

M E H E R B A B A

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MEHER BABA
ON
THE FIERY FREE LIFE.

The role, which God has willed for me, has had several phases. The pre-realisation ordinary state, the old life state of realised Divinity, the new life state of perfect humility and intensive seeking of God as Truth through the achievement of 'Mano-nash' (annihilation of the limiting mind), and the tripartite Free Life, which emerged after the attainment of 'Mano-nash', have all happened by God's Will.

In the first part of this Free Life, culminating on 10th July 1952, bindings dominated freedom. It was in this first part that the personal disaster, for some years foretold by me, took place in the form of an auto accident, 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. In the second part of this Free Life, freedom has dominated bindings. And in the third part of this Free Life, commencing from 15th November 1952, both freedom and bindings are consumed in the fire of Divine Love, which destroys the very basis of the illusion of duality and all its paraphernalia.

I am not concerned with individual reactions to me as an individual. They will be as various as there are individual temperaments. My sole concern in the Fiery Free Life, commencing from November 15th, will be with the Divine Truth of my realisation, which I would like to share with those who seek it. The consuming of freedom and bindings

(which is characteristic of the Fiery Free Life) means that there is a complete blending of the God-state and the man-state, so that the one does not live through opposition to the other, and there can be no question of the one encroaching upon the province of the other.

Spiritual freedom is essentially a positive state of conscious enjoyment of Infinite Divinity. It does not have to maintain itself through the constant overcoming of any bindings, for these come to be realised as not bindings of the soul, in its essence, but as temporary bindings of the body and the mind, which can in no way curtail the Bliss, Power or Understanding of conscious Divinity. In other words, the binding, to which the soul seems to be subject, turns out to be no binding of the soul, in its true essence. The binding is realised as only illusory. After the annihilation of the limited mind, the Infinite Consciousness of the Soul, with all its Knowledge Power, and Bliss, remains unaffected by any weaknesses or diseases to which the body might yield, as a result of natural laws.

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 surpasseth all understanding. They enjoy Abiding and Unassailable Peace, for they have at last arrived at the final goal of creation.

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.

When I was in America, people asked me as to when I would break my silence. I, in my 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 to the Life Eternal!

Side by side with other activities of the Fiery Free Life, there will invariably be one constant feature of that life, wherever it takes me. I will bow down to the saints whom I adore.

the Masts* whom I worship; and the poor, to whom I am whole-heartedly devoted. Nothing makes me more happy than opportunities to bow down to God in all these forms. I like bowing down to people rather than being bowed down to. To serve and worship God all around me is most at my heart.

In the Fiery Free Life, all the frailties of the ego-life are completely consumed; and there is complete emancipation from all wants, desires and temptations. And the result of this Fiery Free Life will make the world understand that Meher Baba and every one is one with God.

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Masts.

- * Spiritually advanced aspirants, whose consciousness is so overwhelmed with Divine Love, that they are completely oblivious of worldly considerations and values. Being consciously stationed on the "inner" spiritual planes, they are very sensitive to the spiritual needs of others, and are thus enabled to help those less advanced than themselves.

MEHER BABA
ON
LIFE ETERNAL.

Without beginning and without end, the caravan of evolutionary creation marches on from the Immeasurable to the Immeasurable. Most persons on the way, get caught up in the transient immediate, and evolve by conscious or unconscious reactions to it. Some can detach themselves from the transient immediate. But since their detachment is only intellectual, they enjoy freedom only in the realm of the limited intellect, which now tries to comprehend the past, or anticipate the future, as best as is allowed by the limitations under which it works. They try to shape the present in the light of their knowledge of history as well as in the light of their insight into the possibilities for the unborn future. But the limited intellect is not competent to grasp quantities which are beginningless as well as endless, with the result that the purely intellectual perspective, even at its best, inevitably remains only partial, sketchy, incomplete and, in a sense, even erroneous.

