

THE SAYINGS
of
SHRI MEHER BABA

Published by
THE CIRCLE EDITORIAL COMMITTEE

50 Charing Cross
London, S.W.1

1933

“I have come not to teach but to awaken.”

SHRI MEHER BABA.

Contents

SECTION	PAGE
I. DIVINE LOVE	7-9
II. RELIGIONS OR SHARIAT . . .	10-15
III. THE SPIRITUAL PATH	16-21
IV. INTELLECT, MIND, AND MAYA .	22-29
V. THE SPIRITUAL PLANES THE MIND AND SUBTLE SPHERES	30-36
VI. THE PERFECT MASTER	37-41
VII. GOD	42-45
GLOSSARY	46-48

Preface

SHRI MEHER BABA was born thirty-nine years ago of Persian parents in Poona, India. By birth he is a Parsee Zoroastrian. He is unmarried.

In 1914, while he was attending college at Poona, he met an ancient woman, Hazrat Baba Jan, a Perfect Master. As a result he entered the state of Superconsciousness. In 1921, through another Perfect Master, Shri Upasani Maharaj of Sakora, he gained normal consciousness. That is, to The Superconscious state was added the gross, and the subtle consciousness. He then wrote an account¹ of his spiritual experiences, but ceased writing altogether in 1923. He began his spiritual mission in 1921 and now has followers throughout the world.

Since July 10, 1925, he has observed complete silence; he communicates by means of an English alphabet board. During the last two years he has visited America, China, Egypt, France, Italy, Spain, Turkey; he has visited England six times. Despite his silence he leads

¹ This book which has not hitherto been seen by anyone will be published shortly.

an active life, administers Ashrams in India and Persia, and continues his spiritual mission throughout the world.

The use of the alphabet board imposes severe limitations on style and on the composition of longer prose passages. It was by means of the board that these Sayings were delivered by Shri Meher Baba.¹

¹ Shri is an Indian title of respect meaning saintly or holy; Meher means compassion or grace; Baba means father or friend.

The Sayings of Shri Meher Baba

I

DIVINE LOVE

GOD, the Real Beloved, is ever ready to enter your house, the mind, but he cannot because it is occupied by your numberless unreal beloveds—desires, and there is no room for Him.

You yourself are the cause of your separation from the Beloved. Annihilate that which is called self¹ and you will thereby gain union with Him.



True Love means the dedication of one's self or the complete surrender of one's self to the Beloved. It seeks the happiness of the Beloved without the least desire of obtaining happiness from the Beloved.



The highest divine knowledge is attained through love (which has in it the spiritual

¹ self means lower self.

faculties, intuition, and inspiration), and is opposed to the intellectual faculty. It is love that makes one transcend the dominion of intellect and gain the state of complete self-annihilation. It is this state that ends in union with God.



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 wrong-doer.



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*.¹



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.



¹ Distinguish between self, the ordinary lower self, and *Self*, the higher divine Self.

Jealousy is not born of love, but of petty-mindedness, and dies simultaneously with the death of petty-mindedness.



Real happiness lies in Oneness; wherever there is duality there is trouble.



Love resembles death in that it annihilates snobbery, vulgarity, and all distinctions.



The trinkets of this world cannot tempt the true divine lover. He does not feel the appetites and cannot enjoy sound sleep. He resembles a fish just taken out of water. He is restless until he is united with the Beloved.



Divine love causes its captive to forget his own individual existence by making him feel less and less bound by the trammels of human limitations on his onward march, till he reaches a point where he can raise himself to the realization of the highest in himself.

II

RELIGIONS OR SHARIAT¹

THE act of worship should spring from the heart. Let it be born in mind that worship from the heart presupposes great efforts. It cannot be evoked by a mere wish. If one decides upon practising true Bhakti,² one has to make heroic efforts in order to achieve fixity of mind, for contrary thoughts are very likely to disturb one's mind.



Profound worship based on high ideals of philosophy and spirituality, and prompted by divine love, constitutes true mysticism (Bhakti Yoga³). It follows, then, that the various ceremonies and rituals which are the part and parcel of every creed (the Shariat of every religion) constitute only its shadow.



