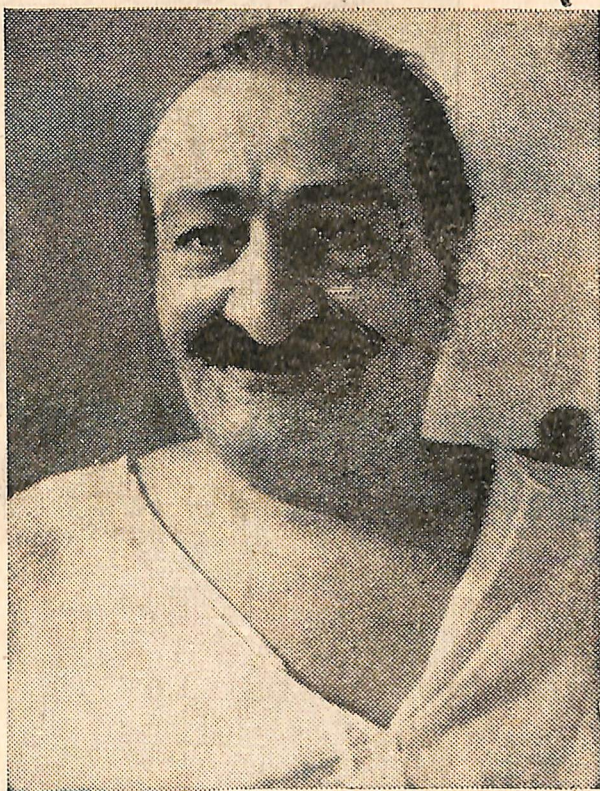


# SPARKS OF THE TRUTH

*From Dissertations*

*of*

MEHER BABA



*Version By*

**Dr. Chakradhar D. Deshmukh**

**Vihar Meher**

Cokuipeth, Nagpur.



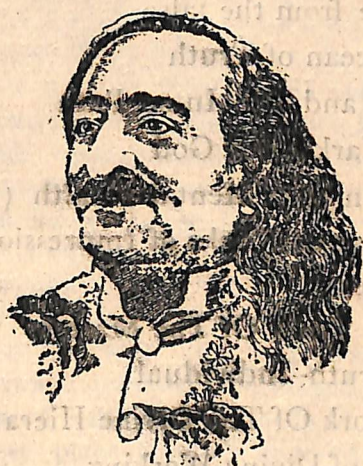
To  
*The Beloved Avatar*  
**Meher Baba**  
ॐ नमो भगवते वासुदेवाय ॐ  
**GURUPRASAD**



Dr. C. D. Deshmukh With Avatar MEHER BABA



**SPARKS OF THE TRUTH  
FROM  
DISSERTATIONS OF  
MEHER BABA**



**Version By -**

*Dr. Chakradhar D. Deshmukh*

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## Publisher's Foreword

Dr. Chakradhar D. Deshmukh, the author of this version has had a close association with Avatar Meher Baba. It was on the inner mental plane that the Avatar first revealed Himself to him. We are describing this deep mystical experience in his own words: "29th July 1932 had just started. I was in England and Beloved Avatar Meher Baba was in the United States. I was fast asleep in my bed. The domain of unconsciousness suddenly terminated in a new vista, in which I stood in another body and another world, different from the gross. On this inner psychic plane Meher Baba unexpectedly came and stood in front of me and looked into me. In the clear and convincing expressiveness of His effulgent mental form, I saw Him as the Incarnation of Divinity and personification of spiritual perfection, in a happy blending of light and colour. And my spontaneous adoration found its expression in a rosy cloud of light-colour-vibrations of devotion reaching out towards Him. After this communion, Beloved Baba, spoke to me in his exquisitely sweet voice of this inner plane in clear unmistakable tones:—'You are closely connected with me. You are a good man.' Seeing me in hesitancy to accept this appreciation, He asked 'Are you not?' My response was an earnest mental prayer, 'Good or bad, please take me up into you!' And from the inexpressible spiritual beauty of the Avatar's radiant bodily presence, there poured on me, in deep sky-blue-colour-vibrations, His Divine Love and Blessings, enveloping and engulfing my entire being. With it, descended on me ineffable ecstasy of deep fulfilment. And then, without any break or decrease in the heightened intensity of my awareness, I found myself slowly transferred to the gross world, joining my gross body lying in bed. It was a Divine Revelation." Four months later, in December 1932, Dr. Deshmukh was in Avatar's physical presence.

At this time, Dr. Deshmukh was a research student of London University. But since then even during his service as a professor of Philosophy and subsequently after his retirement he has been in close contact and association with Avatar Meher Baba, whose Marathi Biography along with his book 'Meher Baba—The Awakener' as well as the Translation of the Avatar's Discourses (rendered by him in Marathi jointly with his wife Smt. Indumati Deshmukh) are among his wellknown publications,



released by Adi. K. Irani, Meher Publications, Ahamednagar. He has taken the Message of the Avatar not only to all parts of India by his unceasing Lecture Tours and active participations in national conferences like the Indian Philosophical Congress but also to the International Congress for scientific Integration, held in Munich (Germany) in 1965, as a delegate representing India and as the Editor of Meher Mouna Vani (Trilingual Biannual).

Dr. Deshmukh prepared this version of Avatar Meher Baba's Dissertations on the basis of the 'Meherabad Diaries'. Thankful mention is made of both Aspandiar Rustom Irani ('Pendu') and Vishnu Master Deorukhker, for making available to him these precious diaries (maintained regularly by the early close disciples of the Avatar) for one month - July 1949. During this entire momentous month, Dr. Deshmukh (like many lovers of the Avatar all over the world) participated in Avatar's Divine Silence, staying at Meherabad, Ahamednagar, with the kind permission granted by the Avatar. Dr. Deshmukh gathered together the gems of thoughts recorded in these diaries and arranged them in the form of a series so as to present to the world the essentials of the Avatar's New Dispensation and many-sided Teaching.

Thankful mention is being made of M. V. Ratnaparkhi, Johariwada, Aurangabad, for releasing this series in 'Puja'. This explains the present grouping of the series in 6 parts, as the printing of the contents of this book was done simultaneously. It may however be noted that no such grouping nor this specific order of succession is essential for the cavalcade of the sparking topics herein. Appreciative and thankful mention is also being made of Filis Frederick, the Editor Awakener (424,-36th st. Manhattan Beach, Cal. U.S.A) for taking sustained interest in releasing this series of Dissertations.

We are happy that we can present this book today, which being Ganesh Chaturthi is the Birth-day of Dr. Deshmukh, who is entering 60th year of his earthly tenure according to Hindu Calender. We wish him long dedicated life and the refreshing joy endowed by the Avatar's Love and Blessings

**Ganesh Chaturthi,**  
**7th September 1967**  
**Nagpur.**

**Pandit Rao Deshpande,**  
**Publisher**



# Sparks Of The Truth

*From*

MEHER BABA'S DISSERTATIONS

*—Version by*

**Dr. Chakradhar D. Deshmukh**

M. A. Ph. D (London), Nagpur

( Based On Meherabad Diaries )

- *RELEASE FROM THE FALSE*
- *THE OCEAN OF TRUTH*
- *CREEDS AND THE INNER PATH*
- *THE MARKET FOR GOD*



अवतार श्री मेहरबाबा





## Release From The False

Truth has nothing to do with the present organised religions. It is far beyond the limited dictates and bare doctrines of religions. Truth is simply giving up **Maya** or **release from the false**, which expresses itself through the bindings of **Kama, Krodha and Kanchana**, i. e. lust, anger and greed. Anybody can aspire for Truth; and every one can attain it. Here there are no distinctions of caste or prejudices. The more you think of the false, the more is the anxiety and the more are the fears attendant upon it. And what are these fears and anxieties? They are the refuse, the 'badbu' of your own mind. The Maya or illusion is so severely strong that it subdues and captivates even great heroes. To subdue the forces of ignorance is therefore the real task. True heroes are very rare. He, who is hesitant in materialistic life, becomes either the greatest sinner or a real Master in the spiritual line. Those, who have been the great Masters in their time have been most hesitant in materialistic life. They were the heroes of the spiritual world.

Seek that truth, which will give you ever-lasting bliss and real knowledge. You will then be able to raise others also and save them from the entanglements of the world. Keep your mind quiet, steady and firm. Do not submit to desires: but try to control them. One who can not retain his tongue can not retain his mind, one who can not retain his mind can not retain his action, one who can not retain his action can not retain himself; and one who cannot retain himself, can not gain his Infinite Self.

To give up the false life does not mean committing physical suicide; but it means living without any thought of the self. It is to invite an utterly selfless life or living death. Giving up the false life means the death of all thoughts, desires, and even the ego-mind itself. People die a thousand deaths, but they are where they are, chained to the wheel of births and deaths.

Once you surrender yourself to a Perfect Master he **has** to do his duty to you. He cannot escape that. The only



hing which is required is that you should have unbounded and unswerving faith; and that will enable him to do his duties towards you. So take your Guru to be your God; and give unto him the surrenderance of full faith and the ungrudging service of unfaltering love.

The Truth-realised Master is here to **give**; he comes down for duty. He is the fountain of spiritual force; and the waters of pure spirituality flow from this source as in a river. Whoever needs it and has a desire may bring his vessel and fill it with knowledge and bliss, each as he deserves and according to his own requirements.

The disinterested services of thousands of selfless workers cannot come anywhere near to what one God-realised person can achieve for humanity. One who realises God gets the authority for service. His very existence is a boon to mankind and even to the universe. God's grace bestows on the soul the human form; but the Master's grace absolves it from the rounds of births.

It is difficult to understand the grace of the Master. If by temporarily hurting, you permanently effect a healing, your apparently cruel act of hurting is in reality a blessing. Similarly if by effecting temporary healing, you are creating permanent hurt, this apparently kind act of yours is in reality a curse. A doctor cutting open a boil and causing much pain to a patient may first be considered to be an enemy. But when all impure matter is removed and the disease is cured, he is after fuller appreciation of the results, considered to be a real friend. So the Master is at first taken to be an enemy when he tries to remove the sins, take away the desires and wipe out the impressions of the aspirant by imposing strict discipline. But when through the grace of the Master the ecstasy of union with the Divine Beloved is attained, he is seen to be a real friend. There is always a difference between the apparent and the real. Of course one should go to a perfect Master. To consign one's soul to an imperfect Master is like making a mad man sit on our chest with a razor in his hand.



# The Ocean of Truth

The Infinite God, in His original state may be compared to the ocean. When the ocean is completely still, it cannot know itself as might, since it is bereft of all movements.

**Analogy Of The Ocean** In order to realise itself as a mighty ocean. with all the immensity of its stored up energy, there must come into existence some movement within it. Now the wind that creates a stir in the ocean of God is the impulse, which God, in His original state, has for realising the fullness and immensity of his own infinite being. This wind creates in the ocean bubbles of different dimensions. They correspond to the innumerable evolving forms of life from atom to man.

The highest bubble is, in respect of consciousness, perfect and may be compared to a boat. It is the human body. The driving force of the evolution is the same as the original impulse to attain self-knowledge.

**Original Impulse Gets** But it gets wrapped up  
**Wrapped Up In Impressions** in diverse impressional dispositions. Therefore,

that impulse, which has been likened to the wind, now expresses itself as ingrained mental dispositions or active inscriptions, which each action or experience scrawls on the evolving mind. The wind, that drives the boat of the human body gets its directions from the determinative mental imprints. The impressions, left by experience and action on the evolving mind, are **not mere idle imprints or entries.** They have stored in themselves inexorable **driving power or directivity.**

The average man occupies the boat of his body; but he has no control over the driving of the boat. In the

**Analogy Of The Boat** boat, his hands and feet are, as it were, tied down by his accumulated impressional dispositions. He cannot himself drive the boat as he pleases. But he finds that the boat of his body is driven hither and thither by his ingrained impressio-



nal dispositions. As he breathes, he adds to the wind, i. e. he **[creates further new impressional dispositions. It is not himself but these freshly acquired dispositions, which have the determinative power for driving the boat.**

If the man has to his credit good actions, the wind of his impressional dispositions leads the boat to a boatman, who can not only freely guide the boat on the surface of the ocean, but even knows the very inns and outs of the ocean. The Master is like this Boat-man with all the his experience of the expanse and the depths of the ocean. The bo. -man

**The Boat Man** can not only lead on the surface but can also to the very bottom of the ocean. He knows the immensity of the ocean in its fullness. Here, it should never be forgotten that it is the ocean itself which becomes the man in the boat, the boat and the boat-man. The moment the man drowns himself in the ocean, he gets lost in the ocean,—like a sugar doll; and he realises ‘I am and was the ocean, though I previously knew it not’.

The boat-man, who has perfected himself in the supreme knowledge of the Truth occupies and drives his own boat and also drives the boats of other bound souls dragging them by the side.

**Destination Of** Such boatman are rare. There are **Infinite Depths** many souls who be-come one with the Truth. But they retain no special connection with sailing boats of men on the surface, though they are themselves one with the ocean. Only a few rise to the surface **plying their own boats, with hands and feet completely free and helping other** boats of bound souls to reach their goal. These boatmen derive their inspirational strength, not from any impressionary dispositions, but from the Truth itself. **They not only steer the boats of other men, who are on the surface, but lead them to their destination of being dissolved in destination, the infinite depths of the ocean of life.**

These Masters or boat-men relieve the surface sailors of all unnecessary fears, free them from the distracting temptations



of the surface and ultimately **win them over for getting merged in the infinite ocean of Truth.** They come to be

## True Help

known in the world as **saviours** of humanity. They take them away from the superficiality of human life to the depths of unending divinity, or the infinite knowledge, bliss and power, in the indivisible Truth or Being. These boatmen are not only het Masters of the unlimited, but also the Masters of all that is finite. Their experience is allcomprehensive, leaving nothing outside its scope.

However, in order that the boatmen should be able to discharge their duty towards the bound sailors in the surface-boats, they have to give themselves over to these boatmen.

## Handing Over Charge

The surrender must be complete. The sailors, whose hands and feet are tied, have to hand over completely the charge of their own boats to these boatmen. The bound souls have to **transfer the charge not only of their gross body, but also of their subtle and mental bodies.** They must not retain anything to themselves. This complete surrender of body, desires and ego-mind is sometimes symbolised in the east by offering of coconut fruit to the Master.

The symbolism of the coconut fruit, conventionally offered to the Master in certain parts, may be explained as follows. The outer threads

## Symbolism Of Offering The Coconut

on the hard cover of the coconut fruit represent the physical body. The outer hard covering itself represents the subtle body, with all its surging, impressionary desires. The inner kernel in the coconut fruit represents the mind with seeds of impressions. And the inmost water is essentially not different from the water of the ocean from which it is ultimately soaked through the roots by the trees on the shore. It may therefore be likened to a portion of divinity itself. Now, because of the sheaths of the inner kernel, the outer cover and the thick layer of threads, the inmost water remains completely hidden to the view, and the



identity of the inmost being of the coconut with the ocean itself is not even suspected. So, the coconut, with all the covers, is symbolically offered to the Master in order that he may reveal the inmost essence of the soul, as it is.

The Master takes off the threads on the exterior, one by one. This is like relieving the burdened minds of ordinary men.

It corresponds to **taking away from them all bodily attachments one by one and ultimately taking away from them the**

**attachment to body itself.** Destruction of the body through physical death does not solve any problem, because the egomind grows new bodies in new incarnations. Through utter non-attachment to the physical body, the soul is relieved of the limitations of the coconut. When the obstructivity of the physical body is removed the subtle body begins to function consciously. This is the state of the yogis.

But the sheath of the subtle body, with all its surging desires has also to be shed. This corresponds to the Master's breaking open the outer hard

**Shedding Desires And Stopping The Mind** covering of the coconut. And when the obstructivity of the subtle body is removed,

the soul begins to function consciously through its mental ego-body. This is the state of the **advanced souls.** The ego-mind corresponds to the inner kernel of the coconut; and the Master has to break open even this inner kernel to take the soul to its own essence, which, in this analogy, corresponds to the inmost water in the coconut. Breaking the inner kernel means that the mind of the person ceases to function completely. It comes to a stand-still, since the seeds that activate the ego-mind are all burnt up.

When the obstructivity of the ego-mind is removed, the Master enables the soul to get at its real essence by shedding its sheaths or bodies, this is like reaching the inner most water of the coconut. He has now to unite it with the ocean of life. Lover and Beloved have to become consciously one.



## Reunion With The Ocean Of Truth

The Master now **takes that water, which is the essence of the coconut and mixes it up with the water of the**

**ocean itself**, showing that it is not different from the same. This is **like drinking the water** and making it unite with the ocean of life, which the Master is. The water has not been destroyed; it has become **united with its source. The lover and the beloved have become one.** This is bestowal of God-realisation and the true knowledge and the enjoyment of the unbounded ocean of Truth. **The soul has now gone back exactly to the state, from where it started, with the only difference that it now knows itself to be, the mighty ocean of Truth, whereas in the beginning, it was unconscious of this fact.**

• • •



## Creeds And The Inner Path

Majority of persons are comparable to blind people, who are inexorably committed to the life of ceaseless wandering in mountainous regions, with hills and dales, peaks and valleys. Human beings have come to a sort of plateau after

**Sub-Human Ancestry Of Mankind** ages of groping through the sub-human kingdoms; but they are subject to the gathered momentum of their long-drawn past. Their animal ancestry invites them again and again into the dark unfathomed valleys of underconscious inertia or the brutal life of undirected impulses.

To guard against precipitous fall, life has provided automatic suffering that inevitably betakes those, who slip back.

**Role of suffering** But even those, who do not slip back And walk on the table-land, find themselves bumping against many stones and inviting upon themselves new types of ceaseless sufferings, until they come to develop the desire to cling up to the place of safety. For those, who are desirous of climbing, the religions play a very important part. Even a blind man has reasonable chances of rising to considerable heights, if he, through spontaneous inclination or training, gets reconciled to any one of these religious creeds.

The established religious rites and ceremonies are comparable to spiral or winding stair-cases. They take man to a daily round of duties; and when

**Analogy Of Spiral Stair Cases** another day begins, man finds himself doing exactly the things, which he had done on previous days. He can soon get tired of his round of duties, thinking that they lead him nowhere and desires to go back to the ground-floor to the aimless wanderings, to which he had got accustomed before he got into the stair. But much of this discontent is due to inaccurate appraisal. He seems to be moving in a circle But in fact, he is climbing up the spiral



steps and has actually risen a little higher, though it seems that he has come to the same point.

Meeting a perfect one is the law of life spiritual. After one meets the perfect one, his words should have greater value than the established codes

### Orders Of The Perfect One

of religion. If there is a clash between the established codes and the orders of the perfect one, the orders should be followed without fear or hesitation. The codes, though generally helpful, do not cover all possible cases. There are important exceptions. He who follows a guide is saved by his watchful care. This may be illustrated by means of an anecdote.

Once upon a time a sage sent his son to a debtor's house to recover a loan. The son was advised never to sleep under the shade of a tree, or pass the night in a city

### Anecdote

during the journey or sleep at the debtor's house. But the sage also instructed the son to obey the commands of an experienced guide, if per chance he happened to meet such a one. The boy started on his journey and by sun-set he met an aged person, who seemed too him to be a man of much experience. The old man said that he wanted to go to the self-same destination and offered to the boy his company, which he willingly accepted. After some time they came to a big and a shady tree where the old man decided to halt for the night. The boy remembered his father's words that he should obey the experienced guide. So he raised no objection for sleeping under the shade of a tree, though this was against the general command, which he had received. He soon fell asleep and was lost in the dream-land. The old man, however, kept a watch, when at midnight a big snake appeared under the tree. The vigilant guide soon killed the snake; and the night passed off safely.

Next morning the boy and the guide resumed their journey. At night, they came to a big city. The old guide decided to pass the night in the city. This was contrary to the general advice of the boy's father. But the boy again accepted the order of his guide and agreed to spend the night in the city. The king of the city had a daughter. Any one who got married to her never came back alive after the wedding night. This



happened invariably in the case of all who were successively married to the princess. And when this fact became known to the inhabitants of the city, no one in the city was willing to marry the princess. So the king had decided to get his daughter married to some young man who would come to the city from outside to spend his night there. The king accordingly summoned this boy to his place. The old guide however gave some definite instructions to the boy before he was taken away from him. When the boy found himself in the royal harem he got bewildered. But he scrupulously stuck to the instructions of his guide. The result was that he passed a safe night and he was the only one like him to tell the tale next morning. He not only survived the night but was allowed to go his own way. So, he returned to his old guide and the two again resumed their journey onwards.

Ultimately when both reached their destination the debtor of the boy paid back the loan to him. The boy was about to return immediately. But the old guide insisted upon their availing themselves of the hospitality proffered by the debtor and spending the night under his roof. The boy who had all the while met no harm by following the order of the guide decided not to disobey him even this time. After supper the host enquired as to where they would prefer to sleep at night. And the old man requested that they be allowed to sleep in the verandah. Both slept there for a while. But at midnight the old guide awakened the boy in his care and asked him to come with him aside the house. Two sons of the debtor were sleeping inside. The old man requested them to change places with them, since they being new to the place, could not withstand the cold outside. The sons of the debtor agreed to the suggestion and obliged the guests. In the morning when the boy got up he witnessed a gruesome tragedy. The host was wailing and weeping over the murders of his two sons, who, he declared, were killed by robbers that night. The fact was that the debtor himself, in his uncontrolled greed and miserliness, had committed the foul deed, believing that the two persons in the verandah were the visitors and hoping to get back the money, which he paid to the boy.



When the old guide started their return journey, the boy began to assert that all the restrictions, which his father had put on him were groundless,

### Moral Of The Anecdote

since he discovered through his own experience, that every time he disregarded those restrictions he came to no grief. The old man smiled and reminded him that among other things, his father had also given him the instruction to follow an experienced guide. The boy however felt sure that the other instructions imposed by his father were meaningless. Then the old guide discussed all the incidents in the journey and convinced the boy that he would surely have come to grief and even may have lost his very life by disregarding the initial advice given by his father, had it not been for the fact that he was saved every time by the intervention of one, whom he had accepted as his guide.

The established codes of religion and morality are like the general advice given by the father of the boy. They are for the wellbeing

### Living Wisdom Must Supercede

### All Religious Creeds

of mankind. But when a person gets the advantage of living wisdom, it has to be accepted in preference to these established codes. This may be done not only without coming to any harm but with much benefit. As stated by a seer, wealth may be sacrificed for health, wealth and health for self-respect. and all the three (wealth, health and self-respect) for one's own religion. But for gaining God, every thing including religion may be sacrificed without any hesitation.

The established religious conceptions, organisations and ways of life do conserve a great many values and a great deal of gathered energy

### Conserved Values may Help

### Or Hinder Progress

and momentum. But when they get loosened from the life-force of inspiration, they can, for those, who are uncritical, easily become hindrances. A staircase of steps is a help for one who has the grit and the undaunted will to climb. But it is a regular series of stumbling blocks for one, who though



desirous of climbing, has a recurring inclination to revert to the original habit of merely walking on level ground. And if he has no desire to climb up the staircase does not come to him even as an obstacle. He develops the soothing belief that the step which he happens to take is his last landing. Or he blindly takes to the gradual slopes, which take him to the depths of ignorance or to the precipices from which he has a sudden fall.

For many people the round of duties given by established religious is a definite help and a boon. However, after a certain point these rounds

**Need For A Perfect Guide** of duties begin to degrade rather than elevate the person concerned. And there arises a need for some other mode of ascent. This is like getting into a lift or flying in an aeroplane. This is the inner life of spiritual endeavour, which transcends one limitation after another. The guide to the inner life of spiritual endeavour has to be one who has seen the mountain top i. e. one who is spiritually perfect.

The knowledge of truth, gained through the established creeds, is like the knowledge of a town, which one may get by seeing it on a map. To

**The Truth Of Creeds And** see the town in one's own  
**The Truth Of Experience** experience, one has to take all the troubles of

actually going there. The truth of creeds may be also compared to the cow seen in the picture. It is one thing merely to see the picture of a cow. But it is quite a different thing to have a real cow and drink its milk. So all the religious creeds, though useful for the time being, have to be completely left behind; and the inner spiritual path has to be actually traversed before any one can realise the infinite Truth in his own unwaning experience. It is while traversing the inner spiritual path that critical thinking as well as submission to the direction of the perfect ones have both their legitimate functions. But the goal of untrammelled divinity is the really important thing.



## The market for God

There is no Market for providing the realisation of God. And even if any one were to offer such realisation, there would be extremely few customers

**There Is No Market For God** for it. The world is so much immersed in ignorance

that it has no capacity to assess the value of spiritual Truth. Yet the Masters have again and again tried to help the fumbling and bungling masses of humanity by describing God-head in a language, which they would understand. When this is resorted to by descending to their level only some glimpses of that Truth can be imparted. However, for the most part, those, who are thickly covered with ignorance, remain impervious even to this bestowal, **because their minds have become stiff and unyielding due to the usual worldly habits of thought and feeling.**

The world mostly fails to appreciate the value of the really important things. And even among those, who appreciate it, most persons are held back from deriving any benefit from them. This may be illustrated by means

**The Anecdote Of A Sage** of a story. A devotee of God spent much of his life in worship in one village. After years of worship, there arose in his mind

a new longing to have the realisation of God as Truth. He became so restless that he wanted to have the supreme experience instantaneously. One day he came to a sage, who had just newly come to that village on a casual visit. Approaching the sage with great respect, the man said, "I have wandered as a pilgrim from one place to the other; and I have also visited many sages and saints to get their help and blessings. But I am no where nearer the fulfilment of my one desire; and I have waited long enough. Now I approach you in full surrenderance to get from you such light and help, as I may."

The man said this in all sincerity, believing that he was



really ready to receive the highest spiritual experience, not knowing that he was really thoroughly  
**Willingness To** unprepared for the receiving of such a  
**Give A Trial** vast thing. He did not know what he was asking for. So, in order to bring home to him, how he really needed much further preparation, the sage first took out from his own robe a precious stone, which looked like a marble. Then handing it over to the man, said, 'Take this stone; and bring from the market five pounds of vegetables. The devotee, who knew not the real value of the precious stone, took it for ordinary marble. And, in his ignorance, he began to hesitate, thinking that it was no use starting on an endeavour, which in his view, was doomed to fail. However, when the sage asked him not to bring in his own considerations, but just to proceed about doing what he was asked to do, he decided to try.

When the devotee asked for five pounds of vegetables in exchange for the stone, every one laughed at him for expecting so much in barter for such an insignificant thing as a piece of marble. One, however, thought that it might be a nice thing for his child to play with. But he offered only four pounds of vegetables. The devotee returned to the sage with an account of what had happened. But the sage now asked him to bring, in its exchange, five pounds of sweets.

When he went to the market on this new errand, every one again laughed at him. But there was one, who wanted to set a precious stone in his ring; but he  
**Second Attempt** could not afford to purchase it from the market of precious stones. Now though he believed that this stone was only a marble, he thought that he might set it in his ring as a false jewel. So, he agreed to purchase it in barter but offered only four pounds of sweets. So, the devotee again came back to the sage and recounted to him what had happened during this second attempt.

The sage now asked him to fetch from some gold-smith



one hundred rupees as the price of the stone. And when he went to the market on this third errand, every one again laughed at him. One

### Third Attempt

goldsmith however thought that it might turn out to be a real precious stone; but he offered for it only ninety rupees. The devotee was now coming to the end of his patience. In all his three attempts, he had failed. So he requested the sage to put it back on his own robe, since he could never so far succeed in getting for that stone exactly what the sage wanted

The sage, however, now asked him to try to get one thousand rupees from some jeweller. So he went to a jeweller with that stone. The jeweller immediately

### Fourth Attempt

recognised it to be a really valuable precious stone and knew that its real price could in no case be less than twenty thousand rupees. He thought that there was a chance of his life to exploit one, who was totally ignorant about the true worth of jewels. So, in his uncontrolled greed and desire to exploit to the utmost, he offered only eight hundred rupees, thus losing the real bargain.

Now the devotee lost all his patience; and throwing away the stone, said to the sage, "I came to you for realising the highest Truth and attaining union with God, not for being harassed in fruitless errands. Either give me what

### Need For Patience

I aspire after or allow me to go back to my own usual duties." The sage then replied, "You can never attain unity with God, unless you have inexhaustible patience. If you can not stand an ordinary trial like this there is not the slightest chance of your being able to stand the severe ordeals which a real aspirant of the most High must successfully face. It is best for you to go back to the world. But before you do that, I would like you to gather the meaning of what you have seen during the four attempts you made for disposing of the precious stone."

The sage then continued, "The dealer, who offered four pounds of vegetables is like the multitude, who know nothing of that divine immortality, which is known as God. They do not even suspect that one day they have to possess this invaluable treasure. The dealer

### The Multitude And

### The Thoughtful



in sweets who offered only four pounds, is like seriously minded or thoughtful persons, who sometimes become conscious that their mode of life needs to be changed, but who are **content to accept another false thing for the false thing, with which they have been fed up.** They are not keen about having something real. All that they want is some change, because they are thoroughly dissatisfied with what they have been able to make of life.

The gold-smith who offered ninety rupees, is like a seeker, who knows that there is a higher life and wants to have it, but

### Seekers And Advanced Souls

who does not have sufficient earnestness to make any real effort for it. And the jeweller, who knew the real value of the precious stone, but offered only eight hundred rupees, is like an advanced soul, who knows the real worth of eternal life, but who wants to have it without giving its real price, which is the surrenderance of separate ego-life. He however expects to cheat the Master by offering to do many other things, which fall considerably short of his minimum standard.

The sage then closed up as follows, "And you my dear man, are like those, unfortunate ones, who refuse to learn from

### Refusing To Learn From Experience

experience. In your successive errands, you had ample opportunity to note that the stone, which I had given you, was being valued at an increasingly higher rate, as you went to more and more thoughtful persons. But you still clung to your initial belief that it had no value. You further had the audacity to throw away a really valuable thing in your desparateness. You need more experience and need to learn from that experience and also from the experience of others. Come to me after sufficient experience.

Those, who can appreciate the real worth of the life spiritual are few. But even among these few, most persons continue to be swayed by petty considerations, to which they feel constrained owing to dispositional inclinations.

### Assimilation Of Values

They miss the opportunities of assimilating in their own lives, the great values, which they perceive as being true. The most that



they do about these values is to **talk** or **write** about them, for others, or **think** about them as an entertaining way of filling their idle hours. **Value is not value unless it is lived.** When a man is merely revolving the **idea** of value in the mind, this idea is exactly like any other purely intellectual concept, a toy to play with.

The energy, which is expended in mere thinking, talking or writing, is like the steam, which escapes through the whistle of the railway engine. It makes noise and is even interesting. But it can not drive the engine itself, even to the extent of one inch. No amount of whistling can move the engine onwards. The steam has to be harnessed intelligently and used in order that it may actually take the engine to its destination. That is why the sages have all along insisted on **practice** rather than theory. This is particularly true of those, who want to know and realise God.





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# *Sparks Of The Truth*

*From*

**MEHER BABA'S DISSERTATIONS**

*—Version by*

**Dr. Chakradhar D. Deshmukh**

**M. A. Ph. D (London), Nagpur**

**( Based On Meherabad Diaries )**

- **RELIGION AND MENTAL HEALTH**
- **THE GIVE AND TAKE OF IMPRESSIONS**
- **MIRACLES**
- **SPECIAL TRAIN OF THE MASTER**

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गुरुप्रसाद पुणे

१९५९

प्रा. डॉ. चक्रधर देशमुख

नागपूर.

अवतार मेहरबाबा

अहमदनगर.

★





# Religion And Mental Health

- i -

Your own religion, if put into practice, is sufficient to bring salvation to you. It is a mistake to change one's own religion for that of another. The surroundings and the circumstances in which you find yourself are best suited to work out your destiny or to exhaust your past karma.

- ii -

To speak metaphorically, God is in the centre of a circle, the circumference of which is the universe. The various radii from the circumference to the centre are the various religions. The points on the radii near the circumference are distinctly and widely apart from each other; but as they approach the centre, they come increasingly nearer to each other. In the same way, the more a person becomes spiritually minded or advances towards God, the more tolerant he becomes and the less differentiation he sees.

The various religions are like patent medicines, which sometimes give relief, but seldom cure. Just as it is necessary to approach a specialist for a speedy and radical cure, so it is imperative to approach a spiritual Master in order to become spiritually perfect.

- iii -

Freedom can be realised in its true and original form only after having experienced binding.

How can one know happiness unless he has known unhappiness ?

The degrees of bliss proportionately correspond to the degrees of previous suffering.

- iv -

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

Love is God;

Lust is Satan.

The really happy are those who are always contented with their lot.

The real untouchables are those who can not enter the temple of their heart and see the lord there'n.

- v -

Unless you question, you can never learn. Let not the false sense of propriety or fear of blasphemy deter you from questioning the why and the wherefore of your being. The answer to these questionings will lead you to perfection.

Do not expect the living saints to answer these questions for you. If at all they do give answers, they are of no avail to you. **The answer must come from within your own self.**

**What can come out of Truth except Truth? Know then Thou art That.**

- vi -

The state of ecstasy brought by music or by some extraneous influence like drugs does not mean spirituality. It is a state in which the mind overpowers itself and is a weakness to be guarded against. Instead of running wild, the mind should be self-composed—this comes through control.

To speak well is good.

To think well is better.

Above all to live well is best.

- vii -

One who upsets nothing is a good man; and one who is upset by nothing is a God-man,

The more you become a student, the more are your chances of becoming a teacher.

Unintelligent advancement often results in downfall.

One who tries to excuse himself deceives himself.

Greed brings war; contentment brings peace.

- viii -

Greatness lies in not overlooking smallness.



Sin is weakness; virtue is strength. What one regards as sin may turn out to be virtue and vice versa.

The standard of goodness is determined by the circumstances prevailing at that particular time.

A jolly devil-may-care fellow may have a better heart than a dry-as-dust ascetic.

- ix -

In the cosmogeny of this universe, this earth of ours has a special significance, being much nearer to the spiritual sphere. There are other worlds, where much mental development is marked; but spiritual progress really begins on this earth.

Suppression of emotion results in physical and mental emaciation.

It is not wise to avoid or conceal one's knowledge of oneself.

Real understanding means seeing through illusion.

Be sane as a saint and innocent as a child.

Take life lightly where material affairs are concerned and seriously where spiritual development is in question.

Try to be cheerful even in trying periods.

The Path of Truth is not a bed of roses.

• • •

## The Give And Take Of Impressions.

The give and take of **sanskaras** or impressions is constantly going on in the play of life. Where there is mutuality, there is this give and take, but  
**Influence Of Motive In** it is not a mechanical process.  
**Catching Impressions.** The same action can create different impressions, according to the motive, which inspires that action. A man, who out of the motive of doing good to another person, gives him food or clothes at once catches his good impressions. The man who slanders another person with an evil motive or steals his things at once catches his evil impressions. Killing an animal for sport or pleasure or food means catching all its bad impressions since the motive is selfish. But no such bad impressions are caught from snakes and germs and the like which are a danger to humanity, when they are killed out of philanthropic motives and only when absolutely necessary. Such killing, where it is not a duty, will certainly create binding impressions.

Conversation, cinema, books, radio, meetings, travels, crowds and so on are various mediums through which there is give and take of diverse types of  
**Exchange Of Impressions** impressions, on a stupendous scale. In short, the cycle of impressions is interminable, except when the aspirant slowly and patiently takes to the uphill emancipatory spiritual Path, under the guidance of a Truth-realised Master and with his Blessings.

The impressions in the Ego-minds of all whether gross, subtle or mental are largely similar. But their colours are different and of innumerable variety, according to the spiritual position of different individuals.  
**Latency Of Impressions**  
**In Sleep** Consciousness gets committed to some illusion or another, owing to these mental impressions, which are ever active, in spite of the daily respite of dream and sleep. The gross consciousness of the physical body gets dissolved in the **dream-state** of the subtle body; and the dream-state, in its turn gets dissolved in the **sleep-state** of the mental body.



**But this daily dissolution of illusion is temporary.** After some time, the impressions again begin to prick and clamour, "Spend us! Spend us!" Thus, unconsciousness is again brought back to its gross illusion.

If the whole world were to go to sleep, it would be the great dissolution of the entire world. All the individuals would recede into their mental bodies and be absorbed in utter oblivion for some time, until they re-enter the panorama of the three-fold world, in a new cycle of existence. The impressions of the unrealised individuals remain exactly the same, even during this universal dissolution, which takes place by the Divine Will. And in the new cycle they take up their evolution where they had left it. Universal dissolution is not without some purpose. The usual theories of evolution, advanced by scientists are based only on intellectual data. They never do justice to God's hand in the game.

When the world is put to sleep in respect to all its current ideas, theories, beliefs, ideals and models of individual and collective life, it is easier for the world to change its direction of search and fulfilment, in the next cycle of creation. It has to start where it left off but it can have reorientation in a new direction, from the place where things had previously stopped. This means that in the new cycle of existence, the ideas, theories, beliefs, ideals and modes of individual and collective life begin to develop entirely on new lines according to what has been planned by the Truth-realised Masters. The old modes disappear, yielding place to these new ones. The Masters plan not only for humanity in general, but also for the New-Circle-To-Be, for which the seeds are sown hundreds of years before the time when they actually manifest themselves.

**The physical body is nothing but the gross form of impressions.** The mental impression in the mind of the male parent, first takes a subtle form, which then is released in the gross form of mating. The mass of Sanskaras or impressions thus



released ultimately reaches the mind of the **female** parent; and it is from the mind of the female parent that the process of **physical incarnation** starts. The soul, which is awaiting reincarnation in the gross body, can descend only if, during the process of **sanskritic or impressional exchange** between the male and the female, their minds have come as near to stopping as possible. The physical body is produced by the working of many impressions and is the result of their very **embodiment**. It is, therefore, no wonder that it has a tendency to bind the soul which inhabits it. Love for the physical body is only a form of deep ignorance. The swine take delight in the refuse—So do the ignorant ones take delight in the body.

From the spiritual point of view, there is nothing more pitiable than slavish submission to the desires and demands of the physical body. Because of its incessant claims to the attention of the mind, the physical body often becomes a hindrance to real life: it is something like a cage to the soul. **But the soul cannot find its real freedom by putting an end to the physical body. The physical body itself has to be intelligently used and made to subserve spiritual ends.** What is the use of a body which resists the dictates of the mind? It is no use to cling to the comforts of the body, which one day must be given up. It is only an instrument and one should take maximum work from it.

Impressions are contagious. Eating meat is prohibited in many spiritual disciplines because therein the person catches the impressions of the animal, thus rendering himself more susceptible to lust and anger. Sometimes, innumerable strong impressions are transmitted through the mere touch of the physical body of another person. A gross body, even a corpse, can quickly impart numberless impressions to the person who touches it.

Sex-contact outside wedlock is the worst form of exposure to heavy and binding impressions of lust. In wedlock,



## Impressions-Binding and Emancipatory

the impressions exchanged are much lighter and less binding. **But just as bad, binding impressions can be**

**caught from others, good and emancipatory impressions can also be caught.** Food or eatables, prepared or given by others, bring their **sanskaras** with them. The '**Prasad**' (some sweet or fruit or drink,) given as a Vehicle of grace distributed by saints and Masters, gives to the recipient spiritual and emancipatory impressions. The custom of touching the feet of the Master with the head is based upon the fact that the spiritual and emancipatory impressions from the Master thereby go to the very mind of the recipient in a fraction of a second.

The Truth-realised Master transmits dynamic impressions of faith and love for God through appropriate spiritual experience. Faith of any

## Dynamic Impression Of Faith and Love

kind is, in a way, ultimately based upon intellect. There can be no faith

without some form of intellectual conviction, which again is founded in experience. Many people say that they believe in God or that they have faith in Him; but though they say this out of conventional fear of God, what they say is far from being true. If they really believed in God, their actions would be different from what they are. They fear God as something unknown, a power which they have been taught to respect and obey through tradition and mythology. They fear him as one who is supposed to give due rewards to the virtuous and punishments to the wicked. But neither their fear nor their beliefs are deep-rooted or sincere.

If their belief in God were sincere, they would forthwith start in right earnest to find out what God is.

**Expulsion of Fear** They would want to have God and realise Him; and all their actions

would be entirely different. And if they were really to take God seriously and want to know what He is, their very first glimpse of divinity would **disarm them of all their unjustified fear.** It would reveal to them that **God is Love** and that His plan for



all, including themselves, is to raise them to the highest pinnacle of **perfection** and **bliss**, of which the earthly pleasures and even the happiness of the subtle and mental worlds are but a faint and poor shadow.

The very first descent of divinity into the heart awakens love for God. And **when love for God comes, fear for God disappears**. Love for God removes all fear and the prepares aspirant to be lost in Him. The intensity of the love of aspirants unites them with God. They thus eventually get the supreme 'I-Am-God-State'. Those, who persist till the end get there. Those who get there are however very few, though many, without getting there, feel tempted to claim that they are God. **To be an honest atheist is no fraud. But to claim that one is God, before attaining real unity with Him, is definitely a fraud.**

There are two who do not have any use for religion the materialist and the one who is Self-realised. There are two who are indifferent to money: the brute and the one who is Self-realised. There are two who are free from lust: the child and the one who has attained Truth. Though the Truth-realised person is, in the above respects, **like the materialist, the brute, the atheist and the child**, he stands completely **apart from all these**. He has attained unity with the infinite existence of God, while the others have not.

The Master, at will, enjoys, the **Madhur Bhava** i. e. the sweet mood of **Love**, where duality is illumined by the realisation of the immensity of

**Incommunicability Of The** the One in the duality, or  
**Vast Consciousness.** the **Maha Bhava** or the  
**vast consciousness** of

unlimited **oneness**, which has no room at all for any apprehension of manyness **Maha Bhava** or the vast consciousness of unlimited oneness is much rarer: than **Madhur Bhava**. But the Master can enjoy it even when he is engaged in acts like eating, talking and so on. **Madhur Bhava** can be communicated by imparting suitable spiritual impressions to the disciple. But **Maha Bhava**, which is essentially **beyond all impressions**, is **incommunicable**. In the ripeness of time, it dawns from **within**.



## Miracles.

The powers which the yogis use are based upon the energy which is comparable to electricity, though it is different from and much more powerful than the electricity, which is under the control of the scientists. However, for the purposes of intellectual explanation, we

### Energy In The Third Layer

might look upon that energy as a sort of 'electricity', which is in the third layer of the world and is inexhaustible. By means of breath-control and other practices, the yogis combine this inexhaustible source of cosmic energy or 'electricity' with the energy or 'electricity' in the third layer of their own body. And this combination enables them to perform many miracles.

After combining the two stores of energy or 'electricity', the yogis have merely to think to obtain the desired result. Any

### Extra-Ordinary Powers Of The Yogis

desire, which they bring into their mind finds its immediate fulfilment. They can read the past and the future. They can read the minds of others. They can see or hear happenings from any distance, e. g, they can see from America what any one is doing in India. They can split up stones into pieces. They can even raise the dead. As compared with the limited powers of human beings, these powers are indeed very great. But they have nothing to do with the Truth or with true spirituality. **The Truth is far beyond the exercise of such powers.**

The yogi can make things appear entirely different to you from how they really are. It is like putting coloured glasses on your eyes,

### Exchange Of Illusions

so that a thing, which in fact is white, appears to you to have the colour of the glasses worn by you. There can be no special spiritual advantage in your being shown a white thing as coloured. The coloured thing as well, as the original white thing, are both false. They are both parts of a waking dream. **A Perfect Master would never bother to exchange one illusion for another. He would on the contrary show the**



illusory nature of the entire world, and would exhibit the Truth in its bareness and unqualified simplicity.

In the same way, a juggler or a magician may before your eyes convert the card-board into a bottle. But what does it avail to you to see the transformation, since the  
**Magicians** card-board as well as the bottle are both false?

It may appear any way and anything to the eye; but it is false. It can not reveal to you the unchangeable Truth. Such miracles may serve the purpose of attracting the multitude and winning the admiration of the world, but the Perfect Master is not interested in any of these things. He is interested in making you realise that **everything except God is just illusion**; and this knowledge can not be given by any yogic powers.

Suppose a man wants to know what is happening in a distant city. He will have to go there personally, if necessary even on foot, to find out for himself.

**Taking Away The** The yogi is able to get there in his  
**Great Illusion.** higher body in no time and find out what is happening there. But he has to

go there. This is like a person, who would go to the spot in a motor car much more quickly than a person who goes there on foot. The difference between the one in a car and the one on foot is only of degree. Both have to go, and both take what they see to be real. But they have not found the Reality. They have looked upon their waking dream as giving them the substance. What they all 'find' after going to the distant city is only a part of the Great Illusion. The Perfect Master is concerned only with **taking away from the mind the Great Illusion, by means of which the multitudinous things of this world appear to exist, though, in fact, what really exists is only the invisible Reality, known as Self, or God.**

The powers of the yogis, great as they are, are nothing compared with the infinite powers, which one gets upon  
 union with God. God may be

**The Sun And The Rays** compared to the Sun. The yogis  
 are nearer to this Sun than ordinary persons and they can therefore attract to themselves some



rays of this Sun. These rays become their diverse occult powers. But in order to use these powers, the yogis have to manipulate these rays and make efforts, the miracles of the yogis are wrought laboriously. But the miracles performed by the Perfect Master involve no such effort—the Perfect Master is one with the Sun itself, and all his miracles are **effortless**. The Perfect Master has the authority to use the Infinite Power of God, with whom he has established union. But he rarely uses his power; when he does use it, it is **only** for the spiritual purpose of leading the bound souls to God, or Truth.

The Perfect Master can not only show you what God is, but he can also lead you to the Goal of attaining complete Union with him. But this does not mean that the seeker should, time and again, pester the Master with his pressing demand, "Show God to me." The desire to see God and realise Him is all right. But to imagine that God can be shown or seen like some object in the cinema film is to falsify the real search. **You can not see God without rising to the necessary mental state.** The nothingness and emptiness of the gross world has to be thoroughly realised before one can get a glimpse into the nature of God. There is absolutely no use in putting the cart before the horse. **The immediate objective** of the aspirant should be to struggle with those psychic limitations which bind him to the false. **God will automatically make His appearance when the blinders—which man has fastened upon his own mind—are removed.**

In fact, God is not at all very far from the seeker. Nor is it really very difficult to see Him. He is like the Sun, which is always shining right above your own head. But you yourself have held on your head **the umbrella of your variegated mental impressions**, which hide Him from your view. You have only to remove the umbrella, and the sun is already there for you to see. He does not have to be brought from anywhere. But **such a tiny and trivial thing like an umbrella can deprive you of the sight of such a stupendous fact as the sun.** Impressions



are like this umbrella. Though they might seem to be insignificant in themselves, they create a curtain between you and God. The Perfect Master helps you to remove these impressions and when this curtain is removed, you are face to face with God as Truth.

It is never possible to give a purely intellectual proof for the existence of God. Any arguments which appeal merely to

**Intellectual Proof** the intellect will have a tendency to induce belief in God. But they can never be absolutely convincing. How can that, which is really above the intellect, be brought within the domain of the intellect? To ask for a purely intellectual proof for the existence of God is like asking for the privilege of being able to see with your ears! Ears can only hear—they cannot see. In order to be able to see, you have to make use of your eyes. If you close your eyes tightly and clamour that your ears may be given the sight of things, how can any one help you in the fulfilment of such an absurd demand? And yet, it is this very absurdity in which the so-called 'educated' get trapped. They want an intellectual proof for God as if God could be known through the use of bare intellect, howsoever keen.

The fact is that these intellectuals are not at all interested in God. They are only keen about argument and their own vanity. If they really wanted to know God, they would pay the price for that

**Vanity Of Intellectuals** knowledge. They would forthwith renounce the things that prevent them from seeing God. They would begin to be humble and selfless and loving. And they would start attaining complete purity of heart. This will lead them on to God more surely than any amount of barren argumentation.

People are not willing to part with their worldly attachments, even for the sake of seeing God. They would risk their

**The Hold Of Ignorance** very lives and even die a brave death for securing the objects of their attachment. But they find it difficult to fast even two days for the sake of



spiritual advancement. This shows the firm grip which ignorance has on them. God will surely reveal Himself to those who are willing to welcome suffering for His sake. They have to be staunch in their determination. God will certainly come to those, who have the courage to burn up all desires. Worldly attachments and entanglements may be carried on for ever without leading you anywhere. Therefore, it is incumbent upon the seeker to be aloof from the allurements of this world. That is why the Masters of all times have, like Jesus, called; "Sell all and follow me."

When anyone wants an intellectual proof of God, what is sometimes desired is the performance of some miracle, giving

### The Miracle Of Truth-Realisation

a rude shock to the complacency of the ordinary man, who is immersed in the world and treats it as the ultimate and unchallengeable reality. But God is not to be confused with the supernatural world or its happenings. What miracles can prove is that there is something beyond the things in which the man of the world is fully engrossed. But they cannot bring him the vision of God. From one unreality he moves on to another unreality, only to be caught up again in the new illusion. And he will be nowhere nearer the Truth. The Perfect Masters have always treated the demand for miracles with disdain. They know the real goal of life; and they are bent upon taking the world to that goal, instead of catering to the idle curiosity of the worldly-minded. They wish to enlighten humanity, not to astound it or stupefy it. If and when they perform miracles, it is always for leading men on the spiritual Path. It is never for self-display. **The only miracle which for them is really worth doing is the miracle of making man realise that he actually is the Truth.**

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escape the eternal crushing that goes on in this grinding mill of the universe. Only the Master is unscathed by the happenings of the universe, though he is in its very centre. Each Truth-Incarnate is in the centre; but the centre is only one. And each Truth-Incarnate has a distinct identity ('Husti') of his own. This core of identity becomes the nucleus of **affirmatory divine individuality** of the Truth-Incarnate, **without blurring or limiting his oneness with the all-inclusive Truth.**

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# The Work Of The Divine Hierarchy

The whole universe becomes the body of the truth-realised Master. Others, who do not know his real seat or functioning, may falsely identify him with his physical body, which they see in front of

## Universe As The Body Of The Master

them, with physical eyes. This physical body is only one among the innumerable bodies, in which he knows himself as dwelling. **His link with this particular body is in no way greater than with other existent bodies in the universe.** The Perfect Masters live in all and feel equally for all. They can therefore co-ordinate all Divine Work of the Spiritual Hierarchy with wisdom and justice.

It is important to understand how the Universal Body of the Masters stands in relation to other bodies. The gross body is a sort of **reflection** of the subtle body. It is the exact **counterpart** of the subtle

## Four Bodies

body. Or we might say that the subtle is a **gaseous impression** of the gross. Such impression is in a very fine form in the **mental** body or the mind. Mental body is like a brilliant spark. When the souls, who have attained the supramental Truth come back, they assume the **Universal Mind**, which has as its medium the Universal Body. Krishna showed this Universal Body to Arjuna. The Universal Body, sometimes called **Mahakarana Sharira** is thinner than every other thing. It includes and embraces all the existing bodies and pervades the Universe.

The Universal Body of the Master actually includes, in fact, all worlds and the whole creation. They are all in him.

## Universal Body

They are all within each soul; but each soul is not conscious of this because of ignorance. It is difficult to believe that huge mountains and forests and towns and even earths and worlds are within; but it is exactly so. The



physical eye, which sees all these huge things is small; and it sees them. It does not require a huge eye to see a huge mountain. The reason is that though the eye is small, the soul that sees is greater and vaster than all the things, which it sees. In fact, it is so great that it includes them all in itself. This does not become clear until the **inner mental eye**, which really sees through the physical eyes, is **inverted**.

It is not the physical eye that really sees. It is the mental eye, which sees through the physical eye. It is not the physical ear which hears. It is the mind, which hears through the ears. This mind, which is

### Mental Eye

most aptly likened to the eye, is ordinarily extrospective, **looking outwards** and getting bound with the things that it sees. But when the this mental eye is **inverted**, the universe disappears; and **the mind itself becomes the Truth**. If **the Truth-Mind** is again turned towards the universe, it knows itself as permeating and including within its universal body the whole universe.

Through the Universal Body, the Truth-realised Master actually finds himself in the minds and the bodies of every one.

### Analogy Of The Kite

It is for him no difficult task to raise the greatest of sinners to the level of the greatest of saints. The person, who plays with the kite and makes them fly freely in the skies, has in his hands the controlling end of the string. He can bring the kite down or allow it to soar as high as he pleases. Likewise, the Perfect Master is in **possession of all the controls of the spiritual evolution of all**.

Suppose, it pleases the Truth-realised Master to raise an ordinary person to the consciousness of the first plane. All that he has to do is to use the

### Analogy Of The Surgeon

infinite energy of the Universal Body and draw his subtle tendency towards the first plane. Such working upon a mind which is entangled in the gross world and freeing it from its ene-



rished bonds, can in itself, be no more pleasing than the vivisections by the surgeon. The surgeon removes an inflamed appendix by cutting its attachments to adjacent portions. The process in itself can hardly be a pleasure for him. But he does his duty with extreme patience and persistence, because he knows that it is necessary for the physical well-being of the patient. In the same way, the Master has to undertake the spiritual operation, when he uses his infinite skill, knowledge, power and patience for disentangling a soul from its enmeshments. He can do so only because he is aware that what he does is for the real good and happiness of the soul, on whom his grace has descended.

The ascending soul may experience much psychic agony. The Master is in sympathy with him and also knows himself as being in him; he can not, therefore, himself escape the suffering involved in the ascent of the aspiring soul. But he is,

### Master Is Sustained By Bliss

in all that he does, **sustained by his own infinite bliss of Truth-realisation.** It can not remain in abeyance even for a moment. What he uses is his infinite knowledge and power and love. He does not use his bliss, which is his sustaining reservoir to fall back upon in all endeavours fraught with acute mental and spiritual sufferings.

Though the Truth-realised Masters have constantly at their disposal the infinite powers of the Universal body, they do not always per-

### Miracles And Laws

form miracles or take recourse to super-ordinary ways of action. The reason is that the **Law-makers cannot themselves be law-breakers.** God has ordained certain laws for the universe. They are followed by the Sun, Moon and Stars and everything that breathes. These laws are not binding for the God-realised ones. But they nevertheless respect and observe these God-ordained laws, because they have become one with God. Strictly speaking, there is no such thing as a violation of any laws. The so-called miracles are performed by using the hitherto unknown powers and forces, which operate according to



their own laws. The Masters do often perform Miracles. But they do so strictly for spiritual purposes. And while doing so, they do not throw off spiritual laws of the universe. They are **above all laws**. But even their super-ordinary achievements are according to the eternal Law of Truth.

The whole universe, with all its laws is subject to the supreme Law of Truth. It is ever being administered impersonally as well as through the

### Reign Of Truth

spiritual Hierarchy. To the superficial observer, it may seem that there is no reign of Truth in the universe. **The Truth does reign and reigns unceasingly and unfailingly**. Even the insignificant business—concerns and other private and public institutions have their laws and can not function without laws. Much more so is it true of the universe. This vast universe, with all the multitudinous occurrences within it, is subject to some **self—justifying law**. Sometimes, it does appear as if sincere toil is lost or the virtuous are condemned to suffering and the vicious are enthroned with power or endowed with success. But all this is either a **fractional view** of the realities or an illusion in the garb of judgment.

To one, who can take a complete and unclouded view of occurrences, the inexorable reign of Truth in **all** happenings, great or small, individual or collective, is a clear and unchallengeable fact. Reign of Truth may be described

### Law Of Karma Is Law Of Justice.

in different ways as the Law of **God** or the Law of **Justice** or the Law of **Karma**. It is the Law of **cause and effect** or the Law of **Divine Love**, according to the angle of vision or the limiting perspective, given by the particular standpoint of the intellect. But the important fact is that **whatever** may be the manner, in which this Law of Truth is apprehended by the intellect, it unchallengeably **exists**. It is a supreme and self—justifying power, that unfailingly and irresistibly reigns in the universe and it has no exceptions. All seers have announced the reign of this Law of Truth. It operates both impersonally and through the



conscious working of the Divine Hierarchy of Masters and their Agents.

Though dwelling in the universal mind, with its seat as the universal body, the Truth - realised Masters do not neglect the co-ordinative and organised working, required for the execution of the

### The Divine Plan

Divine Plan. Their plans for the world are made far in advance of the times, some-times centuries before the time, when they are intended to be executed. They dwell in eternity; and they have in their view, the past, the present and the future. They are the custodians of God's process of self-fulfilment working itself out through the march of the variegated incidents in time.

The co-operative and organised working of the Perfect Masters expresses itself through the functioning of the **Spiritual Hierarchy**. The Masters, as one with the supreme God-Head, convey

### Spiritual Hierarchy

the Divine will and Impulse to the Advanced Souls or **Maha-Yogis** or **Pirs** of the mental world. The advanced souls catch the impulse originating in the **shoreless Truth** and pass it on from the mental world to those who control the subtle world. In the gross world, it may manifest itself through many **natural upheavals** e.g. earthquakes and volcanic eruptions, floods, changes in the structure of the earth and of the ocean-bed. It may also manifest itself through **the upheavals in the life of mankind** ( e.g. rise and downfall of empires, wars, epidemics, births, deaths, catastrophies and other major episodes in the history of humanity). All happenings in the history of humanity are subject to the Divine Plan, as released and implemented by the Perfect Masters through their Agents in the different worlds.

The causes of what becomes patently manifest in the gross world are to be found in the commotion in the subtle



## The Role Of The Avatar

world. And the causes of the commotion in the subtle world are to be found in the directives that obtain from the mental world. And the origin of the directives of the mental world is seen as being none other than the will of God, as released by the Masters, who are consciously one with God. Thus, the Masters are indirectly in charge of the execution of the Divine Plan. They make use of the infinite power and understanding to further that plan in all the three worlds. And their working gets particularly accelerated and coordinated during the **Avatic Periods**, when the Avatar as the inspiring force of the Divine Hierarchy, assumes the Principal directive role in the divine task of giving spiritual push to humanity.



## Secrets of Divine Working

Life often presents enigmas which cannot be unravelled by ordinary persons. It seems to them to be full of questions,

### Divine Working Is Inscrutable

which are unanswerable. Unrestrained chaos appears to be the law of the world; and there appears to be no

justice or significance in the march of its events. Even those, who believe in God, get puzzled and waver in their faith. But, it is only impatience and lack of true vision that are responsible for such an outlook. We embrace ignorance and we fail to see that whatever life brings is charged with great meaning. God's ways are always unchallengeable and irresistible though they might be **mysterious and unscrutable**. The secrets of His working in the world cannot be truly understood even by advanced souls.

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

### The Story Of An Angel

upon a time, this saint encountered an angel and requested

him for being allowed to be with him in his wanderings on earth, so that he may understand something of the secret working of God. The angel atonce granted to him permission to be with him and observe all his doings on earth. But he laid down his strict condition in the following words. He said "You are only to observe my doings without, at any stage and in any way, asking me the explanation for my actions. You would not be able to judge and understand God's ways. Even if you are not able to understand them, you must not ask me the why of all that you see me do, during the period that you will be allowed to be with me." The saint promised that he would merely observe and that he would in no way pester him with any questions even if such questions arose in his mind. And then he was allowed to follow the angel in his wanderings on earth.



Once they got into a boat for crossing the sea. The boatman offered his services to them without charging them his

### Deeds Of The Angel

usual fare, just because it pleased him to help them. When the boat was in the midst of the ocean, the angel took off one side-plank from the frame work of the boat and threw it away in water. The saint atonce got worried and exclaimed, "Why are you damaging the boat?" Shall we not all get drowned along with the boat?" The angel reminded him that he had already agreed not to ask him any questions whatsoever and asked him to remain quiet. After landing, they came upon an Arab youth. To the utter bewilderment of that saint, the angel atonce killed that youth on the very spot. Now the saint found it very difficult to remain quiet but asked him in excitement, "Why did you kill that growing life?" On this, the angel replied, "Did I not tell you that you would not be able to understand God's working? You must keep to your promise that you will not ask any questions." The saint realised that he had failed in fulfilling the condition, which he had accepted; and he wanted to be excused.

Then they both came to a village, where they requested the people of the village to give them some food. But villagers only treated them contemptuously and drove them away without giving them alms. When they came to the outskirts of the village, they saw a dilapidated wall in ruins, which was intended to protect the village from the invasions of enemies. The angel went to the wall and repaired it, spending much of his valuable time. This time, the saint could not contain himself and said, "Why did you repair that wall for the villagers, who did not even give alms to us? You have done this labour of love for nothing. For so much labour in the village, we would easily have got sufficient remuneration to procure food and allay our hunger." At this, the angel said, "You have again asked a question inspite of your having promised merely to observe and keep quiet. It is no use divulging the secrets of God's ways prematurely. It requires the greatness and patience of God to understand His working. You have tried to



pry into God's secrets, which you must not divulge. It is now time for us to part. But never mind. Before we part, I will explain to you the reasons for my deeds".

The angel then proceeded to give the explanation to the saint. He said, "The boatman is a poor but pious man. When I took away a side-plank of the boat from a prominent place in its framework, I knew that a king of robbers was approaching in that direction. This robber-king was collecting new and efficient boats to carry on his plunders. And whenever he saw any really good boat, he was sure to snatch it away from the owners. He, however, left untouched any boats, which were in a broken and dilapidated condition. I took away a huge side-plank in order that the boat may look uninviting. Otherwise, the pious and the poor boatman will be relieved of the only means of his livelihood. Now the Arab youth, whom I killed was most notorious and vicious, If he had lived, he would not only have perpetrated heinous crimes, but would surely have brought upon his pious parents an agonising blasphemy, which they in no way merited. It was the will of divine providence that I should kill this Arab youth in order to save him from further sins and save his pious parents from the suffering of undeserved ill fame. Now coming to the repairs of the wall, be it known to you that one pious man has kept buried under it his valuable treasure with a desire that it may be of use to his sons. But it is God's will that his sons must get that treasure, when they grow up and that no one else should get it. If the dilapidated wall had further fallen, the treasure was in danger of being exposed to the sight of the wicked villagers, who would surely have taken possession of that treasure for themselves.

Rest assured that all I did, in the incidents, which it was your special privilege to observe, I did, not on my own accord or initiative, but by the orders of our Divine Father whose real greatness, even we as angels can only partially understand. God's ways might be inscrutable to the world. But His love for the world is unbounded and His justice is unfailing." With these words the angel parted, leaving the saint



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

Those, whose vision is unclouded see the significance of all that life is and brings in terms of the irresistible law of Truth. They accept life, as it is, without bitterness or dissatisfaction. For them, the Truth, which they see and realise, is enough. It stands fully self-justified, The Masters often are full of praise for the value and glory of that Truth, which they have realised. They say to the worldly-minded persons, "Truth alone has value. Leave all your false pursuits and attain the Truth for yourself, even as we have realised it. There is no need for you to despair and no excuse for your postponing the effort for getting at the Truth".

This is just like some wealthy man, who would press all poverty-stricken persons to earn money and encourage them by

### Analogy Of The Wealthy Man

pointing out his own example. Now, in the above example, the praise, which a wealthy man showers on wealth, stands justified, because it actuates the poor people to become industrious and themselves become rich. Similarly the praise, which the Master bestows upon the supreme value of God-realisation, also stands justified because it inspires and encourages others to seek and strive for the highest state. They praise God-realisation to encourage others, who are in bondage and suffering, not for themselves.

The world sometimes praises wealthy persons. But really speaking, it is not praising these persons, but only their wealth.

In the same way, the world  
Reactions Of The World praises the Masters, who are stationed in the highest Truth. But in doing so, the world is not really praising the Masters themselves, but only the Truth, which they have. There is no reason for the world to grudge to the Masters the praise, which goes to them. So far as the Masters themselves



are concerned, they accept praise and blame with the same equanimity. For them, praise and blame are both alike. They are supremely indifferent to both, being keen only about their divine duty of helping men to attain the Truth by renouncing all cravings.

When the mind of man becomes conscious of its enslavement to the dispositional cravings, to which it is subject, there

arises a new force, the spiritual aspiration to realise that unlimited state,

### Flame Of Aspiration

which is like **conscious sleep**. Such aspiration is like a breeze, that creates fire, by coming into clash with other things. The generation of this dynamically creative energy is symbolised by the rising flame of consciousness. Therefore, worship and prayer are offered to fire in many religions. God as the sea of Light can never be realised except through the aspirational fire of striving consciousness.

The Masters are constantly fanning the fire of spiritual aspiration. This is true worship and consecration of life to

God as Truth. The divine task of the Masters is inscrutable for those, who wish to

### True Worship

understand it in terms of the world, because it directly counterbalances the dispositional inclinations, by which the world is rigorously driven. Divine working sometimes appears ruthless and inexplicable. Its significance cannot be understood by those, who are immersed in the world.



## From Suffering To Peace

There is suffering in life. It can degrade or elevate man according to the manner, in which he meets it and the use that he makes of it, when it comes. If it is **intelligently understood** and dealt with **adically** and not merely superficially, it brings, in its wake, that understanding, which leads to happiness. For, instead of merely complaining against suffering, man then turns to **removing radically the deep-rooted ignorance, which inevitably brings such suffering.** When suffering leads to real and eternal happiness, by inviting our attention to the Truth, it should not be avoided. The lessons, which it brings, should not be spurned. They should be **squarely** faced. You must summon courage to strike at the ignorance from which such suffering sprouts. It is to eliminate suffering that suffering has come.

People suffer because they are not satisfied. They want more and more. Ignorance gives rise to greed and vanity. If you want nothing you would not suffer. But you do want something or the other. If you were really free from all want, you would not suffer, even in the jaws of a lion.

The universal discontent in modern life is due to the great **gulf between theory and practice, between the ideal and its realisation in life.** The spiritual and the material aspects of life are widely separated from each other. They ought to be inseparably united with each other. There is no **fundamental opposition between spirit and matter or between life and form.** The apparent opposition is due to wrong thinking.

There is no escape from suffering as long as there is the limiting ego. But the ego can be eliminated through love and service. **The elimination of the ego leads to divine consciousness, in which there is freedom from suffering and joy.** All moral and religious practices are intended to eliminate the ego. The more you live for others and the less for yourself, the less binding are your desires, which lead you to



unending suffering. The less desires you have, the thinner is your veil of ignorance constituting the ego.

The root of all sufferings, individual or social, is **self-interest**. Eliminate self-interest and you will solve all problems and difficulties. Cults, creeds, dogmas, religious rites and ceremonies or lectures and sermons can never bring radical relief from suffering. If suffering and chaos are to disappear and real happiness and peace are to come into their place, there has to be self-less love and universal brotherhood.

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nothing suffering. The less things you have, the thinner is  
your veil of ignorance concealing the eye.

The root of all suffering, individual or social, is self-interest. Learning to self-interest and you will solve all your  
problems and difficulties. When you are disinterested, religious, ethical  
and conscientious or helpful and earnest, you never bring sorrow  
upon yourself. It is suffering and all, or one to disappear  
and your happiness and peace are to come into this place, here  
and to be enjoyed here and now, in the hour.



# Sparks Of The Truth

From

## MEHER BABA'S DISSERTATIONS



Awtar Meherbaba.

—Version by

**Dr. Chakradhar D. Deshmukh**

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(Based On Meherabad Diaries)

- **THE NATURE OF THE SOUL.**
- **RECLAIMING LOST WAYFARERS.**
- **THE PREPARATION**
- **TRUTH SPIRITUALITY**



## The Nature Of The Soul.

If you ask a man returning from a garden the question, "Where were you?" he would without any hesitation ordinarily reply 'I was in the garden'. He **The Belief-'I Am Body'** sees himself as his own physical body and **believes himself to be the body**. He also sees the garden with the physical eyes and believes that the garden really exists. So, his reply about his whereabouts is quick and prompt. But though he is so cocksure about the truth of his reply, what he believes is nevertheless **not** ultimately true.

Man sees certain things and therefore concludes that they exist. But there are many things, which we do not see; and yet **Existence Of Thoughts, Feelings And Desires.** they **are** there with us, all the same. For example, anger, kindness, love, jealousy and so on, which exist in man, may not be visible to the physical eye; but they do exist. What man can see for himself with his own physical eyes is limited to the external physical body of another person. Even X-Ray exposure will only show the interior of the physical body and will not be able to show the mental thoughts, feelings and desires, which that person may be entertaining within himself. But though a man can not **see** these mental realities, he can **feel** them, if he lives with that person for some days. After staying with that person for some time, he might be able to say that he is jealous or kind and so on. Ordinary man has some **degree** of power to understand these mental realities in others. But his arriving at that understanding is neither quick nor necessarily accurate or definite, as it often is mostly inferred from external physical things.

But it is possible to develop this understanding of mental realities in such a manner that it becomes quick, definite and accurate. It is possible for an **advanced man to know directly** and unmistakably the character and tendencies of another person merely by looking at him. But such power is very rare.



Ordinarily, a man gathers the knowledge of the minds of others gradually through association with them. And when we want to know anything about another person, we not only want to know about his physical body, but also about his mental life of thoughts, feelings and desires.

Man's curiosity is not restricted to the present. The mind often asks questions about the future e. g. 'what is going to happen tomorrow ?' Future is a sealed book for the majority of persons. The forecasts do not interest the matter-of-fact persons who believe only their own eyes and none else. From morning till night nothing happens in their life to make them seek the **higher** perception, which has a **direct access to the minds of others or which has a sure contact with the future.**

But even in the life of ordinary matter-of-fact persons, certain things happen and really call forth interest and investigation. When a man sleeps, he stretches his body and closes his eyes. Slowly he forgets his surroundings completely. But he may begin to dream about wandering somewhere else. Some of these wanderings, which come as dreams, are not purely imaginative constructions of the mind. They often stand for **actual journeys** undertaken by the soul in the **astral body**. These wanderings in the astral body may be far and wide. There is no mountain which for them is too high. Nor is there a sea which they cannot cross. These wanderings of the astral body are some times recollected in wakefulness as dreams. The astral body has a will and a power of its own. Actions, which are impossible for the gross body, are easily done in the astral body. After some time these wanderings might cease. Then deep sleep overtakes a person, who now experiences and feels nothing. It is necessary to pass through this complete self-forgetfulness in order to have rest and to feel fresh for the next day.



It is ordinarily not possible for a person to **experience wake and dream** at one and the same time. In the wake,

### Raising The Wake To Astral Experiences.

he does ordinary things; but he does them with definiteness and full knowledge. In dreams, he may perform extraordinary things; but he does them with faint knowledge. Rarely, as in advanced persons, the wake and the dream are experienced **simultaneously**; and then the extraordinary achievements of the astral body are clear and definite. In the same way, it is possible for very advanced persons to **experience wake and sleep at one and the same time**. If the wake and the sleep are combined a person can consciously experience in the wake the unconditioned and unalloyed happiness of sound sleep.

Saints can help men to combine the wake with dream on the one hand and with sleep on the other hand. The

### Astral Experiences Are In Imagination

combinations can be effected also by yogic processes. But the state of full self-forgetfulness and complete bliss is a gift from a spiritual Master. The man, who can combine the dream and the wake, is a bit more advanced than one, who cannot combine these two states. But he is as much in the realm of **imagination** as the person of ordinary calibre.

But the man who can combine waking with sleeping attains the Truth and becomes the Truth. For him, the

### Raising The Wake To Sleep

world does not exist; all that exists is God and nothing else. If you ask such a person, "Where were you?", he would truthfully answer, "I always was everywhere, am everywhere and shall always be everywhere". He knows himself to be other than his body and knows himself to be the Truth, which is everywhere. Therefore, from the point of view of his highest experience, he will, with unshakable certainty, affirm



that **he is and always was everywhere**. It cannot even occur to him that he was in the garden, because he is not even conscious of his body. This knowledge and experience is very rare. But it is nevertheless the **last truth** of life.

As soon as the Self comes out of a tiny point, it descends in illusion and starts its journey in the world. Even

### Descent And Ascent Of The Self Through The Tiny Point

advanced Yogis,  
with all their  
supernatural powers,  
remain

under the sway of illusion. They are bewildered and enraptured by the inner planes and become the victims of illusions. They are like ordinary persons conscious of the shadow or reflection of the Self and not of the Self. But as soon as they disentangle themselves from the allurements of the planes, they **return to and enter the initial tiny point** from which the soul emerged on its long-drawn journey. At this stage, the yogi experiences that the whole universe is coming out of himself. But as he succeeds in **going beyond this point** he becomes completely unconscious of the whole universe. For him, there are no forms, but only the Eternal Reality; and there are no fleeting joys or sorrows, but only the abiding bliss. **This is the Truth or the import of sleeping wake or waking sleep.**

The process of getting bound and then unbound is charged with immense significance. The soul gets mixed up

### Analogy Of The Parrot

with the body and  
then gets caught up  
in it. The soul is like

a parrot and the body is like a cage. When the parrot was outside the cage it was free. But it did not quite appreciate and enjoy what freedom is. When it goes through encagement it **appreciates through agonising bondage what exactly freedom is**. And when it is set free again it really enjoys its freedom. The same thing happens to the soul, when through the grace of the Master, it is freed from the limiting nightmare that it is its own perishable body.



**The soul is really God.** To those, who are still caught up in the illusion that it is the body or the mind, this seems unthinkable.

**The Irreversible Fact** How can a person, who for example may be reclining in an easy chair, be regarded as being the same as universal and almighty divine being? The soul cannot realise its own infinity as long as it is under the sway of ignorance. But its being the same as God is, all the same, **an irreversible fact.** Just as the soul, during deep sleep, exists, though it does not know itself as existing; the soul, in reality, is the same as God, though it is not conscious of this during the period of ignorance. The eyes of a person see many things, but not themselves, except in a reflection. In the same way, the soul is ordinarily conscious of the whole world, but not of itself, except through the illusory identification with the perishable body.

The soul, in its final self-knowledge of itself as Truth, knows that it is everything. **Truth is everything; there is nothing but everything; therefore, everything includes nothing.** This means

**Soul is Everything** that the illusion of the false world, though nothing in itself, can have its being, even as an illusion, only in the Truth and not outside it. **The universe exists but has no reality, i. e., it exists in imagination, which is imposed upon the Truth.**

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## Reclaiming Lost Wayfarers.

Some Yogis seek to realise the Self by trying to be forgetful of the gross universe. Instead of eliminating the

### Supernatural Powers

#### Retard Progress

binding impressionary dispositions, which twist and goad their mind, they often end by adding new impressionary dispositions of the inner planes. It is very rare for a Yogi to go beyond the fourth plane, where the greater supernatural powers come and often **retard** the progress of the spiritual pilgrim.

The perfect Masters, therefore, effect the undoing of the impressionary dispositions by safe stages. In order to avoid

### Directing Consciousness

#### By Stages.

the heaping up of unmanageable load of impressions, the Masters generally isolate the disciples, sometimes even prohibiting them to eat at the hands of others. The food that a man eats bring with it the impressionary tendencies of the person who gives it. The Master not only stops the further accumulation of binding tendencies, but changes the entire outlook of his consciousness, **directing it by stages, from the gross to the subtle, from the subtle to the mental and from the mental to the Divine Sphere of existence.**

Some wayfarers on the Path develop on the line of 'Masts'. The Mast or the God-intoxicated person, who loses

### Mast is not Mad

his gross consciousness of the body or the world, often behaves like a person who is stark mad. He may, like mad persons, throw stones or filth at others or abuse and bite them. Yet, he is essentially different from mad persons, since all that he does has a radically different motivation and effect. The actions of mad persons can be distinguished from the actions of real Masts even as they can be distinguished from those of a drunkard. The difference between a drunkard and the mad person is that while the drunkard always totters while walking,



the mad person does not so totter. It is by means of this single movement that a mad person can be easily distinguished from a drunkard.

In the same manner, there are some **outward** signs by means of which it is possible to distinguish between the real

### Help Received By The Mast From The Master.

Masts and the mad persons, though in many respects, the Masts behave like mad persons. The Mast might sometimes behave like a **mad** person or like a **child** or a **ghost**. But his action is **never meaningless**. It is always charged with some deep spiritual import; and almost always, it hits its target unfailingly and effectively. But though the state of the Mast is often very exalted and his powers great, he often gets dazed and loses his balance. He then needs the care and help of a perfect Master, as much as and sometimes even more than ordinary seekers.

In most Masts, the heart is alright, filled with divine love. But the mentality is completely undermined, with the

### Filling The Mast With Mentality

result that they are incapable of rendering any useful service to others on the Path. They also get stuck up on the Path for lack of any inward steering. In such cases, the Master fills the Mast with Mentality, rendering him susceptible and **responsive to environmental reactions**, and thus giving him an opportunity to advance further through **discriminative** acts of service to less advanced persons. **He has to come down in order to go higher up**; and he could not have come down without the help of the Master.

Some Yogis can perform Miracles like creating gold out of lead or iron. Others can even shake the whole world, if they

### Miracles Are No Sign Of Perfection.

want it. But they are not necessarily perfect. Such Yogis, though really far from perfection, get caught up in their own **unmanageable powers**. They become like a deer for a real



Master to hunt. The Master of perfection, as it were, hunts them in the woods, in which they roam about missing their way and whiling away their time in ignorant pursuits. And when the hunted ones pray for the right Path, the Master shows it to them, thus saving them from rounds and rounds of lives, which they would otherwise require for arriving at the further stages of the inner Path. The Master can **subdue the Yogis** into the right course, because his powers, unlike the powers of the Yogis, are unlimited, though he seldom uses them. He is interested, not in the exercise of powers, but in the imparting of spiritual knowledge, which is far more difficult and is the only thing of real value.

There was a Yogi, who acquired great occult powers. One day, he went to a town and offered to the inhabitants food out of his small bowl. Thousands and thousands of persons partook of the rice given from his small bowl. But the bowl never got emptied. And those who were amazed at his extraordinary powers began to admire and follow him. As this Yogi was thus exploiting the people through his miraculous powers, a perfect Master approached him and begged of food from his well-renowned bowl. Now, the Yogi, according to his practice, was determined to give food to this new comer until he was satisfied. But as he went on giving food the Master went on eating, never coming to a stop, until atlast the Yogi got tired of giving. The Yogi then intuitively knew that he was now face to face with one who was spiritually much greater than himself. And as soon as he realised this he was humbled and surrendered himself to the Master, beseeching him to give him the true spiritual light. It was through his humility that he won the redeeming grace of the Master.





## The Preparation

For real spiritual preparation the disciple has to be ready for all eventualities. He must learn to adjust himself to any type of circumstances

**Analogy Of The Foot-Ball** favourable or otherwise.

Others may not pay any heed to him or may treat him contemptuously or even slander and kick him in the wrath of wreckless folly that does not stop to understand. But he remains unmoved by all this; and he resists the onslaughts of worldly pride by his unyielding humility. He is like a foot-ball ready to be kicked by all. The very kicks he courageously accepts from others **raise him higher and higher**, as in the case of the foot-ball. For him, **the real failure lies in betraying the truth and not in accepting worldly defeat or ill treatment or ill fame.** Such dogged loyalty to the Truth of his search leads him on to the higher sphere of the unlimited divine life of real fulfilment. **Real humility is immense strength and not weakness. It disarms the prowess of arrogance and ultimately conquers it.** It must and always will prevail as against the threatening forces of ignorant pride. The disciple prepares himself and others through unassumed humility and untiring adaptability, without being disgruntled under the severest of ordeals.

The Master may test the faith and surrenderance of his disciple through ordeals and trials, which only the true lovers can face. This may

**Anecdote Of Sultan Muhamood** be brought out by means of the story

of Sultan Muhamood. All the courtiers of the Durbar pretended that their obedience to the Shah was unquestioning. They made much ado about their assumed loyalty. But Shah knew better. He loved Ayaz, one of his slaves, who, though unassuming, had real unswerving faith in the Shah. The test was dexterously planned by Shah himself. Shah once called all claiming to have faith in him to his Darbar. And placing the most precious diamond in his crown on the table he asked his Vazir to break it into pieces. The Vazir knew how the



diamond had been won through many ceaseless wars, in which he himself had a share. He argued that it would be unwise to break the pride of that entire kingdom, since the very prestige of the royal destiny depended on the possession of that diamond. Then the Shah asked other courtiers to break that diamond. But all of them refused to break it and argued that such a suicidal act would completely undo the tremendous sacrifices of millions of people killed in securing it for the kingdom. Shah then asked Ayaz to break it. And without any argument or hesitation, Ayaz forthwith broke that most precious diamond which was being coveted by all the other kings of the world.

All the courtiers got annoyed at this act of sheer rashness. They began to ask Ayaz why instead of giving wise counsel to the Sultan, he rushed into that deed of unfathomable folly. Ayaz, then with all the humility of a

### Reply Of Ayaz

slave, replied, 'It is not for me to question why, when an order is given by the Shah himself. He must be having very sound reasons for asking us to break this diamond. It would be sheer impudence on my part to ask him to explain the reasons. However, I frankly think that whatever has been done here today is for the real good and happiness of the people of our kingdom. The precious diamond, coveted by all the other neighbouring kingdoms, was sure to invite invasions from outside, thus breaking the peace of the land for ever. I would any day shatter to pieces a precious stone rather than break the peace of our beloved land'.

The Shah then explained why he loved Ayaz more than himself, saying 'I cannot escape being a slave of my own slave. He has complete faith in me; and his submissiveness is unrestrained by any other considerations'. What Shah said about

### Duty To Reclaim All Who Surrender

Ayaz is applicable to the Master and his disciple. When the faith and the surrenderance of a disciple are unrestrained and complete, the Master has to do his duty towards him. He cannot escape it even if the disciple is spiritually unprepared.



## True Spirituality.

One who is keen about true spirituality must lose all self-will. He has to accept the Divine will irrespective of whether it happens to be in line

**Giving Up Self-Will** with his cherished inclinations or against them. This is a veritable death to the ego-life. It means that the ego-mind must not **demand** any thing. It must become lifeless, i. e., it must stop or cease to function. When a man is under the influence of chloroform or when he gets hysterical fits, then also his mind stops for all purposes. However, here this does not happen **with** consciousness. It takes place in under-consciousness.

When the mind is stopped by the administration of drugs or by the influence of external physical things or forces, the state is like deep **sleep** with its full

**Effects Of Drugs.** oblivion or ignorance. But when the mind stops **through conscious efforts** with the spiritual help available from another Super-Mind it is different. When **stopping of the mind takes place in full consciousness it gets transformed into super-consciousness**, with its real knowledge of the one Self or Reality.

This Self of selves is the one Truth. It can **not** be said to be **one in the sense of half of two or one third of three etc.** i. e., as being a unit in a series.

**The Oneness Of Self** Nor can it be said to be two or many, as it does not admit of the **divisibility** that runs through the world of duality. It cannot be described as personal; nor can it be described as impersonal. It is limited by no attribute. Yet, it is this very Truth or Self of selves that manifests itself as the universe through all its multitudinous distinctions.

To realise the Truth in this indescribable **Beyond state** is the **ultimate** goal of all spiritual endeavour, irrespective of the particular forms it takes,

**Diversity Of Paths** according to temperamental inclinations or exigencies of the



situation. Although the Paths are diverse, **the goal for all is the same.** One important point is and has to be invariably common to all Paths. The aspirant must sincerely and fervently follow his own **conscience or the inner light** of his own Higher Self. Other details of the Path get determined by his free choice, according to his own tendencies, attitude, aptitude and surroundings.

The essence of the Path does not consist in leaving the gross world and going to other worlds. **Other-worldliness has nothing to do with true**

**Other-Worldliness spirituality.** Going to other worlds is not at all a rare or a special occurrence. Every soul has to move between the gross world and the subtle world. The subtle world is like a waiting room for spending the interval between the incarnations on earth. A few souls get into the mental world. But if they get there during the interval between incarnations on earth, they spend much longer time there than the soul, who spends his interval in the subtle world. However, even those who get into the mental world have to come back to the gross world. But when they thus come, they bring with them the powers of the mental world.

The soul dwells alternately in the gross and the subtle worlds, and in rare cases, in the gross and the mental worlds.

**Going To Other Worlds** There is no special spiritual advancement in merely going from the gross world to the subtle or even to the mental world. It amounts to going back to the place from which the soul has descended on earth. Instead of trying to go to some **other** worlds, the souls should go from the gross world into the **planes of advancing consciousness.** The subtle or the mental world is not to be regarded as situated at a considerable distance from the gross world. It is possible to dwell in them consciously even during the stay in the gross world. They are as it were worlds **within** worlds instead of being worlds separated from each other by **distances.**



The spiritual planes are in direct connection with the subtle and mental worlds. One has to start his journey in the

gross body and also  
**Going Through Planes** realise the highest  
 Truth in the gross body.

The planes correspond to the inner changes of the states of consciousness. It is possible to pass through these planes in darkness (i. e. without knowing it) or with knowledge. Ceaseless rounds between the gross and the subtle or between the gross and mental worlds do not necessarily mean spiritual progress. Nor is spiritual progress ensured by them.

Spiritual **progress** is much more than mere change of surrounding environment. **It is a radical transformation in the very structure and attitude of the functioning consciousness.** If

**Transformation Of  
 Consciousness.**

the spiritual pilgrim is being taken onwards with his **eyes open**, he may, while crossing the inner planes, get experiences and powers of the subtle worlds (even while remaining in the gross body) according to the plane, in which he is stationed. This is the state of many Yogis. But if he is taken **blind—folded**, he **passes by them** often without registering even their very existence and certainly without getting involved in them. The seven planes are **directly** connected with the spiritually advancing states of consciousness and **indirectly** connected with the subtle and mental worlds.

For actually crossing the planes, what is necessary is true spirituality. **True spirituality requires real love for God.** A person cannot

**Story Of A Devotee**

be said to love God, if he cannot accept His will without discontent or resentment. There was one real devotee of God. He was a multi-millionaire, enjoyed good health and reputation and had a happy life. But as luck would have it, he came to be deprived of all his wealth. His friends asked him, "What is your God doing? Why do you not ask Him to help you?" The devotee replied, "God's will be done". He did not allow the peace of his mind to be



disturbed. He then lost his wife also. But he continued to remain resigned to the will of God and remained happy. Others said, "He has good reputation that keeps him happy; and they became jealous, though he had lost so much at the hands of fate.

He then happened to catch a nasty disease, abominable germs entering his body all over and rendering it ugly, painful and loathsome to look at. His body began to stink so horribly that even his best friends

### Equanimity

and nearest relations, who used to flatter and obey him, began to keep themselves away from him, at a long distance. But even then **he retained his equanimity, resenting nothing and accepting the will of God with undaunted fortitude and unyielding cheerfulness.** This was his real test. He passed through the ordeal of accepting the will of God without protests and retained his faith in Him under the severest and most trying circumstances. He was then hailed by others as being the lover of God, which he was.

Utter submission to the orders of the Master means renunciation of all argument of questioning. Meeting what

### Surrenderance To

#### The Master

life brings in its wake with contentment is the real test of the surrenderance, love and faith, which a disciple has in his Master. His love is true and unchanging, because it does not ask anything. He faces all the good and bad vicissitudes of life with unchallengeable equanimity.

**True spirituality requires the surrenderance of the ego—centred outlook and attitude.** The ego—centred

### Giving Up Ego-Centred Attitude.

consciousness looks upon everything and the entire world as a possible field for its own enjoyment and appropriation. It tries to glean the meaning of everything that exists or comes within the ken of its experience from its own point of view. **A thing is good or bad according as it affects that particular ego—centred being.** If it does not, in any way, affect that



being, it has no meaning at all. This mode of gleaning meaning from life is disastrously false and misleading. The query is vitiated by wrong assumptions from its very starting point.

Wrong perspective must give wrong results. It is not correct to look upon the one reality as being intended

### All Forms Exist For The Sake Of God.

solely for any one manifestation of itself. It

is saner to look upon each and every manifesta-

tion as being intended for the one Reality. This means that the ego-centred point of view has to be fully surrendered to appreciate and know the Truth. **God does not exist merely for any one form. All forms exist for the sake of God.** God is in all forms; but the significance of His being is not to be measured or understood in terms of any one form. The significance of each and every form taken **individually** as well as the significance of **all** the forms taken **collectively** must be measured and understood in terms of God or Truth. They have no meaning in themselves apart from God. Nor can anything else reveal its true purpose or meaning if it is taken **exclusively** in relation to some particular form or forms.

This is the key for unravelling the true meaning and purposes of everything. All things and forms, indivi-

### Truth-Centred Outlook

dually as well as collectively, derive their existence as well as

value from God. As soon as any form is taken in its separate-ness from God it loses its significance. Far less can it endow other things (entering in relation with it) with any real significance or purpose. **The ego-centred outlook has to be replaced by the Truth-centred outlook.** Only then is there a correct appraisal of anything in the world. Only then is there any true spirituality.



# Sparks Of The Truth

From

## MEHER BABA'S DISSERTATIONS

—Version by

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( Based On Meherabad Diaries )

- **THE PAST AND THE PRESENT**
- **TRUE FREEDOM AND CREATIVITY**
- **TRANSCENDENT UNDERSTANDING**



## The Past And The Present.

Realisation of the Self should not be confused with the intellectual understanding of the Divine Theme. Exceptional exercise of the intellect makes one a philosopher, a poet, a scientist or an artist. But Self-realisation is undeniably the special privilege of those who are mad after God.

Orthodoxy, whether it be of the Hindu, Muslim, Christian or Zoroastrian, Buddhist, any other Church, is tolerable strictly and only upto a certain point and only at the earlier phases of the evolution of masses, since it conserves certain dynamic values, coming down through tradition. But it must be of the discriminative type and should not be allowed to degenerate into politics. When orthodoxy denies to itself the spiritual Light coming from any quarters, it inevitably reduces itself to a body without the soul, leading to separative ignorance, conflicts and misunderstandings.

Loyalty to the incarnated greatness of the past and the mere possession and knowledge of the traditional lore is not all that is to be aspired for. It may preserve your individuality as a religious and cultural unit and make of you a political factor to be reckoned with. But in the spiritual domain, it makes you a nonentity—a tree without its life-giving sap.

Today, there are three concomitant factors, which prevent the world from realisation of true spirituality (i) The Church of each organised religion trades in the past and fights every inch of ground before adjusting itself to the times and the circumstances. (ii) The educated delude themselves into thinking that they have done their part and have laid the whole creation and the Creator under deep gratitude by merely talking on the subject from the purely intellectual point of view. (iii) And the masses have a superstitiously mercenary attitude towards saints and spirituality. Their approach to saints is invariably from a material point of view.



I have come to give a new understanding of spiritual value and Truth to every one. This Truth is unlimited and can not be engaged in any dogmas or creeds or religions or sets of beliefs. Inherit this vast Truth which is ever-renewing, while I am in your midst !

• • •



## True Freedom And Creativity.

The real spiritual problem is to emancipate the mind from its impressionary dispositions, without destroying all mentality. The accumulated **sanskaras** of impressionary dispositions of the ego-mind are all in a tangle of utmost complexity.

The impressions are comparable to a mass of thread, which due to careless use, gets into numberless complex knots and tangled loops. It is extremely difficult to get back one continuous simple useful thread out of such a tangle of impressionary thread. But, it is just this very difficult task that the Master achieves through his insight, tenderness and controlled power.

It is easy to cut the thread into pieces or burn it to ashes. If the Master does this at one powerful stroke of grace the wayfarer may realise the Truth. But he is unable to come back to the world or establish any connection with it. This is the state of

**Analogy Of Cutting Or Burning The Tangled Thread.** Majzoobs. As compared with the Sadgurus, the Majzoobs are not of any appreciable use in the divine game of duality. They are immersed in the Truth and are entirely oblivious of the needs of the world; and they are non-responsive to the happenings therein. Occasional imprints, which their consciousness receives from outside, spend themselves automatically through the sporadic expressions and actions, for which they are in no way responsible.

The Majzoob, though spiritually perfect, is in respect of his actions in the world, like a carriage, whose horses run



**Analogy Of Carriage Without a Driver.** about without a driver. The horses are the sporadic impressions impinging upon his mentality from outside. They work themselves out without any control or directivity of the driver, for the simple reason that the Majzoob does not have the intellectualised ego-mind, which, in the bound soul, functions like a driver. After his immersion in the Truth the Majzoob never comes down. Nor does he care to take up a universal mind with any Yogayoga Sanskaras or divinised impressions. He has utterly no real link with the world.

The horses of sporadic impressions, which seek expression through the body of the Majzoob, are neither driven by any ego-mind nor by the Truth. The impressions are created by the occasional impacts

**Benefits From The Apparent Actions Of The Majzoob .**

of devotees etc from outside; and they work themselves out automatically. The impressionary horses run **without a driver**. But though sporadic and dependent upon external impacts, the apparent actions of the Majzoob [i. e. the expression of impressions through him] have immense spiritual benefit upon the targets of his action. For, there is to his actions, the **back-ground** of Truth-consciousness. Although, Truth-consciousness is self-absorbed and inactive or non-expressive in the Majzoob, it is constantly at the **back-ground** of all acts, released through him. This makes the acts significant for the recipients, who derive immense spiritual benefit according to their own sanskaric merits. The result of the action is not what the Majzoob has in any way willed. He has no will. The result of what seems to be the act of the Majzoob is what the recipient has, through the Majzoob, invited upon himself, by means of his own sanskaric action and preparation.



Unlike the Majzoob, the Perfect Master brings back his Truth-consciousness to the world of duality; and he does

### Descending Along The Straightened Thread Of Unbinding Sanskaras

so along connections, that have not been snapped asunder. He completely disengages himself from all connections, when he is

immersed in Truth-consciousness. But when he comes down to the world, he finds his descent easy, because, during his ascent to the goal, the channels of his connections with the world were retained in tact. The 'thread' of impressions in his case, had not been burnt or cut off, but merely, as it were, 'straightened' and divinised. Owing to the retention of this straightened but unbinding under-structure, the perfect Master can establish with the world significant, helpful and liberating contacts.

The mind of the Perfect Master, which now has become universal and unlimited, divinely transmutes his previously

### Transmutation

straightened sanskaras into Yoga-yoga Sanskras, and is discriminately aware of the world of

duality. He is not like a carriage without a driver. As in the Majzoob, in his case also, the ego—mind has completely disappeared. But all his actions are controlled and directed by the infinite knowledge, power and bliss of Truth-consciousness. That is why his life on earth is a blessing for all. In his case, the driver is the Truth itself.

The Perfect Master, because of his unlimited powers, can often take upon himself the impressions of others and himself work them out for others, by inviting sufferings upon himself. This is like a free lift, which some railway officer may, as a favour, give to any passenger, without his



having to pay for it. But though the passenger does not pay for it, the railway officer has to pay for him. So, though the disciple, may in such cases, be exempted from having to work out or undo his gathered impressions, the Master has to work them out, through his own voluntary and **vicarious suffering**, invited upon himself by himself, by the working of his universal mind.

The horses, which move the carriage of the Perfect Master, are the **Yogayoga Sanskaras** or divinised impressions, which he has given to himself, while descending in the world of duality. The

### Rewinding The Reel Of Thread

lower ego-mind with all its determinative impressions, does not exist for him. It is replaced by the higher Universal Mind, functioning through the Yogayoga Sanskaras, which it takes upon itself without getting bound by them. Yogoyoga Sanskaras are as it were the 'straightened' and divinised 'thread' of previous impressions. The impressions were limiting the ego—mind, because of the tangled complexities, loops and knots of all sorts and their distorting inertia-mechanism. But now the thread has been 'straightened' and 'rewound' in a way that it is available for use merely as an instrument, without itself getting into binding complications. The Master uses this 'reel of thread' at will, for his universal work, without any curtailment of his Freedom; it cannot interfere with his truth-consciousness or creativity.

These new 'straightened' and divinised impressions can serve as the horses of the Master's carriage. But, it is **not** these horses themselves, that drive the carriage. Nor are these horses Carriage Of The driven by the ego-mind, or the nucleus of Perfect Master organised and binding sanskaras of ignorance, as in the case of limited individuality. The horses



of the Master's carriage are driven by his Truth-consciousness through his **universal mind**. He does not get caught up in the separative consciousness, characteristic of the duality-ridden ego-mind. While remaining free, his **universal mind merely makes use of these 'horses' for divine work**. The work itself has been **planned independently of the influentiality of these sanskaras**. In other words, the Yogayoga Sanskaras or the divinised impressions provide the **sub-structure of definitive channels for the Master's activity**. But they do not by themselves determine his actions. In themselves, they are lifeless or powerless bereft of all influentiality on him. They are merely used as **submissive instruments for particularised expressions**, according to the nature of the spiritual work, which the Master has set before himself in complete freedom.

The Yogayoga Sanskaras or the divinised impressions might be compared to a road, which is available for the person, **Analogy Of The Road** who desires to travel on it. **The road by itself cannot and does not make any one walk on it**. But it can help any one to walk, if he himself chooses to do so. The Yogayoga Sanskaras of the perfect Master are like this road. They cannot have **any initiative** in releasing an activity. But they **enable the activity to be released if it has been decided upon by the Master**, in his unrestricted and illimitable freedom.

It is exactly in this respect that the Yogayoga Sanskaras of the Master are **utterly different** from the binding impressions of ordinary limited individuals. In limited individuals, the impressional dispositions **Locked up Driving Power Of Binding Dispositions** have their own directive and goading power. They are not merely the channels for the flow of psychic energy. They are themselves **tendencies**. They are active engravings on the limited ego-mind. They store certain definite units of psychic energy within themselves and have their own driving power.



This driving power, stored in them, is generally subject to the control of the **ego-nucleus**, which can check, release or

transmute these dispositions, **within certain definite limits**. That is why the ego-mind is compared to the driver, who drives the horses of impressionary

dispositions. However, the driving by the ego-mind is **neither unfailing nor perfect**. It is not unfailing, because the horses

are not always submissive to its dictates. The impressionary horses have a tendency to pull the carriage according to their own inclinations, irrespective of the decisions of the ego-mind.

And the driving is not perfect, because the **ego-mind**, which is the driver, is itself blind, aimless and bound, being the **cumulative but organised resultant of the pulls, the goadings and the inhibitions of these impressionary 'horses' themselves**.

The Yogayoga Sanskaras of the universal mind of the Master are not tendencies, with any locked up energy of their own. They are **merely**

**Divinised Impressions**

**Have No Driving Power**

**Of Their Own.**

**definitive channels without any independent driving power.** The impressionary horses cannot run without

the driver; nor can they exercise any propulsion, pull or inhibition on the driver, which, in the Master, is the Truth, affirming itself, through his universal mind. Therefore, the Master's driving of his carriage is both unfailing and perfect.

The divinised impressions in the Master's universal mind are **more like a motor car, than like the horse**.

**Analogy Of The Motor Car.**

The motor car is perfectly under the control of the driver. The functioning of the motor car is

distinctly different from the functioning of the horses. While the horses have their own tendencies, exercising a degree of propulsion, pull or inhibition on the driver, the motor car has no such interfering inclinations of its own. It will be completely submissive to the will of the driver, without having any influence on his choice. **It is an instrument that does not dictate that anything**



should or should not be done. It has no tendencies of its own. We are here envisaging a motor car, which is in complete order and which is so perfect that it can function smoothly and efficiently under all circumstances. The universal mind, with its self-given divinised impressions, is like a **perfect machine**, which never goes out of order and never fails. Though completely inert in itself, the machine is **available for the creative manifestations of Infinite Truth-consciousness with unfailing efficiency and unlimited submissiveness.**

The ego-mind feels and exercises its limited and illusory freedom, when it **chooses to succumb** to one impressional disposition rather than another. It seems to enjoy freedom in and through

### Choice Or Illusory Freedom Of The Ego-Mind

its choice. But this freedom is only apparent. It is not freedom of choice. The impressional disposition has utilised the ego-mind and secured its fortifying sanction in order to get released into expression or activity. The **ego-mind chooses. But it has no real choice in choosing. Its choice is illusory.**

The universal mind, on the contrary, feels and exercises its unlimited freedom, when it chooses to vivify and release any particular divinised impressions rather than others. It has full freedom of choice. It may or

### Real Freedom Of The Universal Mind.

may not choose to choose that particular activity and is therefore really free. The ego-mind chooses; but it chooses in ignorance and restricted freedom. The universal mind also chooses; but it chooses in the knowledge of the Truth and in unlimited freedom. Restricted freedom is no freedom at all; it is an illusion of freedom.

The unlimited freedom of the Truth—realised person is the only real and full freedom. It is only in the dynamic



## Comparison Between Ordinary Impressions And Divinised Impressions

freedom of such a Master that the Self as Truth can manifest itself, through the divinised impressions of universal mind. The divinised impressions are **infinitely efficient** because they are **infinitely submissive** to the Self. And they release **creative** and divine action which is not limited by any fragmentary ends or 'purposes'. But the ordinary binding impressions of the Ego—mind are undendingly aggressive on the Self and are seeking their own fulfilment and subjecting it to the tyranny of endless pursuits. The binding impressions are thus **infinitely limited in efficiency and creativity**.

**Divinised imprints** are not detractive but creative, not restrictive but amplificatory. They, thus are **radically different** from **ego-prints**. The divinised impressions are essentially complementary assets added to the universal mind.

## Difference In Kind

Their function is not that of curtailment or restriction but of supplementary increment. On the other hand, the binding impressions of the ego—mind are restrictive and detractive. The difference between the binding impressions of the ego—mind and the divinised impressions of the universal mind is a difference in kind not merely a difference of degree. In the same way; the difference between the freedom of the ego—mind and the freedom of the universal mind is not one of degree but of kind.

The binding impressions are infinitely limited in efficiency, because though they might seem to produce a huge mountain of results in time, the entire mountain of results may

## Efficiency Of The Two Types Of Impressions And Their Creativity.

have no real value at all. And they are infinitely limited in creativity, because they can not produce anything really new. They can only bring into existence what has been previously experienced though perhaps in novel combinations and contexts. Their



creativity is confined to the regrouping of what is essentially old. But the divinised impressions, through which the perfect Master works, are infinitely creative, because whatever they achieve in the world of duality is towards the real fulfilment of the infinite, and as such, has real and infinite value overflowing all limiting patterns.

The divinised impressions of the Perfect Master are infinitely creative. They help the self-realising Infinite to

### True Creativity And Mystery Of Divine Grace.

incarnate in time; and such incarnation is not a routine of ordinary time-process.

The act of a Perfect Master is not merely repeti-

tive. It is not the mere redoing of something previously experienced. **It is not the repetition of the temporal past in the context of a new setting.** It is the doing of something that can never be done as a result of the experience of duality. **It is a creation of the utterly new, a descent of the Truth into the false. Hence its creativity is infinite or unlimited.** The redeeming act of the Perfect Master is a flash of the Eternal in the midst of what is otherwise nothing but rigidly determined causation. This is the **mystery of Divine Grace** descending through the Perfect Master.

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## Transcendent Understanding

Ordinary man identifies himself with his own physical body or form. This knowledge of oneself is different from the real understanding

### DELUSIVE KNOWLEDGE AND REAL UNDERSTANDING of one's own true nature. The delusive self-knowledge

consisting in identification of the soul with the body presupposes full consciousness. And full consciousness is also absolutely indispensable for true understanding. **When from delusive self-knowledge, delusion gets shed, it becomes true understanding.** But for both ( i. e. for delusive self-knowledge as well as for true understanding ) the ripeness of full consciousness ( which is characteristic of human beings ) is an inescapable pre-requisite. True self-understanding is the goal of all creation throughout its pre-human and human evolutionary phases. But it is possible only at the human level and in the human form, because in the pre-human form, consciousness has not emerged in its fullness. In fact, life can not fully understand itself even in its purely bodily aspects, unless there is, in the human form, an emergence of full consciousness along with all the volitional impressions and dispositions. But any man irrespective of his spiritual status can fully know himself, in the purely bodily aspect and get falsely identified with the physical body, which is really only a vehicle of the Soul.

The knowledge, which consciousness can yield in any particular form, is **circumscribed** by the psychic impressions and dispositions, ingrained in the

**PRE HUMAN AND HUMAN LEVELS** ego-mind-heart or ego-consciousness. As these impressions and dispositions develop, the knowledge, which



consciousness can yield, also increases. In the human form, consciousness can yield full knowledge of the bodily form, which is its vehicle. This is at the initial stages mixed up with delusion because of dispositional or Sanskaric identification with the body. But **even such delusive self-knowledge is not possible at the pre-human level of underdeveloped consciousness. At the pre-human level, identification with the bodily form is instinctive rather than self-conscious.**

Suppose, a mirror is placed horizontally at some distance and that it is exactly in the line of the eye of the onlooker. Then the onlooker will not be able to see even a portion of his own body in the mirror. Now if the mirror **ANALOGY OF THE MIRROR** is gradually turned round its axis through increasingly greater angles, it will yield to the onlooker increasingly greater portions of his reflected form. And when the mirror becomes vertical and parallel to the face of the onlooker, it will give to the onlooker a full vision of his own reflected form.

In the above analogy, the turning round of the mirror through greater and greater angles, corresponds to developing consciousness and increasing impressions or dispositions. And since in the human form both are full-grown **Admixture Of Illusion** the onlooker can now get reflection of his own bodily form through his conditioned or limited consciousness. The mirror of conditioned consciousness, can, however, give full reflection only of the form. It cannot yield the transcendent understanding of the self, which has consciousness. It is only after consciousness is completely **released from the conditioning imprints of gathered experiences** that it can give the understanding of the Truth, as it is. **Conditioned or limited consciousness can yield only a semblance of knowledge, with a preponderating admixture of unfathomable illusion.**



The dispositional twists of the imprinted mind-heart are the real cause of the limiting ignorance. The impressment of the

**Conditioning Imprints** mind—heart is due to the engravings of past actions and experiences. It renders the psyche incapable of free functioning. Hence the problem of realising the Truth is essentially the problem of deconditioning liberating the mind-heart by erasing from the psyche the stamped imprints of past experiences. **The mind-heart which is disfigured by the marks of un-understood experiences is like an injured limb.** The influence of the restrictive imprints of the past has to be thoroughly undone. The psyche must be relieved of its acquired and perverting rigidity. Then, it may perceive the Truth, instead of embracing illusions that arise out of the inescapable constraint of ingrained habits.

The intuitive and transcendent understanding of the Truth is simple and effortless. It only requires the disburdening of

**Conditioned Mind-Heart  
Hides The Truth.**

the psyche. The psyche becomes modulated and configured due to the inflexions imposed upon it by the ingressive experiences of the false. It can not, therefore, intuit the Truth. The Truth remains inscrutably hidden from the grasping dispositional mechanisms. The Truth is not in any way remote from consciousness, which it is helplessly and rigorously determined by the dispositional bends inflicted upon it by the assailment of environmental experiences of opposites. But the rigidity of the psyche prevents intuition of Truth. **As soon as the psyche is released from the influentiality of the accumulated deposits of the past, it becomes super-mind and unveils the Truth, which so far had been mysteriously hidden by the ego-mind-heart itself.**

In order to intuit the Truth, consciousness has to be



liberated from its ingrained and resistant inclinations. Intuition

**Tuition And Intuition.** has been buried under the piecemeal tuition of the assailing experiences of the false.

**Tuition is impressed from without; while intuition dawns from within. Tuition thwarts intuition. Therefore, the tutoring of the mind by external impacts has to be counteracted by inner awakening. Then and only then can, intuition, in its transcendent understanding, truly judge without yielding to the stupor of uncritical impressibility.**

The consciousness is impressed by joy and sorrow, success and failure, good and evil, pleasure and pain and all

**Impressibility Prevents The Poise Of Understanding.** the other opposites which invoke opposite reactions of attachments or repulsions

and the enticing complications of duality. This impressibility of consciousness withholds it from its free function in poise. **Lack of poise prevents it from moving on without the entanglement of attractions or repulsions. i. e. from swift adjustments with the alternating opposites, which shower themselves upon it in quick succession. e. g. While meeting joy, it thinks of the sorrows experienced or anticipated in the past. And thus getting divided, it can not understand the full import of the present joy.**

In the same way, while meeting sorrow, it thinks of the joy, which it has experienced or anticipated in the

**Delusive Legacy Of The Past** past; and thus getting divided, it can not understand the full import of the present sorrow. It can not thus understand the real meaning of

the present joy or sorrow, because of its being under the influence of past joys or sorrows, which also it exper-



lenced without understanding. Thus, there is the perpetuation of the delusion that binds consciousness to the retarding remnants of past joys and sorrows and other similar opposites. Instead of slavishly dragging on the past, it should face and accept life in freedom—freedom from clinging and freedom from fear or hope.

If consciousness can swiftly move with life, emancipating itself from the overpowering constraint of the past, it

does not get involy-

Transcendent Understanding Is ed or distracted, but  
Different From Enslaving can function in inte-  
Impressibility grity, retaining its  
poise or self-possession.

ion. Then it can not only fully understand both joy and sorrow and the other opposites of life, but also meet, face, assimilate and transcend them through the intuitive understanding of their true values. Transcendent understanding is the other side of intuiting freedom. Understanding is essentially transcendent and illimitable; while impressibility is essentially a perpetual invitation to enslavement.

When one truly understands the real meaning of joy and sorrow and all the other opposites of life, they all, in their

own way, confirm the intuitive perception that all life is really one and that it is the everlasting and

Analogy For Imaginative  
Projections

illimitable reality that transcends all duality. It is the overpowered and deluded mind which imaginatively creates the illusion of the multicoloured world of duality, and then clings to it, inviting upon itself the turmoil and the discord of separative and limited consciousness. It creates division, where there are no divisions in reality. This separative funct-



ioning of deluded imagination is like regrouping sunset colours in clouds according to one's own inclinations and filling the sky with variegated palaces and forests, forts, and lakes, mountains and rivers, imaginatively projecting, these multicoloured patterns into a vacuity, to which they are all foreign.

In the same way, consciousness which is subject to dispositional and impressional determinism seeks and creates an over-

### Enmeshment In Self-created Delusion.

powering and false world getting enmeshed in it and projecting into it a false value, that must in the

end by its very nature betray itself. It divides a reality which is essentially indivisible. It clings to a form which is essentially perishable. It glorifies itself in actions which are essentially binding and achievements which are essentially insignificant. It delights and suffers on the background of a vacuity, thus depriving itself of any real happiness or understanding. The only way to live in the sanity of undeluded understanding is to become aware of this **impressional determinism of the ego-mind-heart** and free it from this vitiating constraint.

The undeluded and transcendent understanding of the unconditioned Super-mind reveals the Truth which remains

### Transcendent Understanding Of The Unconditioned Super Mind.

for ever an infinite Divinity, that sustains itself in unbounded bliss,

power and understanding. This is the unchallengeable Truth. The intuitive perception atonce exposes the futility and nothingness of the temporal universe of forms and affirms the unaging reality and fathomless significance of eternal divinity. **The Truth, which is self-grounded and self-justifying divinity,**



**needs no complementary supplements just because it  
overflows with a fulness that know no deficit. It is  
atonce the only Being and also its own excuse for Being.**

• • •





needs no complementary supplements just because it  
 overflows with a fulness that know no deficit. It is  
 alone the only being and also its own exoner for light.

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# Sparks Of The Truth

From

## MEHER BABA'S DISSERTATIONS



Awatar Meher Baba.

—Version by

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(Based On Meherabad Diaries)

- **THE MEANING OF LIFE**
- **THE FULFILMENT**



## The Meaning Of Life

The ego is a complex stucture with mind and feeling or 'heart' as important constituents. Its impressional (sanskritic) dispositions get involved with each other in numberless ways.

Complexity Of The natural and haphazard combination  
Mind-Heart Of The Ego can yield any permanent glimpse  
into the Meaning of Life. **But the infinite  
impressionary tangle covers up the Truth**, obscuring it and  
making it impossible to get at. To cut the tangled thread at  
loops and knots is to lose the whole game. And **the straight-  
tening of the tangled impressionary thread cannot be a  
mechanical process** or an achievement through blunt appli-  
cation of unintelligent or loveless force. The process of straight-  
tening up the impressions must, in its very nature, be both  
delicate and difficult, requiring the discriminative wisdom and  
infinite care, which the Master alone can bring for the task.

Bits of **relative meaning**, locked up in each type of **impre-  
ssionary experience**, have to be carefully gleaned. This has  
to be carefully **pooled**,  
Gleanig The Meaning Of **correlated and absorbed**  
Impressionary Experiences. **in the meaning of other  
types of impressional**  
experiences, to which consciousness has been subjected. **The  
meaning has to be gleaned and retained before the impress-  
ional tangle can be straightened**. But this is far from being sim-  
ple or easy. Very often, the aspirant is unable to do this. The  
working of the Master often **infuses into his impressional  
dispositions their appropriate meaning and enables him  
to straighten them and annul their restrictive  
functioning**

The process of annulling the restrictive effects of the  
impressions may be made clear by means of the analogy of the  
toy-balloon made of rubber. When there is no gas



or air in the toy-balloon, it shrinks into small size. And its entire surface is covered up with creases and wrinkles. If any one tries to take away these creases or wrinkleless on the surface of the toy-balloon, by external pressure or adjustment, he is bound to fail. For one wrinkle, which may be straightened up, there would be another one in its proximity. Or perhaps, for one previously existent wrinkle, there would be in its place a number of **new** wrinkles on its surface, either in the same portion or in some adjacent portion.

The wrinkles have no chance of disappearing as long as there is merely **external manipulation** of the creasy surface. The existing pattern of the wrinkles can no doubt be disturbed

and radically **changed** by external manipulation. But the wrinkles cannot be effaced or annulled completely by this method. In the same way, the restrictivity of mental impressions cannot be annulled by the process of mere external or mechanical adjustments.

But if, in the above analogy, the toy-balloon of rubber is infused with gas or air, the wrinkles will all automatically get rounded up and annulled.

Infusing mind-heart There will be no creases, distorting the surface of the balloon if it is infused with air to the full capacity. In the same way, if the mind-heart is infused with the meaning of life, all the wrinkles of impressional dispositions get effaced and defunct. And, being free from all distortions, it becomes sound and delimited. But the restrictivity of impressions becomes defunct only **after** they are made to yield their inner meaning. Their becoming defunct, as inertia-mechanism (or ignorant resistance to Truth) releases true and free functioning of consciousness.



To put the matter **paradoxically**, in Truth-experience of unlimited consciousness, **what has been rendered defunct is not Impressions or life—script but their restrictivity**. In annulling this restrictivity, the impressions have been able to perform their true function of yielding their true meaning or significance to a **delimited** mind-heart or consciousness (of which the mind-heart is a vehicle). Thus from this point of view, the impressions have been so amended as to be fulfilled by contributing their quota to the **plus-meaning of a free or liberated consciousness**. The amendment of impressions is so drastic that it looks like **annulment**, because the readjustment ensures that the impressions will not be able to operate in their separateness in an exclusive or **semi-mechanical** manner which must inevitably lead to **inertia or inner conflict, chaos or maladjustments**. **Freeing the intelligence of the mind-heart-consciousness from impressional maladjustments is an essential and indispensable requisite of releasing the dynamic harmony of the liberated consciousness.**

Life is eternally scrawling its own meaning on the **ego-mind-heart**. But its script is not intelligible to the consciousness, entangled with it, because of the **distorting sanskaric or impressional engravings** left upon it by past experiences. The ego-mind-heart cannot freely and intelligently function in the present with the necessary **alertness and alacrity**, owing to the inherent inertia and resistances created by these past engravings, with the inevitable result that it partly misses the **import of the revelation of the Truth in the Eternal Present**. Thus, **psychic distortions are due to inertia and inertia is due to psychic distortions**. and there is an unending **viscious circle**. Suppose, that in the above example of the deflated balloon, the wisest of Truth has been written on its wrinkled surface. No one will be able to read the script and make out what it means, as long as the surface is shrivelled up in innumerable distorting wrinkles. But if the same toy-balloon is now infused with air or gas, the wrinkles will all **disappear and the script on the finely smoothened and rounded**



surface can be deciphered with utmost ease, making it possible for any one to understand what the writer wanted to convey. In the same way, the meaning of what life has written on consciousness can be easily and unmistakably gleaned, only if the Sanskaric distortions are mended and taken away by an act of Master's grace, infusing it with a new life-force and receptivity for Truth.

The vicious circle that needs to be broken through, is that the distorted mind-heart of the limited ego can not see the meaning of life, and therefore, it also cannot free itself from its own distortions and resistances.

### Vicious Circle

The vicious circle can be broken only if the distorted ego-mind-heart of the aspirant becomes submissive to the Master and allows itself to be illumine by the infusion of meaning, imparted by the Master.

The infusion of meaning may, in the initial stages, appear to take upon itself the limitations to which the mind-heart

### Infusion of Meaning Can Descend Along Impressional Paths.

is subject, just as the air which is passed into the to-balloon, will seem to get conditioned as it occupies the ups and downs of the inner surface and goes into all the hollows of diverse shapes and sizes. But this is only a temporary phase. It ultimately culminates in the **disappearance** of all creases and wrinkles on the ballon, after inflating it to the full size. But this is the only way in which all creases and wrinkles could be removed. In the same way, the Master cannot infuse the meaning of life in the psyche of the aspirant except on the lines, engraved upon it by his own past. He has to enlighten the aspirant by **making use of the sanskaric or impressional dispositions**, previously acquired by the aspirant. He makes to him explicit the meaning which lies implicitly and inscrutably stored in the dispositions of his own ill-understood experiences by **taking away their muteness, as it were, and giving them a voice.**



After the mind-heart is fully infused with Truth, and not till then do all of its distortions disappear. But after that,

### Mending Distortions

in the place of the confusing and distorting inscriptions, which yield no meaning, there appears in the delimited mind-heart the **lucid and unambiguous self-explanation of life, written by life itself.** The Master does not engraft on the disciple some alien Truth from outside. He enables the aspirant to **decipher the code of life, by restoring to his mind-heart the vitality,** that can heal all of its sanskaric distortions. This is the significance of the annulment of impressionary dispositions or removal of the distorting wrinkles of mind-heart.

During the process of perfecting or rounding up, the distorting contours of sanskaric or impressionary dispositions all

### No Loss of Memory.

disappear; and they no longer limit the functioning of the mind-heart. But this does not mean irrecoverable loss of memory and the lessons of experience or the destruction of the recorded history of the striving individuality. When the Truth-inspired mind-heart wants to remember its past, it can do so, with utmost ease not only vividly and clearly, remembering the present life, but all the **innumerable lives,** through which the striving and ascending individuality has arrived at the goal of the unlimited life of the Eternal. And this memory is clear, definite, and complete, in all the wealth of inexhaustible details of incidents and occurrences.





## The Fulfilment

The Truth-realised person seldom has any incentive to look back upon this stored past, as he becomes free of it and is, in no way, influenced by it.

### Unbinding Memory

But the point is that the memory is there, though it does not restrict or distort the Truth-realised consciousness. He may make use of this memory; but he is not bound by it. All unrest has been quietened; and all delusion has melted away, like mist before the Sun. He has stepped outside the limiting and evolving individuality and knows himself as utterly different from it. He is not affected by its fortunes or misfortunes, any more than a painter who knows himself to be different from his own paintings. The painter knows all the incomplete and apparently meaningless and uninviting phases, through which it has grown, before it assumed its last form. But now the scribbled lines have all been taken up in an entirely new and significant picture of eternal beauty.

As long as he was indentifying himself with the false and perishing form, through delusion, he could not escape the

It is Not The Self Which

Goes Through The

Opposites of Duality

devastating pressure of environmental impacts.

He did actually enjoy and suffer vicariously

for his own reflection or picture, through false identification. But, now he knows that it was not at all he as the Self, who went through all this travail. It was not he, as the Self, who descended to the stone or ascended to the man. It was not he, as the Self, who incarnated in numberless lives to taste the sweet-bitter fruit and duality, or enjoyed the pleasures of heaven or the sufferings of hell, or inch by inch, toiled up the Path, through the six planes of spiritual ascent. The Self remains what it ever was from the very beginning, the one immutable reality, infinite in existence, knowledge, bliss and power.



What has gone through all this illusion is the limited and evolving individuality, which the Self now knows to be different from itself. The evolving individuality is now, in fact, known to be fictitious and unreal. It is at once the

**The Spectator of The Cinema Film.** The creation of illusion and its victim. The Self has not at all travelled the Path downwards or upwards. The Path has as it were travelled past the Self. And during that process, the Self, through false identification, took upon itself all the multitudinous vici- tudes that befell the evolving and limited individuality. The Self is like a spectator of the cinema-film, identifying itself with the hero of the film story. The spectator enjoys and suffers with the hero in each incident, depicted on the screen, in complete self-forgetfulness of his own true being. And then, at the close of the whole film-show, coming to himself, he finds that nothing has really happened to him. All that the Self took upon itself through deluding identification really happened as part of the story of creation, of which he, in fact, was a spectator.

But the show has not been seen in vain. It has played its part in the eternal life of the immutable Self, which now knows and enjoys its own fulness and infinite divinity, as it never did before.

### Beyond Illusory Creation.

**The Self now knows itself to be beyond all the cosmic cycles of creation.** It is unapproachable and illimitable by anything that can happen in the illusion of time-process. It knows itself to be that immortality and eternity, which always remains transcendent and resplendent, unscathed and unaffected by anything. The game, which the Self has witnessed is over; and he is, in no way, the worse for it. In fact, it was his will to enact and see the game. It was his will to get temporarily lost in the game through illusory identification. And it was his will to come back to himself, with a sigh of relief and the feeling of fulfilment.

If, however, he cares to glance at the film again, he no longer identifies himself with the hero only or with any



# The Avatar



"I have come not to teach but to awaken."— MEHER BABA





## The Avatar

*" I had to come : and I have come. "*

*" Of my own, I shall not break My Silence.  
Universal Crisis will make Me do so When the  
crisis will reach its absolute culmination, it will  
make me utter the WORD at that moment "*

*" I was God, I am God in Human Form  
And I will ever remain God. "*

—MEHER BABA  
( Ahmednagar )