

SPARKS

from

MEHER BABA



I have come not to teach but to awaken



Bombay, December 1957

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.

Introduction

The question for every man and woman is 'What is the meaning of my life?' All religions provide answers to the question, and their teachings are intended to enable their followers to experience the truth of what they say. None the less, people remain unawakened, dissatisfied, and confused. Meher Baba is not the founder of a new religion, nor a teacher, but an Awakener. He is witness to the reality of man's being. He has chosen not to speak or write, but by gestures has 'spoken' from his own reality, which he 'declares' to be God.

Meher Baba was born in 1894, in Poona, India, of Persian parents. At nineteen years of age he became conscious of God, and after seven years' contact with five Perfect Masters realized his own existence as God and the true existence of all men.

The flesh in us cries out today in the agony of temporality, overcome by confusion and loss, because without consciousness of spirit the flesh of man is without hope, facing only the certainty of death. Yet the separation between flesh and spirit is illusionary, brought about by faithlessness, which utters itself in the agony of our souls. Our suffering is the sign of eternity, despair the evidence of inner greatness, and Baba's awakening brings the vision of harmony.

These 'sparks', as the selectors of the sayings call them, come out of India, the least mechanized of societies, where the trend is towards Western technology and doubt, and Baba is the awakener to Reality for both East and West.

In the disenchantment of our lives Baba's silence speaks of Knowledge, Power, and Bliss in the consciousness of Divinity, which cannot be proved, but, accepted, changes our lives.

C. B. PURDOM

10 July 1962

I GOD

From the beginningless beginning I asked one question, 'Who am I?' and I gave one answer, 'I am God'.

*

God is beyond understanding. The moment you think you understand God you misunderstand him. You miss him when you try to understand him.

*

All that we can ever say is 'God Is' or 'One Is'.

*

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.

*

There is the eternal Now from the beginningless beginning to the endless end. There is one moment only – the ETERNAL NOW. He who experiences the ETERNAL NOW finds all doubts, wounds, everything dissolved like mist, and remains in eternal bliss.

*

There is only one Reality . . . the entire time-process is imaginary: the billions of years that have passed and the billions of years that are to pass do not have the value of a second.

*

God cannot be explained. . . God can only be lived.

*

Trust God completely and he will solve all difficulties. Faithfully leave everything to him and he will see to everything.

4

Love God sincerely and he will reveal himself . . . sacrifice everything at the altar of this supreme love, you will realize the Beloved within you.

*

Why is it so difficult to find God? It is because you are looking for something you have never lost.

*

I am the one so many seek and so few find. No amount of intellectual effort can fathom me. No amount of austerity can attain me. Only when one loves me and loses oneself in me am I found.

II

THE AWAKENER

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 repeatedly to dissolve them once the purpose has been served.

*

I intend to bring together all religions and cults like beads on one string, revitalizing them for individual and collective needs.

*

My message always has been and always will be of Divine Love. Let the world know it.

*

My advent is not to destroy illusion because illusion is nothing. I come to make you become aware of the nothingness of illusion. Through you I maintain illusion which is nothing but the shadow of my infinite self, and through me you discard illusion when you experience its falseness.

Be brave, be happy. I and you are one. And the Infinite that eternally belongs to me will one day belong to every individual.

III

THE MASTER

I am the only Beloved and you are all my loves; I am the only Lover and you are all my beloveds.

*

It is impossible to obey me completely unless you have complete love for me and accept me completely as God incarnate.

*

My loves may be likened to one who admires lions so much that he keeps a lion in his own home. But being afraid of the lion he keeps him in a cage. . . I am treated like the lion. There is love, there is admiration, I am fed by love of the lover. But I am kept apart from the lover, who does not throw himself inside the cage to become food for the lion of love, to become totally consumed through his love for the Beloved.

*

He who renounces the life of the separate ego in favour of a life of self-surrender to the Master is through this new ego living as an instrument in the hands of the Master. It is the Master who is working through him 'Not I but Thou'. . . Before beginning anything the aspirant should say, it is not he who is doing it but the Master who is getting it done through him, and after doing it he does not claim the results of action or enjoy them but offers them to his Master.

*

He who surrenders to a Perfect Master surrenders completely

without asking for permission. He does not even expect acceptance of his surrender from the Master. Complete surrender embodies the acceptance.