Do not be afraid of God, for how can you love Him if you fear Him? Fear and love do

¹ Shariat means the outward forms and ceremonies of religion.

² Worship or devotion. ³ The practice of devotion.

not go hand in hand. The truly religious man is he who is God-loving and not God-fearing.



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.¹ But it certainly means the continual repetition of any one name of God, or the continuous thinking and remembrance of God.



Though millions say that there is nothing but God, to most men this gross world is all in all, and God is unreal or a phantom.



To pray to God for material prosperity is not a prayer but a farce.



¹ A mantra is a sacred verse or formula, a prayer written in a rhythmical form. A bhantra is the chanting aloud of a mantra.

On the day of Jarthoshtno-diso many Parsees fervently pray, "May the soul of Zoroaster rest in peace." Surely these Parsees are utterly ignorant of the spiritual position of their Prophet or are impudent to the last degree. No greater insult can be hurled at Yazdan Zoroaster than by offering such a prayer.



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 realized God and in whom you have sound faith.



Most of the so-called religious ceremonies performed by the Parsees, 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 waters but is useful to others, irrespective of their caste, creed, and colour.



Many of the so-called Christian missionaries are the followers of Judas and not of Jesus. The

object of a true Christian missionary should be not merely to baptize the so-called pagans, but to render unselfish service to others, regardless of their creed and colour.



If a so-called religious leader comes forth and proclaims that marriages¹ between brothers and sisters are quite lawful, he will immediately have a large following; but if a God-realized personage proclaims that renunciation is indispensable to the attainment of Truth, only a few will care to follow him.



High spiritual Truth has nothing to do with creeds, religions or Shariat. It is far beyond the limited dogmas and doctrines of every creed. You will attain to this truth if you give up worldly Maya—lust, anger, and greed (kama, krodh, and lobh).



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

¹ 3,500 years ago there lived a so-called religious leader who taught this.

path) or remain within the cage of the creed of your birth.



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.



In order to realize 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.



III

THE SPIRITUAL PATH

The aim of life should be to realize one's own *Self*¹ as the Universal *Self*.



When in you the limited "I" disappears, the infinite "I" in you manifests itself automatically.



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

¹ Distinguish between self, the ordinary lower self, and *Self*, the higher, divine Self.

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.



SERVICE

That is real service where there is no thought of self at all.

Selfless service may not only bring you to the foot of that mystical mountain whose summit is Self-realization, but it may enable you to climb far on the path. Finally, it may bring you in contact with a Perfect Master and cause you to surrender to him.



True Karma (Service) means the rendering of service to others without any thought of gain or reward, and also without the least intention of putting others under an obligation.



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.



RENUNCIATION OR SANYAS

It is praiseworthy to be a genuine sanyasin (spiritual pilgrim) but honest householders are far better than hypocritical sadhus. And there are to-day many false sadhus.¹



Wearing the yellow robe,² begging for bread, visiting the holy places, do not necessarily prove Sanyas or Renunciation. The true sanyasin is he who has renounced his lower self and all worldly desires.



From the materialistic standpoint it may seem cowardly to forsake the world, but it requires great heroism to lead the spiritual life.



He who does not act according to the dictates of his lower self and who resists all worldly temptations is a true sanyasin.



¹ Ascetics. ² The symbol of renunciation in the East.

True Yoga¹ means detachment from the world and leading a life of total renunciation or self-abnegation.



For those who insist from the very depths of their souls and from the innermost cores of their hearts on seeing Reality face to face, at all costs and consequences, there is only one way—that of complete renunciation.



MEDITATION

Just as a random thought can manifest force in the shape of a bodily action, so meditation or deep and properly organized thinking produces a force of its own which is very useful to the spiritual aspirant. The manifestation of this force may not become evident immediately, or in a short time, but meditation is sure eventually to bear fruit.



It is unnecessary to lay down hard and fast rules regarding the posture in meditation. The sitting posture,² which you find most convenient,

¹ A spiritual discipline.

