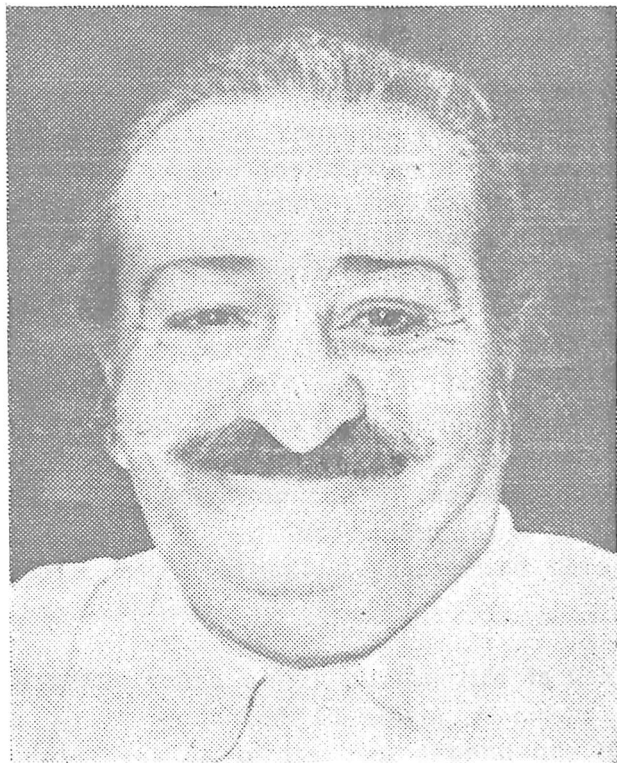


BABA
DIARY
1976



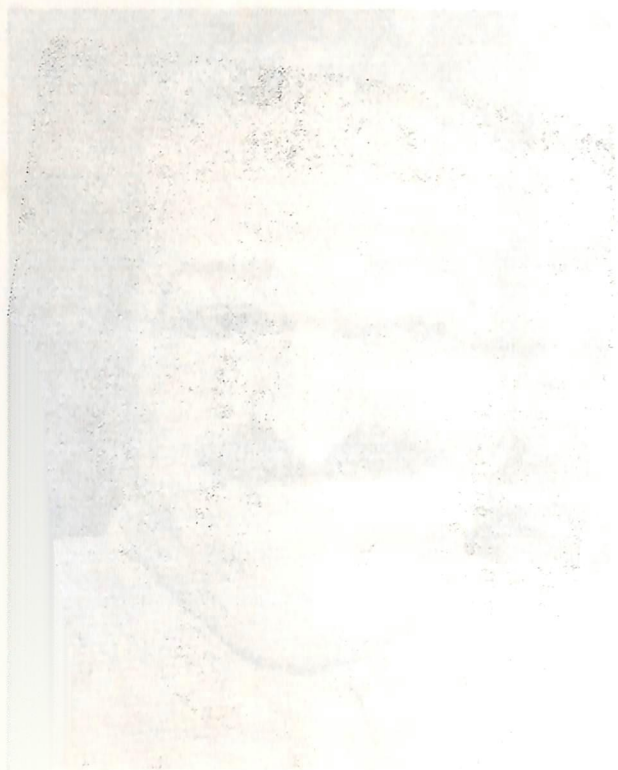
1-701744





"Food and Clothing rank lowest amongst the services one can render to the Needy. Next better comes Education. But the Highest Service consists in imparting Spirituality or Knowledge of God".

— MEHER BABA



...a feeling that I am among the service
...to the world. Next better again
...the highest service consists in
...of knowledge of God.

METTER HALL

PREFACE

It gives me much pleasure to offer, by way of preface, a few remarks concerning the supreme value and importance of the excerpts of devotional literature that have been culled from the writings of Meher Baba and other Sufi Masters. These are to be incorporated in the present Baba Diary that is being published by disciples of Meher Baba. The topics chosen for inclusion refer to the great ideas which holy men from time to time have voiced in order to highlight the importance of man's constant attempt at affirming the divine presence and the need to enter into communion with it through love, through devotion and through higher knowledge.

The great truth about human life is that it has to be educated to affirm *repeatedly* the fundamental fact of its own dependence upon God's grace. And we must do so *continually*; we must realize the value of constant affirmation of our link with the Lord. In all great religions, prayer has been enjoined precisely for the reason that it enables the believer to affirm at all times his link with this Divine Presence and

to take the holy name of the Lord incessantly. In other words we must pray without ceasing. It is, therefore, in my considered opinion, a great service that has been rendered by the sponsors of the Baba Diary that they have outlined the fundamental truths of universal religion and perennial philosophy and have spread them out in the annual cycle of a calendar as a sort of weekly spiritual diet upon which the possessor of the Diary is to take his stand and find his spiritual nourishment and sustenance throughout the year.

Man is so made that, left to himself, he is apt to forget his real role in the scheme of things if only because such is the stuff out of which he is made that the essentials of life invariably escape his grip. This is so because, as a rule, he allows himself to be dominated by his lower impulses. The remembrance of the Lord, or engagement in what the mystics of Islam call Zikrullah, (remembrance of God) serves as an antidote to this weakness and serves to save us from succumbing to this besetting sin of the human nature, a weakness from which, by and large, we all seem to suffer. But the constant communion with the thoughts of our prophets, mystics, saints, sages and

philosophers who have drawn our attention to the great truths of life enables us to fight this besetting sin of human nature and help us to recollect our inner integrity by constantly affirming our dependence on the divine presence and offering our humble prayers and homage to our Lord and Master.

I have read the thoughts that Meher Baba has voiced and which are sought to be included in the Diary and I am profoundly convinced that any one reading them with sympathy is likely to be influenced beneficially by the persuasive power which is contained in his utterances. Any one reading these excerpts will realize the supreme importance of cultivating higher graces of life and make an earnest attempt to purify his life so as to make of it a serviceable means for the realization of that higher destiny of man about which all the great religions of mankind have spoken. The passages contained in the Diary are in the nature of noble thoughts and by pondering over them any man who is endowed with a sensitive soul and gift of what might be called "spiritual hunger" is likely to find not only inward peace but also inspiration for leading a higher and a noble life.

The more one reads about the great truths, the more one is apt to be influenced by them. It is like a piece of iron that is constantly kept in fire ; after sometime it not only takes on the appearance of fire by changing its own colour but also imbibes the property of fire, namely that, it begins to burn like fire anything that comes in contact with it. In the same manner, the human being also, once he lets his soul-life be saturated by the higher truths witnesses in his own being a great transformation. He progressively finds that he partakes the character of higher life and offers to the divine light a transparent medium in the sense that the higher truths he has assimilated begin to pass on through the channel of his being to those who come in contact with him with the eventual result that they too begin to be the recipients of divine grace. Thus it is the lighted candle within our interior being that comes to light other candles in the soul-life of those who come in contact with us. After all, all spirit is mutually attractive, even as all matter is : just as in water to face answereth the face, so does the heart of an enlightened man to another man.

There is a short biography of Meher Baba as also an account of some of the books that

exist concerning him and his teachings, his thoughts and the reader. I have no doubt, that a discerning reader would like to study in depth and follow the course of Meher Baba's thinking by dipping into those books and meditating on the salient features of the life of the great Master that he was to many disciples in his day.

This great gift of we call life, I submit, is given to man for some serious purpose but then the two instincts of *hunger* and *sex* that are given to him just to enable him to *preserve his individual life by taking food and to secure the perpetuation of the human race through the satisfaction of the sex instinct* have dominated him to such an extent that the pursuit of that purpose for which he was created seems to have disappeared from his gaze. Instinct for hunger and for sex is not, let us remind ourselves, a speciality of the human race. Even the animal world is endowed with these two instincts. But then the difference between man and animal consists precisely in this that, whereas the animal is completely identified with these two instincts, man is capable of *transcending* them and this he does by realising that he is here for a higher purpose and it is only in order to realise that purpose he must preserve himself and the

human race of which he is a member. The tragedy of human life is that most of us degrade ourselves to the animal level to such an extent that we become oblivious of the great purpose for which we have been created and instead get completely identified with the animal way of life by regarding our two instincts as though their satisfaction was all that mattered with the result that what was given to us to be used only as a means for keeping the animal life within us going becomes an end-in-itself but the real end, the great purpose for which human life was given to us, is elbowed out of our consciousness.

The great prophets, the great saints and the sages exist in our midst to remind us that the higher purpose for which we have been created has to be realised by us if we are going to be saved and their thoughts serve as a warning to us to remember our real role in the scheme of things to be able to regard our life in a true perspective — and not let ourselves into believing that eating, drinking, sleeping and sex is the be-all and end-all of our existence. There is yet another instinct which is latent within us and has to be given opportunity to come to the surface of our being and find its

expression in union with the Higher Presence of which I have spoken. Blessed indeed are those who have awakened this longing for rising beyond the level of animal existence and going beyond the frame-work of earthly concerns to establish a contact with the Holy Flame.

Devotional literature of mankind is literature of power and has the alchemic effect of transforming the base metal of our animal endowments into becoming the means of reaching the higher vistas of human excellence. I have no doubt the Baba Diary will serve as an eye-opener to those who are searching for a pathway that leads one to God - and through union with Him to Eternal life. Such ones will find in the ideas and thoughts that have been inscribed in the Diary a stimulation to their thinking, nay a mode of a new way of thinking where the conflicts of subject-and-object relationships are transcended in the direction of realizing the Essential one-ness of life.

