

MĀN - O - NĀSH

Annihilation of the Mind

MEHER BABA

*Dictated by MEHER BABA at Pimpalgaon on
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GOD is everywhere and does everything.

GOD is within us and knows everything.

GOD is without us and sees everything.

GOD is beyond us and IS everything.

THE ONE ALL-PERVADING, ALL-COMPREHENDING, ALL-POWERFUL GOD, who is the Self of our selves, and besides whom nothing is real, has helped me and guided me during the Măn-o-nāsh period of my work, and now makes me dictate to you the following:

To try to understand with the mind that which the mind can never understand, is futile; and to try to express by sounds of language and in form of words the transcendental state of the soul, is even more futile. All that can be said, and has been said, and will be said, by those who live and experience that state, is that when the false self is lost, the Real Self is found; that the birth of the Real can only follow the death of the false; and that dying to ourselves . . . the true death which ends all dying . . . is the only way to perpetual life. This means that when the mind with its satellites . . . desires, cravings, longings . . . is completely con-

sumed by the fire of Divine Love, then the infinite, indestructible, indivisible, eternal Self is manifested. This is Măn-o-nāsh, the annihilation of the false, limited, miserable, ignorant, destructible 'I', to be replaced by the real 'I'; the eternal possessor of Infinite Knowledge, Love, Power, Peace, Bliss and Glory, in its unchangeable existence. Măn-o-nāsh is bound to result in this glorious state in which plurality goes and Unity comes, ignorance goes and Knowledge comes, binding goes and Freedom comes. We are all permanently lodged in this shoreless Ocean of Infinite Knowledge, and yet are infinitely ignorant of it until the mind . . . which is the source of this ignorance . . . vanishes for ever; for ignorance ceases to exist when the mind ceases to exist.

Unless and until ignorance is removed and Knowledge is gained . . . the Knowledge whereby the Divine Life is experienced and lived . . . everything pertaining to the Spiritual seems paradoxical.

God, whom we do not see, we say is real; and the world, which we do see, we say is false. In experience, what exists for us does not really exist; and what does not exist for us, really exists.

We must lose ourselves in order to find ourselves: Thus loss itself is gain.

We must die to self to live in God; Thus death means Life.

We must become completely void inside to be completely

possessed by God: Thus complete emptiness means absolute Fullness.

We must become naked of selfhood by possessing nothing, so as to be absorbed in the infinity of God; Thus nothing means Everything.

For these last four months, according to ordinary human standards, and by ways and means known to me, I have tried my utmost for the achievement of Mān-o-nāsh, and I can say in all truth that I feel satisfied with the work done. This satisfaction is due to the feeling I have, of having regained my Old-life Meher Baba state . . . yet retaining my New-life ordinary state. I have regained the Knowledge, Strength and Greatness that I had in the Old Life, and retained the ignorance, weaknesses and humility of the New Life. This union of the old and new life states has given birth to LIFE; Life that is eternally old and new.

LIFE for me now means:

- (1) *Free and obligationless life.*
- (2) *Life of a Master in giving orders; and of a Servant in all humility.*
- (3) *The feeling of absolute conviction that we are all eternally One, Indivisible and Infinite in essence; and with it a*

*feeling of separateness from the real Omnipresent Self,
through ignorance.*

- (4) *Life of God in essence; and of a man in actions.*
- (5) *Life of Strength born of inherent Knowledge of Oneness; and
of weakness born of binding desires.*

My efforts for Măn-o-năsh have been positive, and the result of Măn-o-năsh will be positive. But the actual and concrete manifestation of this result I leave entirely to the Divine Sanction; where, how, and when the result will be, I leave entirely to the Divine Decree. It may be at any moment, hour, month, year or age. It may be in any part of the world . . . in the East or in the West, in the North or in the South . . . yet in effect it will embrace all four. It may be under any and all circumstances.

I feel that it will be a sudden coming, and a becoming, of the essence of all Love, Unity, Realization, Revelation and Illumination, in its varying degrees, for me and for all those connected with me.

During my work of Măn-o-năsh the four companions who were with me, and also others who are near or away from me, have helped me to their utmost limit. All along my Măn-o-năsh period I have been absolutely helpless and full of weaknesses in my ordinary human state, and it can truly be said that God in His

manifestation, and that the Saints and the prayers of all those who love me, have accomplished for me the internal work of Măn-o-năsh; while the four companions have seen to its external aspect.

I intend to go, this year, to the West for some months.

I expect to lead a "complicated-free" life from March 21st; a "full-free" life from July 10th; and a "fiery-free" life from November 15th.

From the 16th of February I make myself free to accept gifts, and as free to refuse them. From the 21st of March all who wish to come to me and see me and contact me, may do so; but they must make their own arrangements as regards stay, food, etc. I might give mass 'darshan' when I feel it necessary, or have the inclination to do so. Any reference to my Old-life state (which I have now regained), may be expressed verbally in my presence . . . by anyone who wishes to do so. But I will not, in accordance with my New Life standards, accept any external homage, such as bowing or touching of the feet.