*

The Master helps the seeker in his own invincible ways, which have no parallel in the ways of the world. But if the aspirant is to be the recipient of this help, he must make a real effort to surrender himself to the Divine will of the Master.

*

I allow vegetarians to follow their diet and non-vegetarians to eat meat, fish, etc. I do not interfere with any religion and permit all to follow their own creeds, unhindered. When faced with love for God, external ceremonials have no value.

*

If you do wrong, think Baba is doing wrong. If you get a pain, think it is Baba having a pain. If you do all this sincerely, you will know something and forget yourself and do all for Baba.

IV SILENCE

Because men have been deaf to the principles and precepts laid down by God in the past, in this present Avatric form I observe silence. You have asked for and been given enough words – it is now time to live them. To get nearer and nearer to God you have to get further and further away from ‘I’, ‘my’, ‘me’, and ‘mine’. You have not to renounce anything but your own self. It is as simple as that, though found to be almost impossible. You can renounce your limited self by grace. I have come to release that grace.

Through endless time God's greatest gift is given in silence. But when mankind becomes completely deaf to the thunder of his silence, God incarnates as man. God alone 'is'.

*

External silence helps the inner silence and only in internal silence is Baba found, in profound inner silence. I am never silent. I speak eternally. The voice that is heard deep within the soul is my voice.

*

When the God-Man speaks, truth is more powerfully manifested than when he uses either sight or touch to convey it. For that reason Avatars usually observe a period of silence lasting for several years, breaking it to speak only when they wish to manifest the divine will, and world-wide transformation of consciousness then takes place.

*

When I was in America people asked me when I would break my silence. I asked them: if my silence cannot speak, of what avail would be speeches made by the tongue?

*

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

*

If those who love me will just for one minute 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 that regularly, this veil of ignorance will disappear and this bliss that I speak of and which all long for will be experienced.

*

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 in himself.

V

THE SOUL

Individuals are as drops in the ocean. As each drop is identical with the ocean, the soul, which is individualized, is still the One Being and does not really become separate.

*

What happened yesterday? Nothing. What will happen tomorrow? Nothing. All happens now . . . the eternal NOW from the beginningless beginning to the endless end.

*

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

*

One who lives for himself is truly dead and one who dies for God is truly alive.

*

Above incarnate life in birth and beyond discarnate life after death, the soul is one indivisible, eternal existence. . . If death has any value, it is to teach the individual the true art of life.

*

Neither seek death nor fear it, and when death comes to you it is converted into a stepping stone to the higher life.

*

You are infinite. You are really everywhere: but you think you

are the body, and therefore consider yourself limited. If you look within and experience your own soul in its true nature, you will realize that you are infinite and beyond all creation.

*

The process of evolution, re-incarnation, and realization are necessary to enable the soul to gain self-consciousness.

*

Immortality is possible because the individualized soul is not identical with the physical body. For life, through the medium of the gross body, is only a section of the continuous life of the self; other sections of its life have expression in other worlds.

*

Nature is much more than what a man perceives through the senses of his physical body. There are hidden aspects of nature that have finer matter and forces. All interpenetrate and exist together.

*

The Masters of wisdom have no special interest in past incarnations, for they are among the many unimportant facts of earthly existence.

VI

THE PURPOSE OF LIFE

There is one real birth and one real death. You are born once and you die only once. What is the real birth? It is the advent of individuality through a glimmer of the first most finite consciousness, which transfixed cognizance of limitation into the unlimited. What is the real death? It is consciousness getting free from all limitations, it is liberation. . . Therefore I say, die for God and you will live as God.

Past and future exist only because of the present in which they are both embodied; in the eternal past every second existed as the present, and every second of the eternal future will exist as the present.

*

I have emphasized in the past, I tell you now, and I shall age after age for evermore repeat that you shed your cloak of life and realize existence which is eternally yours.

*

The heart holds the key to the mystery of life.

*

Unless you question you will never learn.

*

The real untouchables are those who will not enter the heart's temple and see the Lord within.

*

The self develops full consciousness in the human form, and there is no need for any further evolution of the material form or body. The evolution of forms, therefore, comes to an end in the human form.

*

The purpose of life is to realize God within ourselves. This can be done even whilst attending to our worldly duties. In the everyday walks of life and amidst activities, feel detached and dedicate your doings to our beloved God.