A seventeenth century mystic, Pascal by name, used to say: You cannot see God unless you have the eye He sees you with. It is only when man evolves this "Eye" that he can see. Nothing helps the growth of this "Eye" more

than Prayer, than perpetual delving in the Devotional literature of mankind.

Baba Diary will serve to give to a discerning reader an opportunity of having access to that grand mystical tradition of mankind which has been consecrated by what the noblest sons of the human have emphasised as constituting the supreme concern of the son of man on Earth.

A. K. Brohi

Karachi,
November 18, 1975.



JANUARY 1976

1 January

Thursday

2 January

Friday

3 January

Saturday

4 January

Sunday

THE MASTER'S PRAYER



PARVARDIGAR, the Preserver and Protector of All, You are without Beginning, and without End ;

Non-dual, beyond Comparison ; and none can measure You.

You are without color, without expression, without form, and without attributes.

You are unlimited and unfathomable, beyond imagination and conception ; eternal and imperishable.

You are indivisible ; and none can see You, but with eyes Divine.

You always were, You always are, and You always will be ;

You are everywhere, You are in everything ; and You are also beyond everywhere and beyond everything.

You are in the firmament and in the depths, You are manifest and unmanifest ; on all planes, and beyond all planes.

You are in the three worlds, and also beyond the three worlds ;

You are imperceptible and independent.

You are the Creator, the Lord of Lords, the
Knower of all minds and hearts ; You are
Omnipotent and Omnipresent.

You are Knowledge Infinite, Power Infinite,
and Bliss Infinite.

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

You are All-merciful and eternally benevolent;
You are the Soul of souls, the One with infinite
attributes ;

You are the Trinity of Truth, Knowledge
and Bliss ;

You are the Source of Truth, the Ocean
of Love ;

You are the Ancient One, the Highest of the
High ;

You are Prabhu and Parameshwar ; You
are the Beyond-God, and the Beyond-
Beyond-God also ;

You are Parabrahma ; Allah ; Elahi ;
Yezdan ; Ahuramazda ; and God the
Beloved.

You are named Ezad : i.e., the only One
worthy of worship.

JANUARY 1976

5 January

Monday

6 January

Tuesday

7 January

Wednesday

JANUARY 1976

8 January

Thursday

9 January

Friday

10 January

Saturday

11 January

Sunday

THE EXISTENCE OF ALLAH

The following are some of the quotes of various Sufi Masters as explained by Meher Baba :-

- a) "He cannot be grasped by the mind, therefore do not exert yourself to understand Him; He is free of all directions, therefore do not try to seek Him anywhere." — *Hafiz*
- b) "He desired to see Himself; hence He assumed to Himself varied aspects involving names and forms." — *Niyaz*
- c) "We have seen the face of the Beloved reflected in the cup (of our mind or heart). O ignorant one, no notion have you of the Bliss that we imbibe therefrom." — *Hafiz*



JANUARY 1976

12 January

Monday

13 January

Tuesday

14 January

Wednesday

JANUARY 1976

15 January

Thursday

The following are notes
from the Sus Masters
files:

- a) "He cannot be traced
from do not exactly
think He is free of
from do not try to

16 January

Friday

- b) "He desired to see
assumed to Himself
the names and

- c) "We have seen the
reflected in the cup
O Lebrant one, as
Bliss that we

17 January

Saturday

18 January

Sunday

HAPPINESS

Everyone can be happy, but some feel happy and some feel miserable. Those who constantly want something will never feel happy. Misery is bound to accompany wanting. Those who never want for themselves but for others, they can feel happy. Why? Because they want others to feel happy. God, who is in everything, and everyone, is deaf to formal rituals, ceremonies, prayers in mosques, churches, temples; but He hears the voice of the heart. When you help others, God knows instantly and is pleased. No amount of prayer or meditation can do what helping others can do.



JANUARY 1976

19 January

Monday

... happy, but some feel happy
... terrible. Those who come
... thing will never feel happy.
... to accompany waiting.
... want for themselves but for
... feel happy. Why? Because
... feel happy. God, who is
... everyone, is dead to formal
... in progress.

20 January

Tuesday

... but He hears
... when you help others, God
... pleased. No amount
... what helping

21 January

Wednesday

JANUARY 1976

22 January

Thursday

23 January

Friday

24 January

Saturday

25 January

Sunday

PURIFICATION OF HEART

Even as the mind cannot be freed of bindings by mere physical renunciation, so the heart cannot be purified by mere mechanical following of the external forms and fads of religion. One must act on principles and not by rituals.

In achieving good thoughts, good words and good deeds, one finds that good is not just something better than bad, nor merely the opposite of bad; and not-bad is not necessarily good. 'Good' and 'Bad' are terms that reinforce illusory duality more than they remind one of divine unity. From the point of view of truth, thoughts, words and deeds are 'good' only when they are born of the longing for, or the love of, God, the one and only truth.

It is better not to worship if your heart is not in it. Any prayer made mechanically in a spirit of show or ceremony is all a farce. It results in greater bindings through one's pretence to purity.

The best way to cleanse the heart and prepare for the stilling of the mind is to lead a

normal, worldly life. Living in the midst of your day-to-day duties, responsibilities, likes, dislikes etc., will help you. All these become the very means for the purification of your heart. This natural, normal method depends for its success upon a clear idea of the force behind your thoughts, and the facts underlying your actions.

The force behind your thoughts is the force of the impressions in your mind. The impressions are there due to your own previous actions. Actions are the cause of impressions and thoughts are but the expression of the impressions. This being true, the more you try to check your thoughts, the more you interfere with the natural process of their expression. Sooner or later, with the added force produced by suppression, the impressions are bound to express themselves completely.

The truth of action is that every action, significant or insignificant, voluntary or involuntary, is at once impressed in turn upon your mind. Like a non-greasy stain, a light impression can be easily wiped out, but impressions caused by actions conceived in

anger, lust or greed are hard to remove. In short, actions produce impressions, and impressions produce thoughts. Thoughts in turn tend to precipitate further action.

For the purification of your heart, leave your thoughts alone, but maintain a constant vigil over your actions. When you have thoughts of anger, lust or greed, do not worry about them, and do not try to check them. Let all such thoughts come and go without putting them into action. Try to think counter-thoughts in order to discern, to discriminate, to learn, and above all to unlearn the actions which are prompted by your own impressions.



As stated by a Seer, wealth may be sacrificed for health, wealth and health for self-respect, and all three (wealth, health and self-respect) for one's own religion, but to gain God everything, including religion, should be sacrificed without hesitation.

JANUARY 1976

26 January

Monday

27 January

Tuesday

28 January

Wednesday

JANUARY 1976

29 January

Thursday

30 January

Friday

31 January

Saturday

1 February

Sunday

L O V E

Love is a gift from God to man, obedience is a gift from master to man, and surrender is a gift from man to master. The one who loves, desires to do the will of the beloved, and seeks union with the beloved. Obedience performs the will of the beloved and seeks the pleasure of the beloved. Surrender resigns to the will of the beloved and seeks nothing.

One who loves, is the lover of the beloved. One who obeys is the beloved of the beloved. One who surrenders all - body, mind and all else - has no existence other than that of the beloved, who alone exists in him. Therefore greater than love is obedience, and greater than obedience is surrender. And yet, as words, all three can be summed up in one phrase-love-divine.

One can find volumes and volumes of prose and poetry about love, but there are very, very few persons who have found love and experienced it. No amount of reading, listening and learning can ever tell you what love is. Regardless of how much I explain love

to you, you will understand it less and less if you think you can grasp it through the intellect or imagination.

Hafiz describes the bare truth about love when he says :

“The majesty of love lies far beyond the reach of intellect; only one who has his life up his sleeve dares kiss the threshold of love.”

No amount of rites, rituals, ceremonies, worship, meditation, penance and remembrance can produce love in themselves. None of these are necessarily a sign of love. On the contrary, those who sigh loudly and weep and wail have yet to experience love. Love sets on fire the one who finds it. At the same time it seals his lips so that no smoke comes out.

Love is meant to be experienced and not disclosed. What is displayed is not love. Love is a secret which is meant to remain a secret save for the one who receives it and keeps it.

On Love Kahlil Gibran says :

“For even as love crowns you so shall he

crucify you. Even as he is for your growth so is he for your pruning... He threshes you to make you naked .. He grinds you to whiteness... And then he assigns you to his sacred fire, that you may become sacred bread for God's sacred feast."



Mind wants to know that which is beyond mind. To know that which is beyond mind, mind must go - vanish, leaving no vestige of itself behind. The humour of it is, the mind, which is finite, wants to retain itself and yet know Truth, which is infinite. This is the position of those who seek Truth through intellect. Few grasp this fact, and so most grope and grapple in vain.

FEBRUARY 1976

2 February

Monday

3 February

Tuesday

4 February

Wednesday

FEBRUARY 1976

5 February

Thursday

6 February

Friday

7 February

8 February

Saturday

Sunday

LOVE GOD

Live not in ignorance. Do not waste your precious life span in differentiating between and judging your fellow-man, but learn to long for the love of God. Even in the midst of your worldly activities, live only to find and realize your true identity, with your Beloved God. This love can belong to all, high and low, rich and poor. Everyone of every class and creed can love God. The one and only God, who resides equally in us all and is approachable by each one of us through love.



It is easy to ask questions, but it needs past preparation to grasp what I explain. Those who have the authority to ask and the capacity to understand do not ask. They understand that God is un-understandable and beyond the reach of the questioning mind.

FEBRUARY 1976

9 February

Monday

10 February

Tuesday

11 February

Wednesday

FEBRUARY 1976

12 February

Thursday

13 February

Friday

14 February

Saturday

15 February

Sunday

HOW TO LOVE GOD

If, instead of seeing faults in others, we look within ourselves, we are loving God.

