is entitled to call himself or herself a disciple only after getting Illumination from the Master. Till such time, all - high or low, near or distant - are mere aspirants, and nothing more.

"Saheb-e-Zaman or Avatar

Baba stands in a different category altogether. Baba is not only a Qutub, but at this cyclic period in the history of the world, he is the Qutub of all Qutubs, the Saheb-e-Zaman or Avatar. Unlike all Qutubs or Sadgurus, whose Circle of intimate disciples consists of twelve, in Avataric periods the Avatar has a Circle of 120 disciples, 'all of whom experience Realisation and work for the liberation of others.' These 120 are heirs, by right of past association, to the spiritual treasure of the Avatar; and the beneficiaries thereof, as said before, are numerous. In fact, Baba has been heard to have remarked that besides his Circle, who all will be as Perfect as himself, more than a lakh of souls will have Illumination at his hands before his mission comes to an end.\*

"You will thus see that a Qutub, or for that matter an Avatar, never goes through the formality of accepting and initiating a disciple. The relationship with the Master known as discipleship has got to be formed and forged by the aspirant himself, the criterion for which is the quality of self-surrender. The Master, in due course, requites the aspirant's efforts in this direction by imparting Illumination in proportion to the sincerity of purpose and the intensity of longing displayed.

"A master of the fifth or sixth plane (still laboring in the domain of duality) teaches an aspirant to earn Illumination by self-exertion, while the Perfect one, the Qutub, bestows on the aspirant by way of a gift his divine grace, for which the only condition necessary is to establish a link or connection with him by self-surrender.

Abdul Ghani, 10 September 1948, from

a letter to Ivy Duce, HM p718-719

\*lakh = 100,000

Illumination = the conscious, continual experience of seeing God face-to-face on the sixth plane of consciousness

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THREE TYPES OF FANA

"Fana is of three types:

Fana-Fillah

Fana-fi-Sheikh

Fana-fi-Rasool

"In Fana-Fillah, a person becomes one with God. There are 56 persons existing in this state always.

"In Fana-fi-Sheikh, a person becomes one with the consciousness of a Qutub. He is one with the infinite consciousness of the Qutub, but he is not one with the office of the Qutub. In the Fana-fi-Sheikh state he does use, sometimes, and to a very limited extent, the infinite power-knowledge-bliss. The person in the Fana-fi-Sheikh state drops his body immediately after the Qutub, who has brought him to the state of Fana-fi-Sheikh, drops his body. There are five Qutubs (Perfect Masters) existing always.

"In Fana-fi-Rasool, which is a very rare state, and occurs very rarely, a person becomes one with the Avatar (Rasool). When it does happen, it is during the Avatar's physical presence on Earth, and just before the unique worldwide manifestation of the Avatar. It is a rare occurrence. It has happened in the past. None from the Fana-Fillah state can become one of the Fana-fi-Rasool state. An ordinary man, who is only Gross-conscious, is chosen by the Avatar himself, and on him is bestowed the state of Fana-fi-Rasool. In Fana-fi-Rasool the person becomes like the Avatar, but does not hold the Avatar's office, and he drops his body immediately after the Avatar drops his body..."

"In the Fana-Fillah state there are 56 souls. The state of Baqa means to be established in God, and being able to use infinite power, infinite knowledge and infinite bliss. A Qutub is the one who leads the life of God and uses infinite power, infinite knowledge and infinite bliss.

"Some Sufis believe that Fana-Fillah is the highest state. Others believe that the Qutub state is the highest, while still others believe the state of the Rasool to be the highest."

Meher Baba, 5 June 1963,

Guruprasad, Poona, Aw 10:1 p33-34

"Baba continued that a Qutub, i.e. a Perfect Master, can appear in physical form in ten places simultaneously; while the Avatar can do so in a thousand different places."

Hoshang Barucha, Aw 10:1 p33-34

(5 June 1963, Guruprasad, Poona)

For more about Perfect Ones, see GS p148-152, 161, 196-199, 266-267, and NE p99-114

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## **Politics**

Politics

POLITICS

Book Two

"Politics, social welfare, economics, et cetera, are but different facets of the same one substance - spirituality - because each of these are included in the Knowledge of the One. Spirituality includes everything - politics, economics, ethics, social welfare, civics, and all other kinds of service. Just as the rays of the sun are not different from the sun, so also, each of these divisions is but a different branch of the Same Eternal One."

"Thus indirectly, from the point of spirituality, I always play my part in all these things, and I say so, and I always make others do so. The difference is only this: that whereas the ignorant one experiences Maya, and wants 'this and that' in Maya, the Dnyani (one who has realized God) views even Maya as an expression of God and experiences it as such."

Meher Baba, 1 November 1932,

in a letter to Mahatma Gandhi,

translated from Gujarati,

LM5 p1735-1736

"... He gave the following explicit instructions to all his disciples: '1. They should be above party politics and should bear malice and ill-will towards none...'"

Naosherwan Anzar, "The Beloved" p54, c. 1940

"Although I am in everyone and in everything, and my work is for the spiritual awakening of all mankind, I am always aloof from politics of any kind. My disciples and devotees should continue as before to abstain from taking part in political activities or discussion."

Meher Baba, circular letter,

1 January 1949

"Practical Spirituality with Meher Baba"

by John Grant, p 3

"The Fiery Free Life which, as God ordained, has commenced from November 15th [1952], makes me plunge into my Divine Mission of bringing the Life in the Truth to everyone, without allowing it to be limited or colored by the illusions of duality. As the Divine Life embraces in its Being one and all, including even the members of the animal and vegetable kingdoms, and since from the moment of the attainment of Manonash (annihilation of the limited, finite mind), I have attained complete unity with that immeasurable and illimitable Divine Life, I cannot and will not identify myself with any caste, creed, religion or political party.

From my point of view, all religions are great; but God is greater. In the same way, all political parties are, in their own way, noble, at least in their consciously accepted objectives. But the claims of the Undivided and Indivisible Life are irresistibly supreme, and, as such, greater than those of any party, howsoever noble. Therefore, I love and adore all religions; but I am of no religion. Nor do I seek to establish another religion or add to the numberless illusions that divide man against man. No religion was ever intended to be anything more than the gateway to God as Truth; but every religion, in the course of time, has been converted into a veil, obstructing the undimmed perception of the One Truth.

As soon as the Truth of direct inner Realization is intellectualized and formulated, it gets enmeshed in creeds and dogmas. These creeds and dogmas have a tendency to bind the soul in the very attempt to emancipate it. They cover the Truth in the very act of seeking to express it. This comic tragedy reveals itself in the retrospective analysis of all the world religions bestowed on man. But it is not inevitable, if man is invariably vigilant and remains unwaveringly loyal to the inner perception of the inexpressible but unchangeable spiritual Truth, which ever affirms itself as the One, All-Embracing Life Divine, at once indivisible and illimitable."

Meher Baba, message entitled "Religion and Politics"

November? 1952, LM 11-12 p3980

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## Prayers

Prayers

PRAYERS

Book Two

SEVEN NAMES OF GOD

BUJAVE NAAR

TUKARAM, TUKARAM

I AM EVERYTHING

PEOPLE DON'T WANT GOD

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MAY THY WILL BE DONE

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## PRAYING TO MEHER BABA

### OTHER PRAYERS

Padri: God is omnipresent and omniscient, so why pray for his blessing?

Baba: God is omnipresent, but he plays with closed eyes. He is inattentive, so he needs to be awakened by prayer.

26 December 1951, Meherabad

LM10 p3754

"I am the one who listens to your prayers."

Meher Baba

GG6 p52

## SEVEN NAMES OF GOD

"Meher Baba had given the following one line prayer to be recited by the Mandali every afternoon for an hour and a half:

Khuda

Paramatma

Allah

Ahuramazd

Ram

Yezdan

Hu

"This was to be preceded and followed by the singing of the Arti which he had composed at the toddy shop in Kasba Peth years before."

Bhau Kalchuri, LM2 p607

(April 1924, Meherabad)

A second version was given later:

Hari

Paramatma

Allah

Ahuramazd

God

Yezdan

Hu

"The following couplet was composed by Baba to be jointly recited by the ashram boys daily at the appointed hours:

'Hari, Paramatma, Allah,

Ahuramazd, God, Yezdan, Hu.'"

G. L. Pawar, RD p518

(16 June 1927, Meherabad)

"On June 16th this simple prayer of seven names of God, representing the world's religions, was composed by Baba for the ashram boys to recite every day:

'Hari, Paramatma, Allah,

Ahuramazd, God, Yezdan, Hu.'

"In the morning, one boy would first recite the names of God alone, and then all the boys would join in together, chanting the prayer for fifteen minutes or half an hour.

"The prayer would be recited for five minutes before and after classes, all the boys standing with folded hands and facing the sun."

Bhau Kalchuri, LM3 p948

(16 June 1927, Meherabad)

Part of the boys' schedule:

"5 a.m.: Rise from bed. After washing, they were to chant the Seven Names of God prayer" (This prayer was also sung before each meal in the dining hall.) - More than 170 boys were enrolled in the school in 1927.

Bhau Kalchuri, LM3 p960

"... Baba had instructed his lovers to chant the prayer of the different names of God,

'Hari, Paramatma, Allah, Ahuramazd, God, Yezdan, Hu,'

for a certain period every day. Baba had given the melody for this prayer, and it held great significance."

Bhau Kalchuri, LM8 p2759

(December 1941?)

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### BUJAVE NAAR

An Arti is a devotional song sung to a Perfect Master. Meher Baba's Mandali wanted an Arti in Gujarati that they could sing before Baba. Baba told them to write one. Several were attempted, but none of the songs satisfied Baba. Finally Baba wrote a Gujarati arti on January 11, 1926, entitled Bujave Naar. These is an English translation:

O God, command that the fire of our ignorance be extinguished.

Your lovers yearn for you to bestow upon them the light of faith.

O Murshid Meher Baba, we lay our heads at your feet.

O Meher Baba, you have made yourself perfectly aware of your Godhood.

You are the lord of Truth, you are the beloved and lover in one.

Being the torrent of infinite knowledge, you are the ocean of oneness.

O Master, bestow upon us, the wayfarers, the knowledge of Ezad

(the only one worthy of worship)

For you, O Paramatma, are omniscient, and are divine knowledge itself.

Give us to drink of the cup of God's love that we become intoxicated.

O Saki, we offer our lives in sacrifice to you - give us this draught.

Only if you steer our ship while in mid-ocean can we remain afloat.

O Meher Baba, the captain of our ship, you are our protector.

O Meher Baba, the captain of our ship, you are our protector.

translated by Adi K. Irani

From a booklet, 'Avatar Meher Baba's

'Arties with Translations'

Another English translation:

O God, command that the fire of ignorance be extinguished.  
Bestow upon your lovers the light of faith for which they long.  
O Master Meher Baba, we lay our heads at your feet.  
O Meher Baba, you are the one who knows the original state of God.  
You are the lord of truth,  
You are the lover and beloved in one.  
You are the torrent of infinite knowledge and the ocean of oneness.  
O beloved, bestow upon us seekers the knowledge of Ezad.  
For you, Paramatma, are omniscient, divine knowledge itself.  
Intoxicate us by making us drink from the cup of love divine.  
O Saki, promise us a cup of wine -  
We offer our lives in sacrifice to you.  
Our ship founders in mid-ocean -  
Only if you steer can we remain afloat.  
O Meher Baba, you are our captain and protector.  
translated by Bhau Kalchuri?

LM3 p773-774

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**TUKARAM, TUKARAM**

"On April 30th, a group of Hindu pilgrims passed by Meherabad chanting loudly, 'Tukaram... Tukaram... Tukaram.' They were on pilgrimage to Pandharpur. Hearing their chant, Baba remarked,

"Even if those people were to dance and sing bhajans for a hundred years, it would have no value. What is essential is deep devotion, without which all else is worthless. 'Tukaram' comes out of their mouths, but he is not in their hearts."

"Baba nevertheless directed the Mandali to feed the pilgrims."

Bhau Kalchuri, LM3 p790

(30 April 1927, Meherabad)

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## I AM EVERYTHING

I am the worshipper

I am the worship

and I am the one

worthy of adoration.

I am the fire

I am the spark

and I am the smoke.

I am everything.

"I repeat this prayer every night. I pray to myself and bow down to myself. Why? For worldly people, so that God may make them worthy of emancipation. And who is God? I myself.

Meher Baba, 4 December 1927, Meherabad, LM3 p991

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## PEOPLE DON'T WANT GOD

"During this period, Padri once brought a qawaal singer to the P. W. D. bungalow to entertain Baba. Baba met with him for awhile, and the man said,

'How good is my luck that I have met you today. I wish someday to compose ghazals and sing them before you, Hazrat.'

Baba replied, 'If you want to sing, sing now, as I am in the mood to listen to music.'

But the man said, 'Hazrat, forgive me. Now is the time for my namaz (prayers). I must leave or I'll be late.'

Baba motioned, 'Then go and offer your prayers.'

The qawaal left to go to the mosque, and Baba caustically remarked,

'People don't want God, they want namaz. What can poor God do? God wants to give them God, but they want to pray.'"

Bhau Kalchuri, LM7 p 2307

(August? 1938, Ahmednagar?)

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## YOU ARE FORMLESS, PARVARDIGAR

Baba gave a chant to be sung daily by his women Mandali:

You are formless, Parvardigar, Ahuramazd, Allah, Hu

You are Yezdan, you are God, Ahuramazd, Allah, Hu

You are Paramatma, Parabrahma,

You are almighty God, Ishwar,

You are Parameshwar, Ezad, Ahuramazd, Allah, Hu.

Meher Baba, October? 1940

Meherabad, LM7 p2622

Referring to this prayer-song, Baba explained:

"Ezad means the one who is the first - God the omnipotent, omniscient and omnipresent. There are millions of names of God, But those that have a sound effect are few. Every sound you make, every thought you think, good or bad, stays. But that sound which results in feeling has force behind it which helps or hurts others.

"All this noise of guns, bombs and airplanes, etc., of war, will be utilised for the spiritual life of the world in the future. Yes, it all stays. It cannot go. Where can it go? It is like water which evaporates, forms into clouds, and then comes down again as rain. But you all must sing the song of God's names together with rhythm and timing to produce an effect.

"When the name of God is sung with feeling and rhythm, it even has the effect of temporarily bringing down the Majzoobs from their superconscious state. Abdul Baba of Bombay was a known Majzoob. He was always unconscious, did not eat or drink anything, simply lay unconscious. But when one singer would come to his door every day singing 'Allah Hu, Allah Hu' in rhythm, within half an hour Abdul Baba would come down to consciousness, begin to look about, talk, eat, and then again merge into his former state."

Meher Baba, ll October 1940

Meherabad, LM7 p2622

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## I AM THE ONE WHO LISTENS TO YOUR PRAYERS

"Kohiyar's father was a very devout Zoroastrian who habitually spent long hours in prayers. He had heard of Baba as far back as the 1930s, and though not devoted to Baba, he did regard him as a saint. It was another fifteen years, however, before he or any of his family saw Baba in person.

"This good fortune finally befell them in August 1947, when Baba was giving darshan in a villa in the cantonment area of Satara... By the time they reached the villa in the early afternoon, a good-sized crowd had gathered in the hall where Baba was seated. Singers were entertaining Baba with bhajans as the darshanites lined up to greet him...

"Baba called Kohiyar's father to him. As he approached, Baba raised his right arm and put his thumb to his index finger, (a gesture) meaning 'a good person.' Baba gave him an orange as prasad. Then, without using the alphabet board, but relying on gestures, Baba conveyed to him,

'I am the real one. I am the one who listens to your prayers. I am very happy to see you. Remember me.'

"In this way Baba responded to the old man's long years of devotion."

Bal Natu, GG6 p51-52

(The man's last name was Satarawalla, and his son Kohiyar became a close devotee of Meher Baba.)

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#### GREAT SECLUSION PRAYER

May God,

whom the Muslims call Allah,

whom the Zoroastrians call Ahurmazd,

whom the Hindus call Ishwar Paramatma,

and whom many others call by many other names,

may he whose union the lovers seek in self-annihilation,

whom the seers see as the only reality,

and whom the knowers know as their own real self,

may this supreme conscious being,

this conscious soul of souls,

who eternally manifests as Avatar and Perfect Masters,

may he through his all-merciful act bestow on us his grace,  
and may he solve all our difficulties by the end of this year,  
and may he decide everything for us by the end of this year,  
and may he, according to Baba's circular of 1949,  
finish everything by the end of this year,  
to enable Baba to break his silence in the beginning of next year,  
to speak the one and the last word of all-embracing divinity.

Amen

Aamin

Tathastu

Meher Baba, July 1949, Meherazad

'Meher Baba in the Great Seclusion'

by Ramjoo Abdulla, p17

Also GG2 p45

\* Amen, Aamin, Tathastu = So be it.

This prayer was read out in Baba's presence before a gathering at Meherazad on August 1, 1949 in English, Marathi, Gujarati and Urdu. A number of people who had observed silence and a partial fast during the month of July had been invited. After the reading of the last translation, all those present ended their individual silence with Amen, Aamin or Tathastu. Baba distributed rava, a sweet dish, to all, thus ending their fasts.

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#### TOMORROW BE DAMNED

"For saying good night before retiring, Baba has asked Dr. Ghani to repeat in a sing-song voice the following words in Urdu language:

"Old life has passed in different ways.

Today also has passed somehow.

Tomorrow be damned - who cares?"

Abdul Ghani, November 1949

'Diary of the New Life of  
Meher Baba and His Companions'

by Abdul Ghani Munsiff, p85-86

Another version:

Yesterday passed somehow.

Today passes by this way.

To hell with tomorrow!

Aw 19:2 p9

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#### PRAYER OF SURRENDER

"O God, I leave my fate in your hands."

Jamnadas, the mahant (headman) of the village of Manjri Mafi, had been sentenced to prison for shooting and killing two villagers in a dispute. He was released temporarily because he was sick with tuberculosis. He was to report back to prison on June 17, 1950, to continue serving his sentence.

On April 20, 1950, Baba asked Jamnadas, "Would you sincerely and faithfully carry out two instructions I give you?"

Jamnadas said he would. Baba continued,

"Then don't worry in the least about your permanent release from prison until the very last minute of your going back to prison on June 17th. And every night, before going to bed, offer this heartfelt prayer:

O God, I leave my fate in your hands."

Jamnadas agreed to follow the two instructions. Baba told him,

"I feel inwardly that if you obey these instructions faithfully, God will not fail you."

On June 14th a government order was received that Jamnadas had been permanently released from prison. Baba was the one to tell him the news. Baba left for Kalyan and Satara the same day.

Manjri Mafi (now Meher Mafi)

near Dehra Dun, LM10 p3596

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#### A PRAYER BEFORE SPEAKING

"Baba sent me and Pendu on a tour of six months to India and Pakistan for Baba work, beginning from the 1st April 1953, at Meherazad. Baba told me to repeat the following prayer before addressing the people each day:

"O God

Baba is sending us

both in your name and Baba's,

and we ask that your will be done in this work."

Eruch Jessawala, Aw 19:2 p12

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#### TO ALL AVATARS

To all Avatars

all God's Messengers

all Perfect Masters

all Sadgurus

all Qutubs

all Walis

all friends of God

all Saints

all lovers of God

I bow down

Meher Baba

1953, Dehra Dun

Aw 19:2 p12

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#### OBEISANCE TO THE FIVE PERFECT MASTERS

Baba had one of the Mandali read out the following, and then he would bow down:

"O Ahura Mazda, please accept the obeisance that is from Baba to his five Perfect Masters:  
Sai Baba, Babajan, Upasani Maharaj, Tajuddin Baba, and Narayan Maharaj."

Meher Baba, 1953

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#### SALUTATIONS

"My salutations to all the past, present and future Perfect Masters, Qutubs, Majzoobs, masts, lovers and seekers of God. I today remember with my love, in accordance with their love and faith, the following physically departed lovers of mine..."

Meher Baba,

19 June 1953, Dehra Dun

Eruch Jessawala explained that after this statement was read, "a complete list of the names of his departed followers was read out while Baba stood silently with the other Mandali."

(Aw 19:2 p12)

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#### PRAYER FOR THE ROAD

#### DURING MANONASH WANDERING

"As for some of the different prayers he gave us, here is one written in Gujarati. Its a 'Prayer for the Road During Manonash Wandering,' given to us in November 1951. Who will now translate this into English? It would take a lot of time... but it's so beautiful... It shows us how he became a simple human being aspiring for God. Do you know what Manonash means? It means the annihilation of the mind. Who annihilates the mind? A person who has a mind, who is striving to seek God, who is a seeker and is imploring the Lord to help him. So you see, Baba becomes all that. He is all, everything, on all planes. He's here, and he as a seeker now dictates the following prayer.

So there was a period of four months when we were traveling when Baba began the Manonash phase and came here. We had to recite the prayer here in the Manonash Cabin. So now you see the conditions for such prayers. See how Baba became a seeker, see how he implores the Lord to help him."

Eruch Jessawala, 1980, Meherazad, Aw 19:2 p8-9

O Parvardigar

O ocean of infinite mercy

Baba, with great humility, implores you  
that you bestow upon him courage and help him  
so that he would not retrace his steps  
during the phase of Manonash.  
  
Forgive him for his trespasses  
due to weakness of his mind  
and give him such courage  
that he will never tell a lie  
never hurt the feelings of anyone  
will not do any injustice to anybody  
and that he will not harass his companions  
who are serving him faithfully and wholeheartedly.

And bestow upon him such grace  
that while abiding by all the conditions and fulfilling them  
he brings about the end of the endless New Life  
in four months through the Manonash phase.

Meher Baba, November 1951

original in Gujarati, Aw 19:2 p8

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#### PRAYER OF REPENTANCE

We repent

O God most merciful

for all our sins.

For every thought that was false

or unjust or unclean

For every word spoken

that ought not to have been spoken  
For every deed done  
that ought not to have been done.  
We repent for every deed and word and thought  
inspired by selfishness  
and for every deed and word and thought  
inspired by hatred.  
We repent most specially  
for every lustful thought  
and every lustful action  
for every lie  
for all hypocrisy  
for every promise given but not fulfilled  
and for all slander and backbiting.  
Most specially also, we repent  
for every action that has brought ruin to others  
for every word and deed that has given others pain  
and for every wish that pain should befall others.  
In your unbounded mercy  
we ask you to forgive us, O God  
for all these sins committed by us  
and to forgive us for our constant failures  
to think and speak and act  
according to your will.

Meher Baba

November 1951, Khuldabad

LA p703, also LM10 p3951

Although the prayer was initially presented in this collection with the last line as "according to your wish", it was brought to the webmasters attention that in the first reference: LA (

Love Alone Prevails

, Kitty Davy) p. 703, the word "will" is used and not wish, and that in LM (

Lord Meher

, Bhau Kalchuri) p. 3951 also, "will" is used, although on p. 3738 of the same book the word "wish" is used. Other printed sources that have it with "will" are C. B. Purdom's

God-Man

(1964) p. 238, and Bal Natu's

Glimpses of the God Man

,

Volume III, 1952Part VIII

, p. 180, and

Volume V, 1954Part VIII

, p. 157.

The webmaster

Preface to THE PRAYER OF REPENTANCE

When Baba had the Prayer of Repentance recited in his presence, he had this preface read out:

"O eternally merciful Paramatma,

Allah,

Most merciful benevolent God,

Most merciful God almighty,

Yezdan, the bestower,

you are absolutely independent.

O infinitely merciful Paramatma,

knowing that you are so absolutely independent  
I have taken hold of your independence  
and I am approaching you.

I, Baba, with absolute humility,  
on my behalf and on behalf of all who love me,  
and on behalf of all worthy penitents,  
I wish to express my repentance.

Please accept what I now say on behalf of all:"

(Then the Prayer of Repentance was read out)

Meher Baba

2 May 1953, Aw 19:2 p12

Eruch Jessawala commented: "So at that moment we thought and felt that we all were absolutely absolved from all our sins."

(Aw 19:2 p12)

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#### THE MASTER'S PRAYER

O Parvardigar

the preserver

and protector

of all:

You are

without beginning

and without end

non-dual

beyond comparison

and none

can measure you.

You are without color  
without expression  
without form  
and without attributes.

You are unlimited  
and unfathomable  
beyond imagination  
and conception  
eternal  
and imperishable.

You are indivisible  
and none can see you  
but with eyes divine.

You always were  
you always are  
and you always will be.

You are everywhere  
you are in everything  
and you are also  
beyond everywhere  
and beyond everything.

You are in the firmament  
and in the depths,  
You are manifest  
and unmanifest,

on all planes  
and beyond all planes.  
  
You are in the three worlds  
and also beyond  
the three worlds.  
  
You are imperceptible  
and independent.  
  
You are the Creator,  
the lord of lords,  
the knower of  
all minds and hearts.  
  
You are omnipotent  
and omnipresent.  
  
You are knowledge infinite  
power infinite  
and bliss infinite.  
  
You are the ocean  
of knowledge,  
all-knowing,  
infinitely knowing,  
the knower of the past,  
the present,  
and the future,  
and you are  
knowledge itself.  
  
You are all-merciful

and eternally benevolent.

You are the soul of souls,  
the one with infinite attributes.

You are the trinity  
of truth, knowledge, and bliss.

You are the source of truth  
the ocean of love.

You are the Ancient One  
the highest of the high.

You are Prabhu  
and Parameshwar.

You are the Beyond God  
and the Beyond Beyond God also.

You are Parabrahma  
Allah

Elahi

Yezdan

Ahuramazda  
and God the Beloved.

You are named Ezad,  
the only one worthy of worship.

Meher Baba,

20? August 1953

Dehra Dun (original in Gujerati)

LC p33-34

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## SAT-CHIT-ANAND PARAMANAND

Keshav Nigam asked Baba to send one of his Mandali to the laying of the cornerstone of a temple to be built at Nauranga, Hamipur. The temple was called Meher Mandir; later the name was changed to Meher Dham, which means 'Meher's abode.' Baba sent Bhau Kalchuri, and gave him a 'message' for Baba's lovers:

Sat-Chit-Anand

Paramanand

Meher Baba

Vidnyanand

R. S. Singh Baghel of Ichhaura put the words of the 'message' to music, and it has been sung ever since.

January 1955, GG6 p218

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## PRAYERS FOR BABA'S LOVERS AND MANDALI

Beloved God

help us all to love you

more and more

and more and more

and still yet more

until we become worthy of union with you

and help us all

to hold fast to Baba's daaman

till the very end.

Meher Baba

25 August 1959, Meherazad

Aw 19:2 p12

I have been told that the original version of this prayer read,

Beloved God

help us all to love you  
more and more  
and more and more  
and still yet more  
until we become worthy of union with you  
and help us all  
to hold fast to Baba's daaman  
till the very end.

The story was that one of the Mandali had suggested that some of Baba's followers would not be happy with the words, 'until we are no more.' So Baba substituted the words 'until we become worthy of union with you.' Anyone who knows if this is true, please communicate with me.

The Editor

#### PRAYER FOR THE MANDALI

I am not the body.  
I am not the mind.  
I am not this.  
I am not that.  
I am nothing but a living lie  
of that truth that is me  
and unless the lie is dead  
the truth cannot be.

Meher Baba

Q. What about the Mandali's prayer? Was it given by Baba?

Eruch Jessawala: Yes. He gave it. But we didn't recite this out loud in his presence. It was given to the Mandali as their personal prayer.

1980, Meherazad, Aw 19:2 p8-9

#### ANOTHER PRAYER FOR THE MANDALI

"Each of the Mandali was asked by Baba to repeat the following prayer whilst he bowed down to the feet of each of us:

'Almighty God

help Baba to finish his work by December end

and help us all to hold on to Baba's daaman to the very end

and to share both his humiliation and glorification.'

Meher Baba, 1953

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#### YOU ARE THE BELOVED OF EVERYONE

O Meher

you are the beloved of everyone.

You are the life and heart

of every soul.

You are the guide,

you are the follower.

You are the path,

you are the abode.

You are the winegiver

and the wineshop,

You are wine;

you are the lover.

You are Majnun

and Leyla.

You are the caravan

and the palanquin.

You are worship

and the worshipper.

You are sadhana

and sanyasi.

You are Tulsidas

and Mira.

You are Surdas

and Ajamil.

You are the desert

and a grain of sand.

You are the Moon

and the Sun.

You are a drop

and you are the sea.

You are the ocean

and the shore.

You are

because you are being itself.

If you sleep

the universes will disappear.

You are the cup

and the bottle.

You are the guests

and the host.

Bhau says you are everything.

You are God infinitely conscious

and God infinitely unconscious.

You are butter

and you are stone.

You are innocent

and you are most knowing.

Meher Baba, 1968, Meherazad

dictated to Bhau Kalchuri in Hindi

'Meher Sarod' ghazal 72

Note: In ghazals the poet 'signs' his name in one of the last verses. In this case Baba dictated Bhau's name, though Baba wrote the ghazal himself.

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#### CHRISTIAN PRAYER

This prayer seems to have been assembled from several Christian prayers at Meher Baba's direction. Parts of it appear to have been dictated by Baba.

In the name of the Father

and of the Son and of the Holy Ghost

O Lord, hear my prayer

and let my cry come unto thee

Thou who are the God of the God

the Father almighty

art the Father everlasting.

O God

almighty Father

the Lord of lords

the king of kings

All the earth doth worship thee

To thee all Angels

to thee the heavens and all powers

to thee all saints and all beings  
with unceasing voice do cry  
'The holy, the holy of holies'  
Full are the heavens and the earth  
of the majesty of thy glory  
Thou the glorious  
Thou the exalted effulgence  
Thou the praiseworthy  
in the assemblage of the Prophets  
Thou the celestial beauty  
art the eternal song of thy lovers  
Thou who art acknowledged, praised  
and worshipped throughout the world  
in all churches, synagogues,  
mosques, temples and pagodas:  
to thee I most humbly bow down  
Thou of unbounded majesty  
art the Father of the creation  
Thy true adorable  
and only-begotten son,  
the Christ  
art the king of glory  
the saviour of mankind  
the Ancient one  
the highest of the high  
O Christ

the Messiah

Thou of the Father everlasting  
art the Son everlasting.

Thou most merciful Lord

has taken upon thee  
to deliver man  
from bondage to eternal glory

O the Ancient one

the redeemer

Thou, having first overcome  
the sting of ignorance  
didst open to all the kingdom  
of bliss, knowledge and power

I most humbly praise thee

O my God.

I most firmly acknowledge thee

O my God.

O my soul of souls

I believe in thee  
because thou art Truth itself.

I worship thee

O highest of the high  
because thou art the only one  
worthy of adoration.

I love thee

above all things and beings

because thou art love divine itself.

I beseech thee

because thou art mercy itself.

I offer thee

all my thoughts, words and actions,

my sufferings and my joys

because thou art the only beloved.

I therefore beseech thee

my God

my Lord of lords

the highest of the high

the Ancient one

to have mercy on me

according to thy unbounded mercy

and let my cry come unto thee:

O my beloved

suffer me not

to be separated from thee

for ever and ever

Amen

Aw 19:2 p11

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#### PRAYER TO THE FIVE PERFECT MASTERS

"This is the poem read out at 6.45 pm, 7th October 1954. It is the occasion when he gave up the alphabet board. It is the last thing he dictated on the board".

O Sai Baba

O Upasani Maharaj

O Babajan

O Tajuddin Baba

O Narayan Maharaj

You, the five in one

and the one in five,

the divine beings representing the absolute one,

I bow down to you in perfect homage.

It is due to you five Men-Gods

that I am what I am,

the Ancient one,

the everlasting one.

May the beloved God

with whom you five are one,

for whom you five are working universally,

give me in your names

the strength, the power and the wisdom

to fulfill all that I have taken this form for,

and see that all I have declared

at the last Meherabad gathering

comes to pass.

I am now giving up using the board,

it being my gesture before God

for breaking my silence soon.

Meher Baba, 7 October 1954, Meherabad

commentary by Eruch Jessawala, Aw 19:2 p10-11

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## YOU ALONE EXIST

O priceless treasure of knowledge

you are within and without

and you are the ocean of mercy.

You are in all the worlds

you are the ocean of attributes

O Meher, God incarnate, you alone exist.

You are Yezdan, you are Ezad,

you are Allah and Ishwar.

You are Ram and you are Buddha,

you are beloved Lord Krishna,

who with one finger lifted the mountain.

You alone exist.