The intellectual perspective is workable and even indispensable for planned action. But in the absence of deeper wisdom of the heart, or the clearer intuition of the spirit, such intellectual perspective gives only relative truth, which bears upon itself the stamp of uncertainty. The so-called planned action of the intellect has behind it many mighty forces, which have not even come to the fringe of consciousness; and it also actually leads to many valuable results, which are entirely beyond the ken of the so-called planning. In other words, intellectual planning turns out to be a planning mostly in name, containing in it only as much of truth as is necessary to justify the players in feeling that they have had a real share in the entire game.

Actually, everything in the evolutionary creation is wrought solely by the Infinite Power of God who works in eternal silence, from behind the screen as it were, unknown, unfelt, and even unsuspected by most players who are in the passing flashlight of the stage. Some, through the Grace of the Masters or through the Grace of God, succeed in unlocking within their own being, the hidden springs of Divine Love, which unveil the unlimited and certain understanding of the Infinite Divinity, which in its eternity, comprehends not only the apparently beginningless past, and the apparently transient present, but also the apparently interminable future. The apparent infinity of the stretch of time is ultimately unreal, even as time itself is ultimately illusory. In the last spiritual understanding, which facilitates conscious realisation of the Absolute Truth, the illusory infinity of time-processes, is taken up into the true eternity of God's illimitable Life and Being. The God-men, who get consciously established in the limitless understanding of God can know the past, the present and the future. But for them, this knowledge of the fleeting shadows of Eternity, is far less important than complete merger into the fathomlessness of God as Life Eternal, with Infinite Bliss, Infinite Power, Infinite Love, Infinite Understanding and Infinite Truth or Reality.

In fact, every one without exception, has his true existence only in and as this Limitless Being of God as Absolute Truth. But it is like having some hidden treasure which, though in our possession, is as good as non-existent, as long as it remains unknown. The sole purpose of evolutionary creation is to put the soul in conscious possession and enjoyment of this infinite treasure. In the Perfect Ones, God works towards this end consciously. But it is He alone who works through

every one and everything else; and though this work is mostly unconscious, it also leads to the same end. This may be clarified with the analogy of breathing. Breathing is the very basis of life and the stopping of breath means dropping the physical body, without terminating the existence of the Soul. But this breathing is for the most part carried on unconsciously and we become conscious of it only in cases of exceptional effort. In the same way, God's working through evolutionary processes is mostly unconscious and silent and the stopping of this working brings about the end (Pralaya) of creation, without terminating the existence of God Himself. God becomes conscious of His Working only in the rare cases of the God-men, who own and enjoy God-hood in Life Eternal. For ages and ages, God has been working in Silence, unobserved and un-noticed except by those who experience His Infinite Silence.

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MEHER BABA
ON
MIRACLES AND SPIRITUAL HEALING.

When people suffer physically or mentally, individually or collectively, they want immediate relief from that suffering. All over the world, man's strife is subject to the opposites of pain and pleasure. He does all he can to avoid the former; and he does all he can to have the latter. But he cannot always avoid pain nor always have pleasure. Pain and pleasure are inseparable twins, born of a multitude of cravings and desires. Where the one is, the other also invariably is as a constant companion. And so, man is interminably caught up in the quick interplay of these two opposites, unless and until he goes at the very root of both of them and frees himself from the self-perpetuating ignorance, which gives rise to a million cravings.

The scars left by the non-fulfilment of desires or by the assailment of unwanted happenings are difficult to erase as long as the mind continues to be swayed by the winds of multifarious cravings. And when the usual worldly ways of seeking redress from suffering come to an impasse, man desperately turns to the Supernatural for exploring unknown possibilities for seeking redress. This is the realm of Miracles.

But even Miracles, in the last analysis, are illusory, even as every happening of this world is essentially illusory. There can be no special point in producing some petty imitation illusions in the mighty Infinite illusion already created by God. The healing of physical or mental suffering

can be achieved through the exercise of supernatural powers, just as it can be achieved through ordinary natural remedies known to man. But such healing has ordinarily no special spiritual significance. It is far less important than true spiritual healing, which takes away, from the mind, the very seeds of all possible suffering.

Miracles are justified only when they are performed for the purpose of drawing humanity at large towards the final goal of realising God; otherwise they are definitely an interference with the natural evolutionary process. In fact, people should look upon physical and mental suffering as gifts from God. They bring their own lessons of the futility of the passing, and the intrinsic worth of the Eternal. When accepted with grace and understood in their very root-cause, they chasten the soul and introduce it to the Abiding Happiness of Truth.

