



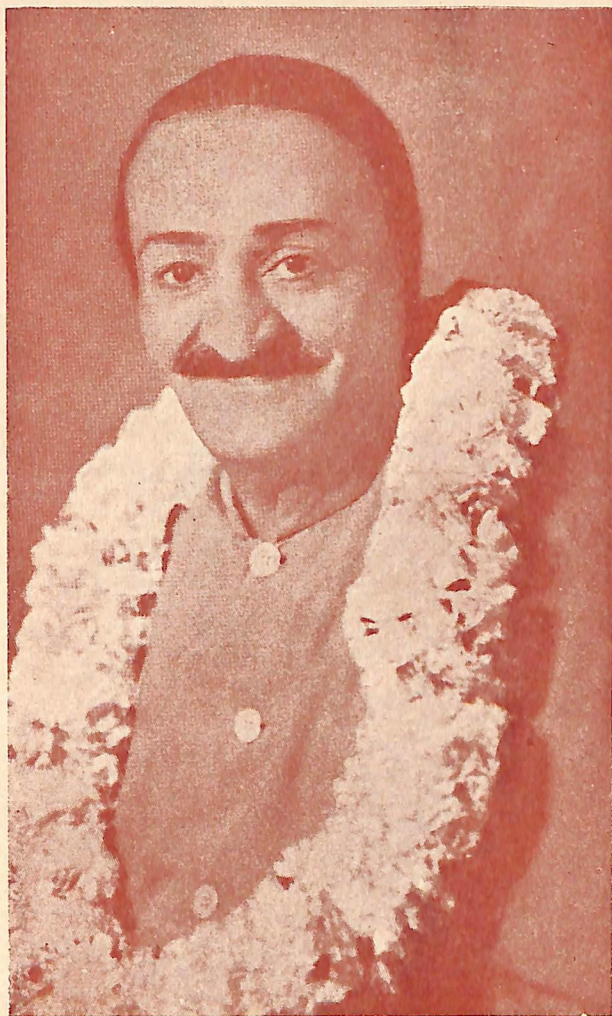
LIFE
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JABALPUR

10th JULY 1974



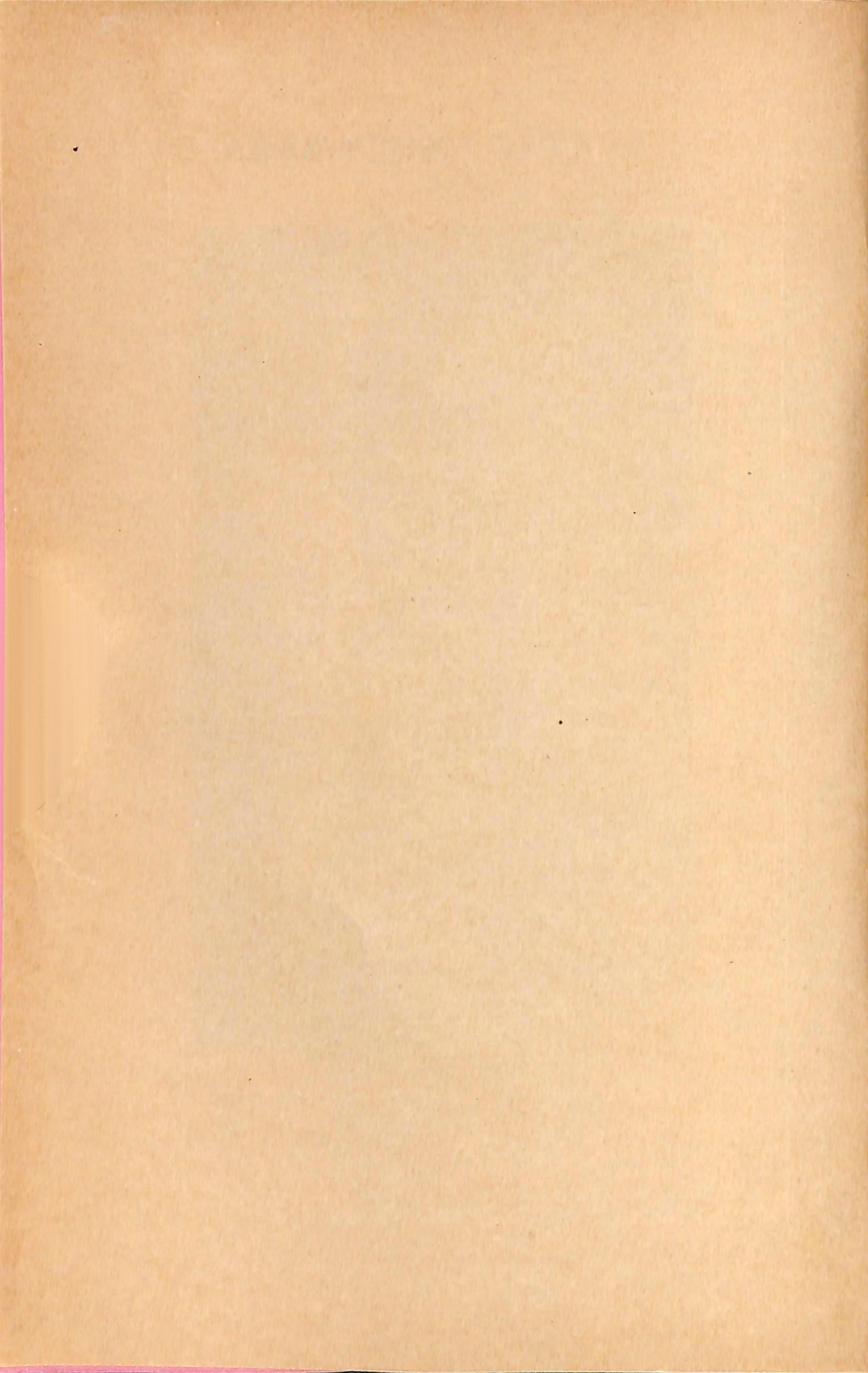
AVATAR MEHER BABA



Born
25th Feb. 1894

Mahanirvan
31st Jan. 1969

00450





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A
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JABALPUR

10th JULY 1974



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Beloved Baba's Final Instructions



Befitting a fortunate slave carry out every command of the Master without any question of why and what.

About what you hear from the Master, never say it is wrong because my dear, the fault lies in your own incapacity to understand Him.

I am slave of the Master, who has released me from ignorance; whatever my Master does is of the Highest benefit to all concerned.

This is the English version of three verses of Hafiz contained alongwith the original in Persian language on a board, which Beloved Baba ordered Aloba (Mr. A. A. Shapurzamaan) one of the resident Mandali on 30th January 1969 itself to be brought the next day (i.e. 31st January'69) at 10 a.m. and placed in Baba's room near Him. Then each one was asked by Baba to read it.

Avatar Meher Baba's

Message

On the Occasion of

His 75th Birthday - 25th February, 1969



"To love me for what I may give you is not loving me at all.

To sacrifice anything in my cause to gain something for yourself is like a blind man sacrificing his eyes for sight.

I am the divine beloved worthy of being loved because I am Love. He who loves me because of this will be blessed with unlimited sight and will see me as I am."

Avatar Meher Baba.

PREFACE

1. To a question 'What is Life?' Avatar Meher Baba replied as follows :

"Life is a mighty joke. He who knows this can hardly be understood by others. He who does not know it, finds himself in a state of delusion. He may ponder over his problem day and night, but will find himself incapable of knowing it. Why ? people take life seriously and God lightly ; whereas, we must take God seriously, and take life lightly".

2. Life can be a jest, all fun and play only when one comes in "contact" with a Perfect Man - the Avatar or a Sadguru - who is God in human form, and who knows the mystery of life completely. One then blossoms into a lover through the magic touch of the Eternal Beloved. In the company of such a Beloved One, the lover finds himself free from thoughts, worries, anxieties, fears, doubts, conflicts, complexes and inhibitions of the mind. Life becomes easy and simple and certainty becomes its foundation.

3. Avatar Meher Baba has said, "Life becomes meaningful and all activities are purposeful only on the basis of faith in the enduring reality.... The greatest romance possible in life is to discover this eternal reality in the midst of change. Once one has experienced this, one sees oneself in everything that lives, one recognises all of life as his life, everybody's interests as his own One is no longer bound by habits of the past, no longer swayed by the hopes of the future. One lives in and enjoys each present moment to the full. There is no

greater romance in life than this adventure in realization.”

4. In the harmonious blending of two souls — that of the lover and the Beloved — joy flows spontaneously and continuously. In the company of the Beloved, the lover has an opportunity of playing with Him, enjoying jokes with Him and hearing tales from Him. In the Sahavas of the Beloved, the lover experiences inexpressible bliss and even though far away from the Beloved, the lover feels His presence every moment.

5. An attempt has therefore been made through this booklet to present to all Baba-lovers such spiritual anecdotes, priceless sayings and sparks of the Truth, as given from time to time by Avatar Meher Baba, either in the form of Discourses, or during a Sahavas congregation or casually when conversing with His Mandali, to illustrate how the God-man lived His life with His lovers in order to awaken them to the Eternal Truth of Self-realization.

6. May this booklet become the foundation of joy, the source of inspiration and the mine of bliss. Let this booklet shed light and lustre in the dark and dismal hour of life. Let this booklet guide the lovers how to take God seriously, and life lightly.

7. And may Beloved Baba shower His Grace and Love on all His Lovers.



Introduction

'Life is a jest', says Avatar Meher Baba, but He also adds, 'when understood' and there is the rub ! We all live but do we understand the meaning of life? The very first act of this drama mystifies us and the final one horrifies us. And when we do not understand the beginning and end of a play, what possibility is there of our understanding the acts in between? We may have our opinions, our views and our attitudes but we cannot claim to possess right knowledge or understanding of the drama in its essentials.

Whether one understands life or not, one is in love with it. Not self-mutilation but self-preservation is our real instinct. And this very instinct shows that life is not a useless gift to be cast away in an idle manner. Had it been without the faculty of consciousness, it might have been a poor gift indeed! But life is an engine of self—enlightenment and self-realization, for with it develops our most valuable possession, 'consciousness'. And yet, little do we use this engine of consciousness to unravel the riddle of life but suffer ourselves to be led unwillingly to the final act of the play.

Everywhere you notice the 'I am in hurry' attitude. The pulse of the modern man beats too fast for him. He is trying to hurry up his enjoyment of the world for he knows nothing more than the formula 'life is short; so let's enjoy, for tomorrow we might be with yesterday's seven thousand years!' They take life as they would a 'thriller' and perhaps that is the way they also take the men and women around them. And so they go on from carefree teens to irresponsible twenties, from careful thirties to careworn fifties and then from repentant and regretful sixties and seventies to fitful and oblivious end! Zoetrope-the Wheel of Life-spins them fast and sure, and hurls them from one ignorant state to another.

There are a few men who come out of this general swim and seek solace and sustenance in theology and religion. These people are willing readers and listeners and they can also talk glibly about the spiritual truths about life and can effectively reduce them to mere 'truisms' till they succeed in marking even those men sceptical who were perhaps willing to believe. Talks of Truth become falsehoods when unrealized pulpeters incapable of endowing them with the real spirit of genuineness go on mouthing them idly. The gaps between what they say, what they do and what they become, are so obvious that not a little portion of the distrust and disregard about spiritual Truths, is due to these so-called spiritualists.

Here in this book, there are no didactic discussions, no scholastic thesis, no dry preachings from just a learned man or a pulpiter. The Divine Author of this book lived on earth those very Truths which He reiterates and reaffirms through His writings, and by His own example of living brought home to us a great conviction about their being genuinely true. Hence this is a book with a difference. The difference is due to its Author. He is Avatar Meher Baba, whose statements and words could perhaps be imitated by scholars and preachers but whose compassion, love and knowledge were and are inimitable upon the earth !

May His Grace flow to us through the words of this book, for the words of Meher Baba are the Words of Light !.

(Department of English,
Hitkarini Mahavidyalaya,
Jabalpur.)

A. K. HAZRA



I

The Search For God

God either exists or does not exist. If He exists, search for Him is amply justified. And if He does not exist, there is nothing to lose by seeking Him.