If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our own misfortunes, we think of ourselves as more fortunate than many, many others, we are loving God.

If we endure our lot with patience and contentment, accepting it as His will, we are loving God.

If we understand that the greatest act of devotion towards God is not to harm any of His beings, we are loving God.

To Love God as He ought to be loved we must live for God and die for God, knowing that the goal of all life is to love God and find Him as our own self.

FEBRUARY 1976

16 February

Monday

and of seeing faith in others, we look
within ourselves, we are loving God.

of helping others to help on
we are always to help others

a loving God.

ways of others and

the happiness of others, we

loving God.

17 February

Tuesday

of working over our own

as more

many others, we

continue our love with patience and

as His will, we

and

of

and

18 February

Wednesday

we must

knowing

and

and

FEBRUARY 1976

19 February

Thursday

20 February

Friday

21 February

Saturday

22 February

Sunday

MEHER BABA'S MESSAGE TO HIS
WORKERS

Love needs no propaganda. You need love yourself in order to propagate love among others. To spread my love among the people, you have to make them understand me as you understand me. For that you have to bring them to love me as you love me, and that means you have to cause them to feel my love as you feel it. The best way is to show others by your own example how much you love me.

The world is too full of preachers and teachers. Never forget that I have not come to teach, and I need no preachers.

Why shout to others, 'Baba says God is the only reality and all else is illusion', when you yourself cannot help whispering to me about your own illusions? There are doubtless many among you here who are sincere and painstaking in your efforts to explain my message to one and all, that they should ignore illusion and awaken to reality.

Yet these sincere workers do not hesitate to bring to my attention their own tales of

illusory woes and worries, such as, 'Baba, I am short of money', 'My wife is not in good health', 'I am about to lose my job', 'There is trouble in my business', and so on.

Would it be truthful for one of these to tell others, 'Baba says, "Do not worry about illusory things. God knows everything and God does everything"'? Why preach at all what you yourself cannot put into practice? If you do not find yourself free of falsehood, envy, slander, backbiting and hatred, and if you find in yourself lack of love and consideration for others, then instead of telling others 'Baba says this' and 'Baba says that', you had best keep quiet and not show your face to those whom you would like to win over to me.

Suppose one of my followers is speaking before a gathering and trying to tell them that all else is illusion. Suppose that just then a telegram is given to him which tells of a bus accident in which all of his family have been killed. If, in spite of the tragedy and pain of what has happened, he continues to speak with greater conviction, then he has achieved real authority to speak about me and my teachings.

I You win the right to tell others what you first accept in letter and spirit for yourself. Show outwardly only what you have won inwardly. "Let your own life of love for Baba be the message of Baba's love for one and all."



The thought of being unconcerned at the loss of one's family is repugnant to many minds. However this must be framed in the context of a viewpoint which is convinced that the soul does not die, that it only moves along to its next phase of learning, that it is hindered rather than helped by sorrow on the part of the living, and that activity within a detached frame of mind is one of the greatest achievements to which one can aspire.

FEBRUARY 1976

23 February

Monday

24 February

Tuesday

25 February

Wednesday

FEBRUARY 1976

26 February

Thursday

27 February

Friday

28 February

Saturday

29 February

Sunday

THE SEVEN REALITIES OF MEHER BABA'S TEACHING

Meher Baba's teaching gives no importance to creed, dogma, caste systems and the performance of religious ceremonies and rites, but to the UNDERSTANDING of the following seven Realities :

1. The only REAL EXISTENCE is that of the One and only God, who is the Self in every (finite) self.
2. The only REAL LOVE is the Love for this Infinity (God), which arouses an intense longing to see, know and become one with its Truth (God).
3. The only REAL SACRIFICE is that in which, in pursuance of this Love, all things - body, mind, position, welfare, and even life itself - are sacrificed.
4. The only REAL RENUNCIATION is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.
5. The only REAL KNOWLEDGE is the knowledge that God is the inner dweller

in good people and so-called bad, in saint and so-called sinner. This knowledge require you to help all equally as circumstances demand, without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy, with brotherly or sisterly feeling for each one; to harm no one in thought, word, or deed, not even those who harm you.

6. The only REAL CONTROL is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.
7. The only REAL SURRENDER is that in which the poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.



MARCH 1976

1 March

Monday

2 March

Tuesday

3 March

Wednesday

MARCH 1976

4 March

Thursday

5 March

Friday

6 March

Saturday

7 March

Sunday

THE ASCENDING SOUL

“I died as mineral and became a plant,

I died as plant and rose to animal,

I died as animal and I was a man.

Why should I fear ? When was I less by
dying ?

Yet, once more, I shall die as man, to soar
with angels blessed; but even from
angelhood.

I must pass on; all except God doth perish.

When I have sacrificed my angel soul,

I shall become what no mind e’er
conceived.

Oh, Let me not exist ! For Non-existence

Proclaims in organ tones, ‘To Him we
shall return.!’”

— RUMI

FAITH IN THE MASTER

Life, as man knows, in himself or in most of his fellow men, may be narrow, twisted and perverse, but life, as he sees it, in the Master, is unlimited, pure and untainted.

In the Master, man sees his own ideal as realized: the Master is what his own deeper self would rather be; he sees in the Master the reflection of the best in him, which is yet to be, but which he will surely one day attain.

Faith in the Master therefore, becomes the chief motive-power for realizing the divinity which is latent in man.



Do not worry. Even though the world collapses around you, do not worry. Worry accumulates and grows in strength, becoming a habit long after the original cause has ceased to be.

MARCH 1976

8 March

Monday

9 March

Tuesday

10 March

Wednesday

MARCH 1976

11 March

Thursday 8

Life, as man knows, is limited. His fellow men may be perverse, but life, as he knows it, is unlimited, pure and good.

In the Master, man has realized: the Master is himself would rather be the reflection of the Master.

12 March

Friday

Faith in the Master is the chief motive-power for which is latent in man.

13 March

Saturday

14 March

Sunday

Worry, Even worry collapses around you. Worry accumulates, becoming a strange, becoming a strange. The original cause has been

SPIRITUAL FREEDOM

Even when all the external conditions of free life are completely fulfilled and guaranteed, the soul of man would still remain in woeful bondage if it failed to realize spiritual freedom... One important condition of spiritual freedom is freedom from all wanting. It is desire that fetters life and enslaves the soul. When the soul breaks as under the shackles of desire, it emancipates itself from its bondage to the body, mind and ego. This is the spiritual freedom which brings with it the final realization of the unity of all life and puts an end to all doubts and worries.. There is no gift greater than the gift of spiritual freedom and there is no task more important than that of helping others to attain it... The time has come for all those who would help in the regeneration of man to offer their services of helping humanity to tread the spiritual path, which leads to the Realization of God. Those who participate in this God-willed, divinely-planned and predestined task of bringing spiritual freedom to mankind, should know that every type of suffering and sacrifice - even to giving up the physical body - may be required of them .

However, through their untiring activities, humanity shall be initiated into the new life of abiding peace and dynamic harmony, unconquerable faith and unfading bliss, immortal sweetness and incorruptible purity, creative love and infinite understanding.



Truth is beyond the reach of mind. It is a matter of experience, Mind is very elusive and creates innumerable excuses in order to entrap you. It causes you to say, I cannot live just for God. I have my duty towards my family, towards society, the nation and the world. And so you are pulled more into illusion than towards Truth.

MARCH 1976

15 March

Monday

16 March

Tuesday

17 March

Wednesday

MARCH 1976

18 March

Thursday

19 March

Friday

20 March

Saturday

21 March

Sunday

FIVE TYPES OF KNOWLEDGE

According to the Sufis, there are five types of knowledge affecting human beings :

The first is the knowledge of the world, which is confined to the attainment of material well-being.

The second is the knowledge of Shariat, which is mostly used by those who have acquired it to overthrow their opponents with the wordy warfare of logic and argument. This knowledge is that of the exoteric divines.

The third type of knowledge is that of the spiritual Path ; and it is found with those who have seriously taken to some inner discipline and have shunned the society of exoterics. In this knowledge the ego still persists, and the consciousness of good and evil still clings to the soul. The knowledge of philosophers and thinkers is on the borderline between the second and third types of knowledge.

The fourth type of knowledge is that of God - the Self (Haqiqat). One who arrives at this knowledge has no tinge of false ego left and all vestige of duality disappears.

The fifth type of knowledge is the real gnosis - the Marefat of Haqiqat, which, Meher Baba explains, is a complete knowledge of God and a complete knowledge of the universe. This is the knowledge of Perfection possessed by the Rasool (Avatar) and the Qutub (Sadguru).

Unless a soul goes through all the different stages of knowledge, the highest stage of Tassawuf (Wisdom) which is Suluk (return to normal consciousness) can never be attained.

Arriving at this stage of gnosis entitles one to be called a perfect Sufi (Perfect Master).

There are, however, instances where persons have reached the fourth stage of knowledge without going through the intermediary stages, but they are quite exceptional, and occur only when such persons are led by a Perfect Master.



MARCH 1976

22 March

Monday

23 March

Tuesday

24 March

Wednesday

MARCH 1976

25 March

Thursday

26 March

Friday

27 March

Saturday

28 March

Sunday

TAUHID OR THE UNITARY STATE OF GOD

The principle involving Tauhid, or the unitary state of God, is indisputable. It is the basic foundation of all known religions and the goal of spiritual discipline in both Sufism and Vedanta. To accept Tauhid in theory is the privilege of the masses but to indulge in research thereof is the specialty of the select few. It is both easy and difficult. Tauhid is seemingly so easy that it is talked about universally on pulpit and platform and yet it is so difficult of achievement that the best of efforts therein yield nothing but stupefaction and bewilderment.