Although the Măn-o-năsh work is done fully and completely, and the result must and will definitely come one hundred percent to my satisfaction, I now give freedom to each and all who are connected with me, to choose what manner of life they henceforth wish to live. They are free either to live with me and obey my orders, or to live away from me and obey my orders; free either to

lead the life I tell them to lead, or to lead their own lives in any way they please . . . that is, completely free from orders of any kind from me. This includes the "Arrangementwalas" . . . but, in their case, the only kind of freedom I cannot give them is freedom from the responsibility that they have shouldered to the end.

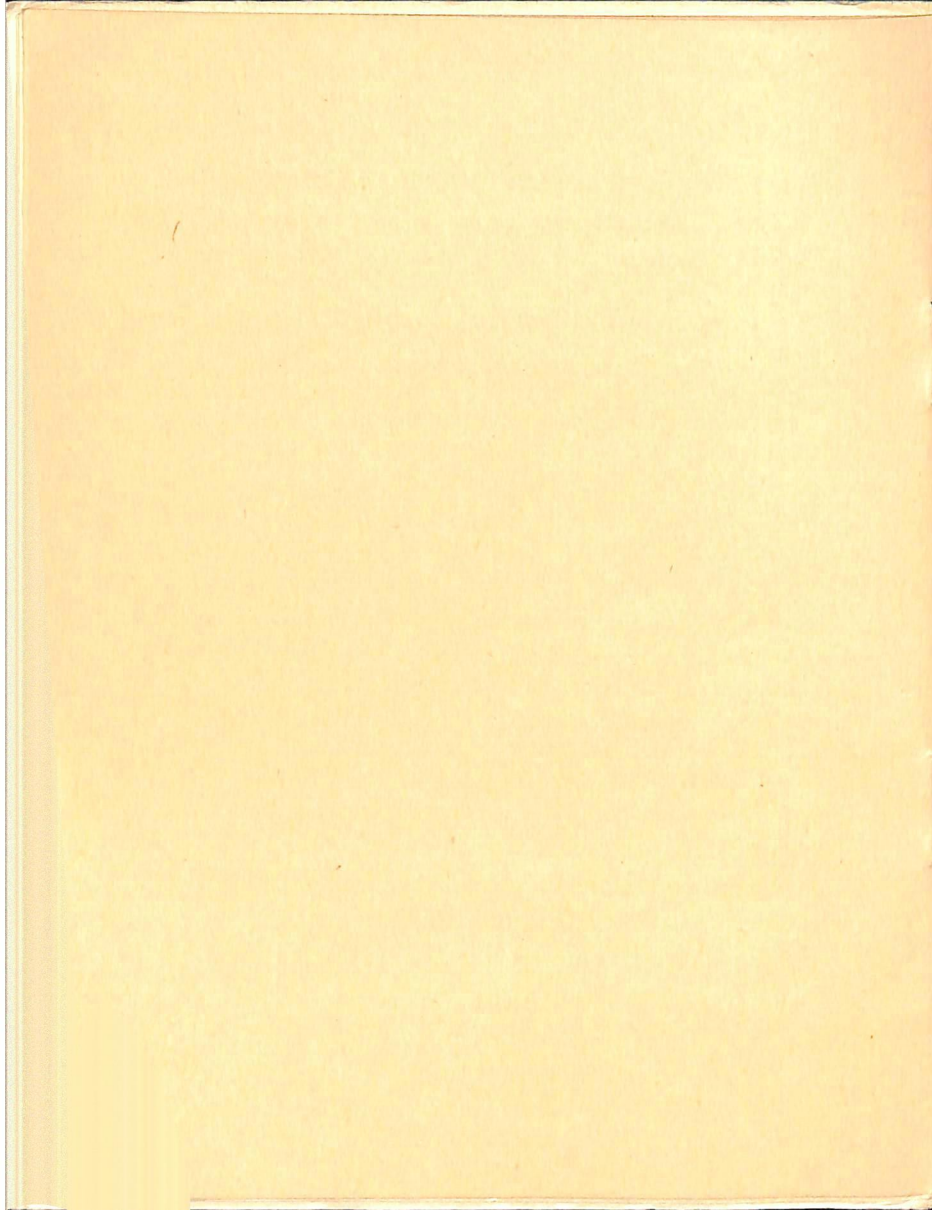
No matter what their choice, everyone will share when the Real Freedom comes . . . at any moment . . . by the Grace of God.

To sum up my Mān-o-nāsh work:

- (1) *I feel in all truth that the four months' Man-o-nash work has been done by me, by the help of God, to my entire satisfaction.*
- (2) *The result of this work must bear fruit, sooner or later; either in the immediate present, or some time later, or in the distant future.*
- (3) *The result will bring Freedom to us all, in proportion to our merits of Love, Faith, and Service.*

- (4) *This Freedom will be freedom from ignorance and will be the Knowledge that we always were, are, and will be, One with God.*
- (5) *This Knowledge will make us realize and experience Infinite Love, Power, Bliss and Peace, which we always possessed, and knew not of.*

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FOR INFORMATION ABOUT
MEHER BABA'S LIFE AND SPIRITUAL ACTIVITIES

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