One day, a great sage was discussing spiritual topics with his friend who was quite advanced upon the Path. While they were thus engaged upon this discussion, their attention was diverted to a dead body which was being carried by their side. "This is the end of the body but not of the soul", his friend remarked. "Have you seen the soul ?" asked the sage. "No" was the answer of his friend. And the sage remained sceptical about the soul, for he insisted upon PERSONAL knowledge. This sage happened to be a prince.

Once, some days after the incident of discussion, as he was riding on a horse-back, he came upon an ordinary pedestrian coming towards him from the opposite direction. Since the way of the horse was thus blocked by the presence of the pedestrian, the sage arrogantly ordered him to clear the way for him. The pedestrian refused to clear the way for him and so the sage got down from his horse and they entered upon the following conversation. "Who are you ?" asked the pedestrian. "I

am the prince", answered the sage. "But I do not KNOW you to be the prince", said the pedestrian and continued, "I shall admit you as being a prince only when I know you to be a prince and not otherwise". This encounter awakened the sage to the fact that God MAY exist even though he did not know Him from personal experience, just in the same way as he was actually a prince although the pedestrian did not know it from his own PERSONAL experience. And now that his mind was open for considering the possible existence of God, he set himself to the task of deciding that question in right earnest.

The more the seeker carries on intelligent and purposive experimentation with his own life, the deeper becomes his comprehension of the true meaning of life He realises that God whom he has been so desperately seeking is no stranger nor hidden and foreign entity. He is Reality itself and not a hypothesis.

The finding of God is a coming to one's own Self.

"Don't try to bind My lovers with discipline and regulations. Let them have free scope and free play. Suppose you want to write a love letter full of effusion to your beloved, will you like your letters to pass through some old one in the house?"

—*Meher Baba*

Arriving at Self-Knowledge

The soul cannot have true Self-Knowledge except at the end of the spiritual progress, and all the intermediate forms of false self-knowledge are, as it were, temporary substitutes for true Self-knowledge Thus the soul knows itself as its own body and knows other souls as their bodies, thereby sustaining a world of duality where there is sex, competition, aggression, jealousy, mental fear and self-centered exclusive ambition.

Self-knowledge of the soul by means of a sign is a source of untold confusion, complication and entanglement.

This form of ignorance may be illustrated by means of the famous PUMPKIN story referred to by the poet Jami in one of his couplets.

Once upon a time, there was an absent-minded man who had no equal in forgetting things. He had an intelligent and trusted friend who wanted to help him in at least remembering himself. This friend tied a pumpkin around his neck and said, "now listen, oldman, one day you might completely lose yourself and not be able to remember yourself. Therefore, as a sign, I tie this pumpkin around your neck so that every morning when you wake up you will see the pumpkin and know that you are there." Every day, the absent-minded man saw the pumpkin after waking up in the morning and said to himself, "I am not lost." After sometime, when the absent-mind-

ed man had got thoroughly used to self-identification through the pumpkin, the friend asked a stranger to remain with the absent-minded man, take away the pumpkin from his neck during his sleep and tie it around his own neck. The stranger did this, and when the absent-minded man woke up in the morning, he did not see the pumpkin around his neck. So, he said to himself, "I AM LOST". He saw the pumpkin on the other man's neck and said to him, "YOU ARE ME, BUT THEN WHO AM I ?"

The Pumpkin story offers an analogy to the different forms of FALSE self-knowledge connected with identification with the body. To know oneself as the body is like knowing oneself by means of the pumpkin. The disturbance caused by non-identification with the gross or the subtle or the mental body is comparable to the confusion of the absent-minded man when he could no longer see the pumpkin around his neck. The beginning of the dissolution of the sense of duality is equivalent to the absent-minded man's identifying himself with the stranger who wore his pumpkin. Further, if the absent-minded man in the story were to learn to know himself through himself independently of any external sign, his self-knowledge might be comparable to the true self-knowledge of the soul which, after non-identification with the three bodies, knows itself as being none other than the Infinite God.

ARRIVING AT SUCH SELF-KNOWLEDGE IS THE VERY GOAL OF CREATION.

True Discipleship

The faith of the disciple must always be securely grounded on his experience of the divinity of the Master. He must not be like a straw carried anywhere by the slightest breeze; he should be like a rock which remains unmoved in the severest of storms. The story of Kalyan brings out the meaning of a really sound faith in the Master.

Kalyan was a disciple of Swami Ramdas who was a Perfect Master at the time of Shivaji. The Master loves all disciples alike; but some might be particularly dear to him just as a man loves all the parts of his body but the eyes are more dear to him than his fingers. Swami Ramdas had many disciples; but the most favourite among them was Kalyan. Other disciples did not quite understand why Kalyan should be more dear to the Master than all the others.

Once Swami Ramdas made a test of the devotion of his disciples. He asked all the disciples to come to him and pretended to be so sick as to be on the point of death. He had placed a mango on the joint of his knee and bound it up by means of a bandage so that it looked like a huge swelling and told the disciples that it was a malignant tumour and that there was no chance of his living unless some one offered to suck out the poison from the joint of his knee. At the same time, he made it clear to all the disciples that whoever would suck out the poison from the swelling would die instantaneously. Then he

asked whether any disciple was prepared to suck out the poison from the swelling, at the cost of life. At this invitation, all the other disciples hesitated while Kalyan arose immediately and began to suck from the swelling. To his own surprise, Kalyan found that what he sucked out was the sweet mango juice and not poison, and he further had from Swami Ramdas much merited praise for having unswerving faith and self-denying love.

To be willing to die for the happiness of the Beloved is true love. Such implicit faith, unfaltering love and undivided loyalty as that of Kalyan can come to the disciple only through the Grace of the Master.

TO SERVE THE MASTER IS TO
SERVE ONE'S OWN SELF IN EVERY
OTHER SELF.

At the end of his search, the disciple discovers that the MASTER IS NONE OTHER THAN HIS OWN HIGHER SELF IN ANOTHER FORM.

To become a disciple is to begin to tread the Path leading towards the spiritual goal. This is the meaning of TRUE DISCIPLESHIP.

The Ways of the Masters

The Master uses Maya to take the disciple out of Maya and as he is himself beyond good and bad, he may often require things which are unacceptable and even shocking to the ordinary "good sense" of his disciples. The best for the disciple to do is to follow the instructions of the Master with implicit faith, without bringing them to the bar of his limited capacity of judgement. The following famous instances illustrate the point in discussion.

(1) There is the Koranic story of Abraham being called upon to sacrifice his beloved son Ismael in the way of the Lord. When Abraham, firm in his resolve and faith, was about to slaughter his son, the latter with Abraham's knife pointing at his throat, is miraculously saved by being replaced by a goat.

(2) Shams-e-Tabriz ordered Maulana Rumi his disciple, to fetch wine for him from a pub. which he unflinchingly complied with in order to please and win the grace of his Master. Moulana at the time, commanded a large following of Muslim devotees on account of his reputation as a great theologian of the Islamic world and wine is religiously prohibited (Haram) to the Muslims. Hence it was a crucial test for Moulana to carry a jar of wine on his shoulders through the streets and he did it.

(3) Ghousali Shah was asked by one of his Masters who lived in a hut by the side

of the river Ganges, to get a vessel full of water from mid-stream only, for drinking purposes. It was about midnight and the river Ganges was in heavy floods because of the monsoon. The disciple hesitated at first, but finally gathered courage to attempt the impossible, believing in the Omniscience of the Master. No sooner had he stepped into the angry waters of the Ganges than he witnessed a wonderful transformation of the scene. Instead of the surging waves and the floods, the river had turned into a thin stream and the vessel to be filled almost touched the river bed. The disciple nearly crossed the river to the opposite bank in search of the mid-stream. While thus occupied, the Master appeared on the scene and asked him the reason of his delay. When explained that the mid-current could not be located, the Master allowed him to fill the vessel by handfulls and himself helped in the process. The Master left the disciple on some pretext asking him to follow immediately after filling the vessel. When Ghousali Shah returned to the hut with vessel full of water, he was bewildered beyond words to discover from other disciples that the Master had never left the hut during his absence even for a minute but was talking to them all the while about him.

These instances show how the Master, on rare occasions, may use his occult powers to break down the ego of his disciples or help them further on the Path. But as a rule, the Masters are very sparing in the use of their divine powers; and they never use them unless such use is absolutely necessary for spiritual purposes. Ordinarily, they secure their purpo-

ses through normal mundane ways. While doing so, they not only exhibit great understanding but also keen sense of humour, unending patience and consummate tact.

(4) The great mystic Bahlul wanted to contact certain notables of Persia for internal reasons of his own ; and the only way of doing so was to go to the prince's party which used to be attended by these notables. But, unfortunately, Bahlul was bald-headed; and in those days, no one who was without hair could be allowed to attend the party given by the prince. The prince had lost all his hair; and to see others without hair, made him to think of it and prevented him from enjoying the party. Since the prince was very sensitive on this point, no bald person was allowed to come for the party; and so, when Bahlul, who was bald, went to the party in his shabby clothes; he was thrown out. The party, however, lasted for three days ; and on the following day, Bahlul borrowed some fine clothes and a wig, disguised himself and again went to the party.

During the party, no one recognised Bahlul; and in his fine clothes, he made a great impression upon all the notables who had gathered for the party. He made himself liked so much that even the prince offered him a warm welcome and invited him to sit near him. No sooner was Bahlul seated, than he winked at the prince. The prince did not understand the meaning of his winking but vaguely felt that such a gesture from an illustrious man like him must mean something important; and thinking that it immediately required a suitable response, he also winked back. Those who

were in the close vicinity of the prince, saw the exchange of winking and felt impelled to imitate them. So they also winked at each other; and soon the winking spread throughout the crowd so that for five minutes the party saw nothing but winking. Then Bahlul cried, "Stop O you wise men why do you wink?" And the notables replied, "We are winking because you great men were winking. We only imitate you". Then immediately Bahlul took off his wig and said, "We two are both bald. Imitate us !" The notables then went away and on the third day, they all came with shaved heads, when Bahlul turned to the prince and said, "We two are permanently bald; these men will have to shave their heads daily in order to remain bald". And thus through his tactful handling and sense of humour, he secured access to those whom he wanted to help.



"The Path is slippery. Path of Love is like a razor's edge and a long one and slippery."

—*Meher Baba*

5

The place of occultism in Spiritual Life

Occultism is a branch of knowledge concerned with the study of the universe and human personality. In this respect, there is no difference of principle between occultism and other sciences concerned with the study of these subjects. The difference between occultism and other sciences arises because other sciences are concerned with aspects and forces directly or indirectly accessible to ordinary observation and manipulation, whereas occultism is concerned with those hidden aspects and forces which are essentially inaccessible to ordinary observation and manipulation....

There is nothing particularly spiritual about occult power as such. Like any other mundane power or scientific invention, it is capable of being used for good or bad ends.

The novice may seek some occult powers and within certain limits, even succeed in having them, but this new attainment will prove to be a curse rather than a blessing if he is not spiritually prepared for the adequate fulfillment of the new responsibility implied in the acquisition of the new powers.

In the hands of the Masters of spiritual wisdom, occult power is not only safe but has immense capacity that can be harnessed in the service of humanity.

Occultism as an art becomes particularly relevant and necessary in the cases of those who, because of their evolution are about to unfold their latent psychic powers, or those who already have considerably developed psychic powers, but sometimes are not fully alive to the gross world owing to the withdrawal of their consciousness to the higher planes.

Apart from the difficulties existing in forward movement on the Path, one of the characteristics of the advanced aspirants is to get so much established in the happiness of their station that they are reluctant to come down for work in the gross sphere. This coming down of advanced aspirants must not be mixed up with the return to normal consciousness after the 7th plane experience which is the state of God-realization of Perfect Ones. The Perfect Master's return journey and the consequent position in different planes after Realization, is actuated by altruistic motives and is the result of Prarabdha which the Perfect Ones utilize for the spiritual uplift of humanity in accordance with the authority with which they are invested. For instance, it is said Mohammad stationed himself after God-realization in the 7th plane, Buddha in the 5th and Moenuddin Chisti of Ajmer in the 5th though they are conscious of all the planes simultaneously.