The unity of God, in its transcendent aspect, is the Tauhid-i-Tanzihi (Absolute oneness). The problem of Tauhid presents multifarious aspects, as is exemplified by the old story of several blind people examining an elephant. Each touched a different part of the creature and formed a different opinion. Individual approach to the subject is relatively quite true and unchallengeable, and yet the elephant as a whole is something quite different and ununderstandable for the blind. The

following are a few utterances of eminent Sufis concerning Tauhid and the aspects thereof which appeal to them :

"Tauhid is that reality in which the impressions (Nuqush) are wiped out, and knowledge appears and God remains as immaculate and pure as He was before."

"Tauhid is the knowledge of God and this knowledge enables the gnostic to differentiate between the original (Qadim) and the contingent (Hadis) being. The transcendent state of Tauhid involves the denial of Tauhid."

— *Junayd of Baghdad.*

"Tauhid is the effacement of the lover in the attributes of the beloved".

— *Jehangir Samnani.*

Tauhid has two aspects : one is the state and the other is the description of it. The descriptive aspect of Tauhid belongs to the worldly mission of the Prophets, and the state thereof involves the infinite and boundless ocean. The descriptive aspect depends on the instrumentality of speech, sight, hearing and cognition and all of these require

separate confirmation. To confirm on the basis of extraneous proofs is to suggest duality, and Tauhid is free of all tinge of duality. Faith in a man walks through the crowded thoroughfare of duality, and this stage cannot altogether be dispensed with.

Descriptive Tauhid is like a lamp, while Tauhid in itself and by itself is the sun. When the sun appears, the light of the lamp vanishes into nothingness. Descriptive Tauhid is changeable, while the state of Tauhid is immutable and eternal. The words uttered by the tongue are overruled by the heart. When one on the spiritual journey occupies the station of the heart the tongue becomes defunct and mute. Later on the heart, too, is overridden by the spirit (jan), and at this stage the wayfarer talks to Him. This talk is not in relation to the essence, but in relation to its attribute. The attribute changes and not the essence (Ayn). The sun warms up the water, whereby the attribute is changed but not the water. Thus the very attempt to affirm Tauhid is to deteriorate the pristine purity of Tauhid (Asbut-ut-tauhid, fasadun-fit-tauhid).

Tauhid veils for the unitarian (mawahid) the

beauty of Absolute Oneness (Jamal-i-Ahadiyah). Tauhid on that account is suspect, because you desire it from yourself.

“One who writes about Tauhid is a Mulhid (rationalist); one who points towards it is a dualist; one who infers it is an idolator; one who talks about it is irresponsible; one who is silent about it is ignorant; one who thinks that he has realized it, is self-deluded; one who imagines its nearness, is distant from it; one who weighs it with intellect, and forms ideas thereof, is indulging in make-belief and the one who finds it without seeking is the lost one.”

— Abu Bakr Shibli

MARCH 1976

29 March

Monday

30 March

Tuesday

31 March

Wednesday

APRIL 1976

1 April

Thursday

2 April

Friday

3 April

Saturday

4 April

Sunday

DIVINE GRACE

Once Ghaous Ali Shah Qalander, while discoursing on spiritual perfection (faqiri), said: "Giving perfection to a disciple is a matter of a fraction of a second. A word in the ear is enough to lift a man at once from finiteness to infinity, and such a transformation is not dependent on prayers or fasts."

Maulana Rumi has said :

"Divine Grace is not limited by conditions of ability. Ability, in fact, is conditioned by Divine Grace."

Hearing this, one of the disciples remarked, "Sire, if realization be so easy of attainment, then why is it that disciples are invariably made to undergo a long period of trials and austerities?". In reply, Ghaous Ali Shah related the following anecdote.

A certain man having two vessels encrusted with the rust and dirt of many years, decided to have them cleansed. He gave one vessel to a professional who promised to cleanse it in forty days, and the other to a man who undertook to do the job in a single day. The

APRIL 1978

professional began to work at his vessel scientifically. He subjected it to many different processes over a period of forty days, and he made the vessel not only spick and span but also a thing fit for use.

The second man, who had promised to finish the job in one day, adopted the very drastic procedure of burning the vessel in a huge fire. This cleansed the vessel quickly and completely, but made it brittle and worthless. It can be seen therefore that although both the vessels were made clean, only that which underwent the lengthy process was of any use. The Master went on to say that it was for this reason that a Perfect Master seldom gave realization to an aspirant instantaneously, but led him to it slowly so that he might become a robust, useful vessel for God's work.

In this connection, Meher Baba once remarked to his disciples, "Realization can be imparted to anyone in a second. It will then be for one's own self only with no benefit to others. The period of austerity, self-denial and hardship which one undergoes with a Master, engenders power and gives authority to use Realization, when achieved, for the spiritual awakening of others."

APRIL 1976

5 April

Monday

6 April

Tuesday

7 April

Wednesday

APRIL 1976

8 April

Thursday

9 April

Friday

10 April

Saturday

11 April

Sunday

THE AVATAR

The Avatar appears in different forms under different names, at different times, in different parts of the world. As his appearance always coincides with the spiritual birth of man, so the period immediately preceding his manifestation is one in which humanity suffers from the pangs of the approaching birth. When man seems more than ever enslaved by desire, more than ever driven by greed, held by fear, swept by anger, when more than ever the strong dominate the weak, the rich oppress the poor, and large masses of people are exploited for the benefit of the few in power, when individual man finds no peace or rest and seeks to forget himself in excitement; when immorality increases, crime flourishes, religion is ridiculed, when corruption spreads throughout the social order, class and national hatreds are aroused and fostered, when wars break out, and humanity grows desperate, when there seems to be no possibility of stemming the tide of destruction - at this moment the Avatar appears. Being the manifestation of God in human form, he is a gauge against which man measures what he is and what he may become. He corrects the standards of human

values by interpreting them in terms of divine-human life.

The Avatar is interested in everything, but not concerned about anything. The slightest mishap commands his sympathy; the greatest tragedy does not upset him. He is beyond the alternations of pain and pleasure, desire and satisfaction, rest and struggle, life and death, for to him, they are equally illusions from which he has come to free those who are bound. He uses every circumstance as a means to lead others towards the realization of the Truth.

When mind soars in pursuit of the things conceived in space, it pursues emptiness ;

But when man dives deep within himself, he experiences the fullness of existence.

APRIL 1976

12 April

Monday

13 April

Tuesday

14 April

Wednesday

APRIL 1976

15 April

Thursday

16 April

Friday

17 April

18 April

Saturday

Sunday

GOD THE BELOVED

1. God can only be found within you, for His only abode is the Heart.
2. Love God. Keep Him ever-consciously present with you. Let Him form the basis of all your thoughts, speech and actions. Remember Him in every little thing you do; the responsibility then rests with Him.
3. God is Omnipresent and the one who calls out sincerely to Him never fails to be heard and to receive His help
4. God does not abandon those who trust Him.
5. God is your innermost self.
6. God is infinite honesty. To love God you must be honest.
7. To find God is to come to one's own Self.
8. God is deaf to the language of the mind, and is keen to hear only the language of the heart.

9. God, the real Beloved, is ever ready to enter your house, the mind, but He cannot, because it is occupied by your numberless unreal beloveds... desires... and there is no room for Him.
10. Suffering is God's gift to men.



LIFE AT ITS BEST

If understood, life is simply a jest ;
If misunderstood, life becomes a pest.
Once overcome, life is ever at rest.
For pilgrims of the Path, life is a test.
When relinquished through love, life
is at its best.

APRIL 1976

19 April

Monday

20 April

Tuesday

21 April

Wednesday

APRIL 1976 A

22 April Mon

Thursday 11

23 April Tue

Friday 12

24 April Wed

Saturday 13

25 April

Sunday

THE SEARCH

This search is based on a memory, dim or clear, as the individual's evolution may be low or high, of his unity with God ; for every living thing is a manifestation of God, conditioned by lack of knowledge of its true nature. The entire process of evolution is from unconscious divinity to conscious divinity, a process in which God himself, eternal and unchangeable, assumes an infinite variety of experiences, and transcends an infinite variety of self-imposed limitations. Evolution from the stand-point of divinity is a divine sport, in which the unconditioned tests the infinitude of his absolute knowledge, power and bliss in the midst of all conditions. But evolution, from the standpoint of the creature, with limited knowledge, limited power, limited capacity for bliss, is an epic of alternating rest and struggle, joy and sorrow, love and hate, until, in the perfected man, God balances the opposites and transcends duality. Then creature and Creator recognize themselves as one ; changelessness is established in the midst of change, eternity is experienced in the midst of time. God knows himself as

God, unchangeable in essence, infinite in manifestation, ever experiencing the supreme bliss of Self-realization in continually fresh awareness of himself by himself.

“ IS ”

In Reality there is only One. In illusion there are many. The reason why there is so much confusion as to whether there is one God or many is because God is so infinitely One.

Even to say “There is one God” is wrong. God is so infinitely One that He cannot even be called One. One may only say “One Is.” The word “God” is only an attempt to give that One a name, for in actuality He has no name. Even to say that God is One implies there is the possibility of two. For one to say there are many Gods is madness.

God is that “One” playing innumerable roles.