² Or kneeling posture.

should be adopted. But once it is adopted you must stick to it and sit in the same way daily.



There is no length of time which can be called too long for meditation, and every hour of the night and the day is suitable; but the best period for meditation is the early hours of the morning, 4 to 7 a.m.



To attain to the state of the highest, three different routes have to be chalked out. They are Bhakti, Dnyan, and Karma (devotion, spiritual knowledge,¹ and service). The aspirant has to pass through three principal stages: they are the gross or physical, the subtle or astral, and the mind spheres.



¹ Dnyan or Real Knowledge is usually attained a the fruit of Meditation or Prayer.

IV

INTELLECT,¹ MIND, AND MAYA

INTELLECT

INTELLECTUAL disputations 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.

S S S

God-realization is not to be confused with intellectual convictions regarding God and Creation, just as the head is not to be confused with the hair, nor the thing itself with its shadow.

S S S

¹ The mind is the medium by which the spirit accumulates impressions of its experiences, and works out and expresses these as thoughts and desires.

The mind (Mun) must not be confused with the intellect (Anddhai).

The mind has everything to do with desires, the intellect has nothing to do with them. A savage and a great scientist both have mind, the former's comprises more desires and little intellect, and the latter's contains a larger proportion of intellect or thought power. The mind might be compared to a cup containing the lusts, ambition, and intellect.

True knowledge is that knowledge which makes man after *Self*-realization or union with God assert that his real *Self* is in everything and everybody.



To realize the Supreme Being as your own *Self* is to realize Truth. The universe is the outcome of imagination. Then, why try to acquire knowledge of the imaginative universe instead of plumbing the depths of your real *Self*?



Though the heart cannot take the place of the head nor the head that of the heart, they are not necessarily enemies of each other. Intellect counts for very little in the Spiritual Life. When the heart and the head are equally developed and balanced, man's progress on the path is more rapid.



Many young persons of to-day think that they are wise when they are only proud, and clever when they are only self-conscious.



Whereas atheism is generally born of intellectual vanity, agnosticism is often the out-

come of intellectual humility. Humble, honest agnosticism will eventually be converted into a firm conviction of the Reality of God.



MIND

He who gets control over the mind gets everything under control.



The existence of almost all persons is under the control of the mind, but scarcely one out of every ten thousand persons controls the mind, and thus masters the very existence itself.



Happiness and misery, virtue and vice, pleasure and pain, heaven and hell, birth and death, are the creations of the mind and depend on the mind.



He who has completely brought his mind under control is a true yogi.¹



¹ A semi-advanced spiritual aspirant, one who practices a spiritual discipline.

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 realize the Supreme *Self*.



It is only in the super-conscious state that the mind is conscious of the Real *Self*.



MAYA OR ILLUSION¹

A human being comprises Godhead plus Maya. When man liberates himself from the chains of Maya completely, he is sure to realize his original pure Godhead.



¹ The world seems so real, all its phenomena so true that the average man simply cannot conceive of it as Maya. He knows the nothingness of the world only when he is in sound sleep. When he is in sound sleep, he knows not his family, wealth, profession, body, or mind; in short, he knows nothing. But when his sound sleep is disturbed, and he enters the dreaming state, he considers all his dreams real and true. He knows not that he is actually dreaming. Whatever he does and sees in dreams he considers real and true. But as soon as he wakes up he realizes the illusory nature of the phenomena he witnessed in dreams. In just the same way when one enters the divine realm, one realizes the nothingness of the world.

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.



The body is but the outer covering of your soul. It is Maya that makes you identify yourself with the body and which makes you forgetful of your eternal, indivisible, resplendent Divinity.



Maya signifies ignorance. It is Maya that drives man to think of the universe and its charms as realities.



As a single object seems to multiply itself to him who is drunk to excess, so Unity appears as plurality to those who are intoxicated with the wine of egoism.



If worldly desires and anger take hold of your mind, then no matter how much you may practise tapa-yapa¹ and meditation, you are still entangled in the toils of Maya. Maya

¹ Austerity and asceticism.

is the source of all worries, anxieties, and troubles.