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MEHER BABA
ON
RELIGION AND POLITICS

The Fiery Free Life, which as God-ordained, has commenced from November 15th, makes me plunge into my Divine Mission of bringing the Life in the Truth to every one, without allowing it to be limited or coloured 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 kingdom, and since from the moment of the attainment of Mano-nash (annihilation of the limiting 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.

So, 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 has, in the course of time, got converted into a veil, obstructing the undimmed perception of that One Truth. As soon as the Truth of direct inner realisation is intellectualised and formulated, it gets enmeshed in creeds and dogmas. They 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.

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MEHER BABA
ON
THE HIGH-ROADS TO GOD.

In an important sense, all walks of life and all Paths ultimately lead but to one goal, viz., 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 by-ways, 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 sanskritic* 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, viz., attainment of union with God.

Sanskritic.

* Sanskaras are impressions on the mind, of actions, desires, tendencies and thoughts, bound up with egoism.

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 every one 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, and with a pure heart and clean mind and remaining unattached in the midst of intense activity, and
- (6) Selfless service of humanity, without any thought of gain or reward.

MEHLER BABA
ON
OUR ILLS AND THEIR REMEDIES.

In the world of quiet speculation, as well as in the world of surging political activity or individual striving, men are desperately trying to remedy the many ills, to which humanity is heir. All our creeds and faiths, all our parties and 'isms' are so many practical solutions offered towards this purpose. But, though good in their intention and starting point, they often create confusion instead of chaos, because they lose sight of the inescapable truth that all external organisation is doomed to failure unless it is implemented by inner spiritual transformation of the individual. I am therefore not concerned with parties, creeds or 'isms' but only with those fundamental values, which must be whole-heartedly and universally accepted, if humanity is to be truly saved.

I am equally concerned with the saint and the sinner, the small and the great, the rich and the poor, the ignorant and the wise ones, the East and the West. For them all, the one Remedy of remedies, which I recommend is Spiritual Understanding, which at once includes and supercedes all other forms of knowledge. It inevitably precipitates the blending of Theory and Practice, for it is as much of the heart as of the mind. When understanding is our law, we have Love, which is imperishable, and Action which is dynamically creative, - Love, without entanglement and Action, without attachment to results. True understanding about man's place in God's Life Universal, will enable him to avoid much suffering - physical, and mental - sometimes invited by himself through wrong action, and often created by himself through

vitiated imagination. All joy, howsoever alluring, will fade away, unless it springs from Life in the Truth Everlasting; and all suffering will only harden or embitter the heart, unless it is accepted with grace and resignation and utilised as an awakener to the real values. Suffering will haunt us again and again in numberless ways, unless we give up the illusion of separateness, arising out of false identification with the body or the ego-mind. And true joy will evade us again and again, unless we get firmly established in the Imperishable Sweetness (Ananda) of Life Eternal, which admits no divisions and accepts no limitations.

Be ye disciples of this Life Divine, which vibrates eternally in one and all!

* * *

MEHER BABA
ON
GOD AS TRUTH.

Ultimately Every One and Every Thing is God and that God, as Truth, can be realised through the Guru or the Master. Generally in this country, Vedantism is associated with this rendering of the Most High. Now I am not concerned with Vedantism or Sufism or any other 'ism' but only with God as Truth, as He comes in our experience, after the disappearance of the limited and limiting ego-mind. God is an Unshakable and Eternal Truth. He reveals Himself and communicates Himself to those, who love Him, seek Him and surrender themselves to Him, either in His Impersonal aspect, which is beyond name, form and time or in His Personal aspect. He is more easily accessible to ordinary man through the God-men, who have always come and will always come, for imparting Light and Truth to the struggling humanity, which is mostly groping in darkness.