APRIL 1976

26 April

Monday 05

27 April

Tuesday 06

28 April

Wednesday 07

APRIL 1976

29 April

Thursday

30 April

Friday

1 May

Saturday

2 May

Sunday

RENUNCIATION

We might call renunciation the fruit of the flower of spiritual longing, fertilized by the pollen of disgust for the futility of endless births and deaths. Once renunciation expresses itself there are many ways of looking at it, of which the simplest is to divide it into two main types, internal and external.

External renunciation means giving up completely all wordly delights and physical attachments to material things. In the early stages, this renunciation is helpful to the extent to which it leads to internal renunciation and preoccupation with God.

Internal renunciation means the control of desires at their very source so that the mind does not fall a prey to the demands of lust, greed and anger. This does not mean that one shall cease at once to have such thoughts. This is impossible, as such thoughts will continue to be troublesome as long as the sanskaras from which they arise are part of one's being. The fight is necessarily hard and long.

Hazrat Nizamuddin Awliya, the Perfect

Master of Delhi, was once asked by a visitor how one should live in the world. At that moment it so happened that a few women were passing by with pitchers of water balanced on their heads, and, as they walked, they gossiped and gesticulated. Pointing to them Nizamuddin said, "Look at those women-that's how you should live in the world." Asked to explain this cryptic remark, the Master continued, "These women returning from the well with pitchers balanced on their heads seem to be thinking of nothing else but exchanging tid-bits of gossip with each other; and yet they are all the time concentrating on something far more important, on balancing the pitchers on their heads. Thus, whatever your body, your senses or the purely surface part of your mind may be occupied with, see that the root of your mind is constantly focussed on God."



MAY 1976

3 May

Monday

4 May

Tuesday

5 May

Wednesday

MAY 1976

6 May

Thursday

7 May

Friday

8 May

Saturday

9 May

Sunday

GOD REALIZATION

Knowing that creation is not an accident and that it has a deeper meaning than is apparent to the eye, the seers of all ages have time and again drawn the attention of the world to the fact that, although for a certain period of his life on this planet man may identify himself exclusively with the life of the senses, his transcendental destiny is God-realization.

Maulana Rumi, in his Masnavi, has a parable that illustrates this: The cub of a tiger happened to be reared amongst a flock of sheep. As the cub grew up, it developed all the traits of the sheep and grazed and bleated like them, so that it never thought of itself as anything different from the sheep. One day, however, a tiger from the jungle approached the one from the flock and said to him, "Do you know that you are a tiger like me, and not one of the sheep?" Thereafter he coaxed the strayed tiger to look at its image in a rivulet nearby, and succeeded in enlightening it as to its true nature.

The moral of this fable is that man also allows himself to be identified with the world of the senses, and seems to have no

way of escape. But there is a way of escape, for eventually a Master Mind appears who enlightens him. He is then redeemed, and finds himself in the course of time face to face with his ultimate goal—God-realization.

“The fact that I am weighed down from head to foot with desires has made a slave of me; I should be God in reality, were my heart and mind desireless.”

— *Mir Taqi*

There is another story of a Master who was pestered by a disciple as to when he would realize God. Once when they went to bathe in a river the Master held the aspirant under water for a few moments. When the disciple was on the verge of suffocation the Master pulled him out and asked what he had thought of and longed for most while under the water. The aspirant replied “Air”. The Master explained that when the disciple had just as intense a longing for God then Realization would come.

The God-realized man is in the perfect wakeful state. He is knowledge, Knower and the known. He is love, Lover and the beloved. He knows that he is in every Insan or Jivatman, and that every Jivatman is in him. The God-realized man knows that he

is the be-all and the end-all of existence, and that he always was and will remain the same one, infinite Ocean of Truth. But the ordinary man does not know whence he came and whither he will go.



DIRECT JOURNEY TO GOD

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

MAY 1976

10 May

Monday



DIRECT JOURNEY TO GOD

11 May

Tuesday

12 May

Wednesday

MAY 1976

13 May

DISCIPLINE

Thursday

Discipline in small ways leads to the greater necessary discipline of self. Do not try to conquer others. Conquer yourself and you will have conquered the world. The simplest way to do this is to love God. Begin to love God by loving your fellow beings. Begin to see God by seeing Him in all beings and things. Give without thought of return.

14 May

Friday

15 May

Saturday

16 May

Sunday

DISCIPLINE

... Discipline in small ways leads to the greater necessary discipline of Self. Do not try to conquer others... conquer yourself and you will have conquered the world. The simplest way to do this is to love God. Begin to love God by loving your fellow beings. Begin to see God by seeing Him in all beings and things. Give without thought of return, serve without thought of reward. God is everywhere, in everything. Most of all He is right within yourself. You do not exist for the world ... the world exists for you.



Don't criticize. The habit of criticizing our fellow-beings is a bad one. At the back of it often lies self-righteousness, conceit and a false sense of superiority; sometimes, it indicates envy or a desire for retaliation.

MAY 1976

17 May

Monday

18 May

Tuesday

19 May

Wednesday

MAY 1976

20 May

Thursday

Discipline in small is a
necessary discipline
to conquer others... but
will have conquered the
way to do this is to love
God by loving your ruler
and God by seeing them
things. Give without

21 May

Friday

... in everything
right within yourself. To
the world... the world

22 May

Saturday

23 May

Sunday

APPROACH TO TRUTH IS INDIVIDUAL

There is no general rule or method applicable to all who aspire to realize God. Every man must work out his own salvation, and must choose his own method, although his choice is mostly determined by the total effect of the mind impressions (sanskaras) acquired in previous lives. He should be guided by the creed of his conscience, and follow the method that best suits his spiritual tendency, his physical aptitude and his external circumstances. Truth is one, but the approach to it is essentially individual. The Sufis say, "There are as many ways to God as there are souls of men".

"Nature's beauty has thousands of facets for which there are thousands of ways and means of acceptance (understanding) ; in the Path of Gnosis, who can determine which particular mode or mood is earmarked for a given individual ?"

— Akbar



MAY 1976

24 May

Monday

25 May

Tuesday

26 May

Wednesday

MAY 1976

27 May

Thursday

28 May

Friday

29 May

Saturday

30 May

Sunday

FORGETFULNESS

The whole philosophy of approaching and realizing the Truth hinges on the question of what we may call forgetfulness. The word "forgetfulness" used here must not be associated with its commonly accepted meaning of forgetting to post a letter, or of a state of mind that is simply dull and blank. Forgetfulness in this special sense is an attitude of mind that develops gradually into spiritual experience. External renunciation is not forgetfulness, because it is mostly physical and partly mental; but internal renunciation, when it becomes purely mental, does assume the quality and dignity of forgetfulness. Thus one may renounce the world, but it is not so easy to forget it.

Forgetfulness of the world makes one a pilgrim (rahrav, sadhak); forgetfulness of the next world makes one a saint; forgetfulness of self means Realization; and forgetfulness of forgetfulness is Perfection.



JUNE 1976

31 May

Monday

1 June

Tuesday

2 June

Wednesday

JUNE 1976

3 June

Thursday

4 June

Friday

5 June

Saturday

6 June

Sunday

CHAOS

The present chaos and destruction will engulf the whole world ; but this will be followed by a very long period in which there shall be no war. The passing sufferings and miseries of our times will be worth enduring for the sake of the long period of happiness which is to follow. What will the present chaos lead to? How will it all end? It can end only in one way. Mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred. Greed and hatred will reach such intensity that everyone will become weary of them. The way out of the deadlock will be found through selflessness. The only alternative which will bring a solution will be to stop hating and to love, to stop wanting and to give, to stop dominating and to serve.



I am not here just for crowds. I am here for the individuals dispersed among the crowds who silently adore Me.

JUNE 1976

7 June

Monday

The present chaos and destruction will engulf the whole world; but this will be followed by a very long period in which there shall be no more. The passing sufferings and miseries of our times will be worth enduring for the sake of the long period of happiness which is to follow. What will the present chaos lead to? How will it all end? It can end only in one way. Mankind will be sick of it all. Men

8 June

Tuesday

of the world will be sick of the present chaos and destruction. Greed and hatred will reach such intensity that everyone will become weary of them. The way out of the deadlock will be found through selflessness. The only alternative which will bring a solution will be to stop being selfish, to stop wanting and to give, to love, to love, to love, and to serve.

9 June

Wednesday

I am not here just for crowds. I am here for the individuals who are among the crowds who silently adore me.

JUNE 1976

10 June

Thursday

11 June

Friday

12 June

Saturday

13 June

Sunday

OBEDIENCE

Obedience which is greater than love is the one hundred per cent obedience described by Hafiz :

‘Carry out every command of the master without question, as is becoming to a lucky slave.’

About thirty years ago, before I started observing my silence, and when Meherabad was a colony of hundreds of seekers, servers and sufferers who lived in the ashrams (abodes), asylums (shelters), schools, dispensaries and the hospital here at that time, a visitor came to surrender to me. He could not help weeping when I told him that what he intended was very, very difficult since surrenderance means obedience, and obedience has but one meaning, and that is to obey.

He said he knew that, and was prepared to obey me implicitly. When I inquired if he would cut his own child to pieces if I asked him to do so, he even agreed to that. But when I asked him to remove his clothes and

walk about naked in the streets of Ahmed-nagar he began to protest and ultimately went his way.

To take another example. ...

Once there was a great king, Mahmud of Ghazni, who was also a spiritual aspirant. He had one slave, Ayaz, whom he appeared to prefer above all his great courtiers. This created some jealousy in his court, so he decided one day to demonstrate to his nobles just why he preferred this slave to all others.