You are the Beyond God

and the Beyond Beyond God also.

O ocean of kindness,

you alone exist.

You are Muhammad,

you are Perfection personified,

you are knowledge itself,

and you alone exist.

You live in everyone

and you are everyone.

O beloved, you are the enlightened one

and you alone exist.

You are with attributes

and without attributes.

You are the sole player

in the divine game.

You alone exist...

You are man,

you are birds,

you are fish and animals,

for you alone exist.

You are bugs and gnats,

you are snakes and scorpions,

you are ants and mosquitoes,

for you alone exist.

You are insects.

You are lice.

You are dogs, asses and pigs.

You alone exist.

You are deer and elephants.

You are cats and monkeys.

You alone exist.

You are the Moon and the stars,

the dawn and the night,

and the Sun,

and also the light.

You alone exist.

You are wind and water

and the animals of the water.

You alone exist.

You are silver and gold.

You are copper and iron.

You are brass and stone.

You alone exist.

You are tea and coffee

and the sugar also.

You alone exist.

You are paper and the book.

You are the school and office.

You alone exist.

You are pen and ink,

and you are the gifted writer.

You alone exist.

You are the door and window.

You are the marble floor.

You alone exist.

You are the medicine and the disease,

and the doctor also.

You alone exist...

You are the soldier, the army,

and the supreme General.

You alone exist.

You are the sailor, the ship,

the wide ocean.

You alone exist...

You are mother and father.

You are master, brother and friend.

You are family and relatives.

You alone exist.

There is no one besides you.

Eternally you are,

for you alone exist.

You are pran\* and you are heart.

You are also the beloved of the heart.

You alone exist.

You are the beloved and the lover,

and you are the nectar of love,

as you alone exist...

You are Khwaja.

You are Qutub.

You are Pir and Qalandar.

You alone exist.

You are Hafez.

You are Sanai.

You are Dara and Alexander.

You alone exist.

You are Jesus Christ.

You are Elahi.

You are the ocean, infinite and pure.

You alone exist.

You are the Koran  
and the one who prays.

You are Vali  
and you are the Messenger.

You alone exist.

You are the beginning  
and you are the end.

You are also beyond the beginning  
and beyond the end.

You alone exist.

You are infinitely beautiful  
and infinitely close.

O Meher, God incarnate,  
you alone exist.

You are Brahma and you are Vishnu.

You are the guileless Shankar.

You alone exist.

Bhau says,  
'O beloved Meher,  
you are the word  
and you are the letter.  
You alone exist.'

Meher Baba

source: 'While the World Slept' by Bhau Kalchuri, p70-72

pran = energy

'You Alone Exist' was dictated in Hindi in 1959 and 1962 in India. Later it was translated into English (not by Baba?). It was written to be sung in Hindi. Bhau Kalchuri also wrote eleven couplets for this prayer which are not printed here. For the complete prayer including Bhau's verses, see 'While the World Slept p70-72, or NE p xii-xix. Bhau's couplets were in the places marked with '...'

Bhau was criticised for putting such things as snakes, scorpions, mosquitoes, bugs and gnats in the prayer. Actually it was Baba who put them in. Bhau told Baba,

"Baba, we should change that prayer. It is not so good. We should use other words to describe God's attributes. It offends some people, and they do not like it. People are laughing at this prayer, Baba!"

Baba replied, gesturing,

"No, do not change a single word. The prayer is from me... It is all right. You have no idea of the importance of this prayer. In the future, this prayer of mine will be sung in every house throughout the world."

Later Baba gestured,

"It is important, very important, that people find God in disagreeable things, that they find me in disagreeable things. I am there in everything, and in every creature. I am there in the dirt, the scorpion, the snake, the elephant and the mosquito, everything.

"Do not pay heed to what people think. I like this prayer because it tells people who I am, what I am. People do not know who or what I am, and so they need this prayer to know me, to understand me. I gave this prayer to them, not you. You wrote what I ordered you to write. A day will come when they will know this."

1962, Guruprasad, NE p xii-xiii

For more about the background of this prayer, see NE p xii-xiii

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#### ONE HUNDRED AND ONE NAMES OF GOD

An ancient Zoroastrian prayer, translated by Meher Baba.

"If you repeat this prayer with love, no other prayer remains to be said..."

"Anyone can repeat these names with love, irrespective of the religion he belongs to.

Meher Baba, 2 April? 1963, Poona

from a printed prayer-card

1.

**Yazad**

Worthy of Worship

2.

**Harvesp-tawan**

All Powerful

3.

**Harvesp-Agah**

All Knowing

4.

**Harvesp-Khoda**

Lord of All

5.

**Abadeh**

Without Beginning

6.

**Abi-Anjam**

Without End

7.

**Bun-e-stiha**

Root of Creation

8.

**Frakhtan-taih**

Endless Bliss

9.

**Jamaga**

Primal Cause

10.

Prajtarah

Exalted One

11.

Tum-afik

Purest of the Pure

12.

Abaravand

Detached from All

13.

Paravandeh

In Touch with All

14.

An-ayafeh

Unattainable

15.

Hama-Ayafeh

Attainer of All

16.

Adro

Most Righteous

17.

Gira

Upholder of All

18.

A-chem

Beyond Reason

19.

Chamana

Sovereign Reason

20.

Safana

Bountiful One

21.

Afza

Ever Prolific

22.

Nasha

Reaching Equally to All

23.

Parwara

Nourisher

24.

Ianaha

Protector of the World

25.

Ain-aenah

Never-changing

26.

An-aenah

Formless

27.

Kharoshid-tum

Most Steadfast Among the Steadfast

28.

Mino-tum

Lord Invisible

29.

Vasna

All-pervading

30.

Harvastum

All-in-All

31.

Hu-sepas

Worthy of Our Profound Thanks

32.

Har-Hamid

All-embracing Goodness

33.

Har-naik-faraih

All-embracing Holy Light

34.

Baish-tarana

Remover of Affliction

35.

Taronish

Beyond Affliction

36.

Anah-aoshaka

Immortal

37.

Farasaka

Fulfiller of Holy Desires

38.

Pajohdehad

Creator of Holy Attributes

39.

Khwafar

Compassionate Judge

40.

Avakhshiae

Merciful Giver

41.

Abaraja

Bountiful Giver

42.

A-satoha

Unconquerable

43.

Rakhoha

Freest of the Free

44.

Varun

Deliverer from Evil

45.

A-farefah

Never Deceiving

46.

Be-farerftah

Never Deceived

47.

A-dui One

Without a Second

48.

Kam-rad

Lord of Desire

49.

Farman-kam

Decree of Sovereign Desire

50.

Aekh Tan

Soul Supreme

51.

A-faremosh

Never forgetting

52.

Hamarna

Just Accountant

53.

Sanaea

Knowing All Things

54.

A-tars

Fearless

55.

A-bish

Devoid of Pain

56.

A-frajdum

Most Exalted One

57.

Ham-chun

Ever the Same

58.

Mino-satihgar

Invisible Creator of the Universe

59.

A-minogar

Creator of the Profoundly Spiritual

60.

Mino-nahab

Hidden Within the Spirit

61.

Adar-bad-gar

Transmuter of Fire into Air

62.

Adar-nam-gar

Transmuter of Fire into Dew

63.

Bad-adar-gar

Transmuter of Air into Fire

64.

Bad-nam-gar

Transmuter of Air into Dew

65.

Bad-gail-gar

Transmuter of Air into Earth

66.

Bad-gerd-tum

Supreme Transmuter of Air into Dust

67.

Adar-kibritatum

Supreme Transmuter of Fire into Divine Sparks

68.

Bad-gar-jae

Spreading Air Everywhere

69.

Ah-tum

Creator of Lifegiving Water

70.

Gail-adar-gar

Transmuter of Dust into Fire

71.

Gail-vad-gar

Transmuter of Dust into Air

72.

Gail-nam-gar

Transmuter of Dust into Water

73.

Gar-gar

Master Craftsman

74.

Garo-gar

Rewardee of Sincere Desires

75.

Gar-a-gar

Creator of All Humanity and its Actions

76.

Gar-a-gar-gar

Creator of All Human and Animal Life

77.

A-gar-agar

Creator of All the Four Elements

78.

A-gar-a-gar-gar

Creator of All the Planets and All Other Worlds

79.

A-guman

Never in Doubt

80.

A-jaman

Ageless

81.

A-Khuan

Eternally Awake

82.

Amast

Ever-Alert

83.

Fashutana

Ever-Protecting

84.

Padmani

Recorder of Man's Actions

85.

Firozgar

Victorious

86.

Khudawand

Lord of the Universe

87.

Ahuramazd

Lord of Life and Wisdom

88.

Abarin-kuhan-tawan

Preserver of Creation

89.

Abarin-nao-tawan

Renewer of Creation

90.

Vaspan

Embracing All Creation

91.

Vaspar

Giver of All Things

92.

Khawar

Infinitely Patient

93.

Ahu

Lord of Existence

94.

Avakhshidar

Forgiver of Sins

95.

Dadar

Divine Creator

96.

Raiyomand

Rayed in Glory

97.

Khorehmand

Haloed in Light

98.

Davar

Lord of Justice

99.

Karfaigar

Lord of Just Rewards

100.

Bokhtar

Liberator

101.

Farsho-gar

Awakener of Eternal Spring

"One of the prayers is so intriguing, so beautiful. The prayers were given to us, but he (Baba) would also participate while we recited them. Why he wanted us to recite them we did not know. They were not just for writing down. They required active and sincere participation on our parts.

"We were asked to recite the '101 Names of God' according to the Zoroastrian prayer book. We used to recite them without knowing the meaning behind them, for they are in a dead language of ten thousand years ago.

"Baba translated each one of the 101 names of God, what each name meant. For example, Ezad means the one worthy of worship."

Eruch Jessawala,

1980, Meherazad,

Aw 19:2 p8

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#### A ZOROASTRIAN PRAYER

In the name of God almighty

I praise and utter

almighty God

full of glory

full of radiance

all-knowing

preserver of all

God of gods

king of kings

protector of all

creator of all things created

bestower of bounties

and giver of food to all

Lord of nature

almighty God

the Ancient one

forgive us

bestower of grace

O merciful

O omnipotent

O omniscient

O Lord of all

O nourisher of purity

Aw 19:2 p13

translated from Gujerati(?) by Meher Baba

"This prayer is from the Avesta, the Zoroastrian book of prayer. Meher Baba said it is the heart of that book, that it came from Zoroaster himself. He also said that when he was Zoroaster he sang this song."

Elaine Cox, from the liner notes of  
the recording 'Song of Huma 2'

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#### MAY THY WILL BE DONE

May thy will be done, O Perfect one,  
my will not prevail.

It's of no avail

where union with thee is concerned.

I will toil and I will strive

while I am alive

to love and obey

all night and all day

till union with thee I have earned.

Meher Baba

4 October 1959,

Meherazad, AO p174

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#### PRAYING WITH BABA

"When we were in Poona last summer, in Guruprasad, the Parvardigar Prayer and the Prayer of Repentance had to be recited. The men would be on one side, and the women on the other.

"Baba would come to the men, and then Eruch would recite the prayers. All the men stood up, and Baba stood up every time with joined hands.

"And then he would come to the women Mandali. They would all stand up, I would recite the prayers, and again Baba would stand with hands joined.

"Even then it didn't strike us, because this was the first time he did that. And Baba said that such a prayer had never been before, and never will be, and that his 'reciting,' his participating in the prayer while we said it (he stood only because he would not utter the words; it was him praying, really), his joining in the prayer with us would mean benefit for each one who recited this prayer. And after he dropped his body, the benefit would be great for them."

Mani Irani, Poona, 14 April 1969, HM p 609-610

"When a prayer was given by him... some words were in Gujerati, Urdu, some in Hindi or Persian, most in English. Then we'd do a little dressing-up in English, and read it out to Baba, and he'd approve what he'd dictated. He also inspired the ones who were doing the dressing-up. The whole thing was 'rattled out' in the first place, given quite spontaneously...

"Then there were the traditional 'orthodox' prayers Baba wanted us to recite. I still remember them: a Christian prayer, a Zoroastrian prayer, a Sikh prayer. These were sorted out for special occasions. A Christian would be asked to read a Christian prayer, a Hindu a Hindu prayer, a Muslim a Muslim prayer, a Buddhist a Buddhist prayer. Followers of Guru Nanak would be asked to read a Sikh prayer...

"We were asked to recite the '101 Names of God' according to the Zoroastrian prayer book. We used to recite them without knowing the meaning behind them, for they are in a dead language of ten thousand years ago. Baba translated each one of the 101 names of God, what each name meant. For example, Ezad means 'the one worthy of worship.'

"... Whenever Baba expressed his desire, his pleasure that we should collect ourselves and gather for prayers, it was a serious and solemn affair. It was not as we now are, in good humor, talking in a lighter vein about this solemn and serious matter.

"We still have that water pot and that blue basin here in Mandali Hall which he used to wash his hands and face before the prayers. He would not only participate with us in the prayers, but prepare himself for such prayers. He didn't say anything to us, that we should keep prepared for prayers. But knowing his ways, and how he would want us to keep clean and tidy for prayers, we also remained prepared, not knowing when he would ask us to recite the prayers. We would keep our feet ready, washed and clean, for who knows when he would want us to put our foot forward for him to bow down to. With the God-man putting his head on our feet, we couldn't stand around dirty or with wet feet. We had to keep ourselves clean and prepared for all such occasions. But many times we were caught unawares. Then he would say, 'It's all right, it doesn't matter.'

"He would be the first one who kept himself prepared for the prayers. After having washed his hands and splashed water on his face, and after properly drying his face and hands with a napkin, he would call the rest of the Mandali in his presence. He wouldn't want anybody to

miss the occasion. He wanted all his Mandali around him at the time of prayers. Then he'd start. He would stand up and gesture, 'Say the prayer.'

"Naturally, in the beginning, we had to read it out, the Master's Prayer. It came to my lot to read the prayer aloud while all would remain silent. All present had to be silent, while any one person would recite or read the prayer. Baba would stand up, and remain standing, during the whole prayer, and all of us would be standing around him in a circle. He remained the central figure, either here or at Guruprasad or anywhere in the country, wherever he chose to pray.

"At the time of reading aloud the Master's Prayer, I once felt that Baba would want me to recite it instead of reading it out. So I tried to learn it by heart. Also just in case no prayer book was available. I felt confident that I could now do away with the book. When Baba called as usual for the prayer book printed by Warren Healy. Remember him? A beautiful soul. He lived a dedicated life printing so many Baba booklets.

"I replied, 'Baba, I have learnt it by heart.'

'So you learned the prayer?'

'Yes, Baba.'

'Good. Recite.'

'O Parvardigar, the preserver and protector of...'

"I couldn't even remember a word beyond this. So Baba waited for awhile, and I tried again? Eventually he gestured 'Go get the book.'

"Never again did I attempt to recite it by heart. I always read the prayer in front of him. To this day, I don't know any of the prayers by heart.

"So I had to read them out from the prayer book every time he asked for the prayers. All would be there. Baba would join his hands and stand as one of us in our midst, and his look and his gaze would be of one deep in the act of adoration, totally absorbed, participating in the prayers... After the prayer ended with 'You are named Ezad - the only one worthy of worship,' he would bow down, like this, in the act of worship. After a minute of this, Baba would want the prayer to be followed by the Prayer of Repentance. Everyone would be in readiness as I would begin to read out 'We repent, O God most merciful...'

His gesture for the Repentance Prayer was that he would begin to softly slap his cheeks with both hands. Now this is the gesture denoting repentance (Eruch slapped his cheeks). It's not just this... patting your cheeks. Among the worshippers, may they be Muslims, Hindus, Zoroastrians, while they pray for repentance, it is customary for the one to slap one's cheeks with both hands while saying, 'I repent, I repent.'

"The Mandali were there with Baba for the prayer, but he didn't want the Mandali to slap their cheeks as a mark of repentance, because it was he who did it on our behalf. We could hear him constantly slapping his cheeks during the entire prayer, but this was not at all disturbing, as he slapped softly but audibly.

"Once Baba guided me to say at the end of this prayer, 'Amen.' So I do it every time I end the prayer..."

"The sequel to the Prayer of Repentance in presence of Baba was very thought-provoking. This is how it was: he would sit down in Mandali Hall after the prayer on his sofa chair, and some sort of high footstool would be improvised in front of Baba, so that he could easily bend down while sitting and place his forehead on the foot of the Mandali. He would gesture,

'Put your right foot here. At the moment of contact, when my forehead touches you, you call aloud one name of God that's dear to you, as many times as my forehead touches your foot.'

"So Zoroastrians used to call out 'Ahuramazda' at the moment of contact... 'Ahuramazda' would be heard by the rest of the Mandali each time Baba made contact. It might be six or seven times - we wouldn't know the number of times he'd want to do it. The Muslims say 'Allah' at the moment of contact. Christians called out 'God the Beyond.' And some called out 'Parvardigar.' The Iranis called out 'Yezdan.' The Sikhs were heard saying 'Wahi-Guru,' which means God in the Beyond Beyond state.

"We were a cosmopolitan group around Baba. It would not be a crowd, but just a few Mandali, about ten, eleven or twelve of us around him, that's all, but we were a cosmopolitan group.

"So this would happen day after day. Sometimes for months together, there would not be such prayers, and sometimes it would be a daily affair. There was no set schedule, no such thing as a daily repetition. Yet, if it was his pleasure, you had to present yourself at the time of the prayer call, when you had to leave everything and be in attendance....

"But in later years, in 1968, when his health was visibly deteriorating, going from bad to worse, he ordered for the prayers to be read out daily... At the time of the prayer, Baba would ask someone to help him stand up, because one must stand up for prayers, and he said he had to participate in the prayers. So he started with one person helping him stand up. Then I would begin to read the prayers. Often he would gesture, 'Let's finish it off soon.'

"Now the prayer he had dictated for humanity is meant for human beings to say with all their heart and soul, so you can't rush through any prayer, much less the Master's Prayer. Yet the author, while he participates as one of humanity, says 'Finish it off soon.' So naturally I say it out a little bit more rapidly, knowing that his health condition does not permit him to stand up for a longer time.

"Then, with the passage of time, as months passed by, it wasn't possible for him to stand alone; someone had to hold him. And all the time he remained standing with hands folded and joined like this (Eruch demonstrated). The time did come when each day he gestured, 'Read it faster.' So I read the prayer faster and more rapidly each day.

"Then a time came when two people had to hold him, and he looked as if he wasn't there with us - far away, somewhere else... but he continued to participate solemnly as ever before. Then he'd say, snap-snapping his fingers, 'Hurry up, hurry up, read it faster.' Later on, at the very end of this period, I'd read it very, very rapidly, skipping periods, commas, and so on. One day it came to such a pitch, when he gestured 'Do it (snap) - fast! I can't stand up longer.'

"I rattled off the prayer at such high speed that it echoed in my mind as if I were an express train going through a station without any stops. I'm in the midst of reading like this, and all of a sudden I burst out laughing, because it was so ridiculous to me to pray like that. I could hear my own voice echoing as if I were rattling through all the stations. The picture came to me of a speeding express train, and I laughed loudly halfway through the prayer. Then I controlled myself and resumed my reading of the prayer.

"Baba didn't say anything. He just stood there. Everyone around me was serious. After the prayer ended, he sat down in his chair. Everything was finished and we settled down. After awhile, he asked, 'What made you laugh? What made you do that in that prayer?

"So I said, 'It happened uncontrollably, because I could hear my own voice rushing through the whole prayer. It appeared to me I'm a railroad train rattling through all the stations without stopping, without caring for passengers. Something happened in my mind and gave me that picture. The situation was so ridiculous that I burst out laughing.'

"He gestured, 'You're mad. You have no idea what is happening here. To you it seems ridiculous. For me it is no joke, in this state of my health, to participate in this prayer. I have given it to humanity, to posterity, to say it. And whenever anyone recites it after I pass away, because of my participation now, it will help the one who repeats this prayer.'

"So that's why I want the prayer said. It has nothing to do with your speed or how you read it out, or anything of this sort. All that matters is my having participated in the prayer. So every time anybody repeats the prayer, I am there with him. My presence is there."

Eruch Jessawala, 1980, Meherazad,

Aw 19:2 p8, 13-17

Another version of part of this talk is in IT p84-85

"We had a wonderful talk with Eruch yesterday on the other side of the garden wall (mandali quarters), and he told us many things. One was that at a certain time Baba would have him read the Master's Prayer and the Prayer of Repentance to the mandali.

"Each day Baba would say, 'Read them faster and faster,' until Eruch realised that Baba would always stand for the prayers, and that his hip must be paining him to stand.

"Eruch said, 'Baba, why don't you sit? After all, they are your prayers, and there is no need to stand.'

"Baba replied, 'I must stand. I want to put life into these prayers so they will go on forever.'

Elizabeth Patterson, in a letter to

Jane Haynes, 11 February 1970

LL p463-464

An interesting story told by Eruch about Dr. Deshmukh and his reaction to Baba's prayers can be found in Aw 19:2 p14-16, and another version in IT p85-87

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#### PRAYING TO MEHER BABA

"Baba said that we should pray to him without any expectation of material or spiritual reward.

"Prayer is just to remember him wholeheartedly with deep love for him. And if you happen to ask him anything after praying, you can do so with love for him and faith in him; but do not expect any answer from him to your asking. Just leave it to his sweet will and compassion. That is what beloved Baba told us about prayers."

Mani Irani, 23 October 1980, LF2 p84

Eruch Jessawala remembered some of the things Meher Baba had mentioned about praying to him. These are not direct quotes, but a paraphrase:

'About prayers, Baba has always said, pray. It is good to pray. But the prayer that reaches me is not a long list of your wants. That will never reach me. But just say my name. Even if it be just my name, it will reach me.'

'But then, man's heart is such, when it pours out, it pours out in many words. So let those words help you to glorify me. And even if there is a long, long list of all the glories that you attribute to me, that will reach me.'

'But when you pray asking me for something, that prayer does not reach me. But if you ask me and don't expect an answer, then that reaches me too.'

'Sometimes we follow him the way he wants us to, and sometimes we make him follow us, and that's where the trap is... Religions crop up, dogmas form, churches, temples and mosques are built, trying to edify him. But we forget him and adore the mansion of the Lord.'

'As Baba himself has put it, very humorously, you pray, you pray with great devotion, but you pour your devotion into the prayer, and you forget the Lord to whom you pray. You remember the prayer and forget the Lord.'

from a tape recording,

November 7, 1977

The Love Street Lamppost,

January-March 1998, p.8

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#### OTHER PRAYERS

##### MONAJAT

"... One day Baba said to Naja, big Khorshed and myself, 'Come, girls, bring a pad and pencil and sit down.'

"We sat in front of Baba with our pads and pencils, and Baba asked, 'What prayers do you say?'

"We told him, 'Our sacred thread prayers, Baba.' Baba knew this prayer only took five minutes to say.

"What,' Baba said, 'you only give five minutes to God? All day long you are eating and talking and washing and sweeping and enjoying yourselves. All day you're tending to yourselves, and you can spare just five minutes to remember God and to praise him? That's not enough. I'm going to dictate a prayer to you, and you write it down.'

'I had had my schooling at a convent where we had learned to write in English, not in Gujarati. And while I spoke Gujarati fluently, I wrote it very slowly. However, I started writing. It took Baba about five minutes to dictate the prayer.'

"When he had finished, Baba took big Khorshed's pad to see if she had taken the prayer down properly. He corrected it, and gave it back to her. He then took Naja's pad, corrected that, and gave it back to her. It was my turn, and I was still struggling with the first line.

"Baba looked at my pad and said, 'You've written only one line. Why is that?'

"I replied, 'Baba, I have had very little practice in writing Gujarati. I went to a convent, and not a Parsi school, and before that I studied Gujarati for a very short time. All these years I've had no practice writing it.'

"Baba was all smiles, and he said, 'All right, give me your pencil.' He took my pencil and wrote down the whole prayer for me. I was very glad that I did not know how to write Gujarati, because now I had the prayer in Baba's own handwriting.

"The prayer is a very beautiful one called 'Monajat.' When Baba was a young boy at his parents' house, he would get up early every morning, and with his beautiful voice sing this prayer with his parents. It must have been so lovely to hear Baba's voice singing this beautiful prayer."

Mehera Irani, M p50-51 (1924, Quetta)

#### SAINT FRANCIS' PRAYER

'Why were the saints saints?

Because they were cheerful

when it was difficult to be cheerful,

patient when it was difficult to be patient,

because they pushed on

when they wanted to stand still,

kept silent when they wanted to talk,

and were agreeable

when they wanted to be disagreeable.'

"Then he'd\* say, this is Saint Francis' prayer... That was all. It was quite simple. I don't remember why it was written."

Eruch Jessawala, Aw 19:2 p10

(It's not clear who wrote this prayer)

\*Baba

#### MAY WE BE WORTHY

Beloved Avatar Meher Baba ki jai

May we be worthy

of your most beautiful, precious love,

Baba darling.

May we keep loving you

more and more

through good thoughts,

good words,  
and good deeds,  
and may we please you  
by remembering you always.

Mehera Irani

1960s?

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### **[Reincarnation](#)**

Reincarnation

**REINCARNATION**

Book Two

"Unlike the definite course followed in the process of evolution, man as man can make use of his consciousness fully and freely. Therefore the fully Gross-conscious man, according to the resultant tightening or loosening of his sanskaric bindings, can become fully Subtle-conscious, and thereafter fully Mental-conscious, sometimes after a few, or sometimes after numerous human reincarnations between each of the two involutions of his consciousness.

"And if one happens to be blessed with divine love from a lover of God, or if one has the guiding hand of a Perfect Master, the emancipation from all bindings, however great and complicated they may be, is achieved much more easily and quickly.

"In exceptional cases, an instantaneous emancipation is also possible without involving a single reincarnation."

Meher Baba, before 1955, GS p165-166

"It takes many lifetimes (usually hundreds), and thousands of years for the pilgrim to traverse all seven inner planes and heavens, though he could do so in one great leap if a Sadguru wished it and personally guided him."

from notes dictated by Meher Baba, 1960s

written up by Bhau Kalchuri, NE p83

For a lengthy and detailed explanation of the process of reincarnation, see 'Reincarnation and Karma' in Discourses (7th edition) p301-338.

Also see 'The Advancing Life Stream,' 'The Equation of Body and Soul,' and 'The Calculus of Opposites' in 'Beams from Meher Baba on the Spiritual Panorama,' p20-26, 43-48, 58-67.

Further reading on Reincarnation:

#### REBORN IN THE WEST:

The Reincarnation Masters

by Vickie Mackenzie (1995)

An account of several Tibetan Buddhist spiritual teachers who are believed to have reincarnated as Westerners:

- Tenzin Sherab, believed to be the reincarnation of Geshe Jatse
- Jetsunma Ahkon Norbu Lama (b. 1949 in Brooklyn, New York), believed to be the reincarnation of Ahkon Lhamo (d. c.1665?)
- Lama Osel (b. 1985 in Spain), believed to be the reincarnation of Lama Thubten Yeshe (1935? - 3 March 1984)
- Trinley Tulku (b.1975) believed to be the reincarnation of Khashap Rinpoche

Also contains interviews with past life therapists Roger Woolger and Hazel Denning, and Rabbi Yonasson Gershom, who documents cases of reincarnation of victims of the Nazi Holocaust.

#### REINCARNATION: THE BOY LAMA

by Vickie Mackenzie

About Lama Osel (b. 1985 in Spain), believed to be the reincarnation of Lama Thubten Yeshe (1935? - 3 March 1984).

#### BEYOND THE ASHES

by Rabbi Yonasson Gershom

A study by a Hasidic rabbi of people who believe they were killed by the Nazis and then reincarnated.

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## **Sacred Places**

Sacred Places

SACRED PLACES

Book Two

THE THATCHED HUT

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GIRNAR

MOTICHUR

MEHERAZAD AND MEHERABAD

VALLEY OF THE SAINTS

A THOUSAND PLACES

PLACES CONNECTED WITH JESUS CHRIST

HAVE YOU SEEN MY HOUSE?

THE THATCHED HUT

Meher Baba lived from January 27 to May 22, 1922 in a thatched hut in a field surrounded by mango trees along Ferguson College Road, near the locality of Chatursinghji in Poona.

"... Adi and Gulmai were sitting in the hut with Meher Baba and talking about why he had chosen this site along Ferguson Road.

"Baba revealed that long ago, when the area was a jungle, a very great sadhu had inhabited this place, and the exact spot where his hut stood had been sanctified by that holy man."

Bhau Kalchuri, LM2 p348 (March? 1922)

For an account of Baba's stay in the hut, see LM2 p341-375

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MEHERABAD

In May 1923 Meher Baba visited an abandoned military camp near the village of Arangaon, about five miles from Ahmednagar (India). This camp, which he named Meherabad, became his main ashram or center. Baba said of Meherabad,

"Once I settle here, the atmosphere of this place will be greatly heightened spiritually and materially. I have a great mission to perform in my life for the benefit of humanity, the outcome of which will be observed in the near future."

13 April 1924, Meherabad, LM2 p608

"This place is the most important one. It is the best place to be for those on the spiritual Path. Despite visiting places for my work, it is always best to return here."

1 October 1926? Meherabad, LM3 p854

Baba had been staying in the Jhopdi (a small cabin) at Meherabad. He moved from there to the table-cabin near the dhuni, and told the Mandali,

"I will stay here for 1200 years."

9 March 1927, Meherabad, LM3 p917

"In the future, Meherabad will be like Jerusalem. For my spiritual work, it is the best possible place. It will always be the center of my work."

Meher Baba, 31 January 1930, LM4 p1266

"In 1938, while strolling on Meherabad Hill, Baba made a sweeping gesture and stated,

'The whole universe is mine, but this place is especially mine.'"

Bal Natu, The Samadhi: Star of Infinity, p.39

... This hill is very sacred. The major portion of my universal work was done here. I have selected this spot for my last resting place. When I drop the body, it shall rest here, in my tomb...

have fasted here for six months. I used to lie down here in the crypt, taking only water and coffee, not tea. I would take my bath also in the crypt. Those who have not seen the future tomb may now go and pay respects by bowing down. Those who have already seen it need not go.

After I drop my body, the physical remains will rest here, and this hill will become an important place of pilgrimage of the world. You all do not realise the importance of this day. After seventy years, this place will be a place of great privilege and pilgrimage. A big town will grow up here.

Baba, the living figure, has led you up this hill, his resting place. You can have no idea of the unique privilege you are having today...

While bowing down at the tomb, I want you all to remember two things:

- a. To love me wholeheartedly. Love does not mean the outward expression. You should love in such a way that you forget yourself in me, the beloved. If you cannot love me, I will love you, and you will be my beloved.
- b. To give happiness to others at the cost of your happiness or comfort.

26 February 1958, Meherabad

Aw 7:3 p29-31

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#### CENTERS

"Spiritual centers are to be opened, especially in America, Turkey, Russia, Persia and England, and the Devonshire retreat will be such a center."

Meher Baba, 12 September 1931, London

to Meredith Starr, LM4 p1410

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#### PENN

Baba visited the country home of Kim and Desmond Tolhurst in Hampstead, England in April 1932. Kitty Davy wrote,

"One delightful day was spent at Penn, Kim's country house. How Baba loved the magnificent grounds - both cultivated and wooded. We all joined in a proper game of football (soccer), with Baba's side always winning. We also ran races. At times Baba was quiet and thoughtful, as though the place brought memories to him. Perhaps he was making plans for the future.

"We entered the magnificent house and prepared tea. The gardener made a lovely wood fire in the ballroom. We all sat down on the floor (the house was unfurnished, ready for letting) and ate radishes and potato chips (favorites of Baba's) and cakes. After tea we explored the house and played hide and seek up and down the many stairs and passages. Baba hid and we had to find him."

(LA p44)

Baba dictated, 'I intend to make this one of my centers in England. With me here, it will be heaven on earth.'

He visited Penn a second time, staying overnight.

(LM5 p1571, LA p47)

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#### A SPIRITUAL RETREAT WITHIN

Darwin Shaw wrote to Baba in 1935 about starting a retreat for him in the United States. Baba replied,

"Whether that retreat on earth is established or not, I do really appreciate the spirit of love and brotherhood that has been awakened, and consider it as a spiritual retreat already established within, which is much more substantial and real than any earthly home or structure.