Illusion is the basis of the juggler's tricks. Through Maya, the world, which is no more substantial than a mirage, appears to be real. Children admire the juggler and think that his tricks are realities, but adults know that he is a trickster and that his tricks are illusions. Ignorant men regard the world as the ultimate reality, but dnyanis¹ know that it is only illusion.



All those who experience the gross world as real are asleep. Only those who experience it as unreal can realize God and become awakened.



Just as darkness becomes invisible in sunlight, so to those who are in the darkness of Maya, God, who is present in all places and at all times, is still invisible.



As soon as the clouds of sanskaras² pass away

¹ Sages, possessors of spiritual knowledge.

² Sanskaras are impressions on the mind body of actions, desires, tendencies, thoughts bound up with our egoism; they may be good or bad, important or unimportant.

we begin to see the Sun of God in His pristine glory.



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.



“Cast not your pearls before swine.” Materialistic people are like swine because they prefer the filth of the world to the pearl of liberation from the chain of births and deaths.



The Supreme Soul—Paramatman—God, is nowhere to be searched for. For He is very near you; He is with you. Seek Him within. You could easily see Him were it not for the four big “Devils” that stand in your way. They are Egoism, lust, anger, and greed.

Notes.—There are three bodies—mind body, subtle body, and physical body. (In the ordinary human being the spiritual body is not developed.) They are the vehicles by which the spirit, through the mind, experiences existence.

(1) *The Mind Body*, in which thoughts arise as the result of impressions from past experiences. These thoughts may remain latent as seeds; if they are expressed they take first the form of desires, and pass through (2) the *Subtle Body*, which is composed of the five psychic senses. They may rest there as in dreams, or they may be further expressed through (3) the *Physical Body*, with its five physical senses.

Corresponding to the three bodies there are three states of consciousness: unconsciousness, sub-consciousness, and waking consciousness. (See page 25.)

The Mind Sphere comprises the fifth and sixth planes; the Subtle Sphere comprises the first, second, third, and fourth planes.

The seven planes of consciousness are: (1) Intellect; (2) Lower Inspiration; (3) Intuition; (4) Insight, or the fourth plane, which tempts the aspirant with its supernatural powers from drawing nearer to God; (5) Higher Inspiration, or the fifth plane, where the aspirant “feels the Infinite”; (6) *Illumination*, the sixth plane, where the aspirant “sees God in everything” (still dualism); (7) the seventh plane, where there is no longer dualism and man becomes “One with God”—this is the state of Christ Consciousness, and of *The Perfect Master*.

THE SPIRITUAL PLANES

THE MIND AND SUBTLE SPHERES

You have within your *Self*—the Paramatman—the planes, the planets, and the entire universe, but you do not know it. They are within you, but you do not see them there, because you see only *without* and not the Real *Self within*.

~ ~

Three curtains—the gross, the subtle, and the mind—intervene between man and the Real Truth or Paramatman. When you remove the subtle curtain you act through the mind alone; when you are free of the mind curtain you become One with the Paramatman.

~ ~ ~

The difference between Antar-Drashti, Spiritual *Insight*, and Atman-Drashti, Spiritual *Sight*, is great indeed. The former means seeing the subtle universe, but Spiritual *Sight* means seeing God and seeing Him everywhere.

With the gross eye gross things are seen; with the subtle or internal eye the subtle world

and the planes are seen ; and with the spiritual eye God is seen.



The Jivatman, the individual or unrealized soul, is in the bindings of the mind, the subtle, and the gross bodies. Its bindings are both of the mind and of the body. But when the Jivatman crosses these bindings and becomes Shivatman, the realized soul, *One with God*, there are no desires left.



It is only when you rise above the Mind sphere that you can realize the nothingness of the gross world. Those who say that God is real and the world is also real are ignorant. It is because they have very hazy notions about the divine realm that they say that the world is real.