Mahmud had two heavy stones placed before his throne, and on one was laid the finest jewel in his possession. He asked one of his great nobles to come before him, and then told him to pick up the second stone and smash it down on the jewel.

The courtier was thunderstruck, and when he had recovered his speech he began diplomatically to try to argue the king out of his decision. Finally Mahmud told him to go away, and called for a second great noble who was in the court.

Again the same command was given, with the same results. Once more the king ordered

the reluctant noble away and called his slave. This time, on Mahmud's order, Ayaz promptly picked up the second stone and brought it instantly smashing down on the first. The precious jewel was shattered to dust.

To test Ayaz still further, Mahmud berated him soundly before the court for having destroyed the magnificent gem. Finally, after Mahmud had run out of breath, Ayaz, who had stood quietly all the time, bowed his head and said, 'The fault is mine, my lord.'



He who is Omniscient is inevitably Omnipotent. His being Omnipresent made Him Omniscient and this also made Him Omnipotent. In short, to be Omnipresent is to be both Omniscient and Omnipotent simultaneously. All three attributes of God are linked with one another, giving rise to the infinite bliss of God. One who is Omnipresent, Omniscient and Omnipotent, cannot help but be in the infinitely blissful state.

JUNE 1976

14 June

Monday

15 June

Tuesday

16 June

Wednesday

JUNE 1976

17 June

Thursday

18 June

Friday

19 June

Saturday

20 June

Sunday

GEMS

1. Things that are real are always given and received in Silence.
2. God has been everlastingly working in silence, unobserved, unheard, except by those who experience His Infinite Silence.
3. Wearing the yellow robe, begging for bread, visiting the holy places, do not necessarily prove Sanyas or Renunciation. The true sanyasin is he who has renounced his lower self and all worldly desires.
4. For those who insist from the very depths of their souls and from the innermost cores of their hearts on seeing Reality face to face, at all costs and consequences, there is only one way -- that of complete renunciation.
5. He who does not act according to the dictates of his lower self and who resists all worldly temptations is a true sanyasin.
6. It is praiseworthy to be a genuine sanyasin (spiritual pilgrim) but honest householders are far better than hypocritical sadhus.
7. From the materialistic standpoint it may

seem cowardly to forsake the world, but it requires great heroism to lead the spiritual life.

8. I have only one message to give, and I repeat it age after age to one and all : Love God.

9. Of all the forces that can best overcome all difficulties, is the force of love, because the greatest Law of God is Love, which holds the key to all problems.

10. Love means suffering and pain for oneself and happiness for others. To the giver, it is suffering without malice or hatred. To the receiver, it is a blessing without obligation. Love alone knows how to give without necessarily bargaining for a return. There is nothing that love cannot achieve and there is nothing that love cannot sacrifice.



JUNE 1976

21 June

Monday

22 June

Tuesday

23 June

Wednesday

JUNE 1976

24 June

Thursday

25 June

Friday

26 June

Saturday

27 June

Sunday

SEEING ONE

True religion consists in developing that attitude of mind which should ultimately result in :—

- a) Seeing One Infinite Existence prevailing throughout the universe ;
- b) When one could live in the world and yet not be of it, and at the same time be in harmony with everyone and everything ;
- c) When one could attend to all worldly duties and affairs and yet feel completely detached from all their results ;
- d) When one could see the same Divinity in art and science and experience the Highest Consciousness and Indivisible Bliss in everyday life.



THE CAGE

Though religion has come into existence to liberate man from all narrowness, it can itself become a cage when not understood properly. All the world religions proclaim the same eternal and universal Truth: yet human weakness has a tendency to carve out some limiting, narrow loyalty which closes its gates upon the shoreless and unbounded ocean of love or divinity. It is not the essentials of religions, but addiction merely to their outer forms, which has tended to divide man from man, thus thwarting the very purpose of the great founders of the world religions.



OMNIPRESENCE

There cannot be anything hidden from One who is Omnipresent. And as there cannot be hidden anything from such a One, He must be omniscient. He is all-knowing, knowing everything.

JUNE 1976

28 June

Monday

29 June

Tuesday

30 June

Wednesday

JULY 1976

1 July

Thursday

2 July

Friday

3 July

Saturday

4 July

Sunday

DESIRES

Desires must be consciously wiped out because they create impressions and are also the result of the impressions on the mind—body of actions and tendencies bound up with egotism. When desires are expressed through the physical body, they lead to actions. Consciousness is preoccupied with these impressions, so that the Real Self cannot use the consciousness to know Himself. If these impressions are wiped away consciously, the soul (Jan, Atman) will then begin to Perceive the Truth, and the mind will begin to emancipate itself from the tyranny of worldly desires. The individual (Insan, Jivatman) minus life (of desires), becomes atma (soul), and is always the unconscious Almighty. It is while we are living that life must be given up. To renounce worldly desires while retaining consciousness of unconsciousness is the goal of life.



JULY 1976

8 July

Thursday

9 July

Friday

10 July

Saturday

11 July

Sunday

THE REALITY

God cannot be explained, He cannot be argued about, He cannot be theorized, nor can He be discussed and understood. God can only be lived.

Nevertheless, all that is said and explained about God to appease the intellectual convulsions of the mind of man, still lacks many more words and further explanations because the TRUTH is that the Reality must be realized and the divinity of God must be attained and lived.

To understand the infinite, eternal Reality is NOT the GOAL of individualized beings in the Illusion of Creation, because the Reality can never be understood; it is to be realized by conscious experience.

Therefore, the GOAL is to realize the Reality.

God is everywhere and does everything.

God is within us and knows everything.

God is without us and sees everything.

God is beyond us and IS everything.

JULY 1976

12 July

Monday

13 July

Tuesday

14 July

Wednesday

JULY 1976

15 July

Thursday

16 July

Friday

17  July

18 July

Saturday

Sunday

PERFECTION

The finite being, who is conscious of his being finite, is obviously short of Perfection; but when he is conscious of his being one with the Infinite, he is Perfect... Thus we have Perfection when the finite transcends its limits and realizes its Infinity, or when the Infinite gives up its supposed aloofness and becomes man; in both cases the finite and the Infinite do not stand outside each other. When there is a happy and conscious blending of the finite and the Infinite we have Perfection.



NOTHING

NOTHING is in **EVERYTHING**; **EVERYTHING** would not be a complete whole without **NOTHING**. The nothing that is in **EVERYTHING** gives birth to nothing that seems everything. Because **NOTHING** is, everything seems to be.

JULY 1976

19 July

Monday

20 July

Tuesday

21 July

Wednesday

JULY 1976

22 July

Thursday

23 July

Friday

24 July

Saturday

25 July

Sunday

THE GOAL

The rituals and ceremonies of organised religions can lead the seeker only to the threshold of the True Inner Journey, which proceeds along certain High Roads. These remain distinct from each other for a very considerable distance, though towards the end they all get merged in each other. In the earlier phases, they remain distinct owing to the diversity of sanskaric contexts of individuals and the differences of their temperaments. In any case, it should be clear from the very beginning, that though Roads may be many, the Goal is and always will be one, viz ; attainment of union with God.



FASTING

Fasting has great spiritual value. Fasting is physical when food is not taken despite the craving for the enjoyment of eating ; it is mental when food is taken not for its delights but for survival of the body,

JULY 1976

26 July

Monday

27 July

Tuesday

28 July

Wednesday

JULY 1976

29 July

Thursday

30 July

Friday

31 July

1 August

Saturday

Sunday

THE HIGH ROADS

The quickest of these High Roads lies through the God-Man, who is consciously one with the Truth. But when this is not possible, the other High Roads, which can eventually win the Grace of God are :-

- a) Love for God and intense longing to see Him and to be united with Him.
- b) Being in constant company with the saints and lovers of God and rendering them whole-hearted service.
- c) Avoiding lust, greed, anger, hatred and the temptations for power, fame and fault-finding.
- d) Leaving everyone and everything in complete renunciation, and in solitude devoting oneself to fasting, prayer and meditation.
- e) Carrying on all worldly duties with equal acceptance of success or failure, with a pure heart and clean mind and remaining unattached in the midst of intense activity.
- f) Selfless service of humanity, without any thought of gain or reward.

AUGUST 1976

2 August

Monday

3 August

Tuesday

4 August

Wednesday

AUGUST 1976

5 August

Thursday

6 August

Friday

7 August

Saturday

8 August

Sunday

GEMS

1. Be attached neither to violence, nor non-violence. Fight if you must, but let your motive be only to help. Eat, to serve the God-life in you, not for the pleasure of eating. Only so can you be free from all desires and be attached only to Love.
2. If you cannot love each other, then learn to give in, one to the other; when you feel resentment and anger surging up within you, begin to dance, or laugh, or go outside for a moment until the mind and emotions are under control. At all costs, these must be controlled.
3. Do not think that in serving others you are doing them a favor. Be happy that they have favored you, by giving you the opportunity to serve.
4. Let us not hope, because, the Knowledge of God is beyond hoping and wanting. Let us not reason, because this Knowledge cannot be comprehended. Let us not live the life of the senses, because the lusty, greedy, false, impure mind cannot reach this Knowledge. Let

us love God as the soul of our Souls, for in the height of this Love lies this Knowledge.

5. To garland me, to bow down to me and to sing my praises are comparatively the three most unimportant things. The three most important things on the path to God-realization are love, obedience and surrender. There is no possibility of compromise about these three.



Existence is God ; whereas, Life is illusion.

Existence is Reality ; whereas, Life is imagination.

Existence is Everlasting ; whereas, Life is ephemeral.