*

To understand the infinite, eternal reality, is not the goal of individualized beings in the illusion of creation, because the reality can never be understood; it is to be realized by conscious

experience. Therefore, the goal is to realize the reality, and attain the 'I am God' state in human form.

*

Not by seeking individual happiness or safety, but by again and again offering one's life in the service of others is it possible to rise to the unsurpassed completeness of realized truth. God is not to be sought by running away from life but by establishing unity with the one in the many. Purity, love, and service are the elements of spiritual life.

*

Spiritual advancement is a story of a succession of surrenders one after another, until the goal of the final surrender of the separate ego – life is completely achieved. The last surrender is the only complete surrender.

*

Hope is to be fortified by courage, which can accept failure with equanimity; enthusiasm harnessed by wisdom which knows how to wait for the fruit of action with patience. Idealistic dreams of the future are to be balanced by a sense of the actualities of the present; and the glow of love allows itself to be illuminated by the free and unhampered play of reason.

*

Those who cleanse their hearts of the embittering poison of selfishness, hate, and greed find God as their own true self. The truth of divine life is not a hope but a reality, all else is illusion. Have faith and you will be redeemed. Have love and you will conquer the limited self of cravings that veil your own true being as God.

*

Have hope. I have come to help you in surrendering yourselves to the cause of God and accepting his grace of love and truth.

I have come to help you in winning the one victory of all victories – to win yourself.

*

If the inner life is to be harmonious and enlightened, divine qualities have to be developed and expressed in daily life. In spiritual life, all qualities implement and support each other, and their inter-connection is vital.

*

What is spirituality? Poise . . . that state of mind in which nothing excites you, nothing upsets you . . . thinking not of yourself but of others.

*

One who bears the music of God in his own heart – such wonderful music, for it is the original music – loses his bodily consciousness and sees God everywhere.

*

The spiritual journey does not consist in gaining what a person does not have, but in the dissipation of ignorance concerning himself and life, and the growth of understanding which begins with spiritual awakening. To find God is to come to one's own self.

*

Desire for nothing except desirelessness. Hope for nothing except to rise above all hopes. Want nothing and you will have everything.

*

In the spiritual life there is no room for compromise.

VII

WORK

He who works for me does not oblige me, for he works for his own self.

*

My work is intensely practical. It is not practical to over-emphasize the material at the cost of the spiritual. It is not practical to have spiritual ideals without putting them into practice. To realize the ideal in daily life, to give a beautiful and adequate form to the living spirit, to make a brotherhood a fact, this is practical in the truest sense of the word. . .

*

Those who truly love me are my centres in the world. Let each 'Baba Lover', wherever he or she may be, be a 'Baba's Centre' personified, radiating the eternal message of love divine, living a life of love, sacrifice, and honesty.

*

Do not divide life into departments and attempt to deal with each department separately. Departmental thinking is an obstacle to vision – as spiritual workers you have to aim at an inclusive and creative attitude to the individual and social problems of life.

*

When you spread my eternal message of love to others, show them first that you really love me. Do not merely make them read my books and messages. Do more. Live such a life of love, sacrifice, forgiveness, and tolerance, that others will love me. If instead of doing the real work of love, you start doing or-

ganized propaganda work for me, it is absurd. I need no propaganda or publicity. I do not want propaganda and publicity, but I do want love and honesty. If you cannot live the life of love and honesty, you should stop working for me.

*

Spiritual workers are necessarily confronted with many obstacles; but obstacles are meant to be overcome, even if insuperable do your best irrespective of results and consequences.

*

Always be in readiness to serve the cause of humanity. Select the kind of work you are qualified to do by your individual aptitude and abilities. And whatever service you can render must faithfully be carried out.

*

Aggression must be met with resistance, and non-violence of the brave is possible only for advanced souls, who have through rigorous discipline eradicated from their minds all forms of greed and hate. But so far as people in general are concerned, it is undesirable to ask them to observe the external formula of non-violence when it is their clear duty to resist aggression in self-defence or in the defence of weaker brothers. General insistence upon non-violence can only lead to people becoming cowardly, irresponsible, and inert, putting the responsibility upon others.

*

The one important thing is to realize the divine life and to help others to realize it by manifesting it in everyday life. To penetrate into the essence of all being and to release the fragrance of that inner attainment for the sake of the guidance and benefit of others by expressing in the world of forms, truth, love, purity, and beauty alone have intrinsic worth.