The Masters may sometimes decide to get some spiritual work done through an advanced aspirant and may require him to postpone his efforts for individual advancement for the sake of others. Such coming down eventually turns out to be a spiritual

preparation for traversing the next stage of the Path smoothly and quickly; but even so, the aspirant finds it difficult to renounce the advantages of his attainment for the purposes of helping others. Coming down is particularly difficult for a person intensely experiencing a state of enchantment. In Sufism, this enchantment is known as HAIRAT.

This is very well illustrated in the story of a famous VALI, named Ganjay Shakkar (Baba Fariduddin). Long before he could get illumination this Vali could not close his eyes, which were always open, dazed and glassy; and he could not eat, as he was in Hairat and completely enchanted in that state. His Master, the Khawja of Ajmer, wanted him to keep away from this state of enchantment and come down; but he found it difficult to obey his Master. Then the Master turned the key and brought him round in the following manner. He inwardly inspired five thieves to come near the place of this Vali. They sat within five paces of this Vali and began to share the plunder which they had stolen. Soon, they began quarrelling with each other and two of them killed the other three. These two, who were successful in the quarrel, divided the loot between them and ran away. But while running away they passed by the place where the Vali was sitting; and as soon as they came near the Vali, he got normal consciousness. The proximity of these criminals was sufficient crude stimulus to bring him down and become conscious of what was happening in his surroundings. The first thing that he saw was some sparrows and his first impulse was to try his nascent powers on them. He said, "O sparrows die"; and the sparrows fell

down dead. Then he said, "Sparrows, rise up," and they rose. The two thieves who saw this were amazed and they requested the Vali to raise the three thieves whom they had killed in a moment of anger. At this, the Vali addressed himself to the three dead thieves and said, "Rise up;" but they did not rise. He was aghast at the thought that he had lost his powers; and repenting for the frivolous use of his powers, he went crying to his Master. When he came near the Master, he saw that those three thieves were massaging the feet of his Master. The Vali then went back to his original place, indifferent to food or drink. He became lean and remained stationed in the same spot for ten years until white ants began to eat up his body. People used to come to the Vali and place near his body large quantities of sugar which the ants ate. Since his body was always surrounded by heaps of sugar, he came to be known as Gan-jay Shakkar or the treasury of sugar.

This story shows how even the most advanced aspirants need the help of the Master if they are to proceed further on the way to realisation.

This story also illustrates the sort of occasion which calls forth the use of occult method and occult powers, but it must be carefully noted that no occult phenomenon, regardless of grade, can have any **INTRINSIC VALUE** in itself.

Reliance upon the Master is Safer

If the 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. It may be impossible for him to change over to some other complementary mode of meditation, even when it is absolutely necessary. This risk is avoided if the aspirant has taken to a line of meditation by the orders of his Master. When he is under the guidance and supervision of the Master, the Master can not only ask the aspirant to halt at the right time, but he can actually help him to get out of the grooves cut by his previous meditation.

In this connection, there is an illustrative 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 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.

“Don’t you all worry about evil thoughts, lust etc. Let them come and go. Don’t worry so that you may not forget Me. If you always remember Me, nothing will touch you.”

—*Meher Baba*

7

Samadhi

(TRANCE — MEDITATION)

The incompleteness of the different SAMADHIS of the aspirant may be illustrated by the story of one Yogi from Gwalior. This Yogi was very greedy; but through Yoga, he had mastered the art of going into Samadhi. One day, he sat opposite to the palace of the Raja and before going into Samadhi, thought, "I must have a thousand rupees from the Raja." Then he went into Samadhi and remained in that state for full seven days. During this period, he took no food or drink, but only sat in one place, completely wrapt up in TRANCE - MEDITATION. People took him to be a saint: and when the Raja came to know about him, he also went to have his DARSHANA. The Raja went near the Yogi and happened to touch him on his back. But that light touch was sufficient to bring down the Yogi from his 'Samadhi'; and as soon as he woke up from his trance-meditation, he asked the Raja for a thousand rupees.

Just as a prisoner, who looks out of the window of his prison and gazes at the vast expanse of the sky, may get lost in the vision of the unlimited space, the aspirant who enters into the trance-meditation, may temporarily forget all his limitations while he is immersed in the light and bliss which it brings. But, though the prisoner may have forgotten the prison, which holds him, he has not really broken through it; in the same way, the aspirant, who is absorbed in the trance-medi-

tation, has lost sight of the chains which hold him to the world of illusion; but he has not really broken through them. And just as the prisoner again becomes conscious of his bondage, as soon as he turns his gaze to his immediate surroundings the aspirant becomes conscious of all his failings, as soon as he comes down to the normal consciousness. The ascending forms of trance-meditation may bring to the aspirant increasing occult powers but they do not bring to him the unending state of knowledge and bliss, which is continuously accessible, in the SAHAJ SAMADHI, to the SIDDHA, who has attained final EMANCIPATION by breaking through the chains of Maya.

In trance-meditation, the aspirant is usually sustained by some phenomenal object capable of exercising irresistible attraction. The lights, colours, smells and sounds of the subtle sphere play a part in alluring the mind from worldly things to which it may have been attached. Thus trance-meditation is not self-sustained but is dependent upon the object to which the mind directs itself. The Sahaj Samadhi of the Siddha is self-sustained and is in no way dependent upon any object of the mind.

SMASHAN-VAIRAGYA

(TEMPORARY DETACHMENT)

The temporary and passing mood of detachment is known as Smashan-Vairagya, because it usually arises in the burial ground and stays in mind only in the presence of the corpse. Such a mood of detachment is as temporary as it is sudden.

The passing mood of detachment might be illustrated by the story of a person, who once saw at the theatre a spiritual drama about Gopichand. The drama impressed him so deeply that disregarding all his duties to his family, he joined a band of Bairagis (wandering ascetics) belonging to the cult of Gopichand. Renouncing all his former modes of life he dressed as a Bairagi, shaved his head and sat under a tree, as advised by the other members of the group. At first, he found himself plunged in deep meditation. But as the heat of the sun grew stronger, his enthusiasm for meditation began to cool down. As the day went on he began to feel hungry and thirsty and became very restless and miserable. When the members of his family noticed his absence from home, they became worried about him. After some search they found him sitting under the tree in this miserable plight. He had grown haggard and was plainly unhappy. His wife seeing him thus in this strange condition was furious and rushed to upbraid him. His mood of detachment had however flitted away, and as he was thoroughly tired of his new life, he took her approach as a boon from heaven. So, silencing her quickly, he put on his "Pagri" and ordinary clothes, and meekly followed her home.

The Deeper Aspects of Sadhana (PATH OF ATTAINMENT)

True Sadhana consists in a life which is based upon spiritual understanding.

Sadhana in the spiritual field is essentially different from Sadhana in the material field. In the material field Sadhana is directed towards the achievement of something which is yet to be, but in the spiritual field Sadhana is directed towards the realisation of that which always has been, will ever be and now IS..... Sadhana in the spiritual field aims at bringing about a radical change in the quality of life so that it permanently becomes an expression of the Truth in the eternal NOW.

In its deeper aspects, spiritual Sadhana consists in treading (i) The Path of Knowledge (Dnyana Marga), (ii) The Path of Action (Karma Marga), and (iii) The Path of Love or Devotion (Bhakti Marga). The Sadhana of Knowledge finds its expression through (a) the exercise of detachment which is born of true understanding, (b) the different forms of meditation and (c) the constant use of discrimination and intuition.

Karma Yoga or the Path of Action consists in acting up to the best intuitions of the heart without fear or hesitation. In Sadhana what counts is practice and not mere theory. Sound practice is far more important than sound theory.

The difference between the comparative importance of theory and practice in the field of Sadhana may be brought about by means of a well-known story of an ass. An ass, who was plodding along a path for a long time and was very hungry, happened to see two heaps of grass — one at some distance on the right side of the path and the other at some distance on the left side of the path. Now the ass thought that it was of utmost importance to be absolutely certain which of the two heaps was clearly the better before he could intelligently decide to go to one heap rather than the other. If he decided without thorough thinking and without having sufficient grounds for his preference, that would be impulsive action and not intelligent action. So he first considered the distance at which the two heaps were respectively placed from the path which he was treading. Unfortunately for him, after elaborate consideration, he concluded that the heaps were equally distant from the path. So he wondered if there were some other considerations which might enable him to make a "right" choice and speculated upon the respective sizes of the heaps. Even with this second attempt to be theoretically sure before acting, his efforts were not crowned with success, because he concluded that both heaps were of equal size. Then, with the tenacity and patience of an ass, he considered other things such as the quality of the grass, but as fate would have it, in all the points of comparison which he could think of the two heaps turned out to be equally desirable.

Ultimately it happened that since the ass could not discover any deciding factor

which would make his preference appear theoretically sound he did not go to either of the two heaps of grass but went straight ahead, hungry and tired as before and not a whit better off for having come upon two heaps of grass. If the ass had gone to one heap, without insisting upon the theoretical certainty of having chosen wisely, he might perhaps have gone to the heap which was not as good as the other; and despite any mistakes in his intellectual judgment he might have been infinitely better off from a practical point of view.

In the spiritual life it is not necessary to have a complete map of the Path in order to begin travelling. On the contrary, insistence upon having such complete knowledge may actually hinder rather than help the onward march. The deeper secrets of spiritual life are unravelled to those who take risks and who make bold experiments with it. They are not meant for the idler who seeks guarantees for every step. He who speculates from the shore about the ocean shall know only its surface, but he who would know the depths of the ocean must be willing to plunge into it.

Even more important than the Sadhanas of Knowledge or Action is Bhakti or Love. Love is its own excuse for being. It is complete in itself and does not need to be supplemented by anything. There is no Sadhana greater than Love, there is no law higher than love, and there is no goal which is beyond love, for love in its divine state becomes infinite.

Love may be regarded as being equally

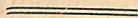
a part of Sadhana and a part of the goal. In no Sadhana is the merging in God so easy and complete as in love. When love is the presiding genius, the path to Truth is effortless and joyous. In love there is no sense of effort because it is spontaneous. Spontaneity is of the essence of true spirituality. One of the paradoxes connected with spiritual Sadhana is that all effort of the aspirant is intended for arriving at a state of effortlessness.

There is a beautiful story of a Kasturi-mriga* which brings out the nature of all spiritual Sadhana. 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 its 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

*The deer whose naval yields musk.

fructification of Sadhana involves the termination of the ego-life of the aspirant. At that moment there is the realization that he himself has, in a sense, been the object of all his search and endeavour, that all that he suffered and enjoyed — all his risks and adventures, all his sacrifices and desperate strivings — were intended for having true Self-knowledge in which he loses his limited individuality, only to discover that he is really identical with God who is in everything.



“When God is found, you can have no idea what infinite Bliss and Peace is gained.”

“You can earn God-hood with the blood of your heart.”

“Why is it so impossible to find God? It is because you are looking for something you never lost.”

—*Meher Baba*

===== PART II =====

10

“God-Realization is not for Weaklings”

In her previous incarnation Babajan was the Sufi Saint, Rabia. In the days when I was still Merwan, I used to visit Babajan daily, along with Gustadji. Although she would not allow anyone to touch her person, she would ask me to scratch her head and her backand I would do so for hours. At that time, none could persuade her to have some shelter built overhead where she used to sit under the Neem tree nor would she consent to have some sort of a seat made for her..... so she would not have to sit on the bare ground. But when I requested her, she allowed me to have a low wooden platform made for her, with a cotton mattress placed on it for her comfort. The mattress had an amusing sequel for Gustadji, because one day when it rained heavily and the mattress got soaked, she had Gustadji carry it on his head..... so it could dry. Babajan explained the reason to Gustadji, saying “It is a very precious mattress, because my son (Merwan) has given it to me.” Although Babajan would talk with others always in mysterious and cryptic sentences, when alone with me her speech would be quite normal and clear, and once she related to me at length the story of her early life. Babajan had come all the way from her birth place in Baluchistan and settled down in Poona because of the 'Avatar's' advent.....

she had come to Poona solely for me. I have often referred to her as "Emperor", in the spiritual sense; and indeed she herself was very averse to being called 'Amma' (mother), and hence was called 'Baba' (father) Jan. She would flare up if anyone called her Mother, for women are considered to be the weaker sex, and she would state that God-realization was not for weaklings.



"God reveals Himself only to that mind which is entirely devoid of egoism and egotism".

"It is love not questioning, that will bring God to you."

