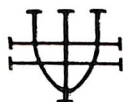


MEHER BABA'S

SPIRITUAL  
PARABLES



A GLOW PUBLICATION





"LOVE GOD AND BECOME GOD.  
I HAVE COME TO RECEIVE YOUR LOVE  
AND TO GIVE YOU MINE.  
IF YOU LOVE ME YOU WILL FIND ME."

—MEHER BABA



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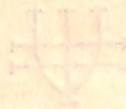


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Published by Naosherwan K. Nalavala  
from 36, Lytton Road, Dehra Dun, India,  
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Issued by the Glow to commemorate the 73rd Birth Anniversary of  
Meher Baba, February, 1967.



Printed at Vanguard Press, Connaught Place, Dehra Dun.

1-702217

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## INTRODUCTION

**THE** realm of divinity transcends all limits, true sense of perception transcends all vision, thirst for knowledge transcends the mind and the life of love transcends each soul.

Love, in an infinitesimal capacity lies inherent in each heart; it is with implicit faith and surrenderance to the God-man that this love grows to blossom in its infinite glory.

It is this mutual love-story of God and man that has sustained creation and it is the flow of this divine gift of love from Meher Baba into the souls of men, that has made life so joyous and radiant. These spiritual parables have been culled from the discourses of Meher Baba. As one reads them one finds for oneself the life of each and all mirrored in the parables with Meher Baba as the Spiritual Guide and Master.

We hail this Embodied Light of the Infinite and bow down in reverence at His sublime feet.

—Naosherwan K. Nalawala

## BEGIN TO LOVE GOD

Do not try to conquer others—conquer yourself and you will have conquered the world. Begin to love God by loving your fellow beings. Begin to see God by seeing Him in all beings and things. Give without thought of return, serve without thought of reward.

God is everywhere, in everything. Most of all He is right within yourself. You do not exist for the world—the world exists for you.

An ant was trying to cross a stream on the leaf. Tossed by the wind, the leaf overturned in midstream and the ant cried, “Help, help, the world is drowning.”

A frog close by said, “What rubbish ! The world is not drowning you mean you are drowning.”

“Well”, said the ant, “Once I drown the world might as well not exist for me, so for me it means not only that I am drowning but that the world is drowning too !”

In the same way, all existence is within you. God is to be found within yourself, and once you find Him you have found the only treasure worth finding.

## DIVINE PROTECTION

The help of the God-man is, however, far more effective than the help, which some advanced aspirant may give. The God-man is comparable to the Banyan Tree. The Banyan Tree grows huge and mighty, giving shade and shelter to the travellers and protecting them from the sun, rain and storm; and in the fulness of its growth, its descending rooting branches strike deep into the fallow ground to create, in due time, another full-grown Banyan Tree, which also not only becomes equally huge and mighty, giving shade and shelter to the travellers and protecting them from the sun, rain and storm, but has the same potential power to create similar full-grown Banyan Tree. The same is true of the God-man, who arouses the God-man, latent in others.

## THE PATH

The powerful current of the river carries, along with it, great quantities of the worn out earth, from the source of the banks and, as long as these quantities are suspended in water, they do not hinder the flow of the river, though they might slow it down. But when the current becomes slower in the plains, and particularly towards the mouth these quantities have a tendency to be deposited on the bed, and to form huge islands or deltas, which not only obstruct the current of the river, but often divert it or even split it into smaller currents, and, on the whole, weaken the former force of the mighty river. Or again, when the river is in flood, it sweeps away all obstacles of trees, bushes and rubbish which it encounters; but when these accumulate to a certain degree, they can constitute a serious hindrance to the flow of the river. In the same way, the path of spiritual advancement is often blocked by the obstacles of its own creation, and these can be removed only through the help of the Master.

## DIRECT JOURNEY TO GOD

The masses who try to attain the Truth by following rites and rituals are, as it were, in the goods train which is detained indefinitely at various stations. Those who sincerely and devotedly meditate on God or dedicate their lives to the service of humanity are, as it were, in the ordinary train which stops at every station according to the time-table. But those who seek the company of the Truth-realized Master and carry out his orders in full surrenderance and faith are, as it were, in a special train which will take them to the goal in the shortest possible time, without halts at intermediate stations.

## GOD'S BOUNTY

God does everything and in another sense does nothing. Although God does nothing, those who approach Him with love and surrender derive everything that matters in the spiritual realm, even though He does not do in particular, towards them. God may be compared to the sandalwood. It continually emits a sweet scent in all directions, though only those who take the trouble to go near it have the benefit of its charming fragrance. But we cannot say that the sandalwood has done anything in particular towards those who approach it, because emanation of its sweet scent is going on all the time and is not specifically directed towards any person or persons. It is available to each and all who care to come within its range. Thus the sandalwood gives in one sense; and in another sense it does not give.

## NO DRUGS

The use of drugs are NOT spiritually harmful, but neither are they spiritually beneficial. But experiences induced through the use of drugs are harmful physically, mentally and spiritually.

The experiences that are of the shadows of the Subtle Plane experienced in the Gross World is of a yogi who had taught his 150 students to go into a trance for a while. When the students came out of the trance they were asked by the yogi to describe their experiences. To hear of the experiences of these 150 students would be amazing to a man in the street, for in their state of trance they saw lights and colours galore—bright colours, dazzling lights in colours and in circles and in different designs. They felt all things around them pulsating with life and felt themselves separate from their own bodies and as witness to all things.

Even such experiences as these gotten while in a trance under the guidance of the yogi are of the shadows of the Subtle Plane experienced in the Gross World—for they are not continuous.

## SEARCH FOR THE OVERSOUL

Once, while roaming about and frolicking among hills and dales, the Kasturi-mriga\* was suddenly aware of an exquisitely beautiful scent, the like of which it had never known. The scent stirred the inner depths of its soul so profoundly that it determined to find its source. So keen was its longing that notwithstanding the severity of cold or the intensity of scorching heat, by day as well as by night, it carried on its desperate search for the source of the sweet scent. It knew no fear or hesitation but undaunted went on its elusive search, until at last, happening to lose its foothold on a cliff it had a precipitous fall, resulting in a fatal injury. While breathing its last the deer found that the scent which had ravished its heart and inspired all these efforts came from its own navel. This last moment of the deer's life was the happiest and there was on its face inexpressible peace.

All spiritual Sadhana of the aspirant is like the efforts of the Kasturi-mriga. The final fructification of Sadhana involves the termination of the ego-life of the aspirants; but at that moment, there is the realisation that he himself has, in a sense, been the object of all his search and endeavour.

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\* The deer whose navel yields musk.

## THE DRAMA OF LIFE 1932

The accounts of give and take between persons receive renewed adjustment by the repayment of Karmic debts and the recovery of Karmic dues. At last, out of the ripeness of experience, the soul, through the dissolution of the ego-mind, enters into the sole unity of Divine Life. In this Divine Life, there is neither the binding of giving nor the binding of taking, because the soul has completely transcended the consciousness of separateness of duality.

The drama of the continued life of the individual soul has many acts. From the point of view of the wordly existence of the soul, a curtain may be said to be drawn over its life after the closing of each act. But no act yields its real significance if it is taken as being self-complete in itself; it has to be taken in its wider context as being a link between the acts that have gone and the acts which are still to come; its meaning is entwined with the theme of the whole drama of which it is a part. The actors disappear from the stage of earth only to reappear again in new capacities and new contexts.

## THEORY AND PRACTICE

Keep your mind quiet, steady and firm. Do not submit to desires, but try to control them. One who cannot restrain his tongue cannot restrain his mind; one who cannot restrain his mind cannot restrain himself; and one who cannot restrain himself cannot attain his real Infinite Self.

The energy which is expended in mere thinking, talking or writing is like the steam which escapes through the whistle of the railway engine. The whistle makes a noise, and is even interesting, but it cannot drive the engine. No amount of whistling can move the engine forward. The steam has to be harnessed and used intelligently in order that it may actually take the engine to its destination. That is why the sages have always insisted on practice rather than theory. This applies particularly to those who want to know and realize God.

## MAN AND THE GOD-MAN

The God-man may seem to be unduly harsh with certain persons; but the onlookers have no idea of the internal situation and cannot therefore have a right understanding of the true justification of his apparent cruelty. But in fact, his sternness is often imperatively demanded by the spiritual requirements of the situation and is necessary in the best interests of those to whom he seems to be harsh.

If a person is getting drowned in water, he has a tendency to cling to anything that comes to him; and in his desperateness, he is so regardless of consequences that his thoughtless grip on the person, who has come to save him, not only makes it impossible for him to be saved but often becomes instrumental in drowning the very person, who has come to save him. The person who wants to save a drowning man, has to be very careful; and in fact, one who is expert in this art of saving drowning persons, has often to hit the drowning man on the head and render him "unconscious," so that he may not catch him, in an awkward manner. Through his apparent cruelty he minimises the danger, which the drowning man is likely to invite upon himself, and secures success for his help; in the same way, the apparent sternness of the God-man is intended to secure the ultimate spiritual well-being of others.

## **FREEDOM FROM SELF**

The process of getting bound and then unbound is charged with immense significance. The soul gets mixed up with the body and then gets caught up with it. The soul is like a parrot and the body is like a cage. When the parrot is outside of the cage it is free, but it does not fully appreciate what freedom is. Not having known confinement, it does not recognize being outside of the cage as "freedom." When it goes through encagement, the agonizing bondage causes it to appreciate what freedom really is. Then, when the parrot is set free again, it truly enjoys its freedom.

The same thing happens to the soul, when, through the grace of the Perfect Master, it is freed from the limiting nightmare in which it believes itself to be nothing but its own encaging body.

## UNDER THE SUN

In actuality, God is not far from the seeker, nor is it impossible to see Him. He is like the sun, which is ever shining right above you. It is you who have held over 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 there for you to see. It does not have to be brought there from anywhere. But such a tiny and trivial thing as an umbrella can deprive you of the sight of such a stupendous fact as the Sun.

## THE ULTIMATE GOAL

In order that a car should be moving towards its destination, a driver is necessary. But this driver may be susceptible to cultivating strong attachments for the things that he encounters on the way and he might not only halt at the intervening places for indefinite time, but also get lost in the side-ways, in pursuit of the things that have only temporary charm. In that case, he might keep the car moving all the time without, in any way, coming nearer the goal; and he might even get further away from it. Something like this happens when the Ego assumes control and direction of human consciousness. The Ego may be compared to a driver, who has a certain amount of control over the car and a certain capacity to drive it, but who is in complete darkness about the ultimate destination of the car.

## THE GRINDING MILL OF THE UNIVERSE

The unlimited freedom of the Truth-realized person is the only real and full freedom. Only in such dynamic freedom flowing through a Perfect Master can the Self as Truth manifest Itself, thus expressing the divinized impressions of the universal mind.

In loving the Master above everything else, he (disciple) becomes one with the Master as Truth and thus attains Godhood—the goal of all search and endeavour—through his grace.

The Perfect Master becomes the centre of the universe. He finds himself as the only absolute and changeless point, around which the entire universe is constantly turning. The universe is like the grinding mill, and the Truth-realized Master is like its central pin. None can escape the repetitive and eternal crushing that goes on in this grinding mill except those grains which adhere to the central pin.

## THE HAND OF THE MASTER

An aspirant takes to any type of meditation on his own initiative and without having the benefit of the guidance and supervision of the Master, he may get into it so far, that he loses his perspective and is unable to recover himself.

There is a story of a man who was highly intelligent and who wanted to know from personal experience what it feels like, when a man is being suffocated by being hung. He was not content merely with imagining what it would be like; but he wanted to have that experience for himself. So, he asked one of his friends to come with him and to help him to perform the experiment upon himself. He said that

*Contd.*

he would get hanged by a rope and that he would signal to his friend when the feeling of suffocation reached the dangerous limit. He further asked his friend not to relieve him from the gallows before he received the intended signal. His friend agreed to all this; and the man got hung by tying a rope round his own neck. But, when he got suffocated, he became unconscious, and he, therefore, could not give to his friend the promised signal. The friend, however, was wise; and, finding that the suffocation of the man had really reached a dangerous limit, he went beyond the limits of his agreement and relieved the man just in time to save his life. The man could be saved not through his own thoughtfulness and precautions, but through the wise discretion of his friend. In the same way, it is safer for the aspirant to rely upon the Master than upon any provisions of his own making.