"The true spirit is there, already awakened, and if it is fostered and kept up with warm feelings of love and brotherhood, it will eventually bear results that will be helpful in the development of spiritual understanding of life and things pertaining to life. And wherever such spirit of love and brotherhood exists, inner light and guidance invariably follow."

14 August 1935, Meherabad, LM6 p1969

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#### A UNIVERSAL CENTER

In 1938 Norina Matchabelli and Elizabeth Patterson suggested that Baba found a universal center to spread his spiritual message. Baba told them,

"It is a good idea, indeed. But by attaching to it great significance, or giving it too much importance, it develops into a regular organisation or system, and I don't wish to limit myself or bind myself with any such thing.

"I create things on a firm foundation, and then pull them down. The more I make changes, the more changeless I am. Neither do I want an organisation, nor any society. That is what I am afraid of.

"If such centers are allowed to prosper, they form themselves into organisations or societies. And for that reason, I build structures and then demolish them. The more changes I make, the more unchangeable I become.

"My organisations are like the foam, which brings unwanted things up to the surface of the sea, letting the real substance lie beneath, submerged in the depths."

31 March 1938, Panchgani, OL

Another version: LM7 p2270

Norina Matchabelli and Elizabeth Patterson later, with Darwin Shaw and others, developed the property that became the Meher Spiritual Center in South Carolina.

"I build on sand or in the air, planning schemes, without at times a penny in my pocket, or without any definite arrangement for future maintainance, if started at all. And even when established, I break it up, or abandon it. Plans were layed for Meherabad, the school, ashram, hospital, the Nasik retreat - all were well planned, but all were broken up and pulled down the instant the purpose was served, as I alone know. But people cannot grasp it and misunderstand.

"That is how the Avatar's work is always misunderstood and misjudged by the world. The work of the Avatar always goes unappreciated in his lifetime. So it is with mine."

Meher Baba, 1 April 1938, Panchgani, LM7 p2273

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#### TWELVE INDIAN CENTERS

"I want to open twelve centers throughout India before I speak. Of these, six have already been established, at Meherabad, Nasik, Toka, Madras, Byramangala and Mandla. For the remaining six, different places around India are still to be selected. That was one of the objects of my last tour."

Meher Baba, 9 May 1940, Meherabad, LM7 p2556

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#### THE ASPECTS OF MEHER BABA'S CENTERS

1. The Spiritual Academy: This academy will prepare men and women who will authoritatively ask the world to be selfless and God-loving. They will use intellectual understanding as their medium for secular, social and international harmony.
2. The House of Advanced Souls: This section will prepare real mystics of the practical type. These mystics will inspire others to live a life in which there will be complete detachment side-by-side with intense creative action. They will also help all to feel divinity in every phase of life.
3. The Abode of the Saints: This section will consist of saints who will bestow true knowledge on souls who are ignorant. They will teach through the medium of experience that the only real existence is God, and all else is illusion.
4. The Mad (Mast) Institute: This department will be devoted to the care of such God-intoxicated souls as have lost their balance while cavorting the inner planes. These souls will be given a further spiritual push, or brought back to normality, according to the requirements of the universal plan behind the working of the universal ashram.
5. The Solitary Quarters for Meditation: Provision shall be made for those who will most benefit through meditation, with suitable quarters and such instructions as are necessary in particular cases.

6. The Resting Place for the Afflicted: This section will devote attention to the removal of suffering and ailment in all its forms. It is meant to be the training ground for a group of selfless workers who will learn how to render real and effective service. The experience gathered through this department will be capable of universal application.

Meher Baba, LA p695

The following centers were founded by or for Meher Baba (and there are probably others):

1. Manzil-i-Meem, Bombay
2. Meherabad, near Arangaon, Maharashtra, India\*
3. Toka, India
4. Madras, India
5. near Coombe Martin, Devonshire, England
6. Harmon Retreat, Harmon-on-Hudson, New York
7. Nasik, India
8. Cannes, France
9. Byramangala, Bangalore, India
10. Mandla, India
11. Meherazad, near Pimplegaon, Maharashtra, India\*
12. Meher Spiritual Center, near Myrtle Beach, South Carolina\*
13. Sufism Reoriented, San Francisco
14. Meher Mount, near Ojai, California\*
15. Avatar's Abode, in eastern Australia\*

\*The centers with asterisks are still functioning. Sufism Reoriented is now in Walnut Creek, California, and Washington, D.C.

Meherana, a retreat for followers of Meher Baba, was founded recently near Mariposa, California. The center at Byramangala, near Bangalore, is being re-established.

"Baba predicted one of his five centers in the West would be in a great city."

Filis Frederick, Aw 22:1 p58

"Usually a temporary scaffolding is set up around a big building which is under construction, and when the building is completed, the scaffolding is removed.

"Often my external activities and commitments are only the external expression of the internal work I am doing.

"In either case, my external activities and commitments may be continued indefinitely, or I may end them promptly at the end of the inner work, depending upon the prevailing circumstances."

Meher Baba, LH p254

For more about centers, see Av p249-251 and LM7 p2272-2276.

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## KASHMIR

"There is one secret about Jesus which the Christians do not know. When Jesus was crucified, he did not die. He entered the state of Nirvikalpa Samadhi. On the third day, he again became conscious of his body, and he traveled secretly in disguise eastward (with some apostles) to India. This was called Jesus' resurrection. After reaching India, he traveled farther east to Rangoon, in Burma, where he remained for some time. He then went north to Kashmir, where he settled. When his work was finished on earth, he dropped his body and entered Nirvikalpa Samadhi permanently."

23 August 1925, Meherabad, LM3 p752

"This place is splendid. Here blows the breeze of the Path."

Meher Baba, 29 July 1929,

on a bridge over a river

(the Jhelum?) surrounded by

mountains and valleys,

en route from Kohala to Uri,

on the way to Srinagar, Kashmir

LM4 p1185. Map: LM4 p1200

"In Kashmir there is a balance between the powers of God and maya, and that is the way it should be."

Meher Baba, 31 July 1929

Srinagar, Kashmir, LM4 p1186

"The place where I have chosen to remain in seclusion is connected with Jesus Christ. His body is buried in a cave near here."

7 August 1929, Harvan, Kashmir, LM4 p1193

On April 20, 1933, Baba took a group of his followers to Harvan village in two buses and a car. Dressed in disguise so as not to be recognised by the villagers, Baba showed them where he stayed in seclusion and fasted in 1929. Pointing to a hill, Baba said,

"There is the place where two of Christ's apostles, Bartholomew and Thaddeus, buried his body. They had accompanied him from Palestine."

LM5 p1770

"An indescribable peace hung about Harvan. One felt like speaking only in whispers. Why had Baba made a point of taking us to this spot?

"It was here, on the slope of the mountain, that he had once been in seclusion and on fast for several months. The very same mountain where, Baba told us, Christ's body was buried.

"Although there is a tradition that he was buried at Harvan,' Elizabeth recorded in her journal, 'no one knows the exact spot except Baba. The body was brought there by two of Christ's disciples, Bartholomew and Thaddeus, after crucifixion. Christ appeared to these disciples, after death, in his fourth or heavenly body.'"

Kitty Davy, April 1933, LA p98-99

"That is where Jesus' body is buried."

Meher Baba, September? 1944,

to his women disciples

in the hills near Harvan, KashmirLM8 p2974

"Sometimes Baba took us sightseeing. At one place he pointed to some mountains in the distance.

"Can you see the middle of that mountain?" he asked us. 'Jesus' body is buried there.'

"Nobody goes up there, it is a difficult climb, but once Baba was in seclusion near Jesus' tomb for a few hours. The Mandali waited for him down the mountain, and Baba was alone there."

Mehera Irani, M p166

(August or September 1944,

near Harvan, Kashmir)

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## THE LIGURIAN COAST

Meher Baba visited and stayed in Santa Margherita and Portofino on Italy's Ligurian coast. He said there was a place on that coast connected with great spiritual work -- one of four such places in Europe -- but apparently did not tell where.

(LA p112)

Baba stayed at Villa Fiorenza, between the towns of Santa Margherita and Paraggi, Italy from July 30th to August 17th, 1932.

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## ASSISI

From Villa Fiorenza, Baba sent Herbert Davy to Assisi to find a cave associated with Francis of Assisi in which Baba could stay in seclusion. The cave Herbert chose was on the slopes of Mount Subasio, near the Carceri Hermitage, outside the walled town of Assisi.

Herbert wrote,

"... Baba said that he had a great spiritual work to perform. A special cave, connected if possible with Saint Francis, was to be found at Assisi. There he would fast undisturbed for 24 hours..."

"My instructions were to meditate in the selected place for four hours each day, to fast partially, and on the day preceding Baba's arrival to meditate for eight hours."

(PM p181)

Baba arrived in Assisi August 5th or 6th. They reached the cave at 7.30 pm, and Baba stayed in seclusion there till 5.30 pm the next day. When he had completed his seclusion work, Baba called Herbert, Kaka, Chanji and Quentin Todd into the cave and told them:

"Spiritually, a big meeting of spiritual personages took place here, the likes of which has never before been held. It is due to the greatest upheaval that is coming for the world. It will be the greatest upheaval of all times... And the changes all over will cause an upheaval in the world which has never before been experienced, as the greatest spiritual revolution of all times takes place."

(LM5 p1691)

A little later, Baba told them "In the cave, I was in a meeting with all the Perfect Masters and saints.

(LM5 p1693)

Back in Assisi, Herbert took them around the town to see the palces associated with Francis. Baba pointed out a stone outside the house of Francis' disciple Bernardo. He 'said,'

"This is the spot where Saint Francis sat and meditated on me, Christ, weeping throughout the whole night with love for Christ."

(LM5 p1693)

For Herbert Davy's account of this trip to Assisi, see PM p180-189, GM p107-112, and LA p78-80. Also see LM5 p1688-1693.

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#### MONTE CECERI

Later, near Florence, Baba searched for and found a spot where, he said, unknown to legend and history, Jesus had appeared to Francis beside a spring. It was a hill near Fiesole called Monte Ceceri, overlooking Florence. The spring had apparently been displaced when the top of the hill had been quarried away.

(PM p188-189, LM5 p1694)

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#### ST. MARKS, VENICE

Baba and some of his followers visited St. Mark's Square at 11:30 am August 18, 1932. Outside the church, Baba explained the church's architecture and its spiritual significance. He had them count and write down the number of pillars, domes and arches, which came out to exactly 120. Baba said,

"This church is one of the four great spiritual centers of Europe. The whole structure corresponds to the Avatar's twelve disciples of the inner circle and 108 disciples of the outer circles. I was here as Jesus with two of my apostles one month before my crucifixion, and sat on the exact spot where St. Mark's was later built."

Baba went into the church with the men, but the church rules barred the women from entering.

18 August 1932, Venice, Italy, LM5 p1699

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#### AVILA, SPAIN

Meher Baba visited Avila October 23rd and 24th, 1933. Avila was the birthplace of St. Teresa, who Baba said was a genuine saint.

"... At 6 pm we reached Avila. This was to be our last meal for 24 hours. Baba had a very special work to do here, and during our fast we were not to touch him, though we went together for a walk over the hills with him.

"Shortly before noon the next day, we crossed the square and entered the cathedral. Tall grey walls, straight columns of stone supported a high, vaulted roof decorated with gold. The side aisles were like dark tunnels owing to the absence of windows. The nave was arched by a stone rib supporting on high a superb crucifix which was illuminated by shafts of light descending from clerestory windows.

"Together with Baba we saw the many treasures of the cathedral. We were very exalted. The spiritual atmosphere was not unlike that of Saint Mark's at Venice, or at Assisi. As we left, Baba directed that four silver coins should be given to the sacristan.

"We then walked through the city, to visit the shrine of Saint Teresa, built on the side of her former home. The city is small and soon we were outside the crenelated walls. The terrace on which we stood commanded the plain and exposed the hills to our view.

"Baba pointed to a hill behind the town and said we should walk there. Climbing up a dusty donkey track, we looked back at Avila. The brilliant sun shone on its encircling walls, while many bastions threw dark shadows. Steep cobbled streets led up to the cathedral-crowned summit.

"Long ago, before the cathedral was built, Baba had been there, and we were now looking for a place on the hill where he used to sit quietly, rest and meditate.

"The soil was dry and sandy. At last we came to a small plain that lay between two rocky summits and strangely-shaped boulders. Running from left to right was a long valley six miles wide, few trees and no buildings intruded on the brown plain, behind rose a line of blue downs which to the right extended into a range of mountains (the Sierra Gredos). Their snow-topped peaks must have been fifteen or twenty miles away. The foreground was a sandy, rock-strewn moor, our feet crushed thyme, basil, and herbs whose names were unknown to us. This was the memorable place.

"Nature and the snow-clad mountains were surely the same. Time seemed to roll away, it was wonderful to be with Baba there. As a remembrance we picked some of the fragrant herbs. On our return, we broke the fast and enjoyed a feast of fruits, tea and wine.

"Baba was so happy at Avila. There are in Europe, he explained, as in other countries, holy places, particularly connected with great spiritual working. The four centres are Saint Mark's at Venice, a place on the Ligurian coast in Italy, Assisi and Avila. We had now visited them all. They were holy ground from which sprang the saints - we naturally thought of Saint Francis, Saint Teresa, and her confessor Saint John of the Cross. One of us was ordered to return to Avila in ten days and to visit this particular place every day for seven days."

Also see LA p111-112

"In Europe, as on other continents, there are holy places connected to great spiritual work.

"The four centers of Europe are Saint Mark's in Venice, a place on the Ligurian Coast of Italy, Assisi and Avila.

"I have now visited and revisited them all. From their holy grounds have sprung many saints."

Meher Baba, 24? October 1933

Avila, Spain, LM5 p1834

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#### THE COPTIC CHURCH IN CAIRO

On August 24, 1932, in Cairo, Egypt, Baba told Kaka and Chanji,

"The Coptic Church contains a cave where Mary and Joseph stayed after fleeing Herod. The reason why I came to Egypt is to visit this church."

They visited the Coptic Church the next day. Baba's face was radiant with joy as he walked through the church. He said, "This is my dear old place," and explained that Jesus had come and stayed there with his apostles. Baba climbed down into the small, dark room of the cave. The church warden did not want to open it, but Baba insisted and he finally agreed. They were told that the church had been erected over the cave 930 years after Christ.

LM5 p1705

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#### THE PYRAMIDS NEAR CAIRO

Meher Baba visited the pyramids near Cairo, Egypt in August 1932, and again in December 1932 - January 1933.

Baba sent a postcard to Norina Matchabelli during the second visit. On the postcard was a photograph of a stepped pyramid. Printed beneath the photograph, in English cursive, are the words: "No. 24 Pyramid of Sahara Cairo."

The message (apparently in Quentin Tod's handwriting) read:

Cairo Dec. 25th Xmas day

This is where we spent part of

Xmas day, and also it is the

spot where in past ages you +

I + a few of the Circle

passed special days together.

All my love

M. S. Irani

(The signature was in Baba's own handwriting.

He had given up writing, except for his signature, in the 1920s.)

NG p. 14-15

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#### FALLENFLUH, SWITZERLAND

Baba went into seclusion in Fallenfluh, Switzerland in July, 1934 for a meeting of the Spiritual Hierarchy.

"While thus working I leave my physical body, which would be dead to all feelings of touch, and I would not feel it even if the body were hammered or cut up. But I draw a boundary all around, of a radius of fifty yards, so that none can come in. Anyone trying to cross the boundary line would drop dead instantaneously. That's why I told Kaka to keep watch at a distance of one hundred yards.

"When I work like this, meetings are held where spirits, my Agents, attend in numbers, unseen by the common eye, but sometimes visible and audible."

Meher Baba, 12 July 1934, Fallenfluh,

Switzerland, Aw 16:2 p9

When I work like this, a meeting of large numbers of my Agents is held, but you cannot see them with your Gross eyes. Sometimes, though, you can hear a rumble like boot steps.

12 July 1934, Fallenfluh, Switzerland,

LM6 p1901

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#### KUTUB MINAR

Meher Baba explained that the Kutub Minar, a tower outside of Delhi, has importance, not only in the material world, but also in the Subtle world.

(Tr p101-102)

Baba visited the Kutub Minar February 2, 1939. He and those traveling with him climbed part of the way up the tower. Mansari, one of the women Mandali, thinking Baba had gone all the way to the top, walked up by herself

(LM7 p2377)

Baba was photographed in front of the tower

(LM7 p2378)

Baba also visited the Kutub Minar on November 22, 1943.

(LM8 p2929)

The Kutub Minar is over 238 feet high, 47 feet in diameter at the bottom, and 9 feet in diameter at the top, and was built, it is believed, before 1368. It is not known whether the tower was built by Hindus or Muslims. The tower was repaired by the colonial English beginning in 1828. At the time Baba visited, it was the tallest man-made structure in India.

For more on the Kutub Minar (the physical only) see 'The Seven Cities of Delhi' by Gordon Hearn (1928).

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#### ANASAGAR

'You all will adore the lake of Ajmer, called Anasagar. It was made by a Mogul king. It is not natural, but has a charm and spiritual atmosphere that you won't find anywhere else.'

Meher Baba, LA p265-266

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#### EIFFEL TOWER

When Baba was in Paris in September 1937, he went several times to the top of the Eiffel Tower. On one occasion, he explained later, he met there with other spiritual Masters and with his Agents, in a meeting on the inner planes like those that had taken place at Assisi, Italy and Fallenfluh, Switzerland.

(LM6 p2220)

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#### THE SAHASTRADAHARA

Baba visited the Sahastradhara, part of the Narmada River near Mandla, a place where people go on pilgrimage. Putting his feet in the water, he said, "The Avatar sanctifies the waters of any river when he puts his feet in it."

(28 December 1938, LM7 p2353)

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#### BENARES

About Benares and the Ganges River:

"Every Avatar has come to this city and touched his feet in this river's waters."

Meher Baba, 15 January 1939, Benares

to his women disciples, LM7 p2368

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#### MANDLA

"Mandla was inhabited in ancient times by great saints, yogis, ascetics, recluses, and tapasvis did great penances here. Its earth is soaked in spirituality."

Meher Baba, 28 December 1938,

Mandla, LM7 p2352-2353

tapasvis = ascetics, penitants

Near Mandla is Sahastradhara, a part of the Narmada River and a place of pilgrimage. Baba visited Sahastradhara on December 28, 1938 and put his feet in the water. He commented,

"The Avatar sanctifies the waters of any river when he puts his feet in it."

(LM7 p2353)

Baba had a small building built in Mandla, an exact replica of his tomb on Meherabad Hill. He said,

"Mandla is my spiritual home of ages ago. I am having this small structure built because of my link with it from the past."

The building was still standing in 1995.

(March 1940? Bangalore? LM7 p2535)

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## ANKAI

Baba said that the mountain Ankai was surcharged with spirituality. The mountain, where the Rishi Agasatya Muni did severe penance, and Upasani Maharaj stayed in seclusion, is ten miles from Manmad.

(LM7 p2595)

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## CHICAGO

Baba said that Chicago was a spiritually important city.

(1940? LM8 p2954)

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## THE SPIRITUAL ABODE FOR ONE AND ALL

"Am happy to find in all your letters about Myrtle Beach everything that I personally and spiritually approve and sanction. All my lovers should cooperate to make Myrtle Beach the spiritual abode for one and all."

Meher Baba, 13 July 1944,

cable to Norina Matchabelli, LM8 p2954

"I will tell you why you feel happy here. Those who are connected with me ought to feel happy here for two reasons.

"Ages ago, this was a place where Baba visited, moved about and stayed, and the combination of the lake, ocean and the woods gives it a unique atmosphere."

Meher Baba, April 1952,

Meher Center on the Lakes

Myrtle Beach, South Carolina, GG3 p49

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## THE MEMORIAL TOWER

In December 1944 Baba laid the foundation for a memorial tower at lower Meherabad. He explained,

"You are today witnessing a solemn occasion of supreme importance. While the world is feverishly occupied with the vanishing things of the moment, there always are those who gain a true perspective of life through the grace of the Master. These lucky few are ever

willing to make their whole life an ever-renewed and ceaseless dedication to the universal and ageless truth of the imperishable and undivided life divine.

"The spiritual grandeur of those who set aside all thoughts of the self, and make their life an offering to the divine and imperative cause of the Master, is in itself ineffable. But while it surpasses all description, it is something much more than an ornament of crowning glory for those souls themselves. A visible memorial such as a tower, which symbolises their life of unfailing loyalty and love, can itself become a medium for inspiring the generations to come.

"The memorial tower of my departed devotees - which is being erected on this spot - will be a reservoir of inspiration and power for posterity. Their memory is not being perpetuated for their sake; they had absolutely no desire for fame or name. But their memory is being perpetuated because it will be an example for those who are living, as well as for those who are to come. A life of sacrifice based on love is never lost. It is not only beautiful and fruitful in itself, but also in the creative inspiration which it leaves behind itself.

"The foundation of this tower is being laid on the tomb of my loved Masaji, with the bedding of one of my loved disciples, F. H. Dadachanji, whose selfless service to my cause was wholehearted in its devotion, and singular in its attainments. There are also others, such as Buasaheb, Munshiji, Sampath Aiyangar, and so forth, who served my cause with unimpeachable integrity of character before dropping their physical body. For each one of them, a separate flower is placed in the foundation of the tower; and the names of all of them will be inscribed on the Tower of Glory which will be erected on this foundation.

"The symbolic representation of these departed souls through flowers dispenses with the separative burial or cremation ceremonies which are prevalent in different societies. The placing of all these flowers in the same foundation is intended to emphasise the truth that, though the bodies of these devotees were different, they were all parts of one eternal and indivisible soul. The memorial tower has completely dispensed with the physical bodies of departed souls; for the physical body is only the illusory shadow of the soul. Those devotees whose names are likely to be inscribed on this tower after their demise, will have free choice in respect of disposal of their bodies after their demise. Their bodies may be buried or cremated, or disposed of at the Tower of Silence according to the rites of their respective religions, or according to any desire expressed by them during their lifetime; and they shall be represented on this memorial tower only by their names.

"The tower will be in memory of men belonging to different religions, and will, in fact, represent the fundamental unity of all the great world religions. All the great world religions have, in their own way, revealed the same one truth, which I bring anew. This unity of all religions will be clearly emphasised by placing on the tower the emblems of all the important religions of the world. The tower shall thus be a silent proclamation of the unity of all religions. The unshakeable peace of the life in eternity and the unfading glory of conscious divinity shall crown the souls which are represented by this memorial tower. They are all eternally mine. I bless them all."

Meher Baba, 23 December 1944,

Meherabad, LM8 p2999-3001

Bhau Kalchuri wrote:

"Then, according to Baba's wish, Adi read out the names of all the departed ones which Baba had listed a few days before. Sitting, Baba placed one rose after another in the foundation as each name was called... While this was occurring, Baba's face radiated bliss..."

(LM8 p3001)

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#### ANGIRAS RISHI HILL

Baba said of Angiras Rishi Hill:

"The atmosphere of this place of penance, and the austeries of the ancient rishis who lived here, can be favorably utilised for my work."

8 November 1945, Angiras Rishi Hill\* LM9 p3081

\*Angiras Rishi Hill is in Tapovan Forest near Ratawa Village. The village of Sihawa is five miles away, and the area is about 100 miles south of Raipur. Baba stayed there in seclusion from October 31 to November 13, 1945. The rishis (sages) reputed to have lived in the area in ancient times were Angiras Rishi, Shringi Rishi, Muchkunda Rishi, and Kunmag Rishi.

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#### GIRNAR

"On Sunday November 7, Baba went to the top of one of the mountains in Girnar. There Baba sat for two hours in seclusion in a cave named after King Bharthari - a saintly king of olden times. The ancient hills of Girnar contain some of the oldest caves in India, which date back to the time of King Ashok. Coming out, Baba revealed to the Mandali,

'Every Avatar born in India has at least once visited Girnar during his lifetime.'"

LM9 p 3308 (1948)

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#### MOTICHUR

Baba commented, after visiting the Kumbha Mela,

"In the past, such holy places as we visited today were once permeated with spirituality. But anyone going on a pilgrimage to them these days will find a complete absence of any so-called spiritual atmosphere."

18 March 1950, near Motichur, LM10 p3572

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#### MEHERAZAD AND MEHERABAD

Meher Baba first stayed at Meherazad in April 1944. It is roughly fifteen miles from Meherabad, near the village of Pimplegaon. Baba lived much of the last twenty years of his life there.

For a brief history of Meherazad by Mehera Irani, see M p158-161.

Baba said in November 1955,

"You who are here for my sahavas are indeed fortunate that I am with you at these various spots at Meherabad and Meherazad, where I have done many of my internal and external works.

"Sixty years from now, they will become world centers, to which thousands will make pilgrimages, vying with each other to sacrifice their very lives in my name."

LH p262

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#### VALLEY OF THE SAINTS

"... We visited what is called the Valley of the Saints with Meher Baba. One of the most well-known Perfect Masters of India, a Muslim, is buried there. Millions of people go there for his darshan. His tomb is a source of spirituality for Muslims in India.

"Also, Sai Baba was connected with this Perfect Master. We do not know the origin of Sai Baba, from where he came. Baba once gave a hint that he came from there. So the spirituality of Sai Baba apparently emanates from that source as well.

"... This Perfect Master's tomb, where millions of people go, has a big hill behind it. The tomb of another Perfect Master is there at the top of that hill. When Meher Baba once took a few of us Mandali there. He made us keep awake the whole night. He did not allow us to sleep, so we had to keep moving. The atmosphere was calm and cool. All the time we were feeling very, very sleepy. Baba went around the tomb and inside.

"At three o'clock in the morning he asked, 'Do you know why I came here? 'Why, Baba?' we asked.

"He replied that this tomb was very, very old. People would come to bow down and throw away their impressions. But the tomb, its power having faded away, was not in a position to give a proper response to those pilgrims, holding their impressions.

"So he explained that he came to put in order these impressions, so that the response people would get would be very strong, and as beneficial as possible.

"Oh, I was astounded to hear this. I had never heard this before from Meher Baba. He had gone to put in order the impressions hovering around the tomb of this old Perfect Master, so that a response could be given in a very perfect manner to the pilgrims who would come and bow their heads and put their sanskaras on the tomb of that Perfect Master."

Adi K. Irani, JT p90-91

(The tomb may have been that of Zarzari Zarbaksh)

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#### A THOUSAND PLACES

Eruch Jessawala once asked Baba why he gave so little time to each person who came for his darshan. Baba replied,

"Just a glimpse of me is enough for a lifetime. There will come a time when I will not be at one place, but I will appear to them in a thousand places and in a thousand forms. I will give them darshan in their own homes. But for the present, even a glimpse of me is enough."

Mu p329

"On the Path, there is no value to places of pilgrimage -- the Kaaba or anywhere else. Spiritual advancement is possible only if the heart is clean."

Meher Baba

(translated from Hindi)

Meher Sarod 156

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#### PLACES CONNECTED WITH JESUS CHRIST

(Some of this material is repeated from earlier in this note)

"There is one secret about Jesus which the Christians do not know. When Jesus was crucified, he did not die. He entered the state of Nirvikalpa Samadhi. On the third day, he again became conscious of his body, and he traveled secretly in disguise eastward (with some apostles) to India. This was called Jesus' resurrection. After reaching India, he traveled farther east to Rangoon, in Burma, where he remained for some time. He then went north to Kashmir, where he settled. When his work was finished on earth, he dropped his body and entered Nirvikalpa Samadhi permanently."

23 August 1925, Meherabad, LM3 p752

"The place where I have chosen to remain in seclusion is connected with Jesus Christ. His body is buried in a cave near here."

7 August 1929, Harvan, Kashmir, LM4 p1193

Baba and some of his followers visited St. Mark's Square at 11:30 am. Outside the church, Baba explained the church's architecture and its spiritual significance. He had them count and write down the number of pillars, domes and arches, which came out to exactly 120. Baba said,

"This church is one of the four great spiritual centers of Europe. The whole structure corresponds to the Avatar's twelve disciples of the inner circle and 108 disciples of the outer circles. I was here as Jesus with two of my apostles one month before my crucifixion, and sat on the exact spot where St. Mark's was later built."

Baba went into the church with the men, but the church rules barred the women from entering.

18 August 1932, Venice, Italy, LM5 p1699

On August 24, 1932, in Cairo, Egypt, Baba told Kaka and Chanji,

"The Coptic Church contains a cave where Mary and Joseph stayed after fleeing Herod. The reason why I came to Egypt is to visit this church."

They visited the Coptic Church the next day. Baba's face was radiant with joy as he walked through the church. He said, "This is my dear old place," and explained that Jesus had come and stayed there with his apostles. Baba climbed down into the small, dark room of the cave. The church warden did not want to open it, but Baba insisted and he finally agreed. They were told that the church had been erected over the cave 930 years after Christ.

LM5 p1705

On April 20, 1933, Baba took a group of his followers to Harvan village in two buses and a car. Dressed in disguise so as not to be recognised by the villagers, Baba showed them where he stayed in seclusion and fasted in 1929. Pointing to a hill, Baba said,

"There is the place where two of Christ's apostles, Bartholomew and Thaddeus, buried his body. They had accompanied him from Palestine."

LM5 p1770

"An indescribable peace hung about Harvan. One felt like speaking only in whispers. Why had Baba made a point of taking us to this spot? It was here, on the slope of the mountain, that he had once been in seclusion and on fast for several months. The very same mountain where, Baba told us, Christ's body was buried. 'Although there is a tradition that he was buried at Harvan,' Elizabeth recorded in her journal, 'no one knows the exact spot except Baba. The body was brought there by two of Christ's disciples, Bartholomew and Thaddeus,

after crucifixion. Christ appeared to these disciples, after death, in his fourth or heavenly body.'"

Kitty Davy, April 1933, LA p98-99

"That is where Jesus' body is buried."

Meher Baba, September? 1944,

to his women disciples

in the hills near Harvan, Kashmir

LM8 p2974

"Sometimes Baba took us sightseeing. At one place he pointed to some mountains in the distance.

"Can you see the middle of that mountain?" he asked us. 'Jesus' body is buried there.'

"Nobody goes up there, it is a difficult climb, but once Baba was in seclusion near Jesus' tomb for a few hours. The Mandali waited for him down the mountain, and Baba was alone there."

Mehera Irani, M p166

(August or September 1944,

near Harvan, Kashmir)

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#### HAVE YOU SEEN MY HOUSE?

On December 24, 1929, Baba explained about the spiritual Path and different places on the higher planes to Sohrab Variava. Variava asked Baba,

"For one like you, Baba, where is your home?"

Baba replied,

"Have you seen my house? Who can see it? Who is that lucky? The air alone of that place would make you go mad. You would tear off your clothes, throw them away, and become stark, raving mad, only from feeling its air. The house itself is far, far off."

Nasik, LM4 p1261

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### **Satan**

Satan

SATAN

Book Two

"Love is God. Lust is Satan."

Meher Baba, 1920s? T p56, also ST p.113

Q. Will Shri Meher Baba explain Christ's words concerning the Second Coming?

"And then if any man shall say to you, Lo, here is Christ, or, lo, he is there, believe him not... But in those days, after that tribulation... then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Gospel of St. Mark 13: 21, 26, 27)

Baba: The gathering of the elect refers to the reincarnation and final assembling of his close disciples and followers at the time of his second coming.

It is wrong to associate the second coming with the imprisonment of the devil and a thousand years' peace, or with a literal interpretation of the last day of judgment.

All the great mystics have understood the word 'clouds' as a symbolic expression for states of consciousness or spiritual planes. When the Christ descends from the infinite, the seventh plane, he brings with him to earth the infinite goodness, wisdom, power and love, and also the powers, signs and experiences of the six lower planes.

In the words of a great Sufi saint,

Asman o Abro dunya basta been

Avvalin Haq bad manzil pus zamin

"Behold the sky, the clouds and the world.

First is God, then the planes, the last is earth,

but all three are linked."

We read in St. Mark 9:2 and 7, that the transfiguration of Jesus occurred when he ascended into a mountain:

"And there was a cloud that overshadowed them, and a voice came out of the cloud, saying 'This is my beloved son, hear him.'"

Brother Leo relates of the vision of St. Francis in Mount Alvernia that he "saw coming down from heaven a torch of flame exceeding beautiful and light, which, descending, rested on the head of St. Francis; and out of the flame there came a voice..."

St. Francis explains to Brother Leo, "Then I was in a light of contemplation, in which I saw the abyss of the infinite goodness and wisdom and power of God... And in the flame that thou sawest was God, who also spake in such a manner unto me, even as in old time he had appeared unto Moses."