In the ordinary sense of the word it is correct to call very fine substances, such as ether, atoms, vibrations, light, and space, subtle. They are unquestionably matter, though in a very fine form. In talking of spiritual concerns, *subtle* means something completely contrary to

material or physical, however fine or attenuated these gross things may be.



Although the gross sphere is the outcome of the subtle sphere and is dependent upon it, the subtle sphere is completely independent of the gross or physical world.



Spirit communication is the experience of the semi-subtle¹ by the physical senses in the conscious state. It is not a sign of advancement on the divine path and has nothing to do with its goal (Gnosis).



Semi-advanced spiritual aspirants, yogis, see Truth through multi-coloured glasses; Sadgurus or Perfect Masters need no glasses at all because they are Truth-incarnate.



The superhuman powers which Yogis² seem to possess are not really their own; they are borrowed by them from the Sadgurus, whose

¹ The ante-room of Heaven, Hell, and rebirth.

² The fourth plane is also called the Yogic Plane, because those that reach it can perform wonders. It is a snare. Yogis should not be confounded with true Saints.

powers are their own. To exercise these gifts the Yogis have to make tremendous efforts, but Sadgurus exercise them automatically, whenever the need arises.



Miracles, whether performed by Perfect Masters or by Yogis, are mere illusions in comparison with the everlasting truth, and are not more real than the shadows of this world.



¹Miracles performed by Yogis are essentially selfish, as they are invariably based on personal (egotistic) motives; whereas the ²miracles of Sadgurus or Perfect Masters are absolutely selfless, as they are based on the principle of giving a spiritual push to humanity.



Just as the unreality of a dream is only appreciated on awakening from sleep, so to experience the gross creation with all its apparent realities and tangibilities as a mere vacant dream, one has to be fully conscious of the subtle and mind spheres.



¹ Karamats.

² Mojezas.

When a person is in Yoga-Samadhi his mind is temporarily dead but his intellect and egoism are there just the same, and no sooner does the state of samadhi pass than his egoism begins to work. Nirvikalpa Samadhi is higher than, and quite different from the Yogi Samadhi. Before a person can expect to enjoy Nirvikalpa Samadhi his intellect and egoism must disappear in order to make room for Dnyan or Real Spiritual Knowledge.

PROVERBS

(Twelve Miscellaneous Sayings.)

To be virtuous out of vanity is little better than to be vicious out of perversity.



He is indeed a brave man who in time of adversity feels the happiness of prosperity, and who, though oppressed on all sides, remains calm and balanced.



(1) Samadhi, absorption, contemplation, or Mind merged in complete stillness.

(2) Unconscious Samadhi as in normal sound sleep.

(3) Yoga Samadhi brought about by Yogis through concentration or pranayam.

(4) Nirvikalpa Samadhi is a state of perfect forgetfulness, and realization of Truth, enjoyed by One who is on the Seventh Plane.

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 valour that is prompted by desperation is not real courage.



What food is to the body, the body, to some extent, is to the soul. When food is thrown off in the form of refuse you do not lament, neither should you mourn when the body is given up at death.



Nature never has been, never will be, and never is at war with man. It seems as if she is at war with man because he violates her laws. No individual and no nation can break her laws with impunity.



Humanity should be considered the greatest test of civilization. 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.



Make use, when necessary, of modern civilization, but do not let it dominate you. Neither despise it nor be repelled by it.



India became depressed with the establishment of the depressed classes. When the depressed classes are raised up, India will find herself to be one of the greatest countries, if not the greatest, in the world.



Do not mistake verbosity for wisdom. A great flow of words is not necessarily an indication of great intelligence.



Who would set a fine jewel in lead? Who would shoot a butterfly with a rifle? Who would exchange a cuckoo for a crow? Every worldly minded person does such actions every day of his God-forsaken life.

VI

THE PERFECT MASTER OR SADGURU

ONE's Guru must be spiritually more advanced than oneself—better, if he is spiritually perfect. If you are in bonds and wish to be free, to whom should you go? Certainly to one who is quite free, and not to one whose hands are tied. Similarly, if a person wishes that Maya should no longer bewitch him, he must go to One for whom Maya does not exist and who has completely subjugated his passions.