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

—*Meher Baba*

II

Idiosyncracies of five

Masters of Baba

Sai Baba

Sai Baba used to say, "Allah Malik hai" (God is master). He would smoke a 'Chilam' (clay-pipe) all the time and spit and cough and then pass it round to all who were close to him in his love. He would have a little opium in the 'Pan' (betel-leaf) that he ate. Every evening there would be a Qawwali programme during which he would sometimes SNOOZE. Gustadji had no food for days on end as he had no money. He had a shawl and when he decided to sell it, Sai Baba at once asked him for it. When Sai Baba passed away, Gustadji joined Upasani Maharaj. Upasani Maharaj then transferred him to me and he stayed with me till the end of his life. When Sai Baba used to go to attend his usual call of nature, a grand procession with a musical band would accompany him. Considering Sai Baba's peculiar habits, who would say that he was a Perfect Master ? But he was incomparable and he had the most lustrous and powerful eyes I have ever seen.

Babajan

Babajan never had a bath for many years. She used to sit and sleep in the open without having any shelter ; she remained exposed to the seasons ; she would go to sleep at 3-30 A.M. and get up at 4-30 A.M. as soon as the tea-shops opened.

Upasani Maharaj

Upasani Maharaj for some months used to sit with me daily from midnight till noon. I use to eat a lot of 'Pan' (betal-leaf and nut) and tobacco then. I used to drink a lot of tea also. Maharaj had ordered Yeshwant-rao to cater to all my needs. Upasani Maharaj once said that he had given "The Key" to me. Later he himself started talking against me ! Then just before he died, he wanted to see me and we met at Dahigaon-a village near Sakori. He told me to keep my Nazar (sight) on Sakori (his ashram).

Tajuddin Baba

Tajuddin Baba allowed himself to be kept for many years in a mental hospital in Nagpur.

Narayan Maharaj

Narayan Maharaj always wore a shirt of fine silk with diamond-studded buttons and rings gleaming with precious stones.

These perfect Masters never gave out the secrets about the path. I am all the Five Perfect Masters put together.

“God-Realization takes only a Split Second”

Rumi was so intelligent that he had more brain than all the Pandits of today put together. He wrote a lot of books on spirituality. Once, Shams - e - Tabriz, a Perfect Master came along to Rumi and flung some of his books in a nearby well. But Rumi and the people sitting around him were enraged. Shams pulled the books out of the well again, but they were found to be dry. Rumi, on seeing this, realised that his books were nothing compared to the knowledge of the Perfect Master; so he himself flung all his books into the well and followed Shams. Shams - e - Tabriz, though being a Perfect Master, used to play 'Chokhat' (a game akin to draughts) which was his favourite game. Rumi would invariably lose the game. After years with Shams, one day while playing the game Rumi as usual lost and exclaimed, "Ah I have lost again". Shams said, "No, this time you have won it". That very instant Rumi got God-realization from his Master Shams. God-realization takes only a split second.

“A game in which the winner feels ashamed and the Loser Rejoices”

Although this game of cards is known as Larisque, the way it is played by Baba and His men, is as unique as it is delightful, and defies all known conventions of the game, or indeed of any card game. At times, when Baba is at Guruprasad, the players are as many as forty in number, so that even though two packs of cards are used, each player gets only two cards. The game is divided into two parties, and half the fun is the uproar the men create when they disagree on some point, or think some one has been cheating to add zest to the game. Although, it is all in the fun and spirit of the game, I don't see how anyone's argument can be heard for they all talk at once.....until Baba, pink in the face from silent laughter, gives a loud clap that brings the clamour to a sudden halt. However, the best part is reserved for the last when the game is over, and the losers bend over together and rub their nose on the ground before Baba; and that I fancy, is the part many of them look forward to most ! Once Baba explained to a lover-a Judge, who was participating in the game for the first time, “My reason for playing this game of cards is threefold; (1) The burden of my universal work gets lightened; (2) The minds of the players are focussed on me in a most natural manner; and (3) Those who

lose have to rub their nose on the carpet before me, the Highest of the High. This is a privilege filled with significance, and thus, the losers become the winners. Baba then quoted the Urdu lines, which mean 'It is a game in which the winner feels ashamed and the loser rejoices.'

"Through unfathomable ways, I lead you to liberation."

"Except God, all things are like a passing show. God is never-changing, all else is ever-changing."

"I can make man become what he cannot achieve by himself. You need Me."

—*Meher Baba.*

The Agony of Love

One afternoon Baba reminisced on Dhondibua the Mast who, when given anything for his material needs, would refuse it saying "I cannot bear comforts". He would remain naked in all weather, be it in the blazing sun or piercing cold; and when a shirt or blanket was given to him by someone, he would gently but firmly reject the gift explaining that comfort did not agree with him and he could not bear any contact with it.

Baba said, "This was from the agony of love for God that the genuine Masts have". He went on, "You cannot have the slightest idea of what such love means it is an unbelievable agony that continually burns the lover, so that he is but a living fire! This love is a gift from God, whereas God-realization is attained only by the Grace of the Perfect Master. Even these real men of God, the Masts, do not all gain God-realization as a matter of fact, out of very many only one gets it! Hafiz says in reference to God-relization:

"For ages the lovers of God long for and await;

What but one in a hundred thousand achieves!"

Dhondibua suffered a lot and yet I did not shower My Grace on him. How then can I shower it on you who have not yet suffered anything in love?"

Baba went on to say that this Love such as the Masts have, is very very rare, and fortunately, therefore, it is not necessary for us to possess that in order to attain God — just “obedience” is enough for us ; all we have to do is to obey Baba and nothing else will matter. Baba added, “It is as easy as that, to attain what is well-nigh impossible to attain !”

“God can only be captured by Love.”

“Nothing can house the Ancient One that does not house love.”

“No amount of penance, meditation, puja can give the gift of Love.”

—Meher Baba.

**“The Stone that will be
Worshipped in years
to come”**

Man realizing God is like a drop of water swallowing the ocean - no less ! When, after the kiss from Babajan I knew that I was the Ocean, I did not want to come back to the ordinary 'drop'-consciousness from that Blissful state where I alone was. But despite my resistance, the five Perfect Masters kept 'Pulling me down' to ordinary consciousness for my destined manifestation as Avatar; and in the excruciating agony I went through during this 'tussle' I used to knock my forehead on a stone in my room at home, during the nine months before Upasani Maharaj brought me down to normal consciousness. Much blood had flowed from my head on to that stone which is still in the room as it was then, and which will be worshipped universally in years to come.

The Beloved Showered Roses

On the 9th morning (9-8-1962), there was a special visit to Adi's home to see dearest Gulmai (Adi's mother), one of the oldest and closest of Baba's disciples, whom Baba had always referred to as one of His mothers, and who had been ailing for some-time. During the latter part of her illness, she ceased to recognise anyone-relatives and friends; but at sight or name or picture of Baba, there was instant recognition. Taking a sudden turn for the worse, she was unable to speak and suffered spells of unconsciousness. During Baba's visit, she was conscious, and her face lighted up when He kissed her forehead. She caressed His face and managed to say "Ba-Ba." She passed away on 10th. At midnight, she started up from a coma and loudly called out Baba's name, and although it was obviously a tremendous effort for her to do so, she kept this on without a pause for minutes right upto her last breath. The Beloved showered roses on her coffin as it was lowered in the grave in Meherabad Hill where her body rests in its last home, while she has come to her only Home-in Baba. It was through her love and ceaseless efforts that "Meherabad", the place Baba chose for His first establishment with His first few followers forty years ago, was acquired; and she had expressed the same spirit of devotion and sacrifice throughout the years of her life that was dedicated to Baba.

“One Foot in the Room and One Foot in the Grave.”

Vishnu was one of the mandali, who had lived with Baba for over forty years, a smallish man with a regal bearing and the kindest of heart, who had never been known to express anger or harsh words during his life with Baba. He had been suffering for sometime from coronary thrombosis, and scarcely an hour had gone by after that Sunday's assembly had dispersed from Guruprasad, when dear Vishnu dropped dead of heart failure, in the midst of a sentence and with laughter on his lips. In death, as in life, he wore a tender look, and as his beloved Master sat by his body, it seemed as though Vishnu had drifted into a gentle sleep. Baba sat thus for over an hour and to Vishnu's brother-disciples gathered around, Baba said, "I have never before sat by any of my mandali as I am doing today by Vishnu. He is indeed most fortunate". We later recalled Baba's remark to the Mandali that morning "Vishnu has one foot in this room and one foot in the grave". The ashes of this very loving and loved companion of ours would rest in Meherabad the place dearest to him.

Avatar's Suffering is Real

When man becomes God, he is released from the finite and merges into the Infinite. But when God becomes man, it means caging the Infinite into the finite—the finite being the absolute opposite of the infinite.

Bliss signifies freedom, whereas suffering signifies bondage. Infinite Bliss, therefore, expresses absolute freedom. Only the cords of Bondage (suffering) can hold down and restrain that freedom (bliss) into captivity within a human form. Hence, God who is Infinite Bliss, binds Himself with suffering when He assumes human form. In short, God remains amidst mankind as man, only when He allows Himself to be bound by suffering.

The Sadguru has attained absolute freedom and therefore (as Man-God) has merely to play the part of suffering in bondage, just as an actor in a play lives the part of a king or a beggar while enacting it. On the other hand, the Avatar takes on bondage, and therefore, (as God-Man) actually “becomes” the role He has assumed and has to really suffer.

“With all My Authority I say I am the Only One that pervades everywhere. This is not just a talk from a learned man. With all My Experience and Authority I say I am the Only One.”

—Meher Baba.

== PART III ==

19

Sahavas

Sahavas means physical proximity and intermingling like that of members of one family. I stay with you and you stay with me. Both do not necessarily mean the same. Since I have been and am with you, it is now that you have this opportunity to be with Me for five days and thereafter nearer and nearer. Let your hearts be clean so that I can enter quickly. Never think of your failings etc.

When you leave Me, take as much of Me with you as possible. Never force or check or invite or drive any of the thoughts. Observe the minutest details about Me-what I do, what I say, etc. Forget all daily troubles of your homes and offices. Do not expect that by coming here your difficulties will be solved. Do not expect health or wealth etc. If you expect these, you may even lose what you may get in this Sahavas.

Arti and worship is for saints; I have come for love. The rest is all illusion. Do not expect anything except Love.

Live as Mandali do - to observe Me and to be observed by Me.

Expect no miracles from Me. I have performed no miracles.

*By kind courtesy of Brother A. C. S. Chari of Calcutta. Extracts taken from his "Notes" of Avatar Meher Baba's Sahavas Congregation from 11th to 17th November 1955.

I am so very infinite that I cannot fathom My own Divinity. You are all lucky and fortunate. You have all come for Baba's Sahavas. So, today, I must tell you everything and whatever I like.

Forget all your homes and be with Baba. Forget your worries and difficulties. Be quite at home and at ease here. Enjoy the company of Baba. If you fold hands to Me and think of some one, you are only folding hands to that other one and not to Baba.

If you have come for Baba, take full of Baba with you direct home.



"Be true to the Trust I Repose in you and Remember Me wholeheartedly....."

"To each one I appear to be what he thinks I am."

"The only place that can hold Me is the heart."

—*Meher Baba.*

To make you become me is Baba's Miracle

“Remember one thing. DO NOT ASSOCIATE BABA WITH ANY MIRACLES. This is one thing which Baba wants you to remember. Baba never does any miracle. What greater miracle is there than the very Creation itself ? These minor phenomenon expressed in letters are news to Me. I don't do any miracles. Don't attribute them to Me. Remember this one thing very well. I do not do any miracles”.

(There was a report that a child who was sick died while Baba's Kirtan was going on and the man doing the Kirtan put the dead child on his lap and continued the Kirtan; and some minutes later, the child became alive. It was also reported that Ramdas had said that he saw Baba in three forms — Ram, Krishna and another form).

As the news was conveyed to Baba, Baba said, “He did not know of this and He had nothing to do with it. Most probably Ramdas had intense love for and faith in Baba and through his love this must have happened. Love for Baba and faith in Baba must have been responsible. The villagers, who came thereafter, came there not for the love of Baba but for love of the child who had become alive. The ‘Namaskars’ they paid were not for Baba but for the ‘Chamatkar’ that happened there.”

“The path of love is quite different. In this path of love, one must become dust.