Far more blest is the atheist who discharges his worldly responsibilities, accepting them as his honourable duty, than the man who presumes himself 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 effected his eternal liberation.

*

God forgives everything except hypocrisy.

VIII

LOVE

God and love are identical, and one who has divine love has received God.

*

Divine love makes us true to ourselves and to others. . . Divine love is the solution to our difficulties and problems. It frees us from every kind of binding. It makes us speak truly, think truly, and act truly. It makes us feel one with the whole universe. Divine love purifies our hearts and glorifies our being.

*

To love one soul is like adding its life to your own; your life is, as it were, multiplied and you virtually live in two centres. If you love the whole world, you vicariously live in the whole world.

*

Divine love is qualitatively different from human love. Human love is for the *many in the One* and divine love is for the *One in the many*. Human love leads to complications and tangles;

divine love is integration and freedom. In divine love, the personal and the impersonal aspects are balanced; but in human love the two aspects are in alternating ascendancy. Human love in its personal and impersonal aspects is limited; but divine love with its fusion of the personal and the impersonal aspects is *infinite* in being and expression.

*

Even the highest human love is subject to the limitations of individual nature; Divine love arises after the disappearance of the individual mind and is free from the trammels of individual nature. In human love the duality of lover and beloved persists; but in divine love the lover and the beloved are one. The lover has slipped out of the domain of duality and become one with God; for divine love is God.

*

Start learning to love God by loving those whom you cannot love. The more you remember others with kindness and generosity, the more you forget yourself, and when you completely forget yourself, you find God.

*

The sojourn of the self is a divine romance, in which the lover, who in the beginning is conscious of emptiness, frustration, superficiality, and the chains of bondage, attains an increasingly fuller expression of love and finally merges into the unity of the lover and the beloved in the supreme and eternal truth of God as infinite love.

*

True love is no game of the faint-hearted and the weak; it is born of strength and understanding.

*

So long for one thing; be restless for one thing; long and wait

for one thing that will kill the million other longings. Long for union with the Beloved.

*

I am the ancient one, the one residing in every heart. Therefore, love others, make others happy, serve others even at discomfort to yourself; this is to love me.

*

God is infinite honesty. To love God you must be honest.

IX

GOOD AND EVIL

True values are values that belong to things in their own right. They are intrinsic, and are absolute and permanent, not liable to change from time to time or from person to person.

*

To establish love for the truth is the beginning of right valuation and the beginning of the undoing of the constructions of the ego which exhibits itself through false valuation. Any action that expresses the true values of life contributes towards the disintegration of the ego, which is a product of ages of ignorant action. The disintegration of the ego is a condition for realizing truth.

*

It is through the connection between cause and effect in the world of values that the moral order of the universe is sustained. If the laws of Karma were to be subject to any relaxation, there

would be no moral order in the universe; and without moral order human existence would be impossible.

*

The conflicts upon ordinary matters are rarely brought to the surface of consciousness, so that they cast a shadow on life from, as it were, behind a screen. Such conflicts have to be brought to the surface and faced.

*

People should look upon physical and mental suffering as gifts from God. They bring their own lessons of the futility of the passing, and of the intrinsic worth of the eternal. Accepted with grace and understood in their very root cause, they chasten the soul and introduce it to the abiding happiness of truth.

*

Ignorance in all its forms has to disappear if the soul is to be established in self-knowledge; therefore it is necessary for man to know that which is false, to know it as false and to get rid of it.

X

FREEDOM

It is necessary to experience being caged to appreciate freedom.

*

Spiritual freedom is freedom from all wanting. . . When the soul breaks asunder the shackles of wanting, it is emancipated from bondage to body, mind, and ego. This freedom brings

XII

THE SEVEN REALITIES

The only *Real Existence* is that of the One and only God, who is the Self in every (finite) self.

*

The only *Real Love* is the love for this infinity (God), which arouses intense longing to see, know, and become one with its truth (God).

*

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.

*

The only *Real Renunciation* is that which abandons, in the midst of worldly duties, all selfish thoughts and desires.

*

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.

*

The only *Real Control* is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.

*

The only *Real Surrender* is that in which the poise is undisturbed by any adverse circumstance and amidst every kind of hardship you are resigned with perfect calm to the will of God.

XIII

THE 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.

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