On Mount Sinai God appeared in a thick cloud and with fire.

Therefore we see that clouds, the house of clouds (manzil), is a symbolic expression among mystics for the six planes.

before 1933? QA p10-11

"The truth is that Jesus was not tempted by Satan, but that Jesus got himself tempted, and he overcame the temptations. There was a great purpose behind this. He had to get himself tempted. Thereby he shouldered the burden of the forces of temptations that predominated in the world. Jesus then overcame all the temptations, and in that way created a tremendous force which acted as a great setback to the forces of universal temptations.

"The same was true in the case of Buddha, and it is the same every time in Avataric periods. Whenever God manifests on Earth as Avatar, his Godhood gives a universal push, and the result is universal, i.e., not only the humanity reaps the benefit, but everything in the whole creation reaps the benefit of the universal push."

Meher Baba, 1955? GS p68

"Good as well as evil are impressional products of the evolutionary momentum. They come into conflict with each other, and as such are to be recognised as separate groups of forces. Satan, Lucifer, Beelzebub, each in his own way symbolises the forces of evil. However, it is a mistake to think that evil is an irreducible active force by itself. Both good and evil are abstractions, and have to be seen in their true perspective as inevitable phases in the subhuman and human evolution.

"Evil is the lingering relic of earlier good. Some impressional tendencies, which were necessary and inevitable at a particular phase, are carried over to the higher phase of evolution, and they persist in their existence due to inertia. They hinder harmonious functioning in the new context, and appear as evil.

"Good as well as evil have an undeniable relationship with the circumstances. No judgement can be passed on the goodness or other aspect of any action without considering the

concrete context in which the judgement is called for. An act which is normally undeniably evil may, under special circumstances, be not only defensible but praiseworthy.

"Take for example the following exceptional case. Suppose a mother has given birth to a baby and has not her own milk to feed it. The baby has to be fed on cow's milk, which is very difficult to obtain. A neighbor may have some cow's milk, but the mother knows that he will not part with it for money or for any philanthropic consideration, even though he does not need it himself. Under such circumstances, if a person steals the cow's milk and feeds it to the newborn baby in order to keep it alive, the act of stealing is in this case not only justifiable but definitely good.

"Of course an exception of this type does not make stealing a good act under all circumstances. Normally stealing continues to be evil, but in the exceptional case above it has become good. The illustration proves how considerations of good or evil must, in their very nature, be dependent upon circumstances in all the variety of detail which obtains in concrete situations. Good is relative to a concrete context of actual circumstances, and so is evil. But for many practical purposes certain trends of action have to be classified as good, while other trends of action have to be classified as evil.

"Everything happens according to divine will, and it is a mistake to think that God has a rival in the form of a devil. Accentuation of the forces for good is necessary for releasing divine life in its fulness. But evil itself often plays an important part in accentuating the forces for good, and it becomes an inevitable shadow or counterpart of the good. Like other opposites of experience, good and evil are also, in a sense, opposites which have to be withheld and transcended. One has to rise above the duality of good and evil, and accept life in its totality, in which they appear as abstractions. Life is to be seen and lived in its indivisible integrity.

"Nevertheless, there is an important factor in the opposites of good and evil. Evil is to all appearance the converse of good, yet at the same time it is capable of being converted into good. Thus, generally speaking, the path lies from evil to good, and then from good to God, who is beyond both good and evil.

"If any suffering comes to a Perfect Master or Avatar, it should not be interpreted as a temporary victory of evil. It happens by divine will, and is a form of divine compassion. He voluntarily takes upon himself the suffering of others in order to redeem those who are engulfed in gnawing cravings, unrelieved hatred and unabated jealousies."

1956? Be p55-58

"In the story of Adam and Eve, the creative relationship between Infinite Unconsciousness and the Nothing is... portrayed...

"Adam and Eve were created by God in the very beginning, and they lived together naked in Paradise, Eden.

"In Paradise their life was harmonious, beautiful and blissful, and God, whom they had never seen, cared for them in every way.

"But in turn, Adam and Eve had to obey one command: God forbade them to eat from a certain tree in the garden.

"One day a snake came to Eve and convinced her to offer the forbidden fruit to Adam, which she did. Adam hesitated, but Eve convinced him to eat the fruit.

"Adam ate the fruit, ate it all, and God, angry with them for disobeying, for breaking his only command, threw them out of Paradise.

"Although it is claimed in Genesis that God threw Adam and Eve out of Paradise, the fact of the matter is they came into creation out of sleep. Adam entered creation from the state of sleep because of his ignorance of his own nature. Because Adam was ignorant, the forbidden fruit from the Tree of Knowledge very much attracted him, though he hesitated at first. The forbidden fruit contained the knowledge of good and evil, the opposites. It contained consciousness, the knowledge of consciousness and unconsciousness.

"The snake represents illusion, and illusion, though it is not real, is convincing. Illusion, which has no substance of its own, but to which the Nothing is very susceptible, is the snake which convinced Eve to tempt Adam...

"The fruit from the Tree of Knowledge represents the object that creates desire through temptation, Eve's powers of seduction.

"Eden is the Beyond-Beyond state of God, the original state of everything (Adam, Eve and the snake) latent before the beginning.

"Adam entered creation because of the desire created by tasting the fruit. The more he ate, the more he desired to know himself. The taste of the fruit gave Adam knowledge of good and evil, meaning he knew the difference between being conscious and being unconscious. He desired to be conscious, to know.

"In Meher Baba's book 'God Speaks' this desire in Adam to know himself is referred to as the Original Whim (Lahar), 'Who am I?' God Speaks is dedicated to the snake, illusion, since without that snake Adam would not have become conscious. (That same snake is called by the Hindus 'Shesh Nag.'

"Adam's being thrown out of Paradise indicates the force of the Whim, the force of the movement of the whole creation. That force is called pasara - expansion - and it is continually spreading out, moving.

"Adam's purpose of coming into creation was to realise who he was, but he could not without desire - and that desire is called sanskara. From that original desire to know came innumerable desires, sanskaras, which make up the illusory consciousness of everyone and everything in creation.

"In the beginning Adam and Eve were naked, meaning they had no sanskaras. But without sanskaras there is no development of consciousness. Eve desired Adam, and Adam desired the Fruit of Knowledge. Adam could not realise himself without the desire to know. The fruit was the cause of his desire for knowledge. As he ate and felt the grip of the sanskaras, he desired more. It takes time to know the self in the long process of evolution, reincarnation and involution. The hesitation on Adam's part was the stirring in the ocean of the Whim of desire before any manifestation occurred.

"In the Hebrew and Christian tradition, this story is told, that Adam was thrown out of Paradise by a wrathful God after eating the fruit. But the meaning has been lost. Actually infinite unconsciousness came out of the Beyond-Beyond and into creation because of its own desire - the desire to be conscious... In Islamic tradition the same story is told, but Satan enticed Adam (instead of Eve) to eat forbidden wheat, and so God threw Adam out of Paradise.

"Adam is the first one, and it is he who realised himself as God first... Eve followed Adam out of the garden, she followed him because she was his shadow... When Eve said to Adam, 'Eat this,' ... Adam... (was) deceived. But this deception is necessary to know knowledge as knowledge and ignorance as ignorance.

"... Christhood means occupying the throne of God the Father. Adam became Christ when he, the first soul, ended his journey from unconsciousness in the Garden of Eden to infinite consciousness in Paradise."

From notes dictated by Meher Baba, 1967

Meherazad, NE p128-130, 138

"The text of all four Gospels in modern language is rather corrupt, but less so than might be expected. The text was undoubtably corrupted in transcription in the early centuries and later, during our times, in translation. The original authentic text has not been preserved, but if we compare the present translations with the existing older texts, Greek, Latin, and Church-Slavonic, we notice a difference of quite a different character.

"The alterations and distortions are all similar to one another. Their psychological nature is always identical, that is, in every case in which an alteration is noticed, it can be seen that the translator or scribe did not understand the text; something was too difficult, too abstract for him. So he corrected it very slightly, adding one little word, and in this way giving to the text in question a clear and logical meaning on the level of his own understanding. This fact does not allow of the slightest doubt, and can be verified in the later translations.

"The most interesting transformation of this kind has occurred with the devil. In many passages in the Gospels, where we are accustomed to meet him, he is entirely absent from the early texts. In the Lord's Prayer, for instance, which has entered profoundly into the habitual thought of the ordinary man, the words 'deliver us from evil' in the English and

German translations correspond to the Greek and Latin texts; but in Church-Slavonic and Russian it is 'deliver us from the sly one.' In French (in some translations) it is 'mais dlivre nous du Malin,' and in Italian: 'ma liberaci dal maligno.'

"The difference between the first early Latin translation and the later translation edited by Theodore Beza (16th century) is very characteristic in this respect. In the first translation the phrase reads, 'sed libera nos a malo,' but in the second, 'sed libera nos ab illo improbo' ('from the wicked one').

"Speaking generally, the whole Gospel mythology has been very greatly altered. 'The Devil,' that is, the slanderer or tempter, was in the original text simply a name or description which could be applied to any 'slanderer' or 'tempter.' And it is possible to suppose that these names were often used to designate the visible, deceptive, illusory, phenomenal world, 'Maya.' But we are too much under the influence of mediaeval demonology. And it is difficult for us to understand that in the New Testament there is no general idea of the devil. There is the idea of evil, the idea of temptation, the idea of demons, the idea of the unclean spirit, the idea of the prince of demons; there is Satan who tempted Jesus; but all these ideas are separate and distinct from one another, always allegorical and very far from the mediaeval conception of the Devil.

"In the fourth chapter of St. Matthew's Gospel, in the scene of the temptation in the wilderness, Christ says to the devil according to the Greek text, *upane opisw mou*, 'go after me,' and according to the Church-Slavonic text, 'follow me.' But in the Russian, English, French and Italian texts this is translated: 'Get thee hence, Satan.'

"In the ninth verse after this (Matt. 4.19) Christ says to the fishermen whom he found by the lake casting their nets, almost the same words: 'Go after me,' or 'follow me'; in Greek, *deute opisw mou*.

"This similarity in addressing the 'devil' who tempted Jesus, and the fishermen whom Jesus took as his disciples and promised to make 'fishers of men,' must have a definite meaning. But to the translator it of course looked an absurdity. Why should Christ wish the devil to follow him? The result was the famous phrase, 'get thee hence, Satan.' Satan in this case simply represented the visible, phenomenal world, which must not 'get hence' by any means, but must only serve the inner world, follow it, go behind it."

P. D. Ouspensky, 'A New Model of the Universe'

(1943 edition) p135-136

"In the Christian world, Satan became a figure of monstrous evil, but in the Qu'ran - as in the Jewish scriptures - he is a much more manageable character. In its account of his fall from grace, the Qu'ran says that when God had created mankind, he commanded all the angels to bow before Adam, but the Shaitan (or Iblis, as he is often called, in an Arabisation of the Greek 'diabolos') refused and was cast out from the divine presence. The Qu'ran does not see this as the primal, absolute sin, but indicates instead that Satan will be forgiven on the

Last Day. Some Sufis even came to claim that Satan had loved God more than the other angels, because he had refused to honour a mere creature with an obeisance that was due to God alone...

"Islam does not subscribe to the doctrine of the Fall in the Christian sense. It tells us that Adam did succumb to Satan's temptation, but this exercise of free will was seen by Muslims, as by most Jews, as a necessary stage of human development. Despite his sin, Adam became the first of the great prophets, even though he was guilty of a 'satanic' slip, and the Shaitan never became the destroyer of mankind."

Karen Armstrong, 'Muhammad: A Biography

of the Prophet,' 1992, p114

Meher Baba used the name Shaitan for the 'Mischievous Chicken' in 'The Nothing and the Everything.' This Mischievous Chicken Shaitan represents the first soul to enter creation, the first human, and the first soul to realise God, who comes as the Avatar again and again, age after age.

Satan, the Devil, Beelzebub, Lucifer, Shaitan, are all personifications of maya, the principle of ignorance. For more about maya, see chapter: Maya.

Index - Book Two

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**Sex**

Sex

SEX

Book Two

"Sexual intercourse is the highest type of sensual pleasure in the world. But how long does it last? Only a few minutes.

"If this, the highest of all worldly pleasures, is compared with the real happiness of eternal divine bliss, it is a mere shadow of a drop from the infinite ocean of eternal bliss. When once realised, this bliss is felt and enjoyed every second forever.

"From this comparison you can imagine the hollowness of the world and its pleasures."

Meher Baba, 12 October 1922,

Bombay, LM2 p439. Also RD p104-105

"At the Thursday afternoon tea-party at Kaka Shahane's, which was being continued every week, Baba brought up the subject of 'vital forces' or 'vital fluid.' He said that the loss of this - excepting in the relations of man and wife which are based upon mutual love and respect - was a serious matter. Indulgence for its own sake, whether natural or unnatural or in dreams, simply increased one's sanskaric load.

"There are people,' he said, 'who say it is natural for the energies of the body to be spent. Spent, yes - but in service, not in lust. So the best remedy is to keep the mind engaged in love for God and in service for others.

'Without the rains, people would not get food or drink, but they must come at the right time, at the right place, in the right quantity; otherwise they may destroy the crops and flood the countryside.'

Francis Brabazon, SW p269

(January 1926, Ahmednagar?)

"Desires are harmful both ways, when fulfilled and when not fulfilled. For instance, a person has a desire for sex. Overcome with intense longing, he fornicates with someone of the opposite sex and fulfills his desire. What then? After the fornication, he feels dejected. Why is this, when his desire has been fulfilled? At first it seems so strange, but there is nothing strange about it. For that is the eventual result of expression of his desire, which brings on disappointment and dejection.

"Once a desire is fulfilled, there is another desire that arises ready to be satisfied. When that desire is satisfied, another is there, and so on. It is not easy to escape the clutches of one's desires. Only Perfect Masters can destroy the desires of their devotees, disciples, and those on whom their grace descends."

Meher Baba, 12 June 1929, Arangaon, LM4 p1165

"fornication: voluntary sexual intercourse between two unmarried persons or two persons not married to each other." (Random House Dictionary of the English Language)

"I must ask all aspirants to remember once and for all, that if they are desirous of rapid progress and quick enlightenment, they should live up to the following four laws:

1. If possible, observe celibacy. If already married, keep as little sexual intercourse with your partner as possible. Consider, if you are a man, all other women as your sisters; if you are a woman, all other men as your brothers.
2. Avoid all animal food, except milk and the products of milk. Don't partake of even eggs.
3. Avoid all intoxicating drugs and drinks. Tea is not an intoxicant, provided it is weak. But be moderate in your habit of tea drinking.

4. Curb yourself, and never give way to anger. Whenever you fly into a passion, you contract red sanskaras, which are the worst of all."

Meher Baba, Ms 2:2 p8 (February 1930)

"Wine is good for both health and the spiritual life. It is an intoxicant and tonic for both. If after drinking wine, thoughts are diverted to spiritual advancement, it is a great push toward the goal. Otherwise it can lead to hell. Wine is such that either it raises you to the highest pinnacle, or makes you fall into the deepest ditch.

"The main object of intoxicants in the ancient past was spiritual. Seekers then used not only wine, but also hemp, heroin, hashish and opium; so much so that even Qutubs would indulge in them (You have heard stories that Sai Baba used to smoke a chillum pipe, and Upasani Maharaj smoked beedis). But eventually during those times, ordinary people indulged in these intoxicants for the wrong reasons. They could not understand their proper use, and the effects of the intoxication diverted their thoughts to carnal desires - worst of all to lust, the greatest obstacle in the Way.

"In the spiritual Path, lust is the greatest obstacle. Even the thought of fornication should not enter the mind. That is why I tell you, 'Keep your langoti tight,' which means to have no lustful thoughts, do no lustful actions, and do not touch or even look at a woman.

"Lust is so forceful that even looking at a woman can start a man thinking about sex; and thinking leads to action. Compare the love between a child and his mother. The child plays in her arms and touches her without creating the least thought of lust. But the slightest touch between the father and mother may arouse lustful thoughts in them."

Meher Baba, September 1929, Isfahan, Persia

to his men Mandali, LM4 p1227

langoti = loincloth

"The intensity of lust has broken the penance and austerities of even rishis and munis."

Meher Baba, 19 October 1929

Isfahan, Persia, LM4 p1231

Baba asked each of the unmarried men Mandali to promise never to touch any woman lustfully. He asked the married men Mandali to promise not to touch any woman other than their wives lustfully. Then he explained,

"Lust is not bad. Because of this lust, you have been born as human beings. It is due to this very lust that you will turn from men into God. But even if lust is there in you, don't put it into action. From the spiritual point of view, lust is the worst possible weakness. The real hero is he who successfully fights it.

"Fornicating with a woman who isn't your wife is one of the worst possible sins. What had to happen has happened; but from now on, beware of carnality. Follow my orders and stay away from lust. What lasting pleasure can one derive from such stinking parts? It can destroy your spirit and character, as well as infect the body.

"I know each and every thing, but knowing everything, I keep on watching. Perhaps you might think, 'Why doesn't Baba save us from committing sins, despite knowing everything?' Before you do any wrong action, I already know that you are going to do it. Then why do I not prevent you? It is my secret.

"The secret of my work is, though I know everything, I do not interfere. The fact is, you should have this lust, but you should do your utmost not to fall prey to it. You should put up a fierce fight, and though defeated a thousand times, you should again be ready to continue to fight the lust.

"Were I to wish it, I could destroy the lust in you in no time. But what would be the use of destroying it? Inevitably I will destroy it. In the meantime, continue on with the battle inside yourselves. This is the law. It is necessary. Then joy will come in defeating lust.

"Without a struggle, there is no pleasure in fighting. The real pleasure lies in success after so many defeats. Wars won without obstacles, without sacrifices and untiring effort afford no pleasure. This should be a life and death fight. Lust is there to be fought. It is a lifelong struggle. It will be a conflict in you till the end of your days. It should be there to fight you, and you should always be alert and ready for battle, to kill.

"He who has love for and faith in me will try doubly hard to obey me. If you touch any woman, tell me immediately; this is one remedy. Another is to think that in your last birth you were a woman and had connections with a man; now you are a man and you want connections with a woman. You have had enough satisfaction in previous births. What is to be had by more lust?

"Foremost you should try to get rid of lust, as all other vices are on account of it. For instance, if a parrot's throat is cut, it dies. But if its wings are clipped, it does not die; after some time the feathers of the wings grow back. Lust can be compared to the parrot's head. Therefore when lust is still present and we conquer other evils, such as anger, the evils again revive - everything rises out of the head. But if lust is killed once and for all, every other evil is also destroyed. You have to cut off its head.

"Yet in truth, lust is necessary for evolution. It starts developing in the vegetable forms. With the increase in lust, there is advancement in evolution, since lust means energy. And with the increase in energy, consciousness expands.

"But these are points on this path which you will never understand. There are thousands of points thinner than hair. Remember, it is no easy thing to eradicate sanskaras gathered during birth after birth, and lust is the hardest of all sanskaras. But be heroes and fight lust; you will defeat it. The real pleasure is to fight it and not succumb to it. Knowing this, I let it

remain, but I will destroy it in you when the right time comes. Until then, go on fighting, and never give up.

Meher Baba, 19 October 1929, Isfahan, Persia

to his men Mandali, LM4 p1232-1233

"Sexual intercourse is the highest type of sensual pleasure in the world. But how long does it last? Only a few minutes.

"If this, the highest of all worldly pleasures, is compared with the real happiness of eternal divine bliss, it is a mere shadow of a drop from the infinite ocean of eternal bliss. When once realised, this bliss is felt and enjoyed every second forever.

"From this comparison you can imagine the hollowness of the world and its pleasures."

Meher Baba, 12 October 1922,

Bombay, LM2 p439. Also RD p104-105

"The Master is always ready to pass on the treasure to you, but your vessel is not empty. It is filled with filth. I want to give you love, but your mind is full of lust. Unless you get rid of it, I cannot give you the experience of love. Therefore conquer lust - drive it away."

Meher Baba, 20 October 1929, Isfahan, Persia

to his men Mandali, LM4 p1235

The following is an article that appeared in the Meher Gazette in the early 1930s. No author was named. It was, apparently, rewritten later and used as part of the discourse 'The Sanctification of Married Life' (Di 7th ed. p104-109).

#### BIRTH CONTROL

(Shri Meher Baba's Views)

"Birth control, in itself, is good, provided the means utilised to practise it are mental, and not physical or unnatural." Shri Meher Baba

The birth control movement has been a subject of much controversy and wide discussion in the present day world. the propounders of the movement advocate the use of chemical or physical means for checking or preventing the birth of 'unwanted children.' Much 'religious' sentiment is also ushered into the discussion of this subject, both by the advocates and the opponents of this movement.

Each leader or person in the public eye whose opinion has been sought, has considered the question from his or her own angle of vision or sphere of activity, e.g. social, medical or religious; and as a Spiritual Master and the author of a spiritual movement, Shri Meher Baba's views are solicited on this point. His opinion, based as it is on spiritual

considerations, is above everything. He does not consider the question from the point of view of any special or limited interest, but from the point of view of the ultimate and complete well-being of the individual and the society, for, as he has repeatedly said, 'Spirituality includes everything.'

The present day birth control movement can be analysed into two parts: 1) its aim, and 2) its means. It aims at regulating the birth of children for a) eugenic, b) economic, or c) personal reasons.

Uncontrolled breeding leads to the birth of diseased and weak issue, intensifies the acute 'struggle for existence' and all the political and economical problems (e.g. crimes, wars and poverty), which are the inevitable outcome of ruthless competition, and often creates for parents a responsibility which they cannot adequately discharge. All these considerations are humane and rational, and therefore demand and justify serious attempts to regulate breeding.

The purely physical means, however, which the enthusiastic supporters of the birth control movement advocate, are found to lead to the following undesirable results:

1. While the wealthier and the middle classes, who can afford to support many issue in their families, have already taken to this mania of using contraceptives, the really poor and the destitute, who cannot at all afford to breed children, either do not know enough about contraceptives, or deliberately neglect to use them. And the result is that the uneducated masses are multiplying as ever, and the educated and the rich classes are becoming thinner; and in the actual result of the use of contraceptives, the very purpose of securing children only when and where they would be properly looked after, is defeated by the means.
2. Further, the contraceptives, which are advocated on humanitarian grounds, are generally used by the majority of the people for serving their own selfish ends, and for avoiding the responsibility of bearing and bringing up children.
3. Since the physical consequences of the sex act can be so successfully avoided through the use of chemical and physical means, those who have not yet begun to be awake to the higher values have no incentive to be moderate in the gratification of passion; and they therefore become victims to excessive indulgence in the satisfaction of sex desire, which has disastrous physical, moral and spiritual consequences. Since the advocates of the birth control movement are content to emphasise the need of the use of physical means only, and entirely neglect the spiritual side of the question, the younger generation is likely to become blind to the need for mental control, and might bring about its own ruin by becoming a slave to the animal passion.

What then is the alternative? The easy physical means of avoiding issue are far from being contributory to the awakening of man to his real dignity and freedom as a spiritual being. Thoughtless and uncontrolled indulgence must inevitably lead to reaction and spiritual bondage. Only through the wise exercise of mental control is it possible for man to rise from passion to peace, from bondage to freedom, from animality to purity.

For spiritual aspirants in particular, and also for all human beings (because they are all potentially spiritual aspirants), it is extremely inadvisable to rely upon purely physical means for the regular breeding. They must rely upon mental control, which will automatically result in the regulation of births. They can thus equally well achieve the humanitarian purposes of the birth control movement, without incurring upon themselves the spiritual disasters which must overtake them if they merely rely on the purely physical means advocated by the supporters of the movement.

Shri Meher Baba, therefore, throws light upon the much ignored spiritual side of the question, and advocates mental control, which is not only useful for regulating the number of children, but is also indispensable for restoring to man his divine dignity and spiritual good, viz. peace, happiness and freedom.

The use of physical means for preventing the birth of children without mental control is spiritually disastrous for an aspirant. But is it permissible for an aspirant to use, in increasing degree, mental control along with the physical means, if he considers that he cannot undertake the responsibility of children, and if he does not in any way slacken his attempts at mental control and sublimation, and if he sincerely uses the physical means provisionally, and intends to give them up as soon as possible?

Birth control must be, essentially, self-control (mental control) and nothing else. There should be no second aid to it. And physical means, under no circumstances, considerations or conditions, would be advisable.

If one is not prepared to undertake the responsibility of children, there is only one course left for him. He must remain a bachelor - a true bachelor in the real sense of the word. For mental control, although extremely difficult in practise, is not impossible.

But in trying to utilise any means other than mental, even with the motive of developing the mental through the physical, one does not attain self-control, much as he desires it. On the contrary, being addicted to the physical means, he tries to justify himself all the more in the utilising of the physical means, and becomes a victim to the habit, rather than effecting a development in self-control.

To explain it still more clearly, what happens in the use of physical means, is that while one thinks that he is using them as a preliminary step before the mental control is fully developed, he actually gets addicted to them, and becomes a slave of the habit of using them. And though he may remain under the delusion that he is trying to develop mental control through the physical means, he is, in reality, all the while, losing gradually.

In short, mental power is undermined by reliance on the physical means. Therefore the chances of one's developing self-control through physical means are absolutely remote. On the contrary, there is always the risk of being a prey to the animal passion, and hence physical means are under no conditions advisable, even from the best of motives.

Preventing birth of children through physical means is most disastrous from the spiritual point of view, and is positively detrimental to the development of self-control.

As a Spiritual Master, Shri Meher Baba would advise strict celibacy, but it is extremely difficult, though not impossible. Hence, very few practise it. And so, for others who cannot observe strict celibacy, the next best course, he would advise, is to marry, rather than remain a bachelor and fly like a bee from flower to flower. If in marriage one learns to control animal passion, well and good. If he cannot control it, he must let nature take its own course (rather than use any unnatural means) and bear the consequences of shouldering the responsibility for upbringing of the children, and even suffer for that. This responsibility must be accepted individually, and should also be shared collectively with others. But while he follows the natural course, he should also try, side by side, to develop Love, so that, in course of time, Love would prevail, and lust would go for good. Thus mental control can be achieved without depending on physical means.

If the physical means of birth control are ruled out as spiritually undesirable, the only alternative to regulate births of children is to rely on mental control. Complete mental control is achieved by very few persons; and failure in mental control seems to affect women more seriously than men. For any such failures, women may have to undertake the troubles and responsibility of bearing and rearing children, whereas man remains free from any such troubles or responsibility. Exclusive reliance upon mental control, therefore, seems to be unfair from the woman's point of view; and the use of physical means avoids this injustice.

The injustice is not real, but only apparent. It is true that the woman has to undertake the trouble and the responsibility of bearing and rearing children, but she also has the compensating joy of feeding and fondling them. The joy of motherhood is much greater than the joy of fatherhood. Further, the man also has to face and share his responsibility towards the children.

In average cases, the general responsibility (economical, educational, etc.) of the father is much greater than that of the mother. Cases where the mother alone can adequately discharge parental responsibility are extremely rare. Therefore, even in the event of failure in mental control, there need not be any injustice in the distribution of parental responsibility, which should be mutually shared by man as well as woman.

In some cases, man is likely to be inconsiderate, since his eventual moral responsibility towards the children is capable of being shirked. Woman is not likely to be thus inconsiderate, since she cannot avoid the physical consequences and the corresponding responsibility. Why then should woman cooperate with man in this unequal enterprise?

Inconsiderateness is not necessary in this situation; and it can be avoided if the father as well as the mother are both fully conscious of their mutual responsibility. Since they are joined together by spiritual links, they should cooperatively endeavour to attain mental control; and in the event of any failure in mental control, they should cheerfully and willingly discharge the joint responsibility of parenthood. But reliance on physical means is disastrous to both from the spiritual point of view.

(end of article)

(No author named)

Q. They say that woman is a drag on man in his attainment of divine grace. All the saints you see...

Baba: No, woman can play an important part in the development of divine grace. She is man's equal. So long as she is true to herself, all will be well. But when once she surrenders to her surroundings, you understand, the function of marriage fails. It is then you have divorces.

Q. Then the vow of celibacy which the saints undertook...

Baba: It is unimportant. Some men marry, others may remain single, but a man is not spiritually more backward because he has married. A woman by her love can inspire him to know the truth. But she must develop love and not lust. This is the key to happiness.

April 1932, London, to a reporter for the

London Daily Sketch, BG p128-129

Another version: LM5 p1565

"Even the love which expresses through physical desire is good to the extent that it frees one from the thrall of personal likes and dislikes, and makes one want to serve the beloved above all other things.

"Every human relationship is based on love in one form or another, and endures or dissolves as that love is eternal or temporal in character. Marriage, for example, is happy or unhappy, exalting or degrading, lasting or fleeting, according to the love which inspires and sustains it.

"Marriages based on sex-attraction alone cannot endure. They lead inevitably to divorce or worse. Marriages, on the other hand, which are based on a mutual desire to serve and inspire, grow continually in richness and beauty, and are a benediction to all who know of them."

Meher Baba, 1 June 1932

Beverly Hills, California, Me p100

Q. When a young aspirant meets young women he is susceptible to thoughts of lust. On the other hand, if he avoids them entirely, he is likely to withhold a great deal of love. Is there any way out of this difficulty?

Baba: Free mixing of the sexes, as in the West, is on the whole good. But if the aspirant feels within his mind the slightest flutter of impure thoughts, he should stand aside. But he must

love, and in order to avoid the arising of impure thoughts, he should keep in mind the thought that in the other person he is loving the Master.

Q. The aspirant must, undoubtedly, eliminate lust and release love. But lust as well as love are facts of inner life, that is, modes of consciousness, and cannot be taken as being identical with any specific acts of the physical body. Will the aspirant be wrong if he tries to express and develop love, instead of lust, through sex union?

Baba: If the aspirant thinks that through the sex-act he is expressing love, he is, sadly, mistaken. It is lust which prompts him to it. It is not possible to express pure love through the sex-act, because of the clash of impressions involved therein.

Q. What is your teaching concerning marriage?

Baba: For an aspirant, celibacy is better than marriage. But if he cannot control himself, he should marry. To pursue a spiritual life, it is much better to marry than to go from flower to flower.

Q. How can the aspirant use marriage for spiritual progress?

Baba: In the beginning, the aspirant will, in relation to the partner, feel lust as well as love. But he can, with conscious and deliberate cooperation with the partner, gradually lessen the element of lust and increase the element of love, until love becomes utterly pure and free from lust. But in order to achieve this purpose, he must strictly limit himself to his partner in matters of sex.

1930s, A p50-51

"The topic of celibacy came up again during Baba's private interview with Dick and Audrey Ince. Meredith Starr had told the Inces that sex was only for procreation of children, and they were not to have any sexual intercourse whatsoever. They followed this advice for some time, but the marriage was breaking up because of it. When they told Baba, he refuted Meredith's claim, and told them that when married, one should lead a normal married life."

Bhau Kalchuri, LM5 p1566 (April 1932, London)

A woman told Baba that, because of her desire to see God, she wanted to stop having sex with her husband. Her husband did not agree. Baba told her,

"It is better to treat your husband with love and affection, even if you dislike and do not wish to indulge in intercourse because of your spiritual aspiration and desire to love God.

"It is good to have no sexual desires, but when it comes to a question of duty, you must sacrifice a little of your interest to please your husband.

"Keep your mind focused toward God, and give your body to your husband. Remember Saint Mira's sacrifice and how she suffered. Be like her."

Meher Baba, 28 October 1934

Meherabad, LM6 p1919

"The original human form was never formed to beget children. This tendency among people to cohabit is nothing but animal instinct inherited from all the previous lives of evolution from the stone to the animal to the human form."

Meher Baba, 18 October 1935

Tiger Valley, LM6 p1977

"One evening Norina awakened to find Baba outside her window. 'Tell me your dream,' he asked. Norina hesitated, embarrassed because it had been a vivid sexual dream. At last, she did. Baba indicated to her not to worry about it, and remarked, 'Even on the sixth plane, one still has lust.'"

January 1937? Nasik, LM6 p2080

"Self has no sex. But when self treats itself as the body, the illusion of sex appears, and therefore, duality. The self in each of us is sexless, but the self in a person thinks itself as a woman, and in another thinks itself as a man. This is delusion... It all comes from thinking of ourselves as the body."