Because of his complete union with God, the God-man eternally enjoys the 'I-am-God' state, which equally corresponds to the Vedantic 'Aham Brahmasmi' and the Sufi 'Ana-l-Haq' or Christ's declaration, 'I and my Father are one'. In the experience of the Sufis, 'Ana-l-haq', or the 'I-am God' state is a culmination of 'Hama Oost', which means everything is God and nothing else exists. Since in this approach, only God without a second, is contemplated, there is no room for love for God or longing for God. The soul has the intellectual conviction that it is God. But in order to experience that state actually, it goes through intense concentration or meditation on the thought 'I am not the body, I am not the mind; I am neither this nor that; I am God'. The soul then

experiences through meditation what it has assumed itself to be. But this mode of experiencing God is not only hard but dry.

The Path is more realistic and joyous, when there is ample play of love and devotion for God, which postulate temporary and apparent separateness from God and longing to unite with Him. Such provisional and apparent separateness from God is affirmed by the soul in the two Sufi conceptions, 'Hama az Oost', which means Everything is from God and 'Hama Doost', which means Everything is for the Beloved God. In both these conceptions, the soul realises that its separateness from God is only temporary and apparent and it seeks to restore this lost unity with God, through intense love which consumes all duality. The only difference between these two states is that whereas the soul, in the state of 'Hama Doost', rests content with the Will of God, as the Beloved, in the state of 'Hama az Oost', the soul longs for nothing but union with God.

Since the soul, which is in bondage, can be redeemed only through Divine Love, even Perfect Masters, who attain complete unity with God and experience Him as the only reality, often apparently step into the domain of duality and talk the language of love, worship and service of God, in his Unmanifest Being as well as in all the numberless forms, through whom He manifests Himself. Love Divine, as sung by Hindu saints like Tukaram, as taught by Christian Mystics like St. Francis, as preached by Zoroastrian saints like Azer Kaivan, and as made immortal by Sufi poets like Hafiz, harbours no thought of the self at all. It consumes all wants and frailties, which nourish the bondage and illusion of duality. Ultimately, it unites the soul with God, thus bringing to the soul, True

Self-knowledge, Abiding Happiness, Unassailable
Peace, Unbounded Understanding and Unlimited
Power. Be ye inheritors of this Life Eternal,
which comes to those, who seek!

* * *

MEHER BABA
ON
GOD AS BLISS.

Everywhere, in every walk of life, man, without exceptions, is thirsting for Happiness. From the diverse allurements of the sensual life and from the many possessions and attainments that feed and tickle the ego, as also from the numberless experiences, which stimulate the intellect, excite the mind, calm down the heart or energise the spirit -- from all these he seeks Happiness of diverse kinds. But he seeks it in the world of duality and in the passing shadows of the Mayawic* Illusion, which we call the universe. And he finds that the happiness, which he gets therein is so transient that it has almost disappeared in the very moment of experience. And after it disappears, what remains is a bottomless vacuity, which no multiplication of similar experiences can ever completely fill.

But true Bliss can come only to one, who would take courage in his hands, and become free of all attachment to forms, which are nothing but the illusions of duality. Only then can he get united with his True Beloved, who is God as the Eternal and Abiding Truth, behind all forms, including what he regards as his own body.

Mayawic.

* Belonging to "Maya", or the illusion which makes the Universe appear a Reality whereas it is no more substantial than a mirage, compared with God, who alone is Real, who is ONE, without a second, WHO is Everything. It is Maya that makes man identify himself with the body, and forgetful of his eternal indivisible resplendent Divinity.

The endless and fathomless Ocean of Bliss
is within every one. There is no individual who
is entirely devoid of happiness in some form;
for, there is no individual, who is entirely cut
off from God as the Ocean of Bliss. Every type
of pleasure, which he ever has, is ultimately
a partial and illusory reflection of God as Ananda.
But pleasure, which is sought and experienced
in ignorance, ultimately binds the soul to
endless continuation of the false life of the
ego and leaves the soul exposed to the many
sufferings of the ego-life. The pleasures of
the illusory world are comparable to the many
rivers of mirage that apparently pour themselves
into the ocean. Divine Bliss is ever fresh,
ever-lasting, continuous, and is endlessly
experienced as self-sustained and Infinite Joy
of God. Be ye united with your Real Beloved,
who is God as Ananda or Bliss!

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