God-realized personages, whether conscious¹ or unconscious² of the gross world, are above sanskaras, and so they have no egoism whatsoever. The cause of egoism is sanskaras, whether good or bad. Egoism disappears for ever when all sanskaras are wiped out. In short, no sanskaras, no egoism.



The grace of a God-realized master works wonders, but one must extort this grace from him.



¹ Sadgurus, Kutubs, or Perfect Masters. ² Majzoobs.

You surrender your head to a barber, when you want to get your hair cut, till the work is done; similarly you must surrender yourself to a Sadguru if you want God-realization.



If the mind is regarded as a hand and the body as a spoon, the difference between the Shivatman or God-realized person and the Jivatman or unrealized person is this—the former eats only with the aid of the “spoon” or body, the latter eats with the hand or mind as well as with the spoon or body.



God-consciousness means to be mentally, emotionally, and spiritually conscious of the One *Self* at all times and in all places. The God-conscious man radiates spirituality even as a cheerful man radiates joy. And He can impart spirituality even as a wealthy philanthropist parts with money to help others.



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 in contact with him.



To be in "sat-sang" means not merely to keep company with a Sadguru, but to follow him and carry out his orders cheerfully and lovingly.



Never hesitate to show the recesses of your heart to one whom you consider as your spiritual master.



He who loves his spiritual master for the sake of love, ever intent on giving it and never desirous of receiving it, is a true lover.



Maya is too powerful to allow your mind to be attracted by anything else. But with the grace of a real saint or a Perfect Master you can turn your eyes away from it and towards Paramatman.



The average person's stock of sanskaras may be appropriately compared to an Augean stable, which it is impossible for him to cleanse.

But just as Hercules cleans the stable of Augeas by turning the river Alpheus through it, so a Sadguru can destroy the sanskaras of any person with the fire of his spirituality.



Truth or Sat uses Maya neither for carrying on the world nor for making others free from Maya. The Creator, Ishwar, uses Maya for carrying on the world, but the Sadguru uses Maya to make others free from Maya.



What does it mean to be super-conscious? It means to be fully conscious of unconsciousness, that is, to be conscious of nothing but the Divine *Self*.



Do nothing even to please Me,¹ 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 as 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

¹ The Perfect Master has annihilated *self*, and is One with The *Self*.

to come, nor feel any shame in coming before Me.¹ 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.



¹ See Note on Shivatman, page 45.

VII

GOD

GOD is to be loved and not feared. As a matter of fact nobody fears God. What many fear is hell or some punishment which they expect to undergo for their sins, just as schoolboys fear the cane and not the teacher himself.



Although the one sun, God, who is without a second, shines at all times without a moment's break on all forms, animate as well as inanimate, you are unable to see Him even for a moment, because you are imprisoned in a cell of ignorance coated with desires.



It is one and the same Universal Being, God, who plays the different roles of stone, metal, vegetable, dumb animal, and human being, and, through the existence of each of these, experiences His own gross and subtle manifestations. It is the same indivisible Being who through the existence of a realized or spiritually perfect person experiences His own Real State which is beyond the gross and subtle planes.



Do not be afraid of the *Self*. You do not only possess but actually are Soul, which is but one Paramatman. If you fear the *Self*, you become aloof and separated from God.



If you look at distant objects through binoculars they seem to be brought nearer; if you reverse the binoculars the objects seem to be removed farther away. God seems far off because we look with the gross eyes which are but the outer lenses; the real eye is within.



Pain and evil are only real in the sense in which dreams are real. Considered absolutely, only God is real; all other things, including pain and evil, are unreal. Pain and pleasure, good and evil, are all relative and illustrate the law of polarity (the law of opposites).



To see God means to cease seeing everything except God.



Just as your shadow is not separate from you, so God is not outside of you, but is within you; and just as you cannot grasp at your shadow, so you cannot take hold of God in an ordinary way. Only a few out of millions realize God.