Meher Baba, 9 February 1937

Nakik, LM6 p2093

In August, 1937, at Cannes, France, Meher Baba told some of his Western followers about "the work I wish to do for the world involving the minimizing of lust, and especially to destroy that lust of homosexuals which is now prevailing to an alarming extent all over the world."

LM6 p2213

A number of people had come to see Meher Baba, and were standing in line. One young man in the line was weeping. When he came before Baba, Baba looked into his eyes and asked,

"Did you carry out all my orders?"

The man did not answer. Baba spelled out on the board,

"An order is much more important than any amount of spiritual longing, or gifts of thousands of rupees.

"There are seven colors of sanskaras. Red is the worst and the deepest. It is the most lasting impression, and takes the longest to be wiped out. These red sanskaras are caused by the

sex act, hence they are a great check on the progress and advancement. The sex act is considered a grave sin on the Path, and prohibited to spiritual aspirants.

"Thoughts of sexual desire may come, and even a rush of impulses, but one should not commit any action with another person. Even masturbation is better, though it is harmful to the physique. Sexual intercourse has the worst consequences. It attracts to oneself the worst sanskaras of ages past of one's partner, hence it is most difficult to wipe out. It incurs immense ineradicable damage to one's spiritual progress."

Meher Baba, 21 December 1937

Bombay, LM7 p2249

"The world is accustomed to think in terms of opposites. Thus, we often try to fit life into a scheme of alternatives, such as joy or pain, attachment or repulsion, good or bad, solitude or company, indulgence or repression. And in the same way the mind has a tendency to think of marriage and celibacy as alternatives from which there is no escape.

"It seems as if man must accept one alternative or the other. And yet he cannot wholeheartedly accept either alternative, because when he is celibate, he is dissatisfied with his lot, and longingly thinks of the advantages of marriage. And when he is married, he is equally dissatisfied with his lot, and longingly thinks of the advantages of celibacy. Thus, in oscillating from one idea to the other, mind finds no rest.

"In order to be freed from the clutches of the opposites, the mind must first try to understand how they are both equally the creation of imagination working under the deluding influence of craving. In celibacy as well as in marriage, craving is present. Celibacy as opposed to marriage means the mechanical restraint or the repression of sex, whereas marriage means the release or the indulgence of sex. But both presuppose the crowding of the mind by the sanskaras of lust, or the craving for sensation. Craving is therefore the common root of both the opposites of celibacy and marriage.

"The mind which is restless with desire creates an illusory idea of happiness in the gratification of desire, and then, knowing that the soul remains dissatisfied even after gratification, it creates an illusory idea of happiness in the mechanical restraint of desire. In search of freedom and happiness, the mind gets caught up within these opposites, which it finds equally disappointing. And since it does not try to go beyond the opposites, its movement is always from one opposite to the other, and consequently from one disappointment to another disappointment.

"Craving thus falsifies the operation of the imagination, and presents the mind with the option between two opposites which prove to be equally deceptive in their promise of happiness. However, in spite of alternate and repeated experience of disappointment in both the opposites, the mind usually does not renounce craving. Because while experiencing disappointment in mechanical restraint, it is easily susceptible to the false promise of

gratification. And while experiencing disappointment in indulgence, it is easily susceptible to the false promise of mechanical restraint.

"It is only when the mind is awakened by the grace of a Master that it begins internal and spontaneous renunciation of craving, which in the course of time leads to abiding peace and happiness. Internal and spontaneous renunciation of craving is as different from mechanical restraint as it is from indulgence. Mind turns to mechanical restraint because of disappointment. But it turns to internal and spontaneous renunciation because of disillusionment or awakening, which comes when it experiences in the Master the quality of life which is free from craving, and which, therefore, is not bound by the deceptive opposites.

"When the mind, through awakening, once begins to tread the path of internal and spontaneous renunciation of craving, it ceases to think in terms of the opposites of mechanical restraint and indulgence, celibacy and marriage. It is no longer moved by the false promises of the opposites, but is drawn by the longing for the Truth which increasingly comes within its ken as it disburdens itself of craving. Then the aspirant does not worry about celibacy or marriage. Hankering for neither, he cheerfully accepts the conditions which life has brought to him; and whether in celibacy or marriage, he begins internal and spontaneous renunciation of craving, until he is freed from the opposites and lives a life in which the value of both are mysteriously combined.

"The life of Perfection may be described as the life of celibacy in marriage, or marriage in celibacy, according to the differences in the starting point of the aspirant and the external conditions of his life. The path of Perfection is open to the aspirant whether in celibacy or in marriage; and whether he begins from celibacy or from marriage will depend upon the sanskaras and the karmic ties of the aspirant. But the path as well as the goal are the same as far as the inner life is concerned. The paradoxical expression 'celibacy in marriage' or 'marriage in celibacy' is appropriate for the final stage of Perfection or the attainment of the goal, and not for the state when the aspirant is on the Path.

"This state (celibacy in marriage, or marriage in celibacy) must be sharply distinguished from any haphazard and cheap compromise between celibacy and marriage. It is utterly different from such a compromise, which inevitably must land the aspirant in the most pitiful and dangerous chaos of promiscuity, where the values of celibacy as well as marriage come to be destroyed; for the path of inner and spontaneous renunciation is, in such compromise, necessarily beset with insuperable difficulties.

"Promiscuity (which is an attempt to find a compromise between celibacy and marriage) is a case of dissipating and rapid alternation between the opposites. But celibacy in marriage, or marriage in celibacy, is a state of freedom from the opposites; and this state combines the values of celibacy as well as marriage.

"The value of celibacy lies, not in the mechanical restraint, but in the sense of independence which it gives. But as long as the mind is not altogether free from craving, there is no true

freedom. In the same way, the value of marriage lies not in indulgence, but in the sense of unity with the other which it gives. But true union, or the dissolution of duality, is possible only through divine love, which can never dawn as long as there is in the mind the slightest shadow of lust or craving.

"Only by treading the path of inner and spontaneous renunciation of craving is it possible to attain true freedom and union with life, where the duality of the I and you is swallowed up in the all-embracing divine love, and where there is neither the mechanical restraint of celibacy, nor the indulgence of marriage, but complete detachment and perfect love.

"This state of Perfection, in which the Master continuously dwells, may be aptly described as celibacy in marriage or marriage in celibacy. For while he is freed from ignorance, he is united with God, and while he knows himself to be the single one, he also knows himself to be the one with all. And while he may be said to be a celibate in relation to Maya, he may be said to have been married to Truth.

Meher Baba, 1930s? NW p74-78

Note: There is some overlap between this discourse (above) and the one printed in Discourses under the title 'The Problem of Sex,' part of which is reprinted immediately below. The one above seems to be the earlier of the two.

"The question of indulgence or repression arises only when there is craving. The need for both vanishes along with the complete disappearance of craving. When the mind is free from craving, the mind can no more be moved by the false promises of indulgence or mechanical repression. However, it should be borne in mind that the life of freedom is nearer to the life of restraint than to the life of indulgence, though in quality it is essentially different from both. Hence, for the aspirant, a life of strict celibacy is preferable to the married life, if restraint comes to him easily, without any undue sense of self-repression. But such restraint is, for most persons, difficult, and sometimes impossible, and for them the married life is decidedly more helpful than a life of celibacy. For ordinary persons, married life is undoubtably advisable unless they have a special aptitude for celibacy...

"Most persons enter into married life as a matter of course. But marriage will turn into a help or a hindrance according to the manner in which it is handled. There is no doubt that some of the immense spiritual possibilities are accessible through a married life, but all this depends upon having the right attitude. From the spiritual point of view, married life will be a success only if it is thoroughly determined by the vision of Truth. It cannot offer much if it is based upon nothing more than the limited motives of mere sex, or if it is inspired by considerations which usually obtain in the partnership of business. It has to be taken as a real spiritual enterprise which is intended to discover what life can be at its best. When the two partners together launch upon the spiritual adventure of exploring the higher possibilities of the spirit, they cannot at the outset limit their experiment by any nice calculations concerning the nature and amount of individual gain...

"For the celibate as well as for the married person, the path of inner life is the same. When the aspirant is drawn by the Truth, he longs for nothing else. And as the Truth increasingly comes within his ken, he gradually disburdens himself of craving. Whether in celibacy or in marriage, he is no longer swayed by the deceptive promises of indulgence or mechanical repression, and he practises internal and spontaneous renunciation of craving until he is freed from the deceptive opposites.

"The path of Perfection is open to the aspirant whether in celibacy or in marriage. And whether he begins from celibacy or from marriage will depend upon the sanskaras and the karmic ties of the aspirant. He cheerfully accepts the conditions which his past life has determined for him, and utilises them towards his spiritual advancement in the light of the ideal which he has come to perceive...

"If a person is not prepared to undertake the responsibilities of children, there is only one course which is left for him. He must remain a celibate, and practise strict mental control. For though such mental control is extremely difficult to attain, it is not impossible. From the purely spiritual point of view, strict celibacy is best. But since it is so difficult, few can practise it. And for those who cannot practise it, the next best course is to marry, rather than fall a prey to promiscuity. "Within married life one can learn to control animal passion. But it is bound to be a gradual process, and in cases of failure in practising control, parents must allow nature to take its own course, rather than interfere with it through artificial means. They must cheerfully welcome the consequences, and be prepared to shoulder the responsibility for the upbringing of children..."

"In the beginning of married life, the partners are drawn to each other by lust as well as love. But they can, with conscious and deliberate cooperation, gradually lessen the element of lust and increase the element of love. Through this process of sublimation, lust ultimately gives place to deep love. By the mutual sharing of joys and sorrows, the partners march on from one spiritual triumph to another spiritual triumph, from deep love to ever deeper love, till the possessive and jealous love of the initial period is entirely replaced by a self-giving and expansive love. In fact, through the intelligent handling of marriage, a person may traverse so much of the spiritual Path that it needs only a touch by a Master to raise him into the sanctuary of eternal life."

Meher Baba, c.1940, Di v2 p3-13

"If one is lustful, he has a tendency to fasten his lust upon several persons of the opposite sex. The ideal of brahmacharya (celibacy, sexlessness) does not allow even the touch of the person of the opposite sex.

"Now if the Master, who is entirely free from lust, wants to help a strongly lustful person, he knows that the aspirant is incapable of brahmacharya. Therefore, he allows him to legally marry, but he asks him to limit his lust only to one woman.

"Then gradually, as lust diminishes, he may be asked to give up all acts of lust, even with his wedded wife, although he can maintain and continue the married life.

"In this manner, lust is gradually eliminated, and the goal of brahmacharya is finally obtained."

Meher Baba, 9 April 1942, Dehra Dun, LM8 p2788

"The physical body is nothing but the Gross form of impressions. The Mental impression in the mind of the male parent first takes a Subtle form, which then is released in the Gross form of mating. The mass of sanskaras or impressions thus released ultimately reaches the mind of the female parent, and it is from the mind of the female parent that the process of physical incarnation starts. The soul which is awaiting reincarnation in the Gross body can descend only if, during the process of sanskaric or impressional exchange between the male and female, their minds have come as near to stopping as possible.

"The physical body is produced by the working of many impressions, and it is the result of their very embodiment. It is therefore no wonder that it has a tendency to bind the soul which inhabits it. Love for the physical body is only a form of deep ignorance. The swine delight in the refuse - so do the ignorant ones take delight in the body..."

"Impressions are contagious. Eating meat is prohibited in many spiritual disciplines because therein the person catches the impressions of the animal, thus rendering himself more susceptible to lust and anger. Sometimes innumerable strong impressions are transmitted through the mere touch of the physical body of another person. A Gross body, even a corpse, can quickly impart numberless impressions to the person who touches it. Sex contact outside wedlock is the worst form of exposure to heavy and binding impressions of lust. In wedlock the impressions exchanged are much lighter and less binding."

from notes dictated by Meher Baba, before 1948, ST p23-27

"To have one eye glued on the enchanting pleasures of the flesh, and with the other expect to see a spark of eternal bliss, is not only impossible, but the height of hypocrisy.

"I cannot expect you to understand all at once what I want you to know. It is for me to awaken you from time to time throughout the ages, sowing the seed in your limited minds, which must in due course and with proper heed and care on your part, germinate, flourish, and bear the fruit of that true knowledge which is inherently yours to gain.

"If, on the other hand, led by your ignorance, you persist in going your own way, none can stop you in your choice of progress. For that too is progress, which, however slow and painful, eventually, and after innumerable incarnations, is bound to make you realise that which I want you to know now.

"To save yourself from further entanglement in the maze of delusion and self-created suffering, which owes its magnitude to the extent of your ignorance of the true goal, awake now. Pay heed and strive for freedom by experiencing ignorance in its true perspective. Be honest with yourself and God. One may fool the world and one's neighbors, but one can never escape from the knowledge of the omniscient - such is the divine law."

Meher Baba, 7 September 1954

Dehra Dun, Aw 2:1 p5

"In the Beyond state of God, sex does not exist. There only one indivisible existence prevails. It is in the realm of illusionary phenomena called the universe that sex asserts itself."

Meher Baba, 3 March 1954, Kakinada,

Andhra, AD p134-135

"... Male and female human forms are rightly described as opposite sexes. Progressive realisation of the adequate forms, the continuation of the species, and the onward march of the incarnated lifestream are dependent upon the opposition and interplay of the sexes, particularly at the higher phases of biological evolution. This is especially true of psychological and spiritual evolution as long as it is held up in the domain of illusion. The opposition of the sexes and the alternative attempts to overcome or reconcile this opposition are admittedly a source of inspiration, sublimation and exasperation, which haunt the interplay of sex opposites at the psychic level until they are withheld or understood fully and adequately.

"One special feature of the sex opposites is that while remaining in counterbalancing opposition to each other, they are more patently and firmly tethered to each other than many other opposites. A man who is conscious of himself as a male is at the same time conscious of woman as a female; and the tension of the felt duality is on him a constant burden, which he often invisibly passes on to a member of the opposite sex. The same is true of a woman who is particularly conscious of herself as a female. The opposites create and sustain a burdensome illusion which is transferred to each other. And if this illusion is shared by both, it goes on increasing in geometrical proportion instead of being mitigated in any way.

"On the other hand, the disburdening of the illusory and oppositional duality of sex is also a self-communicative understanding. Then love is gradually freed from the tinge of differentiative sex-consciousness, and understanding is lifted out of the obsessiveness of one of the most oppressive forms of duality."

Meher Baba, 1956? Be p62-64

"... The oppressiveness of the sex-tinged relationship is more subtle than all the rest. It pierces into the very being of the separatist soul, exploding it from within like a time bomb. But it always flies off at a tangent to the other soul, and is stamped with a patent failure in soul alchemy.

"Though sex-consciousness clasps its opposite with an outgoing fervor, it augments duality instead of sublating it, and the soul continues to be arrested within the spell of the felt 'other.' The invincible other is a constant companion of sex-driven consciousness, and is felt as the 'other.'

"In deepest fulfillment, the sex-tinged opposition suddenly brings to the surface an equally deep frustration which is latent in itself. Even in its most refined and directed form, it does not succeed in sublating duality. In fact, despite appearances to the contrary, it is perhaps the most trenchant of the separatories which obtain in the confused psyche. At all psychic levels, sex consciousness creates the sex opposites and their game of hide and seek, gain and loss, conquest and surrender, love and hate, frustration and fulfillment. At its best, it may pierce the assertive separatism of the soul, but it is never able to relieve it. Its rare moments of evanescent vanishment of separatism are always followed by its accentuation in a more formidable form.

"What sublates all forms of duality is untethered love. Untethered love neither allows you to fall back into a subjective vacuity, nor does it throw you at the mercy of the felt 'other.' It relieves you from the harassing interplay of the felt duality of 'I' and 'you.'

"Among the psychic separatories which create and sustain the multicolored duality of 'I' and 'you,' none is more formidable than that of the sex drive. The sex opposites, which are its creations, find themselves helplessly caught up in the game of illusion, being unable to separate from each other or really unite with each other.

"The multicolored interplay of souls and the variegated opposition of 'I' and 'you' persist until, through the grace of some enlightened one, the soul gets initiated into the untethered love which is free from every tinge of duality. Prior to this relieving fulfillment, every soul has to suffer the juxtaposition of 'I' and 'you' for countless lives. By the logic of the situation, every soul is driven to gather experiences of both sexes, sometimes incarnating in the male form and sometimes in the female form.

"Sometimes tethered at one end of the trans-subjective opposition, and sometimes at the other end, the soul dramatizes within its own psyche the interplay of soul opposites by whom it is confronted until it gets established in the relief of non-differentiating and untethered love. Such love alone can understand the 'I' as well as 'you' as being its own illusory creations, rising from itself and disappearing within itself to find the ineffable fulfillment of the eternal beyond."

Meher Baba, 1956? Be p69-72

"Lust means a craze. Some have the lust for power, some lust of the senses, etc.

"The whole creation came out of lust. The first whim was lustful. God had intercourse with himself through the Om point, and the creation was the result of this act."

Meher Baba, 1960, Poona, Aw 22:1 p40

From a talk by Eruch Jessawala:

"All that you have read in Meher Baba's books about sex is so clear and firm, indeed. We have to strive to rise above sex and begin to love - love in the real sense. People have come here from the West, and many, many times put questions to us about sex and love. And each

time I have responded by stating that Baba wants us to rise above sex, to transcend our sex impulses and begin really to love. Yet so often, the question comes back, 'What are you talking about? How can there be love without sex?'

"I can only reply, well, this is what I have gathered from all that Meher Baba has said on the subject. We human beings are so often entrenched in our animality, however, so enmeshed in our carnal passions, that it has become quite natural to encounter and struggle with this problem of sex.

"It is not that there is anything inherently wrong in our having sex impulses. It is simply that, as sentient human beings, it behooves us to strive to live as ones who are blessed with the capacity to recognise what love really is.

"Baba has explained to us that not only is the sex play of physical lovemaking the polar opposite of love in the truest sense, but that even the most exalted form of human love - the love which an adoring mother feels for her child - is not really love at all, but only a high degree of affection. Why? Because, Baba said, where there is any trace of satisfaction or expectation, there is not love, but only one level or another of affection.

"With love, according to Baba, there can never be satisfaction, only the dissatisfaction of feeling that one has not loved enough - only the longing to love more and more, with no concern whatever for the reciprocation of love. Even with a mother's love, there is satisfaction and expectation - satisfaction derived from both showing affection, and, in turn, receiving it in response - and expectation that the 'love' which is showered upon the child will be reciprocated. So it is that Baba has pointed out to us, and made us aware, that what we commonly take to be love is not really love, in its true sense, at all.

"Baba once told me something sublime in relation to this subject of love. He explained that it is completely natural for a human being to fall in love. Why? Because as a human being, you have been given a human form to enable you to love, to be loved, and to share love.

"It is for love itself, he said, that the whole creation sprang into existence. It was because I, Baba declared, being love, needed to be loved. Being the only one, the only being, the very is-ness of all existence, I had no other way to share love.

"Love, being love, needs to be shared. It must be shared! It needs to flow. It needs, in short, to love and be loved. This trait of give and take is innate in love. It is the very nature of love.

"Because God is love, Baba explained, there is nothing for love to do but to placate itself by playing a game, a game of solitaire, so to speak. Everyone knows about the card game of solitaire. When you are alone and you want to play cards, you can play a particular sort of card game in which you establish an imaginary partnership to play the game.

"Describing how creation came into being, Baba said, I started playing the game called solitaire. Being existence infinite, eternally and unendingly myself, I imagined a partner with which I could share my love. Because that imagining emanated from existence infinite

eternal, it projected itself into being, into creation. Because I am existence, that imagination existed.

"This then is the explanation which Baba gave for creation: to share his love. He also went on to explain how, after passing through each of the evolutionary stages, the soul then finally comes to inherit this human form. And he often emphasised how sublime this form is. It is through this form alone that each soul one day recognises its true identity with the Truth; that it is, in fact omnipotent... in fact, omniscient.. in fact, all-bliss. In short, it is solely through this incredible human form that the soul realises its own infinitude, and ultimately recognises and claims its birthright of its true identity as God himself.

"How does Baba characterise your experience at the moment when you realise your true self? Very simply, he says that the experience makes you realise what you already are. What is the point, then, of wasting this opportunity of a human lifetime on crazy notions of spirituality and spiritual advancement, which boil down to nothing more than seeking ways to realise what you already are? It is ridiculous, Baba says, absurd! You are that infinite one, and it is your birthright to realise who you already are.

"We are not meant to waste this precious, fleeting moment of life in pursuit of intellectual or even spiritual gymnastics. What this moment is meant for is that which even the Angels envy: love. The human heart is imbued with the unique capacity for loving - it yearns to love. It wants to share love, and it wants to be loved. So now, while we can, we must do everything possible to derive the charm of love, for it is only as human beings that we can actually begin to love.

"What is the source of that love which you can begin to experience as human beings? Baba would ask. It is none other than myself. I have given that love - shared it with you - so that you can return it to me, and in the process, derive the charm of loving. In the course of its return, however, Baba pointed out that love gets dissipated in loving shadows, rather than loving the source of love itself.

"Baba explained that, in the process of the return of love to love itself, a man will inevitably fall in love with a woman, and vice versa. It is natural, and there is nothing wrong in that. There comes a time in this process of love seeking love, in the process of God's divine game of loving and being loved, that a man sees a woman, or a woman sees a man, and something flares up deep within them. According to Baba, this experience occurs only once in a great while, and it is indescribable. All of the heart goes out to that person, and the experience is an agonisingly happy one.

"The result is that the person who has such an experience wants to do anything and everything for that person to whom his heart has gone out. You want to go all out for that person, thinking and caring endlessly for nothing but that person. You go truly mad with love, in short. This is a beautiful moment, the rarest moment for which this human form has been created. We have inherited this form for this particular moment.

"When such a moment dawns, Baba says, we should try our utmost not to lose it. We must try to nurture it, and do everything possible to preserve it. For when we allow the feeling of that sublime moment to grow, it bursts into a flame, and then a fire. That fire is the beginning of real love, a burning experience of being consumed.

"If at this point, Baba says, instead of allowing that feeling to be consummated, you get yourself consumed in it, then you are no more. You become lost in it and are yourself consumed. Unfortunately, however, what tends to happen - through our human frailties - is that we waste the opportunity. And again we get another such opportunity, and then again we waste it. And on and on it goes. How do we waste the opportunity? We waste it by consummating the feeling through sex play culminating in intercourse. We waste this divine opportunity by consummating that love, rather than being consumed in it.

"In giving us this explanation, Baba then demonstrated what happens as a result of consummating this divine impulse to love. You are now enmeshed in a dilemma. You put your hands over your head and you sit there, not knowing what to do. The world now impresses itself upon you in full force as you become surrounded by children and all the concerns of family life. And this experience, in contrast to that divine urge to love which preceded the consummation, creates within you an enormous conflict and struggle.

"If, on the other hand, instead of allowing yourself to consummate that feeling of love, you allow yourself to be consumed by it, the result is most beautiful and sublime. Then there is no such thing as individuality left. Every thing and every being seem to be one. In this experience consists the meaning of rising above sex. In such a state you begin to love so intensely, Baba said, that you eventually begin to love him - the divine beloved from whom you have received that feeling of love.

"The time comes, he says, in your process of loving me, when I myself become your lover. I, the beloved, become your lover. And you, who began as my lover, become transformed into my beloved. In this transformation lies the union that is the end of it all. That union is called Realisation, and when that occurs, nothing else remains. In that ultimate experience, Baba says, I and you become one.

"Sex, then, has to play its role in order to give us that experience which can ultimately help us to lose ourselves, and find our real self. Time and again we play with sex, but sex is there so that we can rise above it, and find our way to the ultimate goal: to be consumed in divine love. Only by beloved Baba's grace - or that of the Perfect Master - is it possible to reach the goal of being completely consumed in love divine.

"Along the way, it inevitably happens that we engage in various interplays, which we call little love affairs, in our unconscious attempts to find true love in the divine love affair. With respect to such interludes, Baba was always very clear and firm: if anyone wants to consummate that feeling of love for another person, then one must do everything within one's power to remain with that partner for a lifetime, to remain constant and true to that

partner. We must not flitter around from one flower to another, like birds and bees. As human beings we are expected to be steadfast.

"In so many words, this is what Baba has said. Man tries again and again to learn through his experiences, and again and again he falters and fails. Countless times I have heard and seen people come to beloved Baba with all their woes, with all their failures. And every time, without fail, he forgives and comforts them, saying, don't worry - it's all right. Learn from it. Don't fall again."

Eruch Jessawala, Meherazad, from a tape-recording

'The Way and The Goal' 2:8 (May 1984) p1-4

In the 1960s Alain Youell visited Meher Baba in India. Alain was a young man from England, and a friend of Don Stevens. Baba told Alain, during their daily walks in the garden, to ask him anything he wanted to know. One of things Alain asked him about was homosexuality.

Baba told him that homosexuality was generally the result of the soul having taken a series of incarnations in one sex, and then switching to the other sex.

A soul may have incarnated a number of times in female form, and then takes a male form. In that male form, the mind still feels sexually attracted to men, as it has for many lifetimes, even though one is oneself now in a male form.

A soul who had incarnated many times in male forms, when it first takes a female form, might, in that new form, still feel sexually attracted to women rather than men.

Baba said that, for homosexuals, the one thing to avoid is promiscuity. He said it was best to try and find one partner and stay with that person, rather than have sex with many people. This is what Baba generally told heterosexuals as well. He only recommended celibacy for advanced aspirants, and then, only in certain cases.

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"The soul is eternally and absolutely sexless. However, during the process of reincarnation, with the counterbalancing of opposite impressions (eunuch, man, woman), the embodied soul's human consciousness accumulates, and therefore contains, sanskaras of both opposite sexes. Both male and female sex sanskaras exist in the human mind and human form.

"However, the state of human consciousness is that the homosexual is in male form, but is working out or spending his female sanskaras, whereas he is meant to be spending his male sanskaras, since the soul has reincarnated as a man. A lesbian is working out or spending her male sanskaras, whereas she is meant to be spending her female sanskaras, since the soul has reincarnated as a woman."

Bhau Kalchuri, 1994, repeating from memory something

Meher Baba explained to him in 1967 or 1968, LM6 p2213 fn

For more on sex, see the chapter 'Marriage' in Book One and Book Two of this book. Also see the chapters 'The Problem of Sex,' 'The Sanctification of Married Life,' and 'Reincarnation and Karma, part 5: The Need for Male and Female Incarnations' in 'Discourses.'

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## **The Spiritual Hierarchy 2**

The Spiritual Hierarchy 2

THE SPIRITUAL HIERARCHY

Book Two

"Meher Baba has explained that the majority of masts are to be found in India, which is the most important country in the world from the spiritual point of view.\* Apart from those in India, there are a few masts in Arabia, a very few in parts of Iran (these few are mostly in Meshed and Tabriz), and a very few in Egypt, China and Tibet. As far as countries outside Asia are concerned, there are, with the exception of Egypt, no masts in any other part of the world.

"There are, however, God-lovers, a few advanced souls, and certain people who are Agents of the Saheb-e-Zaman (Avatar). These Agents are holders of definite and distinct offices. Just as the Christ-state, the Nabuwat-e-Mohammedi (or whatever name it is known by) is actually the office held by each Saheb-e-Zaman, so these states of the Agents are distinct offices held by certain souls who carry out important work for each Saheb-e-Zaman. On the death of one Agent, his office is automatically filled by a successor. For just as there is always a Saheb-e-Zaman or a Saheb-e-Waqt, so there are always his Agents.

"Baba explains that there are three types of Agent:

1. Direct Agents, who are very few. There is one in Europe, one in Asia, one in America, one in Africa - one in fact on almost every important continent. These Direct Agents receive instructions directly from the Saheb-e-Zaman.
2. Indirect Agents, who are few, and who receive instructions from the Direct Agents.
3. Borrowed Agents, who are many, and who receive orders from the Indirect Agents.

"The principal Agents are always on the fourth plane, and through the powers that they wield on this plane, they act for the Saheb-e-Zaman. They may even do miracles for the Saheb-e-Zaman, since the Saheb-e-Zaman himself almost never performs miracles. For if he

wishes to do so, he must, at the time of doing the miracle, actually station himself on the fourth plane. These Agents are on the fourth plane only because of the necessity of using certain of its powers for the work of the Saheb-e-Zaman. They are not in the position of those on the spiritual Path, who when they reach the fourth plane may use its powers for good, or may misuse them, and so fall back to a very primitive state of evolution."

William Donkin, from notes dictated by Meher Baba

before 1948, W p373

\*Now partitioned into India and Pakistan.

"Meher Baba distributes the 7000 members of the functioning hierarchy for a particular age in and between the seven spiritual planes as follows:

"In the first plane, and also between 1st and 2nd, between 2nd and 3rd, between 3rd and 4th, between 4th and 5th, between 5th and 6th, and between 6th and 7th .... 5600

In the second plane .. 666

In the third plane ..... 558

In the fourth plane .... 56

In the fifth plane ..... 56

In the sixth plane ..... 56

In the seventh plane (i.e. Majzoobs in the body) .. 3

Perfect Masters (Sadgurus) ... 5

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7000

The Avatar, in the 11th age of each cycle, brings the number to 7001

"There are always, at all times and in all ages, 56 God-realised souls or Shiv-Atmas in human form on earth. And out of these 56, only eight have public recognition and function as active members of the functioning spiritual hierarchy, consisting of 7000 members, who do the assigned spiritual duties on various planes of consciousness according to their spiritual advancement or Perfection.

"The remaining 48 God-realised ones are not amongst the functioning spiritual hierarchy of 7000 members. They remain aloof, and people are not cognizant of their divinity, though all 48 have the same experience and enjoy the same divine state of 'I am God' as the other eight. These 48 are, as it were, on the waiting list ready to help in any spiritual contingency cropping up through one or more of the functioning members dropping the body.

"Out of the eight God-realised souls who are at the head of the functioning spiritual hierarchy of 7000 members, five are Perfect Masters who, besides having a wide public recognition, have a duty to perform in the rendering of spiritual service and benefit to the whole of mankind. The remaining three are Majzoobs who, in spite of having achieved Godhood and remaining in the physical body, have no spiritual duty to perform towards mankind. Yet they are the source of spiritual benefit to all who come into contact with them.

"So it could be said that whereas the five Perfect Masters render spiritual service to humanity as a whole, the few who come into contact with and serve the three Majzoobs draw spiritual benefit from them, while the 48 God-realised ones keep aloof from recognition and function, until a gap is created in the functioning hierarchy by one or more of the eight God-realised ones dropping the physical body."

from notes dictated by Meher Baba, before 1955, GS p272-274

Note: These 7000 members of the functioning spiritual hierarchy are only a tiny percentage of spiritually advanced souls:

"There are always and eternally 84 lakhs\* of souls who experience Subtle experiences. Among them there are seven who are the chiefs, and can experience the Mental world in the same Subtle body. These seven have duty. The 84 lakhs of Subtle experiencers are existing even today. The figure is always constant.

"There are an equal number who experience the Mental world. But in each new unwinding, one of the seven chiefs with duty becomes less, meaning he gets no normal consciousness nor duty. How many out of the seven chiefs get duty in the Subtle? Seven. In the Mental, six have duty. In the God-state, five."

Meher Baba, 17 May 1943, Meherabad, LM8 p2884

\*A lakh is 100,000, so 84 lakhs is 8,400,000. If there are 84 lakhs of Subtle-conscious souls, and 84 lakhs of Mental-conscious souls, that adds up to 16,800,000 souls on the Subtle and Mental planes. Only 7000 are members of the functioning spiritual hierarchy (in Avataric periods, 7001).

For more about the spiritual hierarchy, see the chapter AGENTS in Book One and Book Two, also Wa p343 and GS p271-274.

The Spiritual Hierarchy Book One

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## **Suffering 2**

Suffering 2

SUFFERING

Book Two

"Baba had Ramakrishna's biography brought and opened at random - which was at the account of that Master's throat disease. Then Baba explained to the Mandali that Realised Masters had nothing of their own to suffer for, since they were Perfect in every sense.

"Their apparent sufferings were contracted from the physically diseased and morally debased whom they allowed to fall at their feet.

"Because of this, such Masters rarely took medical treatment, and when they did it was hardly ever successful they simply fulfilled the necessary duration of suffering which their own Law required."

Francis Brabazon, SW p368

(April 1927, Meherabad)

"Many bitter experiences of the past often open new vistas that help one to understand things better, as they really are not as they appear. Your hard trials in life have been instrumental in making you what you are now, a changed being with a different outlook on life, and ushering you into the spiritual reality where you alone will find peace, bliss and love."

Meher Baba

in a letter to Grand Dutchess Marie

14 August 1935, Meherabad

Lord Meher v. 6 p. 1970

Suffering Book One

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## **Sufism**

Sufism

SUFISM

Book Two

SUFIS

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WHAT IS SUFISM?

ON RECOGNISING A REAL SPIRITUAL TEACHER

SUFIS

Meher Baba is said to have identified as Perfect Masters:

Zarathustra\*

Khwaja Khizr

Muhammad\*

Bayazid Bistami of Bistam, Persia c.875

The Master of Junayd c. 850?

Abu Qasim al Junayd of Baghdad c.910

Abu'l Fadl c.1000

Abu Said b. Abul Khayr 967-1049

Yahya Shahbuddin Suhrawardi of Persia and Egypt 1145-1191 (or 1234)

Khwaja Saheb Muinuddin Chisti of Ajmer 1142-1243

Khwaja Kutubuddin of Dehli c.1200

Baba Farid Ganj-e-Shakkar 1200-1280

Makhdoom Ali Ahmed Sabir of Kalyar Shariff c.1200

Muhyuddin Ibn Arabi of Spain and Syria 1165-1240

Najmuddin Kubra c.1200

Zarzari Zerbaksh c.1200?

Shams-e-Tabriz of Tabriz, Persia, d.1246 or 1247

Jelal al din Rumi of Balkh and Konia 1207-1273

Nizamuddin Awiliya of Dehli c.1324

Muhammad Attar of Shiraz c.1350

Hafez of Shiraz 1320?-1389

Kabir of Benares d.1518

Bu Ali Shah Qalandar of Paniput c.1400

Maula Shah of Multan c.1825

Ghous Ali Shah Qalandar of Paniput 1804-1880

Baba Abdur Rahman of Bombay c.1880

Hazrat Daood Chisti c.1879

Pirane Pir of Baghdad

Master of Bahaul Huq of Multan

Bandanavaz of Gulbarga

Haji Malang Shah of Kalyan

Hazrat Babajan of Poona 1789?-1931

Sai Baba of Shirdi c.1838-1918

Tajuddin Baba of Nagpur 1861-1925

\*Zarathustra and Muhammad were incarnations of the Avatar as well as Perfect Masters.

Meher Baba is said to have identified the following men as God-realised

(some of them may have been Perfect Masters):

Mansur al Hallaj of Baghdad 858-922

Abu Bakr Dulaf Jahdar al Shibli of Baghdad d.945 or 946

Abdur Rehman Jami of Afghanistan (1400s)

Bapuzamil Shah Datar of Datar Hill, Junagarh

Mullah Shah

Fazil Ayaz

Buali Sindhi

Yasin bin Husain Razi

Abul Husain Muzeen

Ahmed Ghazali

Maulana Saheb of Bombay

Mariambi (1900s, a woman disciple of Tajuddin Baba)

Bane Miyan Baba (also known as Banemiyan Baba and Banne Mea, c.1915)

Chacha of Ajmer (c.1940s, a Majzoob)

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## ZARATHUSTRA

"The light of Zarathustra has been extinguished by his followers themselves. His was the highest form of Sufism."

Meher Baba, 8 October 1922, Juhu (Bombay) LM2 p431

"Zarathustra had fourteen disciples whom he Realised. There was one whom he realised after the fourteen. From him the knowledge and experience of God descended from father to son for 700 years.

"After that, the last one, Dastoor Azer Kaiwan, was false, and obtained the sacred seat and started collecting money. Those who followed him decreed as they thought. After them, until the present, there has been no Realised person among the Zoroastrians.

"Whatever religious books the Zoroastrians have now got are books of these false dastoors, and not of Zarathustra. Zarathustra taught and gave out gems of truth, gems of Sufism, but they are not known to the people. There were tremendous changes in the doctrines set down by Zarathustra made by the false dastoors."

Meher Baba, 7 February 1928, Meherabad, LM3 p1020

"Prophet Zarathustra lived some six thousand years ago. His Master was a Hebrew. But what the world knows about the religion that came from him is practically nothing. All these Zoroastrian rites, rituals and ceremonies have come down from the dastoors (priests) and Zarathustra's followers, who began them centuries after his death..."

"Zarathustra was the greatest Sufi. He was the father of Sufism, and its very foundation owes its creation to him. Sufism began with Zarathustra and ended with Muhammad."

Meher Baba, 7 August 1929, Harvan, Kashmir, LM4 p1196

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#### MUHAMMAD

570-632

"... A Perfect Master brings himself down so close to the ordinary run of mankind that in course of time, he is able to impart his knowledge to them. Take the case of Muhammad himself: when harrassed by enemies, and finding himself in danger of his life, he actually fled from Mecca and took refuge in Medina. Now, the greatest spiritual Master in the world, by fleeing from the place of his birth, acted after the manner of an ordinary human being when confronted with such an emergency."

Meher Baba, 14 October 1922, Bombay, RD p108

"Muslims say that experience can only be gained through the Islamic religion, arguing for circumcision and other rituals. How ludicrous. Do any of you know why Muslims practice circumcision? Muhammad told them to cut down and annihilate their minds, meaning to cut through maya and cut away their sanskaras. This means keeping one's own mind under control and away from worldly thoughts. But failing to understand the true meaning of the Prophet's teaching, some theologians concentrate upon the custom of circumcising children - a custom which people, without thinking, accepted and started to follow."

Meher Baba, 22 June 1926, Meherabad, LM3 p817-818

"Prophet Muhammad once told his chief apostle, Ali, 'If you want to know me, try your utmost to control your anger and transform it into love.'

"The very next day someone challenged Ali to a fight. Ali fought him and won. He brought the man down and sat on his chest.

"The man spat right in Ali's face (the worst insult to a Muslim), and Ali got so angry he raised his dagger to kill him. But then Ali remembered what Muhammad had said, and so instead he kissed him, and let him go.

"Now if he had not gotten angry, he would not have had the opportunity to control himself.

"That does not mean that you should go on kissing each other when you are angry.

Meher Baba, 5 September 1940, Meherabad, LM7 p2607

"Muhammad said, 'Keep engrossed in action alone. If you act well, you will go to heaven. If you act evil, you will go to hell.'"

Meher Baba, 17 May 1943

Meherabad, LM8 p2887

For a more complete version of this

quote, see the chapter 'The Avatar'

"It is said that once Rasool-e-Khuda (the Messenger of God) felt indisposed, and someone suggested that that was due to an evil eye, and that he should sleep on a pillow with an open knife underneath it. He did so, and thereafter declared himself to be all right. Call it ordinary or call it divine, it was Mohammad's sense of humor."

Meher Baba, 4 November 1952, Meherabad, GGM3 p156

"Let us take for example the stern discipline and fasts associated with Ramadan.\* No doubt they serve some spiritual purpose. But one way of looking upon it is to regard them as a sort of compulsory rationing of food and water in those areas where they were rare, and where such control was necessary in the interest of society. It is not necessary to convert the instructions of the Prophet into inflexible and eternal rules of discipline. In the context in which they were given, they served both material and spiritual purpose. They cannot be regarded as inescapable or necessary in all times and climes. The same thing applies to any other disciplines given by other seers or Masters.

The Masters have sometimes followed external disciplines, including prayers, and have set an example of humility and readiness to learn from others. Thus Muhammad played the role of being taught by Gabriel. He thereby achieved two things. Firstly, he gave to the world an example of readiness to learn from others. And secondly, he awakened the teacher in Gabriel.

Meher Baba, 1957? Be p73-74

\*Ramadan = the ninth month in the Muslim calendar, when the faithful abstain from all food, drink, tobacco and sexual intercourse from sunrise to sunset (alcohol is always forbidden in Islam).

EDITOR'S NOTE: The Prophet Muhammad's full name was Muhammad ibn Abdulla. His father was ABDULLA, his mother AMINA. He was brought up first by his grandfather ABD AL-MUTTALIB and later by his uncle ABU TALIB. Muhammad was nicknamed AL-AMIN, 'the Trustworthy.' At the age of 25 he married KHADIJA, who was fifteen years his senior. They had four daughters, and two sons who died in infancy. Muhammad went into seclusion in a cave on Mount Hira, where, when he was 40, the Archangel JIBRIL (GABRIEL) appeared to him. Soon after he began his spiritual mission. Khadija died when Muhammad was 50. Muhammad married SAWDA BINT ZAMAH, AISHA, HAFSA, ZAYNAB BINT KHUZAIMA, ZAYNAB BINT JAHS, UMM SALAMA, MAIMUNA, JUWAQIRYA, and UMM HABIBA. His concubines were SAFIYA, RAIHANA, and MARIYA THE COPT.\* His daughters were ZAYNAB, RUQAYYA, UMM KULTHUM, and FATIMA. His sons QASIM, TAHIR, and IBRAHIM all died in their youth. The Archangel Jibril dictated the KORAN to Muhammad over a period of about 22 years (610-622). WARAQQA, ALI IBN ABU TALIB, ABU BAKR, ZAYD IBN HARITHA, UMAR, ZAYD IBN TABIT and UTHMAN were among his disciple - companions. Muhammad is known as RASOOL-E-KHUDA, the Messenger of God.

\*Safiya and Raihana, both Jews, may have been wives rather than concubines.

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MANSUR AL HALLAJ

858-922

"Although Baka is a Muhammadan term, and Muslim mystics or Sufis do interpret it as becoming united with God, or as God seeing himself as he was in the beginning, as the stage of Anal Haq, i.e. 'I am God,' Baka is considered by the Muslims in general to be entering into Godly life, acquiring divine attributes and escaping from all that is worldly.

"It was because of this difference in the viewpoints of the masses and the Masters that when Shah Mansur Bin Hallaj achieved Baka in the true sense of the word, and declared himself to be God, he was put to death by the people in a very cruel way, on the ground that thereby Mansur had violated the law or shariat. Mansur did trespass against the law of the masses by declaring himself God, but since Truth is beyond all the laws, Mansur was quite within his rights to declare the fact that he has realised fully and completely. Needless to say that Mansur submitted himself to the tortures of a horrible death, as many Masters have done, for the sake of the masses themselves.

"Mansur could have convinced the people about the truth of his assertion, but in that case he would have been compelled to divulge many spiritual secrets for which the time was not yet ripe. And yet in order to establish the fact among spiritually-minded Mussalmans that man could be God, he underwent physical death claiming Godhood to his last breath.

"Even at that time there were many spiritually advanced Muslim saints who knew through personal experience that Mansur was speaking the truth, and some of whom had considerable influence over the masses. But still, in the interests of the people themselves, they thought it proper to maintain silence, and some gave their tacit consent very reluctantly to the divine tragedy.

"More harm than good might have been the consequence of divulging great esoteric spiritual truths in the then condition of Arabia. It is probable that had they been divulged, Arabia would again have become the home of debauchery, murder and atheism, which the great Prophet had taken pains to destroy. True, even long after Mansur's great sacrifice, some notable Muslim Masters like Pirane Pir of Baghdad, maintained reticence over this question, but it was all, more or less, for similar reasons. But on the other hand, there is no lack of explicit confirmation of Mansur's claim by many eminent Qutubs.

"For instance, Ghous Ali Shah Qalandar, who was one of the Perfect Masters of his age, when questioned by a disciple whether it was a fact that some Masters had said that, had they been present when Mansur was in the state of 'I am God,' they would have got him out of this state, replied,

"Yes, but whoever said it never meant it... The state reached by Mansur was such that it had completely annihilated (the limited) Mansur, and as such there was nothing left for anybody to take out from this all-in-all state."

Meher Baba, 1931? Ms 3:3 p7-8

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GANJAY SHAKKAR (BABA FARID)

1200-1280

"The spiritual Path is not a bed of roses. After fourteen years of fasting, the great yogi Farid Shakkar Ganje had reached the fourth plane, but only knew how to kill sparrows. Once a Sadguru was sitting in the shade of a tree observing him. Seeing the birds, Farid said, 'Let all the sparrows drop dead.' Instantly all the sparrows were dead. Then Farid, by his command, made them come alive again. The Sadguru taunted him: 'That is nothing. Learn Fakiri - control over yourself.'

"Once Farid found an old woman lowering a bucket into a well, and drawing it back up again empty. This happened several times, and he expressed his surprise. The old woman, who was a saint on the fifth plane, replied, 'It is better than your commands of die and come alive.' Hearing this, Farid Ganje was awakened to the reality of his powers, and began searching for a Master. He found one, and by the Master's grace, became a Perfect Master himself."

10 December 1928, Meherabad, LM3 p1126

"Even those in the fifth plane find it difficult to keep away from Illumination. It is called the state of Hairat in Sufism. When the soul sees the Infinite, it has Illumination. Now, to work in the world for others, this soul must at times keep away from Illumination, but finds it very, very difficult.

"One famous Wali (in the fifth plane) named Ganjay Shakkar found it very difficult to obey his Master, the Khwaja of Ajmer. Then the Master turned the key. Five thieves who had stolen a lot came to where that Wali was staying. That Wali could not close his eyes. They were always open, dazed, glassy. He would not eat. These thieves stood five paces away from the Wali. They sat down and began sharing their loot, and soon were quarreling among themselves. Then two of them killed the other three. Then these two took all the loot and were going away with it. They passed by where the Wali was sitting, and as soon as they came near he regained normal consciousness.

"The moment he opened his eyes, he saw sparrows. He wanted to try his powers, and said, 'O sparrows, die,' and the sparrows fell down dead. Then he said, 'O sparrows, rise up,' and they rose.

"This is a very famous story in India. At Ajmer there is a very big tomb, and every year hundreds and thousands go there on pilgrimage.

"The two thieves were amazed, and asked the Wali to raise the other three. The Wali said, 'Rise up,' and they wouldn't. Then he went, crying and repentant, to his Master. When he went there, he saw the three thieves massaging the feet of the Master.

"The Wali went back to his original place. For ten years he did not eat or drink, and became very lean, and white ants were eating his body up. People came every day and placed sugar around his body, and the ants used to eat the sugar. From that time on, the Wali was named Ganjay Shakkar, the Treasury of Sugar, and whenever people go to his tomb, they take sugar with them.

"So even in the fifth plane, one finds it difficult, and the Master has to bring it around in this way. And the fun of it all is that till one attains the seventh plane of consciousness, it is all illusion. Just as all this appears real, in the same way, up to the sixth plane it appears real, but it is not real."

26 December 1936, Nasik, Aw 16:2 p16-17

Another version: Di (7th ed.) p 198-199

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LOVE

Sufism is love - when you love the beloved from the heart - love, lover and beloved.

First we read Vedanta, then Zoroaster, then Christian mysticism, then Sufism. Personally, I like Sufism best. It is direct, from the heart to the heart - direct, not through the word.

Hafez is Sufism itself.

A Sufi is one who has his heart saf (clean), who has his heart purified by love. The basis of Sufism is love. Sufism means purity through love.

Meher Baba, 9 June 1939, Aw 17:1 p3

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#### MEDITATION

"... The meaning of meditation is to go within yourselves, right inside of you. Those who love God, that love takes them within. In some ashrams like Madurai and Pondicherry, there are actual meditation classes. But meditation has never yet made a person one with God. Hafez said to the Sufis, 'If you have the whim to achieve union with God, become as the dust at the feet of one who has become united with him.'

"... Sufis do not give a damn for meditation. They love. Meditation is good. If you love and meditate, there is no harm. If you love and do not meditate, there is no harm. But don't meditate as if you have taken quinine powder. Meaning that it is something to somehow or other be done with and gotten over. If you are interested in meditation, you ought to do it with joy. If you do not like meditation, then you have to take my name. And if you love me, taking my name ought to give you joy. Do it when and where you like..."

Meher Baba, 8 September 1940, Meherabad

to his women disciples, LM7 p2608-2609

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#### SHERIAR MUNDEGAR IRANI

At Baba's request, Boman narrated the events of Baba's father's eighteen years of wandering throughout Persia and India in search of God. Baba remarked afterward,

'Because of Sheriar's untold sufferings to gain spiritual knowledge, and because he was a real pilgrim on the Path, a Sufi dervish, I was born as his son. He was the only man - not only in his family, but in the whole world - worthy to be the father of the one who will shake the world to its foundations in the very near future.'

5 April 1927, Meherabad, LM3 p926

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#### SECURITY

"As a matter of fact, Avatars, Sadgurus and Masters never reveal their way of working. If they do, it entails more work for them. The Sufis say 'One who has found the Truth hides it eternally,' and it is absolutely so. This means that one who is God-realised never reveals the Truth in ordinary words. God's work is hidden work, the same as the Perfect Masters' secret work."

Meher Baba, 29 September 1940, Meherabad, LM7 p2617

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ISMS

"I have no connection with politics. All religions are equal to me. And all castes and creeds are dear to me. But though I appreciate all 'isms,' religions and political parties for the many good things that they seek to achieve, I do not, and cannot, belong to any of these 'isms,' religions or political parties, for the absolute Truth, while equally including them, transcends all of them, and leaves no room for separative divisions, which are all equally false.

"The unity of all life is integral and indivisible. It remains unassailable and inviolable in spite of all conceivable ideological differences.

"I am equally approachable to one and all, big and small,  
to saints who rise and sinners who fall,  
through all the various paths that give the divine call.  
  
I am approachable alike to saint, whom I adore,  
and to sinner whom I am for,  
and equally through Sufism, Vedantism, Christianity,  
or Zoroastrianism and Buddhism, and other 'isms' of any kind,  
and also directly through no medium of 'isms' at all."

Meher Baba, November? 1952, India, LA p697, also GM p199

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VILAYAT KHAN

Phillipe Dupuis, who lived in Paris, had arranged to visit Meher Baba in India, but arrived a day late. He brought Vilayat Khan (Inayat Khan's eldest son) with him without asking Baba's permission. Baba embraced the two men.

Vilayat Khan said he had come to India to meditate near the tomb of Muinuddin Chisti of Ajmer (Muinuddin Chisti was a Perfect Master who lived in the 12th century). Vilayat Khan said his Murshid\* had prompted him to meditate on Baba in Baba's presence. Among other things, Baba told him,

"Don't run away from the world. Run away from your own lower self.

"Don't renounce the world. Renounce your own lower self.

"Don't seek solitude anywhere but within your own self.

"Silently cry out within your own self: 'Beloved one, reveal yourself to me as my own real infinite self.'

"It is you who are obstructing yourself from finding yourself, so try to lose your lower self in continued remembrance of God, who is your real self.

"Don't become master of disciples till you have mastered your own self."

Baba told Vilayat Khan that since he had come all that distance to see him, he should meditate on Baba for five minutes every night. Vilayat replied that to do so would annoy his Murshid. Baba told him that if his Murshid were a Perfect Master, he would never get annoyed, and if his master became annoyed over this, he could never be a Murshid.

Baba 'spoke' of love and devotion for God, and defined meditation as "neither devotion nor love - meditation means mental effort in pinning down the object of thought before one's mind's eye."

Baba indicated that he was not pleased that Philippe planned to accompany Vilayat Khan to Ajmer, but 'said' that if he had to do this to fulfill a promise, he should afterward return to Europe immediately.

Later Baba told Francis Brabazon, referring to Phillippe, that it was so easy to fall, and with the fall, to get entangled, and it was so difficult to get free from entanglements and rise unfettered.

Vilayat Khan later became a teacher of meditation and the head of a Sufi order.

9 February 1959, Meherabad (GM p347, HM p328-329)

\* Inayat Khan?

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HAFEZ OF SHIRAZ

1320? - 1389

"Hafez is Sufism itself."

Meher Baba, 9 June 1939, Aw 17:1 p3

"One who knows the Koran by heart is called a Hafez. Such a one's heart and soul are dedicated to the service and thoughts of God alone..."

"Hafez was spiritually inclined from an early age, and became the disciple of a Perfect Master, Attar, who himself was a great Persian poet.

"Hafez visited Attar every day for many, many years. He wrote ghazals and recited them to his Master. Attar enjoyed these ghazals and gave them to his other disciples to study and benefit by them, saying that Hafez's ghazals would be of the utmost importance to the future generations.

"Hafez himself did not bother to preserve his poems, and it was only after his death that they were collected and put together as a Diwan (treasury or collection).

"One day, while he was still a youth, Hafez saw a very beautiful woman who came from a wealthy family. He instantly fell in love with her - not in the lustful way, but he fell in love with her beauty, as it were. Because of the difference in their positions, he could not approach her. Yet he remained intensely in love with this woman for thirty years. He loved his Master, Attar, greatly too, and hoped that Attar would help him in attaining the companionship of the woman.

"One day Attar asked Hafez, 'Tell me what you desire.' Hafez said he wanted the woman. Attar replied, 'Have patience. You will get her.'

"But almost ten years more passed by, and Hafez was no nearer having his longing fulfilled. He became utterly disheartened. When alone with Attar one day, he began to weep. When the Master asked him why he was crying, Hafez in his desperation blazed out, 'What have I gained after being with you for nearly forty years?'

(I think Hafez meant that he had obtained neither God nor the woman he loved.)

"Attar answered, 'Have patience. You will know one day.'

"Hafez retorted, 'I knew I would get this answer from you.' And exactly forty days before the end of his forty years association with Attar, Hafez entered into self-imposed Chehel-a-Nashini.

"Chehel-a-Nashini means drawing a circle on the ground and sitting within it continually for forty days. (One who succeeds in going through the Chehel-a-Nashini is supposed to attain whatever he desires).

"It is almost impossible to stay for forty days within the limits of a circle without once stepping outside it. But Hafez's love was so great that it made it possible for him to go through this Chehel-a-Nashini without faltering.

"On the fortieth day his Master appeared to him in the form of an Angel. On seeing such beauty, Hafez realised that the beauty of the woman he desired was as nothing in comparison with this heavenly beauty. And when the Angel asked him what it was he desired most, Hafez replied instantly that his only desire was to wait on the pleasure of his Master's wish.

"Just before dawn broke on the last day, Hafez came out of his Chehel-a-Nashini and went to his Master. His Master embraced him, and Hafez became God-realised...

"Now for a Perfect Master to write poetry, what is this, when the whole world is in his hands? But as Tukaram, a Hindu Perfect Master who was also a great poet, explained, one's original nature (i.e. one's original tendencies, likes and dislikes) persist even after God-realisation. So since Hafez was a poet before he attained God-realisation, he continued writing poetry even afterwards."

Meher Baba, 1960s?

'Hafez' by Adi S. Irani

'Happy Birthday' record sleeve, 1970s

Meher Baba asked one of the Mandali to recite certain verses of Hafez in Persian. Baba said,

"These verses represent the foundation of Sufism."

Baba translated the verses into English:

O ignorant one, try, so that one day you become Master of wisdom.

Unless you yourself have traversed the Path, how can you guide others?

In the divine school, in the presence of the Perfect Master, O son, try, try, try to obey, so that one day you may also become the Father.

Like the brave men on the Path, wash off from your hands this copper-like existence, so that one day you gain the alchemy of love and become gold.

Wants of the body - sleep and food - have kept you away from the threshold of love. You will attain union with the beloved when you become free from all wants.

Baba commented:

"It is very difficult to be without wants. I want to sleep, I want to eat - these are wants. I do not want to sleep or to eat - this also is a want. It is therefore rather impossible to be without wants. What then is the solution? Hafez provides one. Hafez says:

Only the grace of the Perfect Master can make you free from all wants.

Even if a wee bit of the effulgent glory of God were to be revealed to you, you will become millions of times brighter than the Earth's Sun.

One slight moment, if you have the fortune to drown yourself in the ocean of love, do not hesitate. That moment does not come frequently.

As soon as the Master says 'Drown,' do not hesitate. Drown the moment the Master commands you to drown.

Don't worry about what the world will think of you. The world will call you mad, but you should not hesitate.

Even if one hair of yours is dipped in the ocean of love, you become wet eternally.

In that bliss of union with the beloved that you enjoy, there is no break - it is continuous.

From head to foot you become God, if you, in this Path, become footless and headless.

Baba continued,

"How to become footless and headless? Do whatever I tell you. Do not use your mind. When the will of the beloved Master becomes your will, then you are footless and headless.

"Yet all this is impossible. Even the very desire for union with the beloved God is madness. So there remains only one solution, and that is to become the very dust at the feet of the Perfect Master."

14 April 1960, Poona, GI Nov. 1973 p15

Another version: Da p7-10

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BABA ABDUR RAHMAN

(Andul Rehman) of Bombay? c.1880?

"About 4 pm we entered this great city (Bombay) and drove straight to Abdur Rehman Baba's shrine. All were asked to go and pay our respects to the shrine while Baba stayed in the truck. When I returned, I saw Baba lying prostrate on the floor of the truck, his head pointed toward the shrine, bowing the way a Hindu does to a Master."

Ramjoo Abdulla, 27 May 1922, RD p51

"Baba Abdur Rehman... was often visited by Babajan... Abdur Rehman's tomb was visited by Meher Baba at the outset of the Manzil days, and quite frequently afterward by the Mandali at Baba's direction."

Ramjoo Abdulla (?) RD p374

"Tipoo Baba had inherited his spiritual charge from Andul Rehman, who had been a Perfect Master before Merwan was born."

Bhau Kalchuri, LM1 p214

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HAZRAT BABAJAN of Poona

1789? - 1931

"To acquire the gift of divine knowledge, a person must have a close connection with a Perfect Master. It was because of this spiritual relationship between myself and Babajan, that she, without my asking, striving or longing for it, bestowed on me the experience of God I now have."

Meher Baba, January 1922, Mandwa, LM2 p337

"In her previous incarnation, Babajan was the Sufi saint Rabia.

"In the days when I was still Merwan, I used to visit Babajan daily, along with Gustadji. Although she would not allow anyone to touch her person, she would ask me to scratch her head and back... and I would do so for hours.

"At that time, none could persuade her to have some shelter built overhead where she used to sit under the neem tree, nor would she consent to have some sort of a seat made for her... so she would not have to sit on the bare ground. But when I requested her, she allowed me to have a low wooden platform made for her with a cotton mattress placed on it for her comfort.

"The mattress had an amusing sequel for Gustadji, because one day when it rained heavily and the mattress got soaked, she had Gustadji carry it on his head... so it could dry. Babajan explained the reason to Gustadji, saying, 'It is a very precious mattress because my son (Merwan) has given it to me.'

"Although Babajan would talk with others always in mysterious and cryptic sentences, when alone with me her speech would be quite normal and clear, and once she related to me at length the story of her early life. Babajan had come all the way from her birthplace in Baluchistan and settled down in Poona because of the Avatar's advent... she had come to Poona solely for me. I have often referred to her as 'emperor' in the spiritual sense; and indeed she herself was very averse to being called *amma* (mother), and hence was called *baba* (father). She would flare up if anyone called her mother, for women are considered to be the weaker sex, and she would state that God-realisation was not for weaklings."

Meher Baba, November 1955? LJ p25-26

"Babajan never had a bath for many years. She used to sit and sleep in the open, without having any shelter. She remained exposed to the seasons. She would go to sleep at 3:30 am and get up at 4:30 am, as soon as the teashops opened."

Meher Baba, November 1955? LJ p27

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SAI BABA of Shirdi

c. 1838 - 1918

"Amongst the Sadgurus, Sai Baba's darbar (court) was unique and matchless."

Meher Baba, GGM4 p155

"Sai Baba was the king of Perfect Masters, but I am the Master of Perfect Masters.

"When Sai Baba was smoking a chillum pipe while sitting in Shirdi, he was in fact controlling the first World War. No one knew this. Similarly, I am here talking with you, but I control the whole universe, and everything existing in it, while sitting here."

Meher Baba, 25 January 1927, Meherabad, LM3 p902

"Finally I felt compelled to call on Sai Baba, the Perfect Master among Masters. At that time, he was returning in a procession from Lendi, a place to and from which he was led every day in order to ease himself. Despite the crowds, I intuitively prostrated myself before him on the road. When I arose, Sai Baba looked straight at me and exclaimed, 'Parvardigar.'"

Meher Baba, GGM3 p197

"Sai Baba used to say, 'Allah Malik hai' - 'God is Master.' He would smoke a chillum all the time, and spit and cough, and then pass it round to all who were close to him in his love. He would have a little opium in the paan that he ate. Every evening there would be a Qawali program, during which he would sometimes snooze.

"Gustadji had no food for days on end, as he had no money. He had a shawl, and when he decided to sell it, Sai Baba at once asked him for it.

"When Sai Baba passed away, Gustadji joined Upasani Maharaj. Upasani Maharaj then transferred him to me, and he stayed with me till the end of his life.

When Sai Baba used to go to attend his usual call of nature, a grand procession with a musical band would accompany him. Considering Sai Baba's peculiar habits, who would say that he was a Perfect Master? But he was incomparable, and he had the most lustrous and powerful eyes I have ever seen."

Meher Baba, November 1955? LJ p27

chillum = a clay pipe

paan = betel nut leaf

"Sai Baba was just then returning to his Gadi after answering his call of nature. As soon as he saw me, he exclaimed and declared with very unusually loud voice, "O Parvardigar!"'

Meher Baba, November 1955? LJ p83

Sai Baba once said to Upasani Maharaj, "I have filled all existence. Wherever you see, there is none but me."

Bal Natu, GGM4 p156

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#### WHAT IS SUFISM?

"Sufi is a clear, pure essence that has filtered and settled slowly, deep within. It goes beyond the state of mounam (silence), even beyond the station of the Mouna Guru (the silent Master within us). It is that state of stillness when the resplendence of the pure clarity of wisdom has sunk down and settled completely within its ultimate completeness and perfection."

"One who loses himself into nothingness, where the state of the self does not exist - one who knows the station where only God remains as that solitary oneness that is God - this is the explanation of Sufi."

Guru Bawa Muhayaddeen (d. 8 December 1986)

New Directions Journal, Fall 1995 p6-7

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#### ON RECOGNISING A REAL SPIRITUAL TEACHER

"As to the problem of recognising a true Sufi, this is no problem to the true person.

"...Sufis say that you will only be misled if something unworthy in yourself attracts you to an unworthy person.

"It is not for the Sufi to represent himself as worthy; it is not for anyone to give you a test for a Sufi. It is for whoever wants to discern truth to focus on that part of himself or herself which is honest towards the supposed Sufi.

"Like calls to like, truth to truth, and deceit to deceit. If you are not yourself deceitful, you will not be deceived.

"The assumption, you know, that all seekers are honest and that they only need a test to ascertain the honesty of a spiritual teacher is very much out of line with the real facts."

Idries Shah, Seeker After Truth p23 (1982)

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## **Theosophy 2**

Theosophy 2

THEOSOPHY

Book Two

Meher Baba traveled from Port Said to Venice on the ship Conte Rosso in April 1932. On board he met with Professor Ernest Wood. Wood was a Theosophical teacher who worked at the Theosophical headquarters in Madras, India. Baba explained to Wood at length what he meant by spirituality. Wood wrote a number of books on Theosophy, including 'Is This Theosophy?'

(1936)

(LM5 p1548)

Annie Besant, president of the Theosophical Society, died September 20, 1933. Her daughter visited Baba in London in October, and Baba told her, 'She will be born as a man in India.'

(to Mrs. Vincent Scott, LM5 p1824)

JIDDU KRISHNAMURTI

Paul Brunton met Meher Baba in November 1929 in India. He wrote that he asked Baba "There are other claimants to messiahship?" and that Baba answered: "Yes. There is Krishnamurti, Mrs. Besant's protege. The Theosophists deceive themselves. Their chief wire-pullers are supposed to be somewhere on the Himalayas in Tibet. You will find nothing but dust and stones in their supposed abodes. Besides, no real teacher ever required someone else's body to be prepared and trained for his use."

Paul Brunton, A SEARCH IN

SECRET INDIA, 1935, p60

Paul Brunton (Raphael Hurst) wrote an account of his meetings with Baba, apparently with the intent to defame him. The quote above appears to have been made up from Baba's

earlier (1925) statement (SW p262-263), which Brunton may have read in the diaries Baba had given him to look through.

Brunton had come under the influence of K.J. Dastur, a disciple of Meher Baba who had left and denounced him. Brunton's quotations of Baba (including the quote above) are at best untrustworthy. Baba did not allow him to take notes when they spoke.