Existence is Unchangeable ; whereas, Life is everchanging

AUGUST 1976

9 August

Monday

10 August

Tuesday

11 August

Wednesday

AUGUST 1976

12 August

Thursday

13 August

Friday

14 August

Saturday

15 August

Sunday

LOVE - OBEDIENCE - SURRENDER

How can one explain love? There are as many ways of explaining love and obedience as there are men. There can thus be no end to the understanding of them except through obedience based on love, and through love itself. All great saints, teachers and masters say the same thing in one way or another when the emphasis is laid on love for the sake of love, or failing that, on obedience in the cause of love.

For spontaneous surrender the heart must, so to speak, be worn on one's sleeve. One must be ever ready to place one's neck under the ever-sharp knife of command of the beloved, and the head should figuratively be detached in order that it might be completely surrendered at the Master's feet. Obedience should be so complete that one's concern with it makes one as much awake to possibilities as it makes one deaf to impossibilities - as envisaged by the poet:

"I was tied to a raft and thrown in the ocean and then I was warned to be careful not to let my robe get wet."

AUGUST 1976

16 August

Monday

17 August

Tuesday

18 August

Wednesday

AUGUST 1976

19 August

Thursday

20 August

Friday

21 August

Saturday

22 August

Sunday

THE ETERNAL NOW

If Truth were to be found only in the future and not in the past or present, it would not be infinite; it would automatically be limited as an event which has its origin in time. All that is inherent in life is deprived of its intrinsic significance if the present is regarded as merely a stepping-stone to some far-off attainment. This is definitely a false point of view ...It is not right to deprive the present of all importance by subordinating it to an end in the future. It is only through a clear and tranquil mind that the true nature of spiritual infinity is understood to be something not to be attained in the future, but as that which already has been, is and ever will be an eternal self-fulfilment. When every moment is rich with eternal significance, there is neither the tenacious clinging to the dead past, nor an expectant yearning for the future, but an integrated living in the Eternal Now.



AUGUST 1976

23 August

Monday

24 August

Tuesday

25 August

Wednesday

AUGUST 1976

26 August

Thursday

27 August

Friday

28 August

Saturday

29 August

Sunday

AUGUST 1976

23 August

Monday

24 August

Tuesday

25 August

Wednesday

AUGUST 1976

26 August

Thursday

27 August

Friday

28 August

Saturday

29 August

Sunday

THE EGO

If consciousness is to be emancipated from its limitations and made to serve the original purpose for which it came into existence - to realize God - it must draw its directive momentum, not from the ego, but from some other principle. The ego as a nucleus of integration must be renounced and a new centre found.

The Perfect Master - whose consciousness is one with God - becomes the new centre of integration for the disciple who gives him his whole-hearted allegiance. Since the Master is a living affirmation of the unity of all life, allegiance to him gradually dissolves the separative propensities of the ego. Baba makes it clear that in surrendering to the Master the disciple surrenders to the embodiment of Infinite and Universal Truth, not to another limited, finite ego. The disciple's consciousness, therefore, is freed from its bondage of ignorance, instead of being further bound, as would be the case if he became identified with another finite mind.

When the ego disappears, there arises the knowledge of the True Self; one's conscious-

ness is then that of the eternal and infinite 'I am,' in which there is no separateness, and which includes all life.



The powerhouse is to be switched on and all connected with it will be enlightened; it will be not only here, but throughout the world. If the bulbs are of low candle-power, the light will be little. If the bulbs are of high candle-power, the light will be bright. But bulbs not working or fused will not be giving the Light. That is why I have been telling you all to love Me more and more. All this talk of books, literature is good for preparing the ground; but the time for the 'Powerhouse' to be switched on is so near that the only thing that will count now is LOVE.

AUGUST 1976

30 August

Monday

31 August

Tuesday

1 September

Wednesday

SEPTEMBER 1976

2 September

Thursday

3 September

Friday

4 September

Saturday

5 September

Sunday

SELFLESS SERVICE

Selfless service and love are twin qualities of divinity. Only one who loves can truly serve. When you serve your beloved God-man you are serving your own Self in all other Selves.

The service which the Master exacts is for your own spiritual benefit; but this service must be spontaneous, willing, whole-hearted, unconditional and without expectation of reward. Serving Him may constitute an ordeal which tries body, mind and spirit. But wherein would lie the perfection of serving, if it were easy and suited to one's convenience? Yet, in spite of the body's suffering and the mind's torment, the spirit of the selfless server experiences the bliss of true satisfaction. Only he who without any question or thought of reward serves the God-man, really serves. Any other attitude is no more than paid labor.



SEPTEMBER 1976

6 September

Monday

7 September

Tuesday

8 September

Wednesday

SEPTEMBER 1976

9 September

Thursday

10 September

Friday

11 September

Saturday

12 September

Sunday

SHAH - SAUDAGAR

If you want things such as health, wealth, children and other material things, then don't come to me. There are many saints capable of satisfying your desires, and they might be pleased to give you what you want.

I am what they call in Iran a shah-saudagar (merchant-prince). I am neither a wholesale nor a retail dealer. If you're in the market to purchase a pin or a needle you must go to a retail merchant.

I am not dealing in merchandise such as granting favors. A shah-saudagar can and may, if he likes, supply anyone with even a pin, but it would be unthinkable to approach him for such a thing.



SEPTEMBER 1976

13 September

Monday

14 September

Tuesday

15 September

Wednesday

SEPTEMBER 1976

16 September

Thursday

17 September

Friday

18 September

Saturday

19 September

Sunday

PITY

The question of pity for the suffering and downtrodden is also a moot one. Such expressions of pity in themselves are an expression of ignorance, as pity itself is invariably based on unconscious denial of the equal capacity for everlasting freedom of the self. There is no truth in the myth that the well-fed, well-clothed, well-educated can best find God. On the contrary, the so-called rich are comparatively more handicapped by fleeting comfort and mercurial resources than are those who feel chained by their material needs.

Since God loves the afflicted ones most, to emphasize their helplessness is to act in ignorance of their true state of grace. Instead of making them think more and more about their helplessness, they must be made to come nearer and nearer to God.



SEPTEMBER 1976

20 September :

Monday

21 September

Tuesday

22 September

Wednesday

SEPTEMBER 1976

23 September

Thursday

24 September

Friday

25 September

Saturday

26 September

Sunday

THE WAYS OF THE MASTER

Abuse by a Master is one of His greatest blessings to others, for by so doing He is attracting the deepest sanskaras from him who He reviles, to Himself for their removal. Those present with Baba on 27th February 1929 at Dongergan near Ahmednagar, will remember their surprise when Baba suddenly commenced to abuse five of His absent disciples, for no apparent reason. Again and again He said: "Do they mean to die?" Unknown to the others, those disciples were in grave physical peril; in a moment of foolhardy bravado, they had climbed a hill 1,000 feet high by its most dangerous approach, and were then attempting its descent by the same route, which is much more dangerous than the ascent. After a short distance, they realized they could neither turn back, nor remain still, and in this time of extreme peril, they called on Baba for help, as never before, while continuing the descent, eventually arriving without the slightest harm. It was only on their return, that those who had been with the Master, learned of their peril and realized why Baba had so acted, removing the dangerous sanskaras and thus protecting them.

Baba has also explained the significance of the use of violence by a Master, in removing the deep-seated sanskaras which need that special form of energy to be manifested outwardly by Him.



A swine generally lives on refuse-matter. Give it dainty edibles ; but it will not even look at them, much less eat them, if it has sufficient refuse matter to partake of. That is why it is said, 'Cast not pearls before swine.' Materialistic persons are like swine, for they prefer the filth of world to the pearl of liberation from the chain of births and deaths.

SEPTEMBER 1976

27 September

Monday

28 September

Tuesday

29 September

Wednesday

OCTOBER 1976

30 September

Thursday

1 October

Friday

2 October

3 October

Saturday

Sunday

USE OF VIOLENCE BY A MASTER

Meher Baba has also been known to use violence. When He first told the Brahmin boys of His school to sit with the untouchable boys they did not hesitate, but some of His adult Brahmin followers who were present, could not restrain their emotion, and one in particular was deeply moved. Baba, with fire in His eyes, reproved them sternly, and giving His body a slight blow, added: "I have put on this body with a view to destroying the whole fabric of the caste system, and destroy it I will, despite the opposition of the bigoted Brahmins."

"The caste system is as absurd as it is tyrannous. It has nothing to do with religion in the true sense of the word."

Every word and act of the Master has its significance, and in striking His own body, it may perhaps be seen that through its sufferings, the emancipation of the people will be secured.



OCTOBER 1976

4 October

Monday

5 October

Tuesday

6 October

Wednesday

OCTOBER 1976

7 October

Thursday

8 October

Friday

9 October
10 October

Saturday
Sunday

THE THEME

There is no creature which is not destined for the supreme goal, as there is no river which is not winding its way towards the sea. But only in the human form is consciousness so developed that it is capable of expressing the perfection of its own true self, which is the Self of all.

However, even in the human form the soul is prevented from realizing its birthright of joy and fulfilment because of the burden of sanskaras which it has accumulated as a by-product of its arduous development of consciousness. Like the dust that accumulates on the shoes of a traveller on foot, these sanskaras are gathered by the pilgrim as he treads the evolutionary path.

In the human form, which is the crowning product of evolution, the divine life is enmeshed in the sanskaric deposits of the mind. The expression of the divine life is therefore curtailed and distorted by the distractions of the sanskaras, which weld consciousness instead to the fascinations of the false-phenomenal.