God is one, not in the numerical sense, but He is the One that remains for ever One, without a second. He was always infinite, is infinite, and always will remain infinite.



Paramatman does not know that He is Paramatman and is unconsciously experiencing and sustaining infinite powers. Paramatman is fully conscious in the Shivatman state.



Man is in the "had"¹ state; to become "an-had"² the "bi-had"³ state must be realized. Paramatman is in the "bi-had" state.



God is one, is everything, and alone is real; whereas the Universe is full of the Many, is the outcome of nothing, is under the influence of Maya and, consequently, unreal. As long as the Many are seen, the One cannot be seen. For the One to be seen the Many must go. The One God is seen when the phantom of the Universe disappears; and the Universe ceases to exist for him whose lower self is annihilated.



¹ Limited. ² Beyond limits. ³ Without limits.

NOTE

There is nothing but God.—

Only three things are of Real Worth: God, Love, and The Perfect Master. These three are almost one and the same.

It is the same One Paramatman or Supreme Soul who is playing the different parts of The Almighty, The Creator (Ishwar), Shivatman, and Jivatman.

The Almighty, The Supreme Soul, God, is beyond even the super-conscious state. He is infinite; He is the shoreless ocean of Truth. As Ishwar, He is the creator, preserver, and destroyer of the Universe.

The individual, or ordinary consciousness that has not *realized* God is finite and limited.

The Shivatman—or God-realized man—knows *Himself* as the Almighty, the One Infinite Ocean of Truth; He has attained the Christ-conscious state. Shivatman is the Sadguru or Perfect Master. He knows that He is in every man (Jivatman) and that every Jivatman is in Him. The Perfect Master is Love, Lover, and the Beloved.

Glossary

- Antar-Drashti = *Spiritual Insight*, high inspiration, or the ability to see the Subtle Sphere.
- Astral body = Subtle or Desire body.
- Atman-Drashti = *Spiritual Sight*, high revelation, means seeing God and seeing Him everywhere.
- Bhakti = Worship or devotion.
- Bhakti Yoga = The practice of Devotion.
- Dnyanis = Sages, those who possess spiritual knowledge.
- Gnosis = Knowledge, see Tarikat.
- Intellect = Thought power, anddhai.
- Ishwar = The Creator, Khalik.
- Jivatman = Individual Soul, Makhlook, man who has not yet *realized* God.
- Kama = Lust, passion, desire.
- Karma = Service. (Cause and effect.)
- Krodh = Anger.
- Lobh = Greed.
- Majzoob = One who has reached the seventh plane, but who, unlike the Sadguru or Kutub, has not retained gross and subtle consciousness. (See pages 5 and 37.)
- Mantra = A sacred verse or formula, a prayer written in a rhythmical form. A Bhantra is the chanting aloud of a Mantra.
- Maya = *Not that*, It is but is an illusion. Compared with the reality of God the Universe is unreal (see Section IV).

G L O S S A R Y

- Mind** = Mun (see Section IV).
- Mind Sphere** = The fifth and sixth planes are within the Mind Sphere (see Section IV, final note).
(The seventh plane is beyond the Mind and Subtle Spheres.)
- Paramatman** = God, the supreme Soul (see page 45).
- Sadguru** = A Perfect Master, Kutub, Acharya—one who has attained to the Christ Conscious State (see Majzoob).
- Samadhi** = Mind merged in complete stillness (see page 34).
- Sanskaras** = A'mal, impressions on the Mind body (see page 27).
- Sanyas** = Renunciation, Tyaga.
- Sanyasin** = A spiritual pilgrim, one who practises renunciation.
- Shivatman** = God-man, Perfect Master, Sadguru, Kutub, Acharya, One who has *realized* God.
- Soul** (a) The Soul is in the infinite self and is infinite in its individuality. It exists independently of nature and matter.
- Spirit** (b) The Soul, when experiencing the subtle and gross worlds through the mind, subtle, and physical bodies, has an illusion of limitation and is called the Spirit. Though of the same essence as the Soul, it differs in that it is attached to the body, the world, and the affairs of the