Brunton was also, apparently, the author of several articles about Baba published in the English magazine John Bull in 1932. Margaret Craske asked Baba who had written in John Bull. He replied,

"Since you want to know, I will tell you. It is Raphael Hurst (Paul Brunton). He is creating opposition against me in London. The poor chap is to be pitied; we should pity him rather than blame him. Unknowingly, he has been made an instrument of K.J. Dastur's in India. He is unaware of the real situation, inner details and aim. Dastur is the cause of all this animosity..."

"That ignorant man, Paul Brunton, has been made a fool and a tool by Dastur. Brunton has been to India, stayed in Nasik, and has observed things with his own eyes. When he sought my advice, I told him to go on a pilgrimage to certain places in India. He did not do that, and coming under the influence of Dastur, he has commenced spreading lies about me here. This is the result..."

(May 1932, LM5 p1609-1610)

(For more about Paul Brunton, see Book Three: Footnotes, and 'My Father's Guru: A Journey Through Spirituality and Disillusion' by Jeffrey Moussaieff Masson, 1993.)

Malcom Schloss wrote to Krishnamurti in September 1931, telling him Meher Baba was about to come to America. Krishnamurti wrote him back from Holland October 1st, thanking Malcom, said he would very much like to meet Baba in America, and conveyed his greetings to Baba. Later, after Baba left America, Malcom sent Krishnamurti several press clippings about Baba's visit and suggested Krishnamurti write Baba in India. Krishnamurti wrote him March 18, 1932 from Ojai, California,

"It is very good of you to have sent me the newspaper articles regarding Meher Baba. I do not see how I can write to him as I have nothing to say to him, but I hope I shall meet him some time, either in India or Europe. I hope you understand that it is not rudeness on my part not to correspond with him, but I really have nothing to say. After meeting in person, perhaps we can correspond together."

(LM4 p1469)

Norina Matchabelli told Rom Landau, a writer who met both Meher Baba and Krishnamurti, that Baba said Krishnamurti possessed great possibilities within himself, was on the right path, but would not fulfill himself or become truly great until he came to see him.

(LM4 p1469 and 'God is My Adventure' by Rom Landau)

"...While in Santa Barbara, we monitored over to see Krishnamurti at Ojai Valley. Norina knew him previously, and had a good talk with him. He said it would be a privilege to meet you.\*"

Elizabeth Patterson, letter to Meher Baba, 1944, LM8 p2954

\*If Krishnamurti did eventually meet Meher Baba, the meeting has not been recorded.

Filis Frederick wrote that Meher Baba said Krishnamurti was on the fifth plane.

"One can smile at Norina's naivete about whom to bring to Baba, but it is interesting to note, first, Baba gave in to her whims; and second, how lucky these people were to meet him, ready or not. Sometimes he refused. For example, in India, she begged Baba to meet Krishnamurti, (he once was acclaimed as Avatar of the age by the Theosophists, a position he wisely repudiated). Baba said, 'Leave him alone. He is on the fifth plane, and will stay there until he dies.'

(Aw 20:2 p17)

A soul on the fifth plane who acts as a spiritual master is called a Wali. Baba explained,

"Walids and Pirs of the fifth and sixth plane can raise you to a higher state with just one look. But that is not the Perfect state, as these advanced souls are not Perfect. At times, even Perfect Masters cannot help those caught in these nets. Therefore, except for the Perfect Ones, do not even be beguiled by the advanced souls of the fifth and sixth planes.

"Stick to the Emperor and don't leave him for any reason. I am in everyone. But if you catch hold of me, you will have the root of all creation in your hands. Then you will not need to go after the branches and leaves. If you are lucky enough to catch hold of the Emperor, you should never, never leave him.

"Go on digging until you find water. Don't keep changing the spot. If you get impatient, by digging two feet here and four feet there, you will never strike water. If you only dig a shallow well, you will get impure water. Only patient, laborious digging will result in your finding crystal-pure water. And for that, you have to exert energy and dig deep.

"This Path is not easy at all, and if you enter it, you will not find joy here. Therefore, I warn, think seven times before entering it. If you are after God, you will have to give up everything - your father, your mother, the whole world. You have to renounce each and every thing. Therefore, ponder well, and then take your step. If not, leave this Path and attend to your worldly duties.

"Once you fall for the Path, don't be afraid of anything in the world. 'Who will look after my parents? How about my job? What will the world think of me?' All these thoughts are useless. If you had died, who would have looked after your near and dear ones? Those

affected will care for themselves. God takes care of everyone. He is the true sustainer. Once you have entered the Path, you should desist from such thoughts.

"Try to be a lover of God. If you find out how to love him, you may go mad. The real lover is never influenced by the world or what people think of him. He will not even care for his life. He will remain what he is - totally indifferent to the world, unashamed of

"All rivers flow in me. I am the ocean. Stop looking elsewhere, and look only at the ocean. By concentrating on me, you yourself will become the ocean. To look at the ocean means to carry out my wishes at all times."

Meher Baba, 6 September 1929, Bombay

to Kaikhushru Pleader, LM4 p1215-1216

Baba commented about advanced souls who believe they have realised God,

"There are many on the Path who become self-deluded, and think they have reached the goal, and say 'I am God.' They are not charlatans, but self-deluded. They believe it genuinely, but when the time comes, it goes. Then they perceive it was a delusion. This is called Mukama Fasana, i.e., the Abode of Delusion."

Meher Baba, 9 January 1937, Nasik, Aw 16:2 p19

"Most masts and saints do not know me as the Avatar, but only recognise me according to their station. They do not see beyond where they are - beyond their state of advancement."

Meher Baba, November 1944, Ajanta, LM8 p2982

Meher Baba told Bal Natu in 1954,

"At present, in the East and West, there are about seventy people who claim to be the Avatar. But I tell you, Bal, I am the real one."

10 May 1954, Mahabaleshwar, GG6 p43

Mildred Kyle led a Theosophical group in Seattle for fifty years. She met Meher Baba in 1952, and worked to spread his message in the United States. Her ashes are buried at Meherabad.

"Mother Kyle, the Theosophy leader, who gave it up for Baba, and met him at 95 years of age. 'I'm so old,' she told Baba, who replied, 'So am I. I am the Ancient one.'"

Filis Frederick, Aw 20:2 p49

"One morning in 1963, a visitor from the Theosophical Society came to see Baba for the first time, and asked him for a message. Baba said,

'My message is to love God to such an extent that you become God.'

'That love is a gift from God.

'One of the means by which it can also be won is selfless service. But the selfless service should be so sublime that you should not even have a thought that you are serving.'

B p93

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## **Understanding 2**

Understanding 2

UNDERSTANDING

Book Two

"Whenever Baba gave discourses or explanations to the boys or Mandali, Chanji would take down what was said in shorthand. Later he would write his notes out in longhand, often staying up until midnight with his compilation. The next day he would hand Baba the recent explanations for corrections. Baba would peruse them, and usually after nine days return them with his remarks. Chanji would then type Baba's explanations in their final form."

Bhau Kalchuri, LM3 p857 (1926, Meherabad)

"You find these discourses of mine very interesting, but they are nothing compared to what I have written in my book\* at Meherabad. Its 300 pages cover only short points, and when they are fully amplified and rewritten, the points will comprise several large volumes. It is full of secrets which no previous saint, Prophet or Avatar has ever divulged."

Meher Baba, 26 November 1926, to Chanji, LM3 p878

\*A book Baba wrote by hand that has not yet been published.

"Someone asked Baba, would it not be advisable to send his notes and explanations and lectures to someone to edit and put in good shape for people's reading.

"'No,' Baba replied, 'it would not be advisable to send them to anyone outside - such a writer would have to be here in order to ensure correctness. Kaikobad (Dastur) here, the other day, took notes of some of my explanations, but when he put them into his own language he made a mess of it all.'

"My explanations and lectures may be recomposed in forceful and stylish language, but the spirit and meaning must remain unchanged. Such a writer will come in the due course of time.

"Dastur writes well, but his uncompromising tone and terms are likely to offend some communities.

"The big book I have written will be the future Bible, Koran, Avesta and Veda, as it will be universally accepted by all castes and creeds. I have stopped writing anything after finishing this great work, and hence it has force."

7 August 1927, Meherabad, SW p403-404 and LM3 p953-954

Five weeks later Baba was asked why he would not yet let anyone read the book. He answered:

"One must be prepared to read what I have written. It would be dangerous in one respect: if this intellectual knowledge is imparted, at times the desire for God-realisation and experiencing that state vanishes, and the aspirant is only satisfied with what he knows intellectually or sees. Then the desire for union does not remain as keen.

"Suppose there is a vast treasure, or something of great worth, beyond imagination, and there is a curtain between your room and it. This reading and intellectual knowledge would be equal to a literal explanation given by the one who has seen or experienced these things. You yourself don't see the treasure behind the curtain, but have only read about it or heard it described."

14 September 1927, Meherabad, LM3 p965

"Meher Baba dictated his book 'God Speaks' in different languages in an unusual fashion. He used mainly English, but he mixed in Marathi, Gujarati and Persian words, and I used to write down his dictation exactly as he gave it. Each line of his dictation therefore contained a mixture of words from different languages, and since this was all done by way of gestures, it required an enormous amount of concentration to catch every gesture for each language word while trying at the same time to capture the sense of what he was conveying. Later, when Baba was otherwise occupied, and I could find the time to work from the dictated notes, I had to put the whole thing into English without losing any of the meaning..."

I remember having difficulty with a certain item which I mentioned to him one cold night in Mahabaleshwar, when he was lying in bed with a blanket over him. He smiled at me and said, 'Look here, Eruch, the theme of God is like this: the whole thing is like the pattern you see on this blanket. And if you want to know how this pattern is formed, how can I explain it to you? I can't show you in any other way than by pulling out the pattern.'

"Then he took hold of one of the strands between his thumb and forefinger, and said, 'Look here. I'm pulling it out now to show you how the pattern is formed and to explain it to you. But the more I pull out the strand, what you will find is that instead of giving you a better

picture, the pattern will begin to dissolve. As long as the pattern is there, you are able to say this is the blanket. But there won't be a blanket if I start to pull out the strands. There will only be strands, and the pattern won't be there either. So the subject of God is, there is nothing but God, and all else is illusion. There is only God."

In spite of my difficulties at times, Baba was very patient. He was patience personified, and whenever I found myself unable to follow his fingers on the board or his hand gestures, he would constantly repeat them with infinite patience until I made headway. Often when our short-sightedness or lack of understanding or other shortcomings led us into putting questions to Baba, he would tell us, 'God Speaks is not the whole truth. It is only a part of the truth, for anything at all is nothing but a part of the truth, including anything that anyone says. There is nothing but God, and anything that you find is illusion, that is, other than God. And that is God's pattern.'"

Eruch Jessawala (c.1954?) AO p127-128

"Baba once made the point to me that we should study his discourses and writings diligently, because during his lifetime they held 'spark.' I gathered that this meant that they would ignite the flame in people's sleeping hearts.

"He said that his aura would remain in the world for one hundred years after he gave up the body, but after that the writings would not have so great a force - that they would become scriptures, in the same way that what he had said in past Avataric incarnations have become scriptures."

Ivy Duce, HMp 206

I was about two thirds of the way through re-editing Dr.Deshmukh's edition of the Discourses...

On this particular occasion we were discussing some of the things in the Discourses, and I just tossed off that I was just not sure that this was ever going to be particularly used, as there were so many people that feel that it is impossible to embody the realities of spiritual attainments in words, that words can actually detract -- even Baba's words.

Baba looked at me as though He had just heard the most extraordinary thing. He look absolutely aghast. He said,

"But Don how could people ever feel that way about Baba's words?"

He said,

"As Baba works on these words that He gives out He attaches to each word a spiritual energy of great quantity, great proportion, and the individual who takes the trouble, even without understanding, to read Baba's words, taps into this gift of spiritual energy which the Avatar has attached to his own words."

Then he looked at me and said,

"It is your responsibility, Don, to impress upon the people that you are around that Baba has done this, and this spiritual gift that Baba has attached to His words will help them enormously in their own spiritual ongoing."

Meher Baba Association Newsletter

November 1997, p6

ed. Maxine Summers,

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### **Visiting Saints and Masters**

Visiting Saints and Masters

VISITING SAINTS AND MASTERS

Book Two

Meher Baba often warned those who followed him not to visit saints and masters, whether real or false. He said that the great majority of spiritual teachers were false, and that it was very hard to recognise the few who were real. Contact with even a real master, he said, could be harmful to someone who already followed Meher Baba. Baba did not give the same advice to those who did not follow him.

One of Meher Baba's followers, Vibhuti, lived several years with Baba at Meherabad, and then went to Nasik. He began to tell people that he was Meher Baba's chief disciple, and would instruct them to bow down to him. On February 7, 1927 Gopal Swamy came to Meherabad and told Baba what Vibhuti was doing. Baba commented,

"What earthly use is it misguiding and making others believe a person is a mahatma or saint, when he is not really so? To be a Master, a person has to be one with God. He must be Realised. From the spiritual standpoint, it is a great sin and a crime to make people believe one to be a guru or a Master when one has no experience. This is misleading people, and the worst possible fraud.

"A person should first be one with God and experience divinity; then it is appropriate to be called a Master. But to do so without experience is so great a sin that it is unimaginable. By

such acts, a person is never able to realise the Truth, and however intense his desire for Realisation, it remains unfulfilled. Such acts isolate a person from his Master's sight and his grace is then never acquired. On the contrary, he invites the Master's wrath upon himself, which in the end proves terrible for him. Such people should be cut to pieces."

Meher Baba, 2 February 1927, Meherabad, LM3 p904

Another version:

"What earthly use is it to make believe that one is a mahatma or guru or saint when one is not? To lay claim to such a state and station one must be one with God. If one isn't, it is a very great sin, a spiritual crime of the worst kind. First become the Dev (God), and then become a guru."

SW p335

Baba told Minoo Pohowala, who was in the habit of visiting saints,

"When you sink a well, you first select a spot before beginning the drilling. But if you stop drilling halfway, and start anew at a different spot, you will never find water, and all your labors will be wasted.

"But if you keep drilling at one spot, you will surely find water one day. A spirit of fortitude is required. If you are easily disappointed and keep trying at different places, you will never succeed.

"Similarly, if you continue running from one saint or Sadguru to another, you will never gain anything. Stick firmly to only one Master and carry out his wishes. Dig, dig and keep on digging, and one day you will get the water of Realisation."

2 June 1928, Meherabad, LM3 p1051

Baba remarked about a group of sadhus and sanyasis,

"Look at them. They wear long hair, apply ash to their bodies, put on robes and give spiritual discourses. This is only an outward show; within, they are merged in maya. They are hypocrites. It is a sin to pretend that one is away from maya."

"These so-called sadhus are full of desires, and have thoughts of eating, drinking and wearing fine robes. Outwardly they show themselves to be sadhus, but inwardly they are quite the reverse. Only he who has annihilated himself is a real sadhu."

13? May 1929, Rishikesh, LM4 p1157

Baba told Kaikhushru Pleader, who was in the habit of visiting saints and sadhus:

"Do not be after gatekeepers or watchmen. Catch hold of the Emperor. Never be after his servants. No minister or secretary will help. A king is, after all, a king, and his servants only

servants. Once you have approached the king directly, it is of no benefit to maintain a friendly attitude with his servants. Your friendship with the king might precipitate any situation, but you should stick to him. Even if you were about to die, you should never let go of his hand.

"The Emperor is perfect knowledge. One should forget everyone and everything in his company. One should stop one's previous habits. One should not think of meditating or repeating God's name, or any other type of worship. The most that could happen with any of these practises is that you would enter samadhi. Such practises can never make you one with God.

"Instead, one should submit oneself to the Emperor's will, having only this thought: 'O God, when will you meet me?' This longing must be present twenty-four hours a day. If the feeling is intense enough, God will surely fulfill it.

"To help people is good, but service done under the guidance and according to the instructions of a Perfect Master is the best. Service to half-baked gurus and false saints will throw you into a gutter. You will be left hanging by those hypocrites. If you are unlucky enough to find a false guru, he will accept you and take you into his service. However, he will then give you up, and that will cool down your longing! Instead of losing, you will accumulate sanskaras, and become disappointed and disgusted.

"These false saints cannot give you anything, while... Walis and Pirs of the fifth and sixth plane can raise you to a higher state with just one look. But that is not the Perfect state, as these advanced souls are not Perfect. At times, even Perfect Masters cannot help those caught in these nets. Therefore, except for the Perfect Ones, do not even be beguiled by the advanced souls of the fifth and sixth planes. Stick to the Emperor and don't leave him for any reason.

"I am in everyone. But if you catch hold of me, you will have the root of all creation in your hands. Then you will not need to go after the branches and leaves. If you are lucky enough to catch hold of the Emperor, you should never, never leave him.

"Go on digging until you find water. Don't keep changing the spot. If you get impatient, by digging two feet here and four feet there, you will never strike water. If you only dig a shallow well, you will get impure water. Only patient, laborious digging will result in your finding crystal-pure water. And for that, you have to exert energy and dig deep.

"This Path is not easy at all, and if you enter it, you will not find joy here. Therefore, I warn, think seven times before entering it. If you are after God, you will have to give up everything - your father, your mother, the whole world. You have to renounce each and every thing. Therefore, ponder well, and then take your step. If not, leave this Path and attend to your worldly duties.

"Once you fall for the Path, don't be afraid of anything in the world. 'Who will look after my parents? How about my job? What will the world think of me?' All these thoughts are

useless. If you had died, who would have looked after your near and dear ones? Those affected will care for themselves. God takes care of everyone. He is the true sustainer. Once you have entered the Path, you should desist from such thoughts.

"Try to be a lover of God. If you find out how to love him, you may go mad. The real lover is never influenced by the world or what people think of him. He will not even care for his life. He will remain what he is - totally indifferent to the world, unashamed of anything.

"All rivers flow in me. I am the ocean. Stop looking elsewhere, and look only at the ocean. By concentrating on me, you yourself will become the ocean. To look at the ocean means to carry out my wishes at all times."

Meher Baba, 6 September 1929, Bombay

to Kaikhushru Pleader, LM4 p1215-1216

Charles Norwood: What is your opinion of the Theosophists Annie Besant and Charles Leadbeater?

Baba: They have done some good work, but there is still much to be done. They are somewhat advanced souls. But at a certain stage of advancement, without the guidance and help of a Master, hostile forces are created, resulting in delusion. It all becomes a jumble, and there is confusion.

24 November 1931, New York, LM4 p1488

Q. Do you believe that \_\_\_\_\_ was an initiate?

Baba: How can I speak against anyone when I find the infinite in everyone? But why bother about names? You can be an initiate yourself. The same infinite is within you as within any initiate.

1930s, Europe, PM p251

"There are many on the Path who become self-deluded, and think they have reached the goal, and say 'I am God.' They are not charlatans, but self-deluded. They believe it genuinely, but when the time comes, it goes. Then they perceive it was a delusion. This is called Mukama Fasana, i.e., the Abode of Delusion."

Meher Baba, 9 January 1937, Nasik, Aw 16:2 p19

"The work of the God-man in the universe is fundamentally different from the kind of thing on which most of the priests set their hearts.

"Most of the priests of established religions attach too much importance to external forms, rituals and conformity. And since they are not themselves free from selfishness, narrowness or ignorance, they exploit the weak and credulous by holding before them the fear of hell or the hope of heaven.

"The God-man, on the other hand, has entered forever into the eternal life of love, purity, universality and understanding. And he is therefore concerned only with the things that really matter, and which eventually bring about the inner unfoldment of the spirit in all whom he helps.

"Those who are themselves in ignorance, may, out of self-delusion or deliberate selfishness, use the same language as that of the God-man. And they might try to imitate the God-man in many of the external things associated with the life of the God-man. But they cannot, by the very nature of their spiritual limitations, really imitate the God-man in possessing perfect understanding, experiencing infinite bliss, or wielding unlimited power. These attributes belong to the God-man by virtue of his having attained unity with God.

"Those who are in ignorance lack fundamental traits of The God-man. And if, out of self-delusion or hypocrisy, they try to pose as the God-man, their self-delusion or pretense is invariably exposed at some time.

"If a person gets committed to a line of life out of self-delusion, it is an unfortunate case. He believes himself to be what he is not, and thinks that he knows when he actually does not know. But since he is sincere in all that he thinks or does, he is not to be blamed, though he can become a source of danger to others to a limited extent.

"The hypocrite knows that he does not know, and pretends to be what he is not for selfish reasons. But in doing so he creates a serious karmic binding for himself. And though he is a source of considerable danger to the weak and the credulous, he cannot go on indefinitely with his willful deceit. For in the course of time he gets automatically exposed for a claim which he is unable to substantiate."

Meher Baba, 1941? India, Di v4 p20-21

Another version: Aw 2:1 p29-30

"Most masters and saints do not know me as the Avatar, but only recognise me according to their station. They do not see beyond where they are - beyond their state of advancement."

Meher Baba, November 1944, Ajanta, LM8 p2982

"At present, in the East and West, there are about seventy people who claim to be the Avatar. But I tell you, Bal, I am the real one."

Meher Baba, to Bal Natu, 10 May 1954

Mahabaleshwar, GG6 p43

"I have to come again and again in flesh and blood to bear the sufferings of humanity..."

"I want to tell you one important thing which each of you must remember well. It is a fact that I am the Lord of the universe. I am omnipresent..."

"I have come to make the whole world mad after love and truth. Only the Avatar, whenever he lives amidst mankind, has to undergo humiliation. When there are five Perfect Masters who are God personified and who control and look after the affairs of the universe, what need is there for them to precipitate the incarnation of God on earth? They bring him down to shoulder the sufferings of humanity. The five Perfect Masters are not as much vilified or humiliated as the Avatar is. I have been made to take this human form by the five Perfect Masters of this age to bear the cross and to undergo humiliation..."

"I will start with the topic of saints... To say whether a saint is real or an imitation one is my right alone and not yours."

Q. Baba, we go to saints because we have a feeling that you are in everyone.

Baba: I am also in a thief and a murderer. Then what is it that prevents you from respecting and worshipping them? If you were really to see me everywhere as I am, there would not arise any need for you to go to saints, or even to come to me to pay your respects.

I have been saying all the time, age after age, that when I, the Ancient One, assume this human form, there are many false prophets who claim themselves as Avatars. For instance, a week ago I received a letter from Uttar Pradesh, from a devotee who writes that there are two persons in his town, and each proclaims himself as the Avatar of the age. This created a great deal of confusion in his mind. Also, in one of the towns of northern India, there is one social worker who claims, and has a genuine feeling for his claim, that he is the Avatar. I am telling you these things in detail for it is my right alone to say so, as all of them are my children.

As far as you are concerned, you should neither criticise nor indulge in backbiting. If you speak ill of a real saint, it will be harmful to you. You will create dreadful (sanskaric) blunders. You should avoid vilifying even the so-called 'mahatmas' who call themselves saints, because it is not possible for you to be certain whether they are real or not. The presumptuous saints outwardly act like real saints. You will not be able to differentiate between them, just in the same way as you would not be able to differentiate between the masts and mad persons. Yet what a world of difference lies in their inner states!

... I would like you to know that to become a saint is not child's play. The very word saint, when commonly used or made applicable to anyone, creates a lot of misunderstanding. I will tell you something that will clarify the misunderstandings regarding saints. There are two types of saints: real saints, and imitation saints. Just as an ordinary person cannot distinguish between a real and an imitation pearl, you cannot distinguish between a real saint and an imitation saint. I alone, like a jeweller, can make out the difference.

Particularly in India, we find a lot of imitation saints, and this is due to the superficial study of Vedanta. By studying Vedanta, one can say 'I am God.' Sadgurus also say 'I am God.' Imitation saints say the same thing, but with the help of Vedanta. Real saints need no such help; they say what they experience. There are also some who, after reading Vedanta, realise that they have no such experience, but they still say "I am God." This is hypocrisy.

Also there are some imitation saints who, after reading Vedanta, have a genuine feeling and say 'I am God,' though in reality they do not have any conscious experience.

If anyone confers greatness on you and begins to worship you, you know yourself that you do not deserve it. At the outset you are tempted to accept this greatness, which makes you feel happy. But your conscience will be constantly pricking you, and you will be always in a state of anxiety about future developments. You will be frequently in a fix whether to accept or reject the greatness which is thrust on you.

Once you accept this conferred greatness, it becomes very difficult for you to get out of the situation. After a time, even the pricks of conscience cease troubling you, for you get used to them. Then it becomes an addiction, and you cannot do without it. You then pose as a real saint. This posing will cause you to take innumerable additional births. So why pose as a saint without inner experience?

As for myself, I say I am the highest of the high. Had I not been the ancient one, I would have encouraged you to visit the so-called saints. I would have even praised them, and they too would have praised me in return. Thus a clique would be formed that would promote mutual praise to dupe the public.

If any one of you meets an imitation saint or an imitation Avatar, what would he say to you? He would say the same thing as I. If you tell him that Baba is the Avatar, he may even say, 'I am the real one, and that Baba is a fraud!'

When anyone approaches an imitation saint and is attracted by the outward atmosphere which he creates around him, and if, owing to his faith in the imitation saint, he gets experiences, he is likely to attribute them to that imitation saint. This creates confusion.

Now I will tell you about an incident. During my recent visit to America, a gentleman, who has been staying in America for a long time, remained by my side during some of my programs, and particularly when the films and photographs were being taken. This gentleman has studied and intellectually grasped what I have said, but misused it. From one of the letters from the U.S.A., I hear that this gentleman has started telling people that he is Baba's representative. Those who know me for so many years are not affected. But the new lovers, though educated, are very much impressed and flock around him. Just see how even the Westerners are misled.

What is the remedy for this? I will tell it now. It will be very useful only if you grasp it thoroughly. If all of you are convinced that Baba is the Avatar, God incarnate, the question of confusion does not arise at all. In this case, just hold fast to my damaan (the hem of the Master's robe) and close all doors for confusion and conflict to enter your minds. If you are not convinced, leave me. Seek someone else. But if you try to stick to me with a wavering mind, without being convinced of my divinity, you will be just like a nut caught in the crusher.

I will also tell you a few instances of those who pay too much attention to masts, though they have been connected with me for so many years. One of them went to the extent of drinking wine whenever offered by a mast. The other used to carry a certain mast on his shoulders to his home and serve him daily. Had I not warned them in time, they would have got themselves involved seriously. When God himself has descended on the earth, and you have the good fortune to come in personal contact with him, why run after his children, the masts and the saints?

In Uttar Pradesh and the Punjab, there are saints of both types, real and imitation. There, men put up a big show of spirituality by performing homa-haven, bhajan-kirtan, yadna-yagna, arti-puja, etc. From external appearances one cannot make out who is a real saint and who is an imitation one. Anyone is easily impressed by the so-called outward spiritual atmosphere.

You do not find these things here with me. On the other hand, you find me sitting among you, sometimes telling jokes and letting you laugh. The real Path is totally different from the conventional bhajan-kirtan, etc. On the contrary, when one gets entangled in these rituals and ceremonies, one gets off the real Path.

When I tell you these things and ask you not to visit saints, perhaps some of you may think, 'Is Baba feeling jealous of others?' But I, being one without a second, have no rival. I am matchless. Being the one reality, the question of rivalry does not arise for me at all. If I am to be jealous at all, I will have to be jealous of my own self.

When a man sees an ant moving on the ground, will he ever feel jealous of it? Both the ant and the man move on a level on the ground. But there is a world of difference in their consciousness. The ant can never understand the intricacies of this machine age. The ant, the ordinary man and myself move on the same land, but there is as much difference between the consciousness of an ordinary man and mine as there is between the consciousness of an ant and that of an ordinary man. Even in the animal kingdom, there is vast difference between the consciousness of an ant and an elephant. Has the elephant ever purposely walked over an ant feeling jealous of it?

... I do not mean that there are no real saints in India. (Baba mentioned a few well-known saints) There are also some real saints unknown to the masses. Compared to the known saints, these hidden saints are far more advanced. In this respect, however, I want to tell you with authority that both the hidden and the known saints have not realised the Self. Do not be misled by the use of certain words and phrases. If anyone addresses you as 'dear Self,' do not be under the impression that he has achieved the goal of Realisation.

The sum and substance of this long talk is that you either hold fast to my damaan only, or leave me altogether. Do not make any compromise.

However, you are free to visit and pay homage to the shrines of my five Perfect Masters: Sai Baba, Upasani Maharaj, Babajan, Tajuddin Baba and Narayan Maharaj. Of my five Perfect Masters, four do not have any representatives. Only Upasani Maharaj has a representative.

She is Godavari Mai. She has a very pure heart, and there is no equal to her in this respect. You can go to Sakori and pay your respects to her. She is dear to me. She loves me very much. She is my beloved Yashoda.

This does not mean that my five Perfect Masters do not each have a Chargeman and a Circle. Invariably, without any exception, every Perfect Master must necessarily hand over his charge to one whom he makes as Perfect as himself. Such a one is called the Chargeman of a Perfect Master.

Do not visit other places or saints, as you cannot distinguish between a real saint and an imitation one. I also want you not to criticise or vilify anyone. If you happen to meet saints, real or imitation, by chance, you may pay respects to them, but do not run after them. If you have full faith in me, stick to me. Otherwise leave me now altogether. Who will hold on to my damaan wholeheartedly to the end?

(all those present raised their hands)

Q. Baba, I tell others that you are the Avatar, but to be honest, I have no such conviction, though I crave it very much.

Baba: Have you come across anyone greater than myself?

Q. No.

Baba: Then why worry? Try to love me more and more. But remember one thing: never tell others what you do not feel yourself. Tell others only what you honestly take me to be. I am anything and everything that one can honestly believe...

It is a fact that I am God. I am the highest of the high. I wish that those who raised their hands should hold fast to my damaan for good. There is no need for my lovers to visit saints. Stick to me even during the phase of humiliation. Spread my message of love to all, and become like dust in Baba's work.

May 19 and June 7, 1957, Guruprasad Poona, Aw 5:4 p22-32

"I am infinite consciousness, interpenetrating and transcending all states of limited consciousness. The most primal and the most final categories of consciousness - say a stone or a saint - are equidistant from me. So I am equally approachable by all. I am the way."

c.1960, EN p70

"A saint is one who sees me as I really am. And seeing me as I really am means seeing nothing else but my effulgence continuously. He alone is on the sixth plane who sees my light without pause or break. He who sees me as I really am is also my true lover, who is on the sixth plane of involution of consciousness."

AO p217

Part of a message Meher Baba sent by letter to T. Dhanapathy Rao, President of the Avatar Meher Baba Andhra Center in Kakinada, on December 25, 1962, through Eruch Jessawala:

"My dear Dhanapathy Rao,

"Beloved Baba wants me to convey to you and to all his dear ones who played a prominent part to have the new set-up for Avatar Meher Baba Andhra Center as wished by him, that he is happy with what has been decided upon. Baba wants you, V.V. Narayana Rao, and the rest of his dear ones to know that next year is very important and critical from the point of view of his work, workers, and lovers, and as such, he wants Avatar Meher Baba Andhra Centre to remain ever vigilant, so that his lambs may not be devoured by wolves. This is what beloved Baba has been telling all his loved ones who have been burdened with the responsibilities of being group-heads of various Meher centres.

"Baba says that the time is such that his lovers should cling to his daaman under any circumstances. There will be many a howling wolf distracting his poor and simple lambs, donning the robes of sanctity and assuming the roles of saints, yogis, maharishis and mahatmas. Beloved Baba exhorts his loved ones to beware of such fakirs and fakes, for they will abound on the face of the Earth ever more, and like mushrooms, spring up unseen and out of nowhere. Hence it is of utmost importance that his lovers and workers remain vigilant, and pay heed to his repeated warnings to beware of so-called saints, sadgurus, munis, rishis, yogis, masts, fakirs, and above all, avatars of the yug!\*

"... Baba sends his love blessing to you all.

Yours lovingly,

Eruch"

DV 2:2 p6-7

\*yug: age

These false saints are fools who catch false-hearted lambs in their traps

Be careful - keep away from the deadly traps of these false saints.

How many false masters abound these days in every lane.

Lover of God, never go to them, even in your dreams.

False saints never kiss the dust.

No one should make them their master.

Meher Baba, April-June 1968, India

exerpts from ghazals 153, 160 and 161, 'Meher Sarod'

translated by Bhau Kalchuri from Hindi

The following two letters were written by Eruch Jessawala, one of Meher Baba's Mandali, in 1980 and 1981.

"Meherazad, 25th November 1980

"Through the past decade since beloved Avatar Meher Baba dropped his physical form on 31st January 1969, I have heard reports and received many letters from lovers of Avatar Meher Baba concerning the mushrooming of some self-appointed preceptors, guide, yogis, saints and sadgurus, who now act as 'masters' to the followers of Avatar Meher Baba.

"In addition, there is an increasing confusion in the minds of Baba-lovers over the indispensable need for an aspirant to have a living Perfect Master as revealed by beloved Baba in the Discourses, as against beloved Baba's timeless warnings not to approach gurus.

"Lest silence from the Mandali of Avatar Meher Baba be misconstrued by Baba-lovers as approval for seeking gurus, I find it imperative to speak now, being prompted from deep down within me to do so.

"Having spoken, it is left for each heart to heed the warning, or act as you would wish, but know well that 'Whosoever has not the eye for the Sultan cannot go to the Sultan.'

"Our love for the God-man is the response to the greater love which he has for us. Through lifetimes of striving, longing and seeking comes the rare opportunity for a few to accept the advent of the God-man, while millions upon millions are yet unaware that the expected one has come again as Avatar Meher Baba. What untold fortune is our inheritance that beloved Meher Baba has drawn us to him - closer and yet closer into the orbit of his love.

"This circular letter is being issued in response to the written and verbal enquiries of people who wish to love Meher Baba, and who are confused at Avatar Meher Baba's statements concerning the need for a 'living Perfect Master,' as contrasted with his repeated injunctions against chasing after gurus. The statements that follow are from what I have gathered from beloved Baba in my years with him, and are intended for all.

"For those firm in their love for Avatar Meher Baba, and whose only wish is to hold fast to his daaman, the conflict regarding the need for a living Perfect Master does not exist. There is no conflict, because for them Meher Baba was, is, and remains the eternal Perfect Master, eternally alive in their hearts. These people do not seek spiritual guidance, and are not interested in spiritual progress, because they have firm faith and trust in beloved Meher Baba's continuing guidance, and they rely on him alone. Their only wish is to be completely resigned to his will, and to efface themselves in love for him.

"Beloved Avatar Meher Baba is veritably God in human form, as revealed to us by him. When he dropped his body on 31st January 1969, and passed away physically from our midst, the Avatar did not 'die' - he simply dropped his man-form, to continue to remain as God - the eternal presence in our midst.

"The Avatar, God manifest in human form, makes the inconceivable and unapproachable reality conceivable and approachable. God makes his being, his love, his compassion, his charity, etc., more tangible to mankind when he is physically among us as the Avatar of the age.

"When we say that beloved Avatar Meher Baba dropped his body, we thereby mean that he withdrew his man-form, and left in the hearts of his lovers the longing for his reality, by which one may see him as he really is. God is not 'dead' - rather he is no longer visible in that man-form so dear to us all. He has not ceased being immanent and active. As Avatar Meher Baba withheld his voice so that we might hear his silence, he now withholds sight of him so that we may seek him within ourselves, and by his grace find him as the only beloved.

"Meher Baba revealed to us time and again that at the end of each avataric advent, his avataric impact, influence or force, and the fragrance of his presence, continue to remain active for 100 to 200 years, exactly as though he were physically present. If the next advent is to take place after 700 years, then his avataric impact, influence or force, and his divine presence of the advent, continue to be felt for 100 years and a little more. Similarly, if the advent occurs after 1400 years, his impact and divine presence pervade for 200 years and a little more.

"The five Perfect Masters of the time precipitate the advent of the Avatar in our midst, and relinquish their charge to him during each Avataric period, and then remain 'backstage' as the Avatar shoulders their duties. They remain inactive during the avataric advent while he is in man-form, and for as long as the avataric impact or force continues to pervade. The divine influence of the Avatar after he drops his physical body is in no way diminished or different from when he was physically among us.

"Blessed is mankind during each advent, as each advent is the springtide of creation, when the God-man is present among us. And doubly blessed is man when he becomes aware of the Avatar's presence, and remains under the influence of the Avatar's love for him. When man learns to love the Avatar and continues to stay in the orbit of the love of the Avatar, it is redundant for him to go in search of a spiritual guide or a Perfect Master! The Avatar is for him the eternal Perfect Master, even after the Avatar drops his man-form. So it is absurd for any lover of Avatar Meher Baba to be in search of a Perfect Master, as long as he continues to remain in the orbit of the Avatar's love.

"When you read in the Discourses by Avatar Meher Baba that it is essential for a spiritual aspirant to have the grace of the Perfect Master to realise God, remember that beloved Baba has revealed this as a general guideline for posterity when the avataric impact begins to fade out, and for those who will not have been fortunate enough to have come into the orbit of the love of the Avatar. Time and again he has revealed to us that he is the way and the goal. Whosoever loves and obeys the Avatar, and whosoever is blessed by his grace, what need has he for any spiritual path? The spiritual path then follows such an aspirant, instead of the aspirant following the path! A true lover of Avatar Meher Baba has no concern with

advancement on the spiritual path; he is continually concerned with effacement of himself in the love of the Lord. A lover's goal is to become like dust at the feet of the beloved Lord!

"In spite of Avatar Meher Baba's 'Last Warning' of July 1968, it is surprising to get news from different countries, especially from India and the USA, that quite a number of people who follow Avatar Meher Baba, and some of them who are very close in their love for him, have fallen a prey to some self-appointed saints and sadgurus who operate as immaculate persons, full of modesty, professing to have been installed overnight by some spiritual hierarchy to act as 'masters' to followers of Avatar Meher Baba.

"The astute modus operandi of such masters is the very cause for many innocent hearts and susceptible minds to believe that their love for and obedience to such saints and masters will help them to love Avatar Meher Baba all the more, and will get them closer to him, now that Avatar Meher Baba is no more physically in their midst.

"Some of these teachers and preceptors are also vitiating the minds and hearts of the innocent, saying that Meher Baba is not their master, but their master's master! It sounds so ridiculous, and at once so apt. Such is the divine leela!

"These masters diligently promote the image of one another among themselves, and establish a mutual admiration society or clan. They savor homage, obeisance and admiration of their followers. They begin to imitate Meher Baba's ways and mode of dress, even imitate his silence and hand and finger movements. Such people are indeed perfect mimics, rather than spiritual masters and saints. Beloved Baba would draw our attention to such mimics and call them his spiritual clowns!

"They sham an aura of sanctity, allow people to prostrate before them, bless Baba pictures and lockets, bless the people, and lead their followers to believe that they are stationed on higher planes of consciousness or are Realised 'Perfect Masters,' and that obedience to them is imperative. Some of these Gurus are going to the extent of telling their followers that as Meher Baba's tomb is now 'inactive,' and as a number of the Mandali are dead or gone senile, there is no use going to Meherabad and Meherazad. Where beloved Baba's photos adorned the walls, now pictures of these gurus are seen! 'Sahavas' is now also held by these masters, imitating beloved Meher Baba, but taking great care to see that their atmosphere is maintained, and not superseded by Meher Baba atmosphere.

"Sufism Reoriented, now re-reoriented (in the West), and Vedantism reoriented (in the East), are beginning to raise their heads in direct defiance to beloved Baba's timeless warnings. Such spiritual jingoism leads me to recall what beloved Meher Baba had said to one such master who came to him:

'Of what avail if you were to gain the whole world and lose me...?'

"Such masters have gone to the extent of ordering their groups to shun the 'Last Warning' given by beloved Avatar Meher Baba in July 1968. The printed leaflets have been destroyed

by the orders of some of these masters. In the 'Last Warning' beloved Baba has warned all who love and follow him, and would want to do so, as follows:

'It is equally important at this critical period of the avataric age to beware at all times of persons who lead others into believing that they are saintly and pious, and profess to possess supernatural powers. However pious such persons appear to be, a Baba-lover must never mix such piety with the divinity of the Avatar.

'A true Baba-lover must remember the repeated warning given to all Baba-lovers time and again, to stay away from persons who feel and assert that they are masters and saints, and possess powers to help human beings...'

"I have been witness to these words of beloved Baba warning all who wish to be helped in loving him with one-pointed devotion, and wanting to get closer to him, to realise him as their own self.

"Again and again, for our own highest benefit, beloved Meher Baba cautioned his lovers against running after yogis, gurus and saints, or visiting their ashrams or shrines, as there is no longer any need for these pursuits. Avatar Meher Baba was and is the living God. It is he who is the fountainhead of grace, and he is eternally the way and the goal at one and the same time for his lovers.

"Share this letter with all, and let all lovers of Meher Baba know once for all that it is beloved Meher Baba who remains responsible for their spiritual welfare as long as they continue to love and obey him, and that they should hold fast to hid daaman, as he exhorted us to, till the very end. There are no intermediaries required on the path to love him, for he says again and again that he is the supreme Sadguru and the divine beloved. We have his lasting assurance on this when he says:

'I am already yours when you become mine.'

Yours brotherly,

Eruch

(A letter from Eruch Jessawala circulated at his request

to the various Meher Baba centers around the world)

"Meherazad, 15th January 1981

"Jai Meher Baba

"Dear brothers and sisters,

"Many of you in the East and West may have read the printed circular letter dated 25th November 1980 issued from Meherazad.

"On reading the circular letter, many lovers of Avatar Meher Baba felt that the warning given to the Baba-lovers in the East and the West was very timely and helpful. While some Baba-lovers requested clarification on certain points on the issue of the warning, some others were surprised or most upset, and responded accordingly.

"To them my reply is as follows:

"Please do not feel surprised or upset. We the Mandali have simply done our duty to sound the bell of warning for all concerned, either to pay heed to the warning, or remain indifferent about it, or totally ignore it.

"It is left to the individuals either to live their lives solely for the love of their beloved Avatar Meher Baba, or to love him for material and spiritual benefits.

"We do not wish to enter into any further correspondence on this subject.

"I repeat, we have no intention to dictate to anyone the way one should choose to lead one's personal or spiritual life. It was our duty to just sound the bell of warning to alert Baba-lovers everywhere; and we have done so - pay heed or ignore it; it is one's own lookout, what truly matters is love for him.

"The bell of warning that you and others heard is not directed to the ones who love, and would want to love, only Avatar Meher Baba, but it is directed to Baba-lovers who also do love Baba wholeheartedly, but are misled into believing that one who fervently imparts Meher Baba's messages and discourses to them must be a saint, guru or Perfect Master, and is therefore to be revered as such. This attitude unfortunately creates diversion of focus and bifurcation of homage, which Meher Baba discouraged always by warning his lovers time and again. Hence the bell of warning.

"There are always five Perfect Masters at all times, as revealed to us by our beloved Avatar Meher Baba. He has also revealed to us that even after the Avatar drops his physical body, the five Perfect Masters are not known publicly nor function openly, because they do not come into public prominence during the period of 100 to 200 years, as the Avataric influence and impact continue to be at their height as if the Avatar were physically present.

"Hence, we the Mandali do not know who are the presently living five Perfect Masters - as they remain completely backstage, according to what beloved Avatar Meher Baba said to us.

"The role of the Mandali is to strive to be, by beloved Baba's grace, the perfect slaves of their Lord Avatar Meher Baba, without any desire for material gain or spiritual advancement. None of us Mandali is either a Perfect Master or an illumined saint; and none of us long to become one. Beloved Meher Baba is the ever-living and guiding supreme Perfect Master for all times, for his Mandali, and also for his lovers whose lives are directly linked to him since many lifetimes.

Yours lovingly,

Eruch

"P. S. No further correspondence on this subject will be entertained."

Meher Baba explained that, at any one time on earth, there are 56 people of the fifth plane, and 56 people of the sixth plane in the functioning Spiritual Hierarchy. There are many other people on the fifth and sixth planes, or between them, who are not part of the hierarchy - 8,400,000 (LM8 p2884).

The functioning Spiritual Hierarchy consists of 7000 people on and between the higher planes. In Avataric periods the Avatar is the 7001st person in the Hierarchy. For more about the Hierarchy, see 'Spiritual Hierarchy' in Book Two, and GS p271-274.

Filis Frederick quoted Baba as having said,

"My four favorite saints are St. Teresa, St. Catherine, St. Francis and St. Augustine."

These are Teresa of Avila, Catherine of Siena, Francis of Assisi and Augustine of Hippo. Baba probably meant these were his favorites from among the well-known Christian 'saints'. Francis of Assisi was, Baba explained, a Perfect Master. (Aw 20:2 p42, HM p170)

The great majority of those who claim to be spiritual masters are not real masters. Some are deluded, really believing in their own advancement. Others know they have not experienced God or Truth, but nevertheless pretend to be advanced or Realised.

A few genuinely advanced (but not yet Realised) souls do act as spiritual guides. The Wali of the fifth plane and the Pir of the sixth plane can help seekers to advance up to their own level. For more about them see EN p29-32. There are other souls on the fifth and sixth plane who have no Gross or Subtle consciousness. For more about them see EN p101-104. For what can happen to imitation saints and their followers, see Be p49-54.

For another version of the explanation on 'opiumised' saints, see AO p214-216.

#### AVATAR MEHER BABA'S MESSAGE

"To love me for what I may give you is not loving me at all. To sacrifice anything in my cause to gain something for yourself is like a blind man sacrificing his eyes for sight. I am the divine beloved, worthy of being loved because I am love. He who loves me because of this will be blessed with unlimited sight and will see me as I am."

(Meher Baba, on the occasion of his 75th birthday - 25th February 1969)

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## **Working for Meher Baba 2**

Working for Meher Baba 2

WORKING FOR MEHER BABA

Book Two

"I witnessed a man who came before Baba in Myrtle Beach in 1952. Ivy Duce brought this man. He was giving a lot of talks on spirituality. He was very respected all over Europe, a very important man.

"I was the interpreter, and was dumbfounded when Baba asked him the following question. I thought he would ask him a question about his work, about his understanding of the Avatar, or something else, but Baba asked him directly, 'Are you involved with a woman?'

"He was a very truthful and honest man. He said, 'Yes, Baba, I am.'

"Then Baba said, 'Then what is the good of your talking about spirituality? Will you do one thing?'

"He replied, 'Yes, I shall try. I don't promise.'

"'All right,' Baba said. 'Give up this business of bangles.' (Bangles signified woman or women in Baba's gestures.)

"'I will try,' the man said.

"That was in 1952. Baba went again in 1956. This man came also and saw him again. Baba again asked him about this, and he replied, 'I am still very much in the world.'

"Baba said, 'What is the good of your giving talks? Give up this hypocrisy.'"

Adi K. Irani, JT p137

Kings Road, Ahmednagar

July 10, 1968

(Adi told this story during a public talk, so Baba's words are not exact, but as Adi remembered them.)

Dear brothers and sisters of Meher-parivar,

I am extremely pained to find that there is a rift in the Meher-parivar in \_\_\_\_\_. This fact has been brought to beloved Baba's notice with utmost reluctance, and Baba wants me to let all his dear lovers know that:

1. Whatever be the cause of the rift, he wants each one to try his best to narrow it down and mend it by forgiving and forgetting one another's trespasses. This is possible if one resolves

to be very sincere, very humble and very loving. Hypocrisy, arrogance and hatred widen the rift and breed contempt.

2. This is a very critical period of the Avataric age, and all his lovers must strive their utmost to hold his daaman very firmly so that it does not slip out of their hands under any circumstance.

3. It is very important for all his lovers, especially in this critical period, not to succumb to lust. Temptations are and will be great, but your love for him should be greater. Remember him wholeheartedly, and rise swiftly from where you have fallen, to march ahead in his love and service as his determined soldiers heading towards victory.

4. It is equally important at this critical period of the Avataric age to beware at all times of persons who lead others into believing that they are saintly and pious, and profess to possess supernatural powers. However pious such persons may appear to be, a Baba lover must never mix up such piety with the divinity of the Avatar.

5. A true Baba lover must remember the repeated warnings given to all Baba lovers time and again, to stay away from persons who feel and assert that they are masters and saints, and possess powers to help human beings. His lovers and workers should never get involved with such persons and affairs, much less with perverted 'helpers of humanity' who have no reverence or regard for the Perfect Masters and the Avatar of the age. Beware of them who exploit spirituality to gain their selfish ends, and dupe others in the name of Sadgurus and the Avatar.

6. His lovers and workers should not get intimately involved with the family affairs of one another, and they should not be emotionally upset by the personal affairs concerning any of the families. They should NOT let any personal affairs vitiate their relationships with one another, or affect their efforts in the work they do for the cause of the Truth.

7. He wants his lovers and workers who are spreading his message of love to others to share his love among themselves, and to uphold the spirit of harmony and understanding in his name. He wants them to be less aggressive towards others and less tolerant towards themselves, and above all, he wants them to love him wholeheartedly, for he is the Ancient one who loves them more than they can ever love themselves.

Please note the above seven points carefully, as they are from beloved Baba. They are for all his lovers and workers everywhere.

With loving regards,

Yours brotherly,

Adi K. Irani

HM p413-414

Working for Meher Baba Book One

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## **Writing**

Writing

WRITING

Book Two

"Remember me before starting and after finishing any work. Think of me before doing anything. If you have to write something, remember me before starting, and then mentally say 'Baba, it is you, not I, who is writing.'"

Meher Baba, 30 March 1930, Nasik, LM4 p1293

Mrs. Greenside, an author of spiritual books, was meeting Baba for the first time

Dorothy Greenside: I felt within myself an inspiration which enabled me to write. But all of a sudden the power seemed to diminish and was lost. I have no desire to write anymore.

Baba: These were mere glimpses. They are always temporary and fleeting. But I will help you. You are not to blame. It was not your fault that this inspiration and power have gone away. The reason was that it was not the time. The time was not right for you to have that power, for it to appear and for you to retain it. It is no fault of yours. But with my help, you will have the inspiration. You will regain it, and it will then always be with you. One day you will be able to help humanity much through your writings.

10 October 1933, London, LM5 p1820

"One of the requirements of acquiring control over thoughts is to become fully conscious of what they are. They have to be attended to before they are controlled. In ordinary introspection it is often not possible for the beginner to devote adequate attention to all the shadowy thoughts which pass through his mind. It is therefore helpful for the aspirant occasionally to write down all his thoughts as they come, and then to inspect them carefully at leisure. This process is different from writing planned articles. Thoughts are here left without any direction or restraint, and are allowed to appear as they come, so that even repressed elements from the subconscious mind have an access to the conscious mind.

"In a more advanced stage, an intensive awareness of mental processes can take place while thoughts appear in consciousness, and writing becomes unnecessary. The watching of mental operations should be accompanied by critical evaluation of thoughts. Thoughts cannot be controlled except through the sense of their value or lack of value. When the

diverse types of thoughts which assail the mind are critically evaluated, and the internal stirrings of sanskaras are faced, understood and taken for what they are worth, the mind is freed from all obsessions and compulsions in relation to them."

Meher Baba, c.1940, India, Di v3 p82

"I have a strong wish now to embark on a series of writings that would bring unmistakably to Western minds the fact of Baba, and the true function of spirituality. Perhaps his grace will enable me to eventually do this. I do not think this is too bold of me. Eknath caused even an idiot boy to write a great work. Baba can do the same with me if he considers it necessary as a part of his work."

Francis Brabazon, in a letter to

Eruch Jessawalla, 11 May 1954, TK p15

"Baba very happily approves, with his blessings, your idea of embarking on a series of writings on Baba - all the facts. Baba says, 'Do it, and begin doing it from now.' He further says that your love for him will guide you, your faith in him will give you the determination, and that his own blessings will inspire you to turn out his work through your pen. He wants you not to worry about how and what you will write. He says that you commence writing on the series, and do not at all be anxious about the result. Let it be immaterial whether your writings are accepted or not. You do not worry; let the result itself have the worry."

Eruch Jessawalla, from a letter to Francis

Brabazon, 21 May 1954, TK p16

"God does not read what your pen writes. He hears what your heart sings."

Meher Baba, quoted in 'In Lap of Love'

by Naosherwan Anzar, frontispiece

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## **Yoga**

Yoga

YOGA

Book Two

"A yogi, even after he attains the highest yogic state in his study, does not reach freedom, because there are still for him the sanskaras (meaning impressions) to finish up with.

"Sanskaras mean the impressions left behind when doing any good or bad action. Even a thought creates a sanskara. Talking, hearing, thinking, seeing, eating, sleeping, etc. - in fact, even Subtle movements - cause sanskaras or impressions, which have to be experienced without a single hitch, with a mechanical precision, unless removed away root and branch by a Master's grace or blessing.

"Our present existence and all the related experiences of pain and pleasure, virtue and sin about it, are the results of our past sanskaras, or amal, as termed by the Muslims.

"The very breath we breathe, the eyelid we twitch, the finger we lift, are all due to past impressions. Our present existence is the mere unfoldment of our past Subtle impressions in Gross form. And again, it is our present Gross actions that recreate impressions, and so on. A good word or a good action has its good result compressed in an impression - suppose in the form of a circle - and a bad word or action likewise stores up a bad result in a similar Subtle form.

"That is, good actions in this life necessitate acquiring a happier state in the next formation. And similarly, a bad action in the present life brings about a bad result in the same way. There is that tie, which has not been dispensed away in any case.

"Good actions bind a man with a golden chain, and bad actions with iron and spiked chains. But the chain is there in either case. The man has not been set free. Yoga or other studies are good actions, and they give the person a better chance in the next incarnation. But they do not set him free, or give Liberation. To have Liberation, one must neither have virtue nor vice on one's credit or debit side. But it should be a clean slate, to reach the state described in an Urdu couplet:

'We shall not go either to heaven or hell;

But on the day of final judgement

we shall stand gazing at the face of Muhammad.'

"And this is impossible to reach without the grace of the Guru. For a Master, it is the work of a moment, though. The vast and almost infinite impressions of a person may be likened to a heap of dry grass, which it is impossible for the person to clean out. Even the process of cleaning out without a Master, that is, through yoga, etc., means contracting impressions again in different forms.

"But this heap of dry grass is a work of a moment for a lighted match, which only the Perfect Master possesses. The Perfect Master uses his matches, but mostly for the members of his Circle only, and thus at the right moment brings them to his own level in less than a second. But even those who have no direct connection with a Perfect Master can derive the greatest personal benefit merely through the contact and company of his personality:

'One moment, half a moment,

and even half of a half of a moment  
In contact with a Perfect Master,  
and ten million of your sins are washed away."

Meher Baba, 4 October 1922, Manzil-e-Meem,  
Bombay, RD p70-80

Part of another version of the same explanation:

"No yogi can attain eternal freedom or emancipation, even though he might have reached the highest yogic state of samadhi through his practices, because sanskaras are still there, and all ties have not yet been snapped..."

"Yoga and other practices are good, and merit an aspirant a good life in the next birth, but a man is never free from bondage or given Mukti (Liberation) as a result of them."

LM2 p418-419

Also see RD p103-104

and LM2 p438-439 and 720

"There was once a yogi who had the power to remove his intestines and wash them. One day he did this, and kept them in the sun to dry. A dog saw the organs and ran away with them. Terribly upset, the yogi ran after the dog.

"You may think that I am exaggerating, but it is a common feat among yogis. Such powers do not count along the Path. I am not going to give you such powers - otherwise you might have to chase after dogs."

Meher Baba, June 1928, Toka,  
to his women Mandali, LM3 p1061

"The spiritual Path is not a bed of roses. After fourteen years of fasting, the great yogi Farid Shakkar Ganje had reached the fourth plane, but only knew how to kill sparrows. Once a Sadguru was sitting in the shade of a tree observing him. Seeing the birds, Farid said, 'Let all the sparrows drop dead.' Instantly all the sparrows were dead. Then Farid, by his command, made them come alive again. The Sadguru taunted him: 'That is nothing. Learn Fakiri - control over yourself.'

"Once Farid found an old woman lowering a bucket into a well, and drawing it back up again empty. This happened several times, and he expressed his surprise. The old woman, who was a saint on the fifth plane, replied, 'It is better than your commands of die and come alive.' Hearing this, Farid Ganje was awakened to the reality of his powers, and began

searching for a Master. He found one, and by the Master's grace, became a Perfect Master himself."

10 December 1928, Meherabad, LM3 p1126

Nadine Tolstoy came to meet Meher Baba on his first trip to America. He told her, "You have been waiting for me a long time, and now I have come. I will help you... I know all. I will help you."

Nadine had been practising Kriya Yoga under Paramahansa Yogananda. Baba 'gave her a very serious look' and told her:

'It is not for the West - not for you.'

19 November 1931, Harmon, New York, LM4 p1483

All the meditations, yogas, concentrations do not teach what Baba teaches you through everyday living. That is, to be kind to those who ill-treat you, and to love those you dislike. This is the highest practice of yoga.

When Christ was mocked, spat upon and beaten, he did not use his powers, but he retaliated with love.

You should be glad of an opportunity to be mistreated by others. You should thank them for the opportunity of suffering and loving. The purpose of your being with Baba is to eliminate the ego.

1930s? T p94

Love is a mighty force. It not only enables one to put the ideal of selfless service into practice, but would transform one into God. With love, one can follow any of the yogas most suitable to his or her temperament. It will enable an aspirant to follow the rigid principles underlying the spiritual Path, and where and when necessary, make him turn his back to the worldly pleasures for the sake of union with the beloved.

February 1934, Madras, Me p6

"One yogi in Gwalior was very greedy. He was all the time thinking of money. But yoga taught him the trick of going into samadhi.

"One day he sat opposite the Raja's palace, and before going into samadhi, thought, 'I must have a thousand rupees from the Raja.' Then he went into samadhi.

"For seven days he was in this state. He took no food or drink, he just sat there. People thought he was a saint.

"The Raja came to know about him. He went near him, and just touched him on the back. That touch brought the yogi down from his samadhi, and as soon as he woke up, he asked for two thousand rupees."

23 April 1937, Nasik, Aw 16:2 p51

Another version: Di (7th ed.) p243-244

"In Rama's time a yogi once did penance for one hundred years. There was another man who loved the Master. He did no penance, no fasting. He only loved Rama.

"One day the Master went walking in the jungle. The yogi opened his eyes and said to him,

'O Rama, when will I see your formless face?'

"Rama replied, 'In fifty years.'

"The yogi was frightfully disappointed, and said 'I made penance for one hundred years, and I suffered much, and still fifty years to wait!'

"The next day the Master accosted the happy devotee, and this loving one asked, 'O Rama, when will I see your formless state?'

"Rama replied, 'After fifty more lives.'

"The devotee said, 'So soon!' And thereupon he got into such an ecstasy that he died. And as he was dying, he saw Rama's formless state."

Meher Baba, before February 1939

Tr p7, also MJ Feb. 1939

God manifests his presence when and where lust, greed, anger, jealousy, hatred, back-biting and selfish desires are totally absent. But, as they are the outcome of impressions (sanskaras) of past lives, and must necessarily be expressed, getting rid of them is ordinarily impossible. It would be like a rock trying to lift itself.

Nevertheless, past impressions must be expressed to be got rid of. But at the same time that these past impressions are being expressed and spent, new ones are forged, because of the presence and assertion of the lower self. If one is to be free of the endless chain of impressions, past and present, this assertive lower self must be abolished.

Only when one's assertive (lower) self is removed can the impressions be automatically spent without incurring the binding of fresh sanskaras. One who has achieved this can never be bound by, or held responsible any more, for his actions, good or bad, which are the expression of his past impressions of virtue, patience, lust, anger, etc. Thus, with the cessation of new sanskaras, all past impressions naturally unwind to the finish, and one is free of all impressions.

To follow the path of the true yogas - karma yoga, dnyan yoga, raj yoga, bhakti yoga - is the remedy for the uprooting of this heritage of evils derived from past impressions, expressed by constant actions, and sustained by the continual formation of new ones.

In karma yoga, one tries to lose one's self in selfless service for others. In dnyan yoga one tries to lose one's self in contemplation and meditation. In raj yoga one tries to lose one's identity with the individual self, and establish identity with the universal self by aiming, through constant mental poise and non-attachment, to be in the world and yet not of it. In bhakti yoga one tries to lose one's self in devotion to God. Even in these yogas, only when the zenith is reached can the individuality of the lower self be lost, yet consciousness remain.

But the easiest and safest way to lose one's self is by completely surrendering to the Perfect Master. Then the past, present and future of the one who has surrendered are drowned in the Master, and he is no longer either bound by, or responsible for, any of his actions, whether good or bad, expressed during his implicit obedience to the Master. Thus complete surrenderance to the Perfect Master is, in itself, freedom.

Meher Baba, February or March 1954, MD p9-10

Also GI Feb. 1978 p24

"... Miracle-mongering by the average yogi is not only poles apart from the spiritual path, but is actually a hindrance to the individual's evolution towards spiritual progress. The following incident in the life of a Hindu Master shows the disregard in which it is held by Perfect Masters, who are Truth personified.

"The Master was one day by the river's edge, waiting for one of the little ferry boats that take passengers across the stream for the diminutive fare of one anna. A yogi, seeing him thus waiting, came up to him, literally walked across the river and back, and said, 'That was much easier, was it not?'

"The Master smilingly replied, 'Yes, and had less value than that of the boat fare - one anna.'"

c.1954? GS p72-73

"... Meher Baba directs me to send you his blessings and love, and to inform you that he is happy you have been remembering him in the course of your studies. Meher Baba wants you to study the book *God Speaks*, for it will help you to understand the mystery of life ephemeral and the truth of existence eternal. The book *God Speaks* is a very important textbook for all students who are keen to understand the fundamental purpose and mechanics of life and the universe. *God Speaks* reveals to us that all experiences, even of spiritual aspirants on the path to God-realisation 'gotten in the natural course of involution of consciousness' are of the domain of illusion.

"Therefore, how much more distracting are the experiences of a layman in a laboratory who experiments with drugs to induce experiences with the semblance of those of an aspirant on

the spiritual path? Meher Baba has said that the one and true experience is the experience of Truth, the reality, for once the realisation of God is attained, it remains a continual and never-ending experience. The all-pervading effulgence of God the reality is experienced by an aspirant who keeps himself scrupulously above all illusory experimentations, and humbly takes refuge in the love of God...

"It is absolutely essential for a spiritual aspirant who genuinely longs for union with God, the reality, to shun false practices of yogic postures and exercises, meditation on other than God the beloved, experiments with certain drugs, and fads for types of food. These things do not uplift the aspirant, nor do they draw him out of the rut of illusion. Experiences born of these practices wear off no sooner than the aspirant withdraws from, or is thrown out of, the orbit of the effects produced by the technique employed.

"All so-called spiritual experiences generated by taking mind-changing drugs (such as LSD, mescaline and psilocybin mentioned in your letter) are superficial, and they add enormously to one's addiction to the deceptions of illusion, which is but the shadow of reality. The experience of a semblance of freedom that these drugs may temporarily give to one is in actuality a millstone round the aspirant's neck in his efforts towards emancipation from the rounds of birth and death.

"It is good to know that there are drugs that alleviate human sufferings, it is better to have a knowledge of a specific drug for a particular ailment, and it is best to put to use the specific drug for the benefit of a human body. But there is no drug that can promote the aspirant's progress, nor ever alleviate the suffering of separation from his beloved God. Love is the only propeller and the only remedy. The aspirant should love God with all his heart, until he forgets himself and recognises his beloved God in himself and others..."

Adi K. Irani, in a letter to Alan Cohen, 10 October 1964

LF p98-100, also The Glass Pearl

"Now I shall write to you what once I directly heard from Baba about the nature of experience one gets after taking drugs. To understand what Baba exactly said, I should first explain different aspects of consciousness.

"Normally a man experiences three aspects of consciousness: sound sleep, in which there is neither consciousness nor unconsciousness; dream state, which has dream-consciousness; and waking state, which has full Gross consciousness.

"An experience is valid when the one who experiences and the objects of experience both belong to the same plane of consciousness, as in the waking-state, in which both the subject and object belong to the Gross plane, and so the experience is valid.

"In a spiritually advanced state (not of a yogi) of a mast, the subject and object belong to one plane of consciousness, whether it is first, second or third and so on planes, and the experience is valid.

"In a dream one goes into a Subtle plane, but the objects that he experiences belong to the Gross plane, and so the experience is not valid, because the planes of the subject and object are not the same.

"Reverse is the case in a yoga-consciousness. A yogi experiences Subtle plane objects, but from the Gross plane, and so the experience is not valid.

"Now, what Baba said about drug experience is this: After taking a drug, one experiences shadow of the Subtle plane objects from the Gross plane, and so the experience is not only not valid, but full of grotesque sights and feelings much more unreal and confounding than fantasies, and so harmful spiritually, mentally and physically."

Adi K. Irani, 28 March 1973, unpublished letter

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