One by one the many-colored attachments to the false must be relinquished. Bit by bit the sanskaric tinder feeding the deceptive flames of the separative ego must be replaced by the imperative evidence of the unquenchable flame of truth. Only in this manner can man ascend to the height of divine attainment: the endless beginning of life eternal.

The life in eternity knows no bondage, decay or sorrow. It is the everlasting and ever renewing self-affirmation of conscious, illimitable divinity. My mission is to help you inherit this hidden treasure of the Self.

SELF

God is nearer to you than your own shadow. In fact, He is not only within you, but He is your very self. You cannot get at Him, for you seek Him through the ego-mind which converts Him into the will-o'-the-wisp. The ego-mind must meet actual death if God is to be seen and realized.

OCTOBER 1976

11 October

Monday

12 October

Tuesday

13 October

Wednesday

OCTOBER 1976

14 October

Thursday

15 October

Friday

16 October

Saturday

17 October

Sunday

SOME QUOTES OF SUFI MASTERS

- a) One who is eternally in prayers (Realization) has no need of external "prayers".

— *Fazil Ayaz.*

- b) "One who has seen God, has overstepped the limits of religion and one who has become God, has overstepped duality implied in seeing God."

— *Yasin Bin Husain Razi.*

- c) "One who is not for realizing God in this life, God occupies him in prayers and worship. Not finding such a one fit for Knowledge of Him (Gnosis), God includes him in the comon crowd."

— *Abul Husain Muzeen.*

- d) "Our primary duty (Farz) is to be God ; our optional duty (Sunnat) is to be Rasul (Mohomed)."

— *Ahmed Ghazali.*

- e) "One who enjoys worship, is a worshipper of worship and not of God."

— *Abdur Rehman Jami.*

f) "Abstinence from prayers due to alcoholic intoxication is respect for religion; abstinence from prayers on account of Divine intoxication is respect for Truth and Reality."

— *Mulla Shah.*

g) "When you hear the words of sages, do not say they are wrong; the fault lies with you, you have yet to rise to those heights."

— *Hafiz.*

h) "What is religion? It's a social and political make-shift. It can be no criterion to judge of a man's heresy or saintliness. In truth every religion has its saints and its heretics. These are words connoting deep insight into things. Don't brush them aside lightly."

— *Akbar of Allahabad.*



OCTOBER 1976

18 October

Monday

19 October

Tuesday

20 October

Wednesday

OCTOBER 1976

21 October

Thursday

22 October

Friday

23 October

Saturday

24 October

Sunday

MESSAGES TO MANKIND

1. To those whose hearts are pure and simple, true love comes as a gift through the activating grace of a Perfect Master, and this Divine Love will perform the supreme miracle of bringing God into the hearts of men. In this love are embodied all Yogas known to saints and seekers.
2. The purpose of life is to realize God within ourselves. This can be done even whilst attending to our worldly duties. In everyday walk of life and amidst intense activities, we should feel detached and dedicate our doings to our Beloved God.
3. All those who are true ascetics, yogis, walis, pirs and saints are not necessarily God-realized. Only real lovers of God, irrespective of sex, are the true mardan-e-Khuda (men of God). Even from among a hundred thousand such men of God, though, perhaps only one will become God-realized after many cycles.
4. True religion consists of developing that attitude of mind which ultimately results in

seeing one Infinite Existence prevailing throughout the Universe, thus finding the same Divinity in art and science and experiencing the Highest Consciousness and Indivisible Bliss in everyday life.

5. Actually, no individual is entirely devoid of some real happiness in some form, for God as an endless and fathomless ocean of bliss is also within every person, and no one is entirely cut off from Him.
6. Pleasure sought in illusion inevitably results in endless perpetuation of that very same false life of the ego, which leaves the individual exposed to intense suffering.
7. Modern psychology, has done much to reveal the sources of conflict; but on the whole it has yet to discover the methods of awakening inspiration or supplying the mind and heart with something dynamic which makes life worth living. This indeed is the creative task before the saviours of humanity.



OCTOBER 1976

25 October

Monday

26 October

Tuesday

27 October

Wednesday

OCTOBER 1976

28 October

Thursday

29 October

Friday

30 October

Saturday

31 October

Sunday

LET HIM WHO IS WITHOUT SIN CAST THE STONE

Jesus used the Pharisees' condemnation of the woman taken in adultery, to confute them. "Let him who is without sin amongst you, cast the first stone."

After they had gone out one by one, it was through her own reply to His next question that she won her acquittal:

"Where are now thine accusers? Hath no man condemned thee?" And she said: "No man Lord", words uttered from a heart that already was responding to the outpouring of the Divine Love that feeds the soul of man. In His final words, the Master gave her the seal of forgiveness: "Neither do I condemn thee, go and sin no more."



NOVEMBER 1976

1 November

Monday

2 November

Tuesday

3 November

Wednesday

NOVEMBER 1976

4 November

Thursday

5 November

Friday

6 November

Saturday

7 November

Sunday

THE REAL SADGURU

"He is the real Sadguru, who can reveal the form of the Formless to the vision of these eyes :

Who teaches the simple way of attaining to Him that is other than rites or ceremonies :

Who does not make you close the doors, and hold the breath, and renounce the world :

Who makes you perceive the Supreme Spirit wherever the mind attaches itself :

Who teaches you to be still in the midst of all your activities.

Ever immersed in bliss, having no fear in his mind, he keeps the spirit of union in the midst of all enjoyments.

The infinite dwelling of the Infinite Being is everywhere : in earth, water, sky and air :

Firm as the thunderbolt, the seat of the seeker is established above the void :

He who is within is without : I see Him and none else."

— Kabi-

NOVEMBER 1976

8 November

Monday

9 November

Tuesday

10 November

Wednesday

NOVEMBER 1976

11 November

Thursday

12 November

Friday

13 November

Saturday

14 November

Sunday

RELIGION

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

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

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

of view. (iii) And the masses have a superstitiously mercenary attitude towards saints and spirituality. Their approach to saints is invariably from a material point of view.

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



DEATH

Death is matched by birth; despite death, life continues to flourish; old generations are replaced by new; life is incessantly renewing and refreshing itself; the stream of life is ever moving through forms like the waves of the ocean.

NOVEMBER 1976

15 November

Monday

16 November

Tuesday

17 November

Wednesday

NOVEMBER 1976

18 November

Thursday

19 November

Friday

20 November

Saturday

21 November

Sunday

CENTRE AND CIRCLE

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



Be angry with none but your weakness.

Hate none but your lustful self.

Be greedy to own more and more wealth of tolerance and justice.

One who dies for God lives for ever.

NOVEMBER 1976

22 November

Monday

23 November

Tuesday

24 November

Wednesday

NOVEMBER 1976

25 November

Thursday

26 November

Friday

27 November

Saturday

28 November

Sunday

TRUE SPIRITUALITY

True spirituality requires real love for God. A person cannot be said to love God, if he cannot accept His will without discontent or resentment. There was one real devotee of God. He was a multi-millionaire, enjoyed good health and reputation and had a happy family life. But as luck would have it, he came to be deprived of all his wealth. His friends asked him, "What is your God doing? Why do you not ask Him to help you?" The devotee replied, "God's will be done." He did not allow the peace of his mind to be disturbed. He then lost his wife also. But he continued to remain resigned to the Will of God and remained happy. Others said, "He has good reputation that keeps him happy"; and they became jealous, though he had lost so much at the hands of fate.

He then happened to catch a nasty disease, abominable germs entering his body all over and rendering it ugly, painful and loathsome to look at. His body began to stink so horribly that even his best friends and nearest relations, who used to flatter and obey him, began to keep themselves away from him at

a long distance. But even then he retained his equanimity, resenting nothing and accepting the Will of God with undaunted fortitude and unyielding cheerfulness. This was his real test. He passed through the ordeal of accepting the Will of God without protests and retained his faith in Him under the severest and most trying circumstances. He was then hailed by others as being the lover of God, which he was.



FAITH AND LOVE :

“If you have rock-like faith and flame-like love for God, nothing in this world will affect you. Misery will not trouble you. Flattery will not touch you. Happiness will not humour you. Such faith and love will help you to rise above the imaginary phenomenon and make you understand that God alone is real.”

— *Meher Baba*

NOVEMBER 1976

29 November

Monday

30 November

Tuesday

1 December

Wednesday

DECEMBER 1976

2 December

Thursday

3 December

Friday

4 December

Saturday

5 December

Sunday

DO NOT SEEK AND YOU WILL FIND

'Seek and you shall find' has become such a common place that spiritual aspirants have begun to wonder what it means. To them I say, Do not seek and you will find.

Do not seek material pleasure and you will find the spiritual treasure. This means, seek only God by not seeking material pleasures, and you will find God.

You can only seek God through self-denial. The spiritual treasure cannot be obtained by merely stretching out your hand for it. Only in the completeness of self-denial can the spiritual treasure become self-evident.

There are three ways of obtaining the spiritual treasure :

To earn it yourself by self-denial;

To receive it as a spontaneous gift from God given to His lover whose self has become effaced in the intensity of his longing for his Beloved;

To inherit it directly from the Perfect Master who bequeaths it to those who remain completely resigned to His will.

Therefore if you wish to find the treasure, stop seeking material pleasure. Seek the kingdom of Heaven by not seeking the kingdom of earth, and you will find it.

DECEMBER 1976

6 December

Monday

7 December

Tuesday

8 December

Wednesday

DECEMBER 1976

9 December

Thursday

10 December

Friday

11 December

Saturday

12 December

Sunday

WINE AND LOVE

The Sufi Master-poets often compare love with wine. Wine is the most fitting figure for love because both intoxicate. But while wine causes self-forgetfulness, love