This is the miracle. 'TO MAKE YOU BECOME ME' is Baba's 'Miracle'."

"Now compare this miracle with the other two cases of miracles that took place. This is the difference between 'Real Miracle' and those that are called 'Miracles'."

"Some of you must have seen Navroji Dadachanji of Bombay, a very old lover of Baba. His whole family members are lovers of Baba. His wife also loved Baba very dearly. I am giving you an instance of those who drop their bodies remembering Baba's name. When Mrs. Dadachanji died, she was uttering Baba's name on her lips. The old man Mr. Dadachanji got shocked. The husband and wife loved each other and they both loved Baba very dearly. This is not a story, but from these incidents that took place, you will gain much. After her death, Mr. Dadachanji met Baba in Pimpalgaon and Baba embraced him and he got strength (to bear his grief) and went away to Bombay. ..."

"Some years passed, and Dadachanji's son died. Then the old man was not disturbed at all, and his love for Baba was not in the least disturbed on account of this loss of his son".

"On the 13th October, 1955, another son of his died. He was a very handsome boy and a flying officer. He loved Baba very much and he used to send part of his pay as soon as he got his pay, as offering to Baba for his work. He was having Baba's name on his lips always."

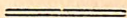
"Such a boy died on 13th October, 1955. He is a relative of Nariman - brother - in - law

of Nariman. Baba was in Poona then; soon after seclusion, Baba had come to Poona for some rest. The boy stayed with Baba for four days and after that, the boy went and resumed his work (duty). Baba had given him instructions to remember Baba always and whenever he sat on an aeroplane, think of Baba first. His name was Nozer Dadachanji. He met with an accident of the plane. He kept Baba's name on his lips when he died. **HE HAS COME TO ME.** There in U. P., the child died and became alive. Here the boy who loved Baba and who repeated Baba's name and remembered Baba and who had been caressed by Baba only a few days ago, died in a plane accident".

"Really speaking, **'NO ONE TAKES BIRTH AND NO ONE DIES'**. Baba knows this. You are all as such since eternity and will remain as such for eternity. Though you all remain as such and know this, you cry and beat your breasts when someone, say wife or dear one, dies. Nozer Dadachanji, who died on the 13th October 1955, was Baba's gem. Nozer was one who used to support his family people too. Nozer's sister used to love the boy very much. He was really lovable and to love such a precious gem and not even to feel for it! On the contrary, all remained cheerful and repeated Baba's name. Further, the boy's body was not found.. The authorities reported that the body was not found. He was missing and there was the suspense. How proud of My lovers I am ! They wrote: "We are sorry to disturb you with this news; please excuse us. We are not worried. You have given us the courage and cheer to bear it."

“If ever Baba-lovers like to associate Baba with any miracle, it is his miracle of lovers being courageous and cheerful that Baba has to be associated with.”

“It is easy to love Baba if Baba bestows health, wife, money, fame, influence etc. When Baba withdraws all these and when there is ‘Nash’ of these things from Baba and to remain steadfast and to still love Baba - that is indeed a miracle of Baba.”



“Only when one loves Me and loses one’s self in Me, am I found.”

“Learn the art of taking your stand on the Truth within.”

“Fortunate are they whose love is tested by misfortunes.”

—*Meher Baba.*

**“I am made up of all the
five qualities of my
five masters”**

Sai Baba

Sai Baba had the key of the creation. When he was there in the physical body, very few people used to come, sit and go. His daily programme was: A few people used to sit near him. If anyone came, he would ask, “Give whatever you have”; and he used to take and put it in his pocket. Gustadji once emptied his pocket. He used to receive all monies in the morning, and distribute the same amongst those around him in the evening. He had fixed pay (salary) for all who were near him. There was one Baba who used to get every evening daily Rs. 100/- as salary. There were Bhajan and Qawwali parties and all were paid daily. People used to come daily for “Darshan.” Some offered whatever Sai Baba had demanded. Others used to say “How can he be a saint. He never cares for our love, he wants only our money.”

Today, at different places, Sai Baba is worshipped everywhere. We see Sai Baba match box, Sai Baba factories, etc. We see Sai Baba's photos and pictures everywhere. It is not a small thing. When alive, only a few used to come to him and nearly half of them used to wonder and ask why he wanted money and how such a man can be a saint.

Upasani Maharaj

Upasani Maharaj was in sack cloth. At first he used to hit anyone who came to see him and offer him any money. He would not receive anything. Later on, Maharaj used to accept and keep quiet and he would not say that he won't accept anything.

Babajan

Babajan— Emperor of the Universe (not Empress)— used to sit under the Neem tree and no other shade or protection. She was aged more than hundred years and all body and face had wrinkled up. What an expression and energy and brightness on her face ! She never cared for rain and cold and summer heat. She would wear no clothes and walk without clothes. She would accept no money. The Baluchis and the Pathans used to come and pay respects to Her. She used to get up with a stick and all hefty people used to run away. In one of her moods, she opened my veil and made Me know my Original State. I can't describe that flash. She used to tell others, "There will be a day when Merwan would shake the world".

Narayan Maharaj

Narayan Maharaj of Kedgaon was of short stature, just the height of Gustadji. He would not directly demand money but he would impress on others and tell them in such a way that they would give him money.

Tajuddin Baba

Tajuddin Baba of Nagpur was comple-

tely indifferent, whether anyone gave him money or took away what he had. People used to take away if he had money. People in lakhs now go to Nagpur to pay homage to his shrine.

- (i) Sai Baba used to demand and receive.
- (ii) Upasani Maharaj would be indifferent and accept only, if given.
- (iii) Babajan would not accept any money, even if given.
- (iv) Narayan Maharaj would ask indirectly for money.
- (v) Tajuddin Baba was completely indifferent, whether any one gave or took away money.

You should realize that I AM MADE UP OF ALL THESE FIVE QUALITIES. The five qualities of the five Sadgurus must be with Me. They have brought Me down. I must now describe MY QUALITIES THAT ARE MADE UP OF ALL THE FIVE SADGURUS' QUALITIES. Listen carefully and it is important. Later on, it will be very helpful to you for your work.

“When Baba himself Gets Cold, why do you feel shy ?”

One of the devotees was found to have cold and cough and Baba asked him why he did not get up. He replied, “I am young. I did not want to say that I am having cold etc. like old people.”

Thereupon Baba remarked, “On this matter, i.e. young and old, I will say something. Those who have gross body are bound to fall ill, get fever, catch cold, etc. Those who realize God and do not come to normal consciousness, they are not conscious of body and do not realize they have cold etc. Even Sai Baba had typhoid when he dropped his body. So do not feel shy about telling that you suffer from cold or fever and that you are ill. It is good that you gave one point to Baba to explain this matter.” Baba went on:

“Once when Baba was in England (first visit) in 1931, Baba was lean and very active. All had to run to keep pace with his walking. Baba had various moods-sometimes He would beat others, sometimes very cheerful. Westerners thought that when God is incarnate as Baba, Baba won't fall ill or be susceptible to cold. All people in England wore woollen clothes, and they asked Baba to appear in open and to dress in thin linen. Inside Baba was feeling cold but He had to be cheerful, because they thought Baba would never feel cold; and Baba had to be cheerful. So, **WHEN BABA HIMSELF GETS COLD, WHY DO YOU FEEL SHY** and why don't you be cheerful ?

“What you see of me, It is not me”

Jesus used to say : “I and My Father are One. Leave all and come to Me.” Krishna also said the same thing.

There is a difference between the ‘I’ of Mine and the ‘I’ of you all. I am the Ancient One. Your ‘I’ is with binding and bondage. The ‘I’ of the Ancient One is without any binding. What else could I say when I am no other than the Ancient One? Therefore I tell you all to think of Me always. All the world and paraphernalia around you is illusion and zero. After, say, hundred years, you will drop the body. But you all will be there. The body will disappear.

Just before you leave your body, think of Baba, so that you will all come to Me.

WHAT YOU SEE OF ME, that is, with coat and body etc., IT IS NOT ME. You have yet to see Me. If you have just a glimpse of Me, you will be free from binding. One in a million can have that glimpse and one out of those millions (having such glimpse) can realise Me.

In cycles after cycles, you get one who realizes God. There is a saying of Hafiz :

“One out of lakhs of those who have made dust of their body, head and heart at the feet of the Beloved, realizes God after cycle of cycles.”

Four Solutions For God-Realization

You would have had a tiresome journey and not slept well. Don't feel drowsy, but listen carefully to what I say. Just now, Baba gave the idea of God-realization that only one in lakhs and that too after cycles can get God-realization. But don't be disappointed at all this delay and trouble. There are three solutions for this:—

1st Solution — To become dust and come to Me. This is very difficult. To become dust, is not an easy thing.

2nd Solution — Be in the world, in your family and job and look after your commitments; but every day and every time, take Baba's name **FOURTEEN** times daily. Neither more nor less than fourteen times*. Then you will come to Me. Hold fast to this. If you take to Me fourteen times daily, you will surely come to Me. I say this with the authority of My being the Highest of the High.

This may seem easier, but it is as difficult and perhaps more difficult than the first solution.

3rd Solution — When you breathe your last, repeat Baba's name and you will surely come to Me.

This may look or seem easiest, but that is also very difficult. Unless you are in the habit of loving Me every second of your life,

* "Don't repeat less than fourteen times but repeat as many times as you can." (Later altered by Baba)

you cannot think of Me in the last moment.

Even if the above three are not possible, there is a fourth solution.

4th Solution — Do selfless service to others. Baba is in all and in every one. You will be serving God, if you do selfless service. Under all circumstances and situations, whether you undergo hardships and whether you get reward or not, do selfless service. Then also, you will come to Me.

Look at these persons like saint Gadge Maharaj, etc. They do selfless service. They love Baba and talk to others of Baba. Gadge Maharaj had himself come for My 'Darshan.' Other people take his 'Darshan' also. Gadge Maharaj and others go about from place to place and help the poor, run Dharamshalas, schools, Leper House etc., explain about Love and Loving God and do 'Kirtans' and infuse 'Bhakti' (Love) in all. They do selfless service and go on foot and sometimes they do not even eat or sleep.

Take the case of Vinoba Bhave. He is an old man and does selfless service and tells others of God's love. Just as they are doing selfless service, you all can do and are doing selfless service although you do not know what you are doing. Try to do selfless service through Love, without the least thought of Ego. Don't think 'you' are loving one who ought not to be loved. Selfless service is very difficult even for saints. Sometimes, only one, one in many, can succeed in doing this kind of selfless service to others. Often this is very difficult and not possible even for saints. Don't think that there is selfless service only in India. There are others like

ones — in the West also. There was, for instance, a doctor, who had a Leper Hospital (Dr. Daniel). Now there is Dr. Schweitzer in South Africa living with lepers. He had not met Baba and does not know who Baba is, in spite of doing selfless service. Why can they not see Baba? Because the mind is still there. in the service, as being selfless. Although Baba is in them, they do not reach or know Baba because the mind is there. Even they - they who do selfless service, their mind is there - no sooner they drop their body come to Me.

You can never become God without sincerity and honesty. Remember one thing. God is 'All-Merciful. He is eternally in Bliss. Yet He can never forgive one thing, that is, posing what you are not. However worst a scoundrel you may be, yet if you pose to be a saint, God can never forgive that hypocrisy.

You will find "God Speaks" is a very good book. Never before has Baba discussed such things. Through your mind, you understand who you are, what you are and why you are. That is, mentally you can understand. But even in spite of this, don't go on posing that you are God, although you are. Unless you have that EXPERIENCE, you should not say you are God. You have only understood mentally. So, don't be hypocritical and say that "I am God". Read that book "God Speaks" from the first to the last page. Don't pose. Keep aloof from posing. If you love Baba, say you love Baba. If you don't or can't love Baba, say "I don't love Baba" and don't say "I love Baba." If you think Baba is not Avatar, don't hesitate to say so. I will be happy either way. Both are mine.

“Burn the thought Mentally”

On the 12th of every month Baba had ordered the Dhuni to be lighted here in Meherabad. You all happen to be here today (12th November). Today is the Dhuni day in Meher Ashram (lighting of fire). Dhuni is lighted at the place where Baba wrote His book. You all come and be present there at that time (about 6 p. m.) today evening when the Dhuni will be lighted.

There are many types of thoughts, desires in the mind. Today try to burn one of your cherished thoughts in that Dhuni. Don't burn the body but **BURN THE THOUGHT MENTALLY**, for example, lust, anger, smoking-desire, desire for liquor etc. At least burn one such thought or desire or weakness of yours today.

Dr. Nilkantha is with Me for many years. He loves Me very much. He is prepared to give his life for Me. Three things he likes very much, (a) “Basundi”, (b) “Shira” and (c) “Pithala” (gram-flour preparation). He says he does not want God-realization and the spiritual path. He only wants to hold fast to Baba's “Daaman”. But he wants the aforesaid three things also along with that. Dr. Nilkantha also is to be asked to sacrifice one of the three things today. Year after year he has been with Baba. He has caught hold of Baba's “Daaman”. He does not want God-realization or spirituality. He too is to be asked to sacrifice.

Each of you try to sacrifice something to the burning fire in the Dhuni today, say, anger or prestige or greed for something, for example, wealth etc. If you can give up anger, it will be wonderful. Give away something to the Dhuni fire today evening.



“My rhythm of Truth shall redeem you. My love will guide you.”

“You cannot bargain for love.”

“In the spiritual life, there is no room for compromise.”

—*Meher Baba.*

Some of the Mandali who have Caught hold of Baba's "Daaman"

(1) K. is really lucky. For years together, he has been loving Baba. He has his family. Baba has kept his family on Meherabad Hill. All are staying here for so many years. He had dedicated to Baba all that belonged to him. Baba accepted his dedication. For the past several years he is under Baba's directions. He is from the priestly class and he is a high priest from the Zoroastrian community. If Baba locked him up, he will remain locked up and he will be separated from the Mandali. He is with Me for the past twelve years. Every day he repeats Baba's name hundred thousand times. It is not mechanical repetition but repetition with all the heart put in it. Even now he is continuing the "Japam", whether he sits or walks or takes rest.

In short, Baba's name has been and has become his breath. First time, it was in 1946 that he got a certain glimpse of Baba's divinity in Meherabad Hill. It was not a dream or vision but it was an experience of Baba's divinity. Baba took him to Dehra Dun and to Mahabaleshwar. Once on 31st August, 1953 at Dehra Dun, he was so overwhelmed that he was about to drop his body. His experiences do continue even now. Baba bows down to K. putting His forehead on the feet of K., because he sees Baba as Baba ought to be seen and takes Baba's "Darshan" as it should be taken.

When I bow to K. and bow down to the Mandali, when I bow down to the poor, saints and lepers, this bowing down is not a show. It is not to show Baba's humility. Baba does it with all His heart and love.

I must tell you everything of My ways and habits and how I behave with Mandali when I go out for Mast contact and for My own work (which no one knows). Baba's health must be maintained and this work must be successful. He comes to K. and asks him to place his hands on Baba's head and bless Him.

Recently once K. was touched and wept in Satara near Baba. He told Baba, "I now understand your Divinity. Why do you want me to put my hands on your head? I experience your Divinity. In spite of that, you make me do such things. Will you not realize my feelings and why do you make me put my hands on your head?"

Baba told him, "Obey Me implicitly. That is the solution. If I ask you to kick Me, you must do it whole-heartedly".

K. has to go on and on this path, although he has experienced My Divinity. But that is also not God-realization. UNION is the Real thing.

What K. had told Baba, now Baba repeats. Suppose he is sitting or sleeping. All lights are off and all darkness prevails in a place. Suddenly, whenever he wants, the whole room is full of light and illumination. Baba told him, "I don't know that. It is not My miracle". I can't do this miracle, such as, making a dark room bright. I know one thing that is. I AM IN ALL. It is your luck and fortune that you can do what you will.

K. sees Baba in all this Glòry. He says he cannot explain all that. Even the sun is not so bright when compared with that illumination.

K. says, "Everything is your Grace. You made me such." I replied, "It is your love and faith and effort. But for Union, let us see".

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(2) G. was with Sai Baba and Upasani Maharaj for many years. He was with Babajan also. Under His orders, he fasted for six months. For three years he had no sleep at all. At the time he fasted he was reduced to a skeleton. He has been observing silence (of the tongue) for the last twentyseven years.

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(3) Dr. D. is with Baba for the last sixteen years. He is a doctor coming from a good family in England. He left his all for Baba. He also accompanied Baba in the "New Life". He has dedicated his life for Baba. He served in the last war and became a Major. After the war was over, he was discharged and has rejoined Baba. He gives company to Baba in spite of sun, rain and all hardships. Though an Englishman he has adjusted himself and he has **CAUGHT HOLD OF BABA'S DAAMAN.**

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(4) SK. is a native of Dehra Dun. He is a number one decoit. He has been to jail for political reasons many a time, and in jail for many years. He is very excitable by nature. He beats everyone on the street. He

does not believe in God at all, not an atheist but an agnostic. He does not care for rich or poor. He does not know how he can obey Baba. He is prepared to lay his head at Baba's feet. He will even cut his wife literally if Baba orders him.

"It is not what the world thinks of us that counts, but what God knows about us."

"Don't run away from the world; run away from your own lower self."

—*Meher Baba*

Who are Baba's Mandali ?

Are you all not members of the Mandali ? Do you not love Baba ? Why all this talk ? What is this new thing you have started now ? For example, since four years this particular pair of sandal (shoe) I wear is with my feet. The sandals go with Me wherever I go. I should also describe the qualities of my sandals.

Who raised this point about the Mandali ? There are so many others who are of the Mandali. What about so many who are not here, but are in the West, East and distant places ? Most of them are gems. Are you not all of My Mandali ? Is not your love and obedience equally great ?

Baba does not like pointed individual references to the Mandali members. There are so many amongst you who are gems. Look at Dr. D., look at his age. He goes out from place to place. Look at KS., how he works and how he has sacrificed. Look at M. Why should I not refer to them and many others amongst you present here ? Why particular mention to some of the Mandali ?

I tell you, **THOSE WHO LOVE BABA AND TELL BABA'S LOVE TO OTHERS ARE HIS MANDALI.** It won't make any difference whether they are near Baba or stay thousand miles away.

“The Whole Creation is The Outcome of The Mind”

The whole universe is nothing but a play of thought - the outcome of the mind. **THE WHOLE CREATION IS THE OUTCOME OF THE MIND.** Mind binds and mind gives freedom. You are all already bound and eternally free. But it is the mind that makes you feel ‘you are bound’, ‘you are troubled’, etc. When I say this, you listen but it is not in your hand to **EXPERIENCE** this. You can only understand. But the mind takes hold and works. No sooner you see Me, you remain in Eternal Bliss and the mind and other paraphernalia vanish.



“One who dies for God, lives for ever. Real living is dying for God.”

—Meher Baba

“It has been My habit to give promises and to break Promises”

Gandhiji was in the same boat (steamer) when I went to the West in the year 1931. He came to Me for three days. He used to sit near Me. Chanji and Rustom were there then. Mahadev Bhai and Pyarelal (Gandhiji's Secretary) used to stand outside the cabin. Gandhiji used to come alone. No one has got the heart of Gandhiji. When he used to come, he used to sit beside Me and dictations and discussions used to go on through the alphabet board. An incident took place then. Gandhiji used to speak in Gujrathi and he used to say, “You must speak so that the world may listen to you and to your words coming direct from your mouth”. There was then “Meher Message” which published Baba's discourses. It was edited and published by Dastur. I then told Gandhiji, “I will speak soon.” Gandhiji asked, “What do you mean by “soon” ? I said, “IT HAS BEEN MY HABIT TO GIVE PROMISES AND TO BREAK PROMISES, because I AM ETERNAL AND BEYOND PROMISES.” Gandhiji laughed.

Then Mahadev Bhai tapped the door and reminded Gandhiji it was time to come out. Gandhiji asked him to wait and Mahadev Bhai went away.

For three days Gandhiji was coming daily and he started loving Baba more and more every day. He said, "When India is liberated, I will join you (Baba) and then will go to the West with you" - that is what Gandhiji had promised.

I am reminded of this stretching of the legs for relaxation when I think of the meeting with Gandhiji. He told me. "Why don't you wear Khadi?" His heart is of gold. You cannot see such a good heart. Then I had a good laugh. Gandhiji and I embraced each other. Then Gandhiji left the cabin.



"It is necessary to experience being caged to appreciate freedom."

—*Meher Baba*

The only Solution For union with God

I am infinitely intelligent and beyond intellect. I am infinite in Bliss, but every moment I am crucified. And yet I am one with you. I am the only One. You are all in Me and I am in you all. Once you get that experience, that ONENESS PREVAILS.

Baba has no objection to your meeting saints or paying respects to them or keeping connection with them. For Baba, they are all in Him. If one of you thinks that a particular saint is a great saint, you should pay respects to him. I don't see why you should not do so. You ought to pay respects.

For all the groups I will be telling the same thing. Although divided into groups, for Baba all are one. Regarding Mohammedans, Parsis, Hindus and Christians-for Baba all are one. Regarding Gujrathi, Hindi, Andhra and Maharashtrian groups - all of them - for Baba all are one.

If you want to know anything of God and to reach God, then **CATCH HOLD ONLY OF BABA'S DAAMAN**. IF you care for God and care for Love and if you have the desire for **UNION WITH GOD**, then the **ONLY SOLUTION IS TO CATCH HOLD OF BABA**.

If you want other things such as health, wealth etc., don't come to Baba for these things. There are other saints who can pacify you regarding these wants other than God.

**“He alone Knows the Real
Meaning of Love who
receives the Gift of
Love from God”**

What does ‘Love’ mean ? We find volumes and volumes written. There are very few who have found out Love and who have it.

None present here loves Me as I ought to be loved. You are not conscious of My real State, because you do not love Me as I love you.

The Mandali is fully prepared to lay down their lives for Me. Even they do not love Me as I love them. Had they that Love, they would become one with Me.

You and I remain divided by no other veil than “you” yourself, i.e., ‘I’ in you. For example, you see a very beautiful girl and you will fall in love with her. There is so much unrest. Your whole mind is on that. You forget hunger and sleep etc. I am talking of real love for worldly beings (not mere lust). But love for Me expects much more than this - much more than a fish out of water. It is not easy for all. Rarely one person can try to cope up with that Love.

Had I been in your place, I would not have been able to love Myself as I ought to be loved. That is a fact.

What does 'you' mean ? 'I' am hungry. 'I' am unwell. 'I' slept well. 'My' son died. 'I', 'Me', 'Mine' — these are veils. The moment this veil disappears, you realise Me as yourself. Difficulties disappear with the touch of love for Me.

Repeat Baba's name not less than 14 times, but more as often as you can. "Baba, Baba, Baba,"

One day in an instant that veil will be ripped open. Do it with love. I tell you this with all authority.

Millions of births are not sufficient to remove the veil that Love can lift in a flash. Otherwise it requires cycles and cycles of births.

Man cannot possess love by means of anything except the gift of one who possesses that Love. No sooner you are gifted with Love there is no duality. You can't bargain for Love. No amount of penance, meditation, pooja etc. can give that gift of Love. Once that gift comes from God, it burns up all veils of Sansakaras.

HE ALONE KNOWS THE REAL MEANING OF LOVE WHO RECEIVES THE GIFT OF LOVE FROM GOD. That lover who so receives it cannot express it to others; his mouth is stitched and not even smokes out. No sooner love is visible and others can sense that he is lover of God (e.g. by tears, japa, pooja etc.) he is not the lover of God really. I tell you with My Authority.

The gift of Love knows no law. To love Baba for health, wealth etc. is not love for Baba, but love only for all those things.

“Obedience is much greater than Love”

The question of obedience does not arise. The Will of the Beloved is the wish of the lover. Such obedience is greater than love. It is 100% obedience as described by Hari. Obedience is the one thing in your hands. Love is My Gift. You can obey Me if you take Me as the Avatar.

OBEDIENCE IS MUCH GREATER THAN LOVE. Kaikobad has experiences. I have none.

Kaikobad says, “I am ignorant of Baba. There is a certain feeling that Baba is great. I obey Baba. Suddenly if Baba gets whim, he is pleased.

“Baba can in a moment make me Him. This is without knowing anything of Baba”.

“How do you know Baba is Avatar?” Mandali reply, “We are all ignorant of it. Baba says so.”

Baba replies, “Baba may say anything etc. There is no doubt I am the Avatar. But how do you know?”

“Never pay attention to your failings or weaknesses, good or bad thoughts. If you take Me as Avatar, **OBEY ME** whatever I

say good or bad. If you are doubtful of My 'Avatarhood, don't pretend; it may drive you in a pit. Superficial showing of respect is no good. If you believe Me as Avatar and obey Me, it is good. Otherwise if you don't believe I am Avatar, then your bowing etc. is of no use; on the contrary it may drive you down. This is not the first time. I have been warning about this. I have been saying this since ages. "Leave all and follow me" — this means obedience.

Once before Baba began His 'Silence' at Meherabad, some man started crying and caught hold of Baba's feet. He told Baba that He should keep him with Him. Baba asked him, "Will you obey?" He answered, "Yes". Baba said, "I have come with this very purpose. Leave all and follow Baba." He had wife and children. Baba asked him, "Will you cut your child?" He agreed.

Then Baba told him to become naked and walk about. He replied, "That, how can I do?"

So that was his obedience.

Baba continued, "I will never ask you to cut your child or throw away your wife or child into a well. Don't get upset. I will ask your obedience in one respect. If you have love for Me, repeat Baba's name not less than 14 times with love and serve others selflessly. That is,

(1) Remember Baba as far as possible.

(2) Serve others as far as possible
SELFLESSLY.

Such obedience is greater than love for Me. If you want to be a fortunate slave you carry out the command of the Beloved.

I say all these to those who live with Me and for Me. If you love Me, you will become Me. I have come to receive your love and give you Mine.

Worldly-minded persons come for blessings, I have not come for that.

“Seek only God, by not seeking material pleasures and you will find God.”

“Trust God completely, and He will solve all your difficulties.”

—*Meher Baba*

“Only solution is, Love Me”

Rest assured that I definitely know God is Real and that all else is illusion.

You are all sitting in the hall. You see Me. You go out and eat and take rest. All this is nothing but a dream. You are not awake really. When you go to sleep, you have dreams and you see Baba. In your dream Baba tells you, “Look here, this is all nothing but a dream.” In dream you say, “How is this all a dream, Baba? We are all seeing you.” You will be never convinced.

No sooner you wake up, you tell of this dream to others. It is then that you are convinced it was all a dream.

Similarly, I tell you even this is a dream. You say, “How could it be a dream?” I tell you all this is nothing but a dream. When you are really awake, you will realise that what Baba says is true.

Eternally we are all One, were One and will be One. Every time when we go to sleep, we go to our Original State beyond consciousness. Every night man goes in his sound sleep to his Original State. Yet you know not because you are not conscious. When you get semi-conscious, you involve yourself in a dream. In your consciousness, you involve yourself in illusion.

You lose Oneness because you are unconscious. In search of Oneness, we lose Oneness and return to duality.

What is the solution to become conscious of our Original State and not to return to duality ?

The only solution is to return to our Original State by keeping awake.

How can we be wide awake in sound sleep ? It is paradoxical. You yourself are Only One. You go in search of the Only One and mix with duality.

When you go back, you forget about duality and Original State. Why ? Because there is absolutely nothing like that. We want the Original State. **ONLY SOLUTION IS 'LOVE ME'.**

If there is no 'love', (a) at least remember Me every day fourteen times, (b) do selfless service, because then you forget yourself ; you forget the illusory self when you do selfless service.

I don't expect much more than that.

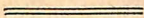
**“I have no money,
I have love”**

Those who love Me, would love Me in spite of what I am.

For those who would hate Me, I would still be what I am. I am telling the West also. The resident Mandalis — some of them are staying with Me for thirty years or more — they know My ways. Baba has no value for money. He has nothing to do with money. Since the time I have taken to Silence, I have not touched money except for giving to the poor. I have no money. I have LOVE. From the lovers who have been sending money, I accept with love and distribute for the work. Personally I never touched money for the last thirty years except for giving to the poor and the “Masts”. Money has been coming from different parts of the world. Vishnu will tell you that about a crore of rupees passed through him. No sooner money gets finished, “Chatney” (sauce) and “Chapaty” (dry bread) were the only things to eat and weak tea (without milk) to drink. As soon as money comes, there would be schools, hospitals and so forth. No sooner money got finished, Baba used to say ‘Stop all this and dispose off all this’. Baba used to reply to all ‘I won’t have any permanent “Ashram”’. Every individual heart is My “Ashram”. When money is available, we have ashrams, schools, hospitals and if money is finished, all are abandoned, and yet we were happy.

'All these years how did money flow through his hands — about a crore of rupees — not only for Baba Himself but for Baba's work ? This money (amounting to a crore of rupees) did not come by way of miracles. It is love that brings money. Sometimes, I ask for money. In the West and in India, I ask from some one and he gives.

Sometimes, I go about in Narayan Maharaj's ways and ask for it indirectly and I get it. Sometimes I get it without asking; sometimes I accept and sometimes I refuse also. Sometimes Baba has refused even when it automatically came. So many offered and used to place money near His feet and Baba refused it and Mandali had to run after them and return it. Not one property is in Baba's name, not even Meherabad (Arangaon) and Meherazad (Pimpalgaon) properties. Only the resting place of Baba (future tomb) on Meherabad Hill is in Baba's name. Even the properties dedicated to Baba were refused by Baba.



"Let Me help you. I can help you."

"I am the Light producing order in everyone."

—Meher Baba.

Three Incidents at Toka

There was an establishment of Meherabad — boys, lepers, hospital and dharamshala. Baba used to work physically and grind flour. Suddenly Baba wanted everything to be dismantled and He shifted to Toka — a place on the Pimpalgaon Road. Baba had asked for a construction on a permanent basis to be made, but after six months He dismantled everything. Once He was on fast and in a room in Toka (Toka is forty miles from Ahmednagar). Then three wonderful things happened.

(1) Many a time Baba has undergone fasts, asked Mandali also to fast — one was locked in a room for three years. Baba then lived on water and tea, and nothing else. At Toka when Baba fasted for fiftyone days, after the completion of the fast, Baba started taking orange juice and broke the fast. The boys felt happy and they wanted to carry Baba in a procession, as there was some festivity (occasion) there. For two months thereafter, Baba had terrible stomach-ache on account of the boys being happy and the heavy jolting in taking Him on their shoulders. In spite of all these Baba had to keep a cheerful face, because He was the Avatar.

(2) One man came to Baba. He was wealthy. He had heard of Baba and come to Toka. He was a Hindu (Jain). He came for Baba's Darshan. He wanted God-realization from Baba. Baba told him, "Will you do whatever I tell you?" He replied, "I am will-

ing to put my head at your feet". I asked him, "The boys are here and will you be able to give Rs. 10,000/- for the boys?" He replied, "I have wife and children. I have to look after them". Then I said, "You said just now that you are prepared to lay your head at My feet. Can you not part with Rs. 10,000/- for the boys here ?

(3) Once a Yogi came at Toka to Me. He told Me that he wanted God. I told him, "Stay at a place under the tree. Don't take food and water. Await my further instructions". He stayed like that for only seven days and on the eighth day, the Mandali saw that he had disappeared.

Business men, Three types

There are three types of business men :—

- (a) “Shah Soudagar” — One in Persia.
He is the King of all business. He holds the ‘monopoly’ of all business.
- (b) Wholesale business.
- (c) Retailer.

If you want a needle, you go to a retailer and do not go to a wholesale dealer or to one who holds the ‘monopoly.’

If you want health, wealth, influence, jobs, fame etc., it is no use coming here. Baba does not deal in those things.

“My Grace is Eternally Flowing”

Once you all see Me, once My Grace descends upon anyone, that very instant, you and I are One. But for the Grace going to you from Me, it is difficult. The vessel to receive it is not ready and it is full of other things. MY GRACE IS ETERNALLY FLOWING. Look at the sun. Its rays are always flowing on one and all and at all places. The sun does its duty automatically. But its rays are not received wherever there are roofs. The roof is the mind. Demolish that “roof” (mind) and naturally, you will get My Grace.

When Baba gets His “Whim” (lahar) and Baba’s Nazar falls on SOME ONE, and Baba feels that the “roof” (mind) is to be demolished, He does it. The earthquake (shock) is there and the rain pours. Except when there is such “Lahar” (or whim) from Baba, the rest is your own effort always. That “Lahar” is got by one in a million and once in a way but not always. The rest is your own effort always.

What I tell you all about spirituality and other matters these are already in the books. But it still has no value, where Reality is concerned. In “God Speaks”, Baba has begun with the beginning and given the end. It is perfect in itself and by itself. But still, it is nothing when compared with Reality.

In other books, it is stated “It began”

etc. But here, Baba has stated "how it began". All the scriptures mention one thing that if My Grace is bestowed on you, I can make you God. Then they add that for Grace to come, the opportune moment must come and you must exert and prepare to receive. What is all this? It is all absurd.

In the scriptures it is mentioned, "If My Grace descends on you, if you keep your hearts clean and if opportune time comes, then you can become God." What are these "ifs"? What is Grace? What is there to descend and on what? What is Grace after all? Is it a sort of liquid or bargain or what is it? Suppose a man is the worst of the worsts and if I want him to become like Me that is called GRACE.

“Let your own life be My Message of Love for others”

Work undertaken with honest intent and love, is Baba's work. Such workers are Baba's men.

The greatest work one can do for Baba is to live the life of love, humility, sincerity and selfless service, in which there is not a trace of the slightest hypocrisy.

Baba's love is for all and for each of Baba's lovers to live the life of selfless service- show an example to others- this satisfies Baba.

Such a life and such a love are VITAL in Baba's work. They carry the weight of the highest responsibility because they really and truly carry Baba's love and message to others- much more than and in contrast to mere words.

Take for example A (worker) liked B. He is good at heart. He goes to his place, tells of Baba and His greatness, “Baba is Avatar; love Baba; leave the world, it is all illusion”, etc., etc. He also shouts “Avatar Meher Baba Ki Jai”. Suddenly a wire comes saying there was a bus accident and that his family died. What happens? As soon as he reads the telegram he started fumbling and did not know what to do. What would those who saw him and listened to him think? That force with which he spoke about Baba and lectured (before he got the sad news)

is gone. But if, even then, you tell others that the illusion is off my mind, look, what difference it makes !

In that way, whatever you say to others do it yourself. Otherwise it is better not to say anything to anyone.

Take another example: B goes to a different place. He says, "Meher Baba is Avatar. Don't get angry as Baba says we should not get angry. You will get thoughts of anger but do not express them in words or action." All are pleased and shout "Avatar Meher Baba Ki Jai". Suppose someone in the meeting hits B and B gets angry and abuses and hits back. Here Baba's man has expressed anger and all his lecture was mere talk.

Therefore the actual life you live must be a real example. Better not to tell anyone anything of Baba what you cannot do yourself.

However much you work hard and collect a crowd will it enhance Baba's greatness? Crowds you can gather, but crowds will never prove greatness of Baba.

Baba had ashram for "mad" people, i.e. "Masts". They were kept here. There was one Fakir Bua. He was totally mad. One Mohammedan at Poona used to come here and see the Mad Ashram. When Mad Ashrams were dissolved, the Mad persons were asked to be taken to different places. Fakir Bua was kept in Poona. The Mohammedan who came to see Fakir Bua had told others that Baba had made Fakir Bua

as his chargeman. Fakir Bua had also the habit of making signs (making gestures) as Baba does. So all people there thought he was a great saint. Such things have happened recently.

India, we find since ages, is full of spiritual atmosphere. Anyone with beard etc. is adored. If anyone does that, neighbours follow them and all adore the man with beard.

There was one amongst the Mandali who has been here even before Baba began His Silence. He came to Baba and used to stay here. Baba told him to observe fast and do 'Nam Smaran' (repeat Baba's name). Then he went to Nasik after staying here for some-time. Then at Nasik he began telling others he is Baba's chargeman at Nasik. Big people and others paid him respects. This news came to Baba. Baba sent Adi Senior to meet him and to tell him, "It is not good in your interest", yet he did not obey. It so happened that he got involved with a woman, and she became pregnant and he suddenly left his show and came back and prostrated at Baba's feet. Baba forgave him and embraced him. He had leprosy then. Then Baba told him to go on foot for one year in India and to beg for food. He did that whole-heartedly and he got cured of leprosy. He is still doing Baba's work, going about from place to place. He will be here in the Marathi Group week.

Even if there are only a few selected ones who can love Baba and who, by the example of the actual life they live, can create love for Baba and spread His Mess-

age of Love - that will be REAL WORK of Baba.

Baba says, "LET YOUR OWN LIFE BE MY MESSAGE OF LOVE FOR OTHERS."

Last time when I came to Rajahmundry, I had a meeting of workers. I told what work meant and what workers should do. I dissolved "K. D. R. M." group. I dissolved all so-called "Centres" and "Organisations". Every heart that loves Me is My Ashram. Only by living one's life as true Baba-lover, can one do My work.

Then some of you workers wanted a Centre. In the days of my seclusion, you formed a Centre and later, some differences arose between you.

However, let the past be past. Don't look back. Forget the past. All of you love Me. That alone will not do. You must love each other too. You must practise in your life what you preach. To gather crowds is no good and of no use. There must be trust and love between you.

If you can do such work, do the work. Otherwise it is better you do no work at all.

Let every heart of a lover be a shrine for Baba and you yourself are Poojari for that shrine.

One very good thing Baba wants to say. If you all follow it, all difficulties will be solved.

To the members of the Committee: love one another amongst you. Then let them speak of love to others. Baba tells also every individual lover the same thing.

You yourself first establish love within yourself.

If you can follow My instructions, even if you are a lover outside the Committee, you can do Baba's work better.

Only when you love and trust one another can you tell others of Baba's love. Forget the past. For the future, let love and trust prevail.

If you DARE to love Me (those lovers who are not included in the Committee) you all can show the Committee that you can do better and do more than this Committee.

Don't think that any member of the Committee is greater than any individual lover outside the Committee. You too (who are not in the Committee) can do Baba's work of spreading His Love.

For Baba, what is important is love and heart. Not wealth or prestige or intelligence. If there is heart and head-both, it is ideal and exceptional.

Love, head, heart and wealth all together is practical and exceptional.

“All the Treasure I got has been given to Merwan”

Baba remembers that day of God-Realization. After contact with Babajan when Baba was moving bowels, Baba saw infinite number of circles all pouring out of Baba. Baba's condition was that of a nut between two knives - agony, loss of normal consciousness, super-consciousness pulling up and human-consciousness pulling down. My mother thought I was completely mad. She used to beat her breast and used to go to Babajan to ask her to restore Baba to normal consciousness. The agony was horrible. No one has suffered so much so far like Baba. Baba used to knock his head against the door and walls. Some of the Mandali had seen all that. Handkerchief used to be tied to stop bleeding. Once the wall cracked. Baba then saw all planes of consciousness and was in all the planes.

Later Upasani Maharaj restored gradually normal consciousness after hitting Baba with a stone.

Now I know that every time when I descend age after age, I am the same Ancient One.

Baba was unconscious for nearly nine months after contacting Babajan.

What transpired before meeting Upasani Maharaj ? Baba was not having normal consciousness. He was in bliss with super-

consciousness. He had nothing to do with food or body. There was an attic. Whenever food was given to Me, I used to hide it on the attic or pour it out. One day the room began to stink with the food thrown out. My mother was very much frightened and thought that Baba was mad. When Baba went to Babajan, all lovers were sitting there (two or three of them are now here in the Mandali). Babajan then said "Merwan will shake the whole world".

Something was forcing Baba towards Sai Baba. Three forces were working :—

- (a) Superconsciousness - not to come to normal consciousness;
- (b) Normal consciousness ; and
- (c) Consciousness and urge pulling to Sai Baba.

Sai Baba was just then returning to his Gadi after answering his call of nature. As soon as he saw Baba, he exclaimed and declared with very unusually loud voice "OH PARVARDIGAR !"

The pull or urge led me then towards Upasani Maharaj. Maharaj was sitting naked. He just picked up a stone and hit on My fore-head. Suddenly a part of normal consciousness was had by Me. Gradually I got normal consciousness.

Upasani Maharaj one day called the Mandali and said. "ALL THE TREASURE I GOT HAS BEEN GIVEN TO MERWAN

and from now onwards you should all obey Merwan.”

Gustadji was with Sai Baba. He was once without food for six months. After Sai Baba's demise, he went to Upasani Maharaj. Maharaj told Gustadji to catch the “Daaman” of Baba and since then Gustadji has been with Baba.

Upasani Maharaj once said, “Merwan, you are Avatar.”.

Sai Baba and Maharaj are here. Both of them are listening to these things.

“We are as unconscious of God as of our own Breathing”

While one lover was singing a Telegu song, Baba said:

“This reminds Me of one thing. It is important. I have not told this to anyone or anywhere till now - not even to Mandalali and not even in the book “God Speaks”.

We breathe and when breathing stops, we say the body is dead. While we breathe, it is automatic. Even if we are unconscious, breathing goes on so very naturally and automatically. We never concentrate on or think of our breathing. Even when we go to sleep, breathing continues without our knowledge. Breathing is so very closely associated with our form that no sooner breathing stops, we say that man is dead.

Similarly God is so intimately associated with our own being that we are not conscious of God just as in the case of breathing. But we become conscious of breathing when we exert to breathe (for example, when we run fast). Similarly, when **THROUGH LOVE WE EXERT FOR GOD WE BECOME CONSCIOUS OF GOD**”.

“You All Are Mine”

Those who love Me are Mine. The whole world is Mine. **YOU ALL ARE MINE.** Everything is Mine.

All are Mine. Every individual here is Mine. The whole universe is Mine. I am the One for those who love Me. **I AM ONLY HIS WHO LOVES ME.**

Write these words in your hearts: All are Mine. The one who loves Me is Mine whether he be sitting near Me or staying miles away from Me. That is a fact.

Baba wants you all to be happy. Don't feel worried. Don't feel nervous. Baba wants you all to go happily and cheerfully. Baba knows everything. Take Baba with you fully. **TAKE AS MUCH OF BABA AS YOU CAN WITH YOU.**

Prayer

O PARVARDIGAR, the Preserver and
Protector of All !

Thou art without Beginning, and without End;
Non-dual, beyond comparison; and none
can measure Thee.

Thou art without colour, without expression,
without form and without attributes.

Thou art unlimited and unfathomable, beyond
imagination and conception; eternal and
imperishable.

Thou art indivisible; and none can see Thee but
with eyes Divine.

Thou always wert, Thou always art, and Thou
always will be.

Thou art everywhere, Thou art in everything;
and Thou art also beyond everywhere and
beyond everything.

Thou art in the firmament and in the depths.
Thou art manifest and unmanifest; on all
planes, and beyond all planes.

Thou art in the three worlds, and also beyond
the three worlds.

Thou art imperceptible and independent.

Thou art the Creator, the Lord of Lords, the
Knower of all minds and hearts; Thou art
Omnipotent and Omnipresent.

Thou art Knowledge Infinite, Power Infinite,
and Bliss Infinite.

Thou art the Ocean of Knowledge, All-Knowing, Infinitely-Knowing; the Knower of the past, the present and the future; and Thou art Knowledge itself.

Thou art All-merciful and eternally benevolent.

Thou art the Soul of souls, the One with infinite attributes.

Thou art the Trinity: of Truth, Knowledge and Bliss.

Thou art the Source of Truth; the Ocean of Love.

Thou art the Ancient One, the HIGHEST OF THE HIGH, Thou art Prabhu and Parameshwar; Thou art the Beyond-God, and the Beyond-Beyond-God also; Thou art Parabrahma, Paramatma; Allah; Elahi; Yezdan; Ahuramazda; God Almighty; and God the Beloved.

Thou art named EZAD, i.e., the Only One worthy of worship.

Repentance & Prayer for Forgiveness

OM PARABRAHMA-PARAMATMA, Ya-Yazdan, Ya-Allah, O God, Father in Heaven !

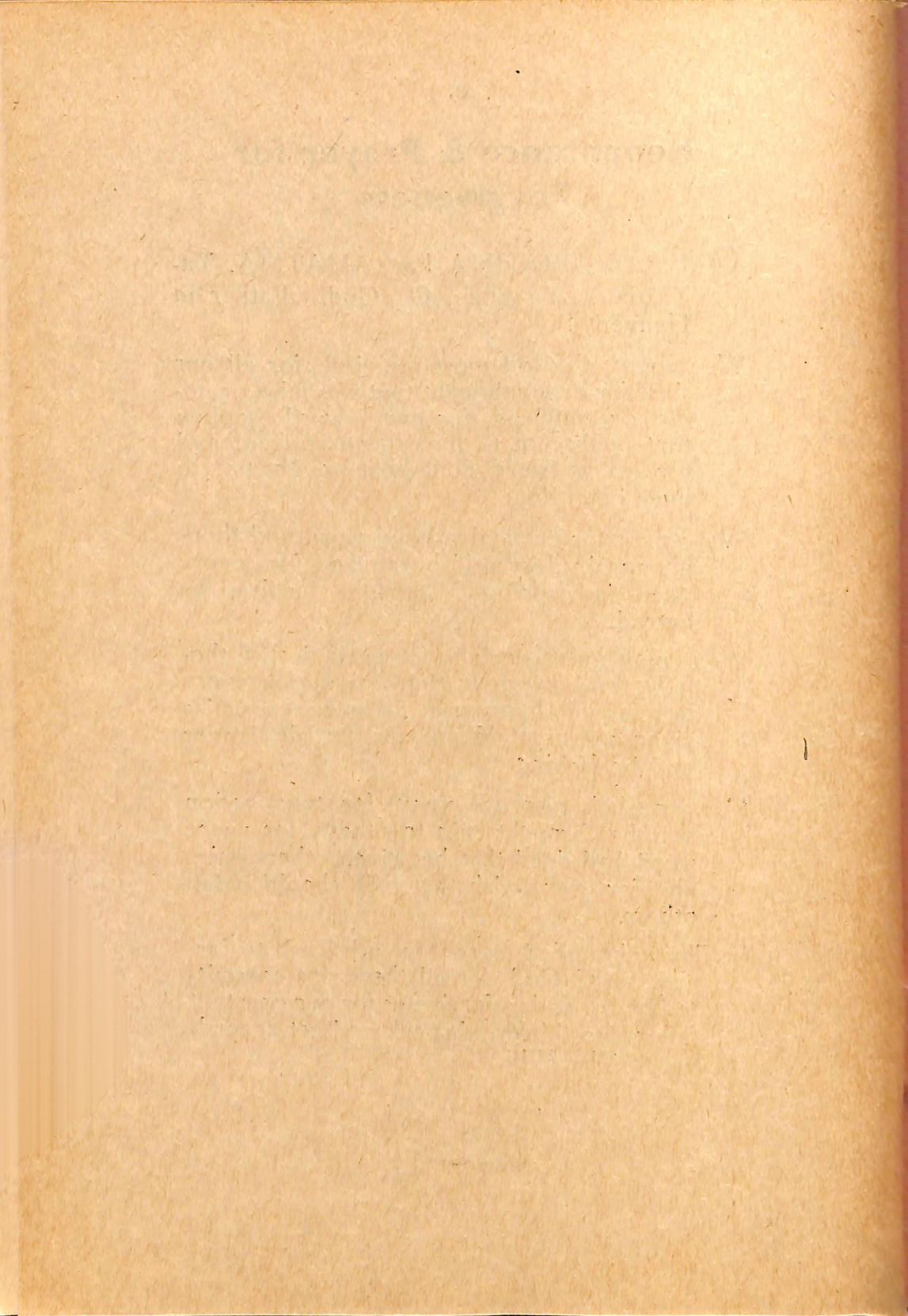
We repent, O God most merciful, for all our sins, for every thought that was false or unjust or unclean, for every word spoken that ought not to have been spoken, and for every deed done that ought not to have been done.

We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

We repent most specially for every lustful thought, and every lustful action; for every lie ; for all hypocrisy; for every promise given but not fulfilled, and for all slander and backbiting.

Most specially also, we repent for every action that has brought ruin to others, for every word and deed that has given others pain, and for every wish that pain should befall others.

In Thy unbounded mercy, we ask Thee to forgive us, O God, for all these sins committed by us, and to forgive us for our constant failures to think and speak and act according to Thy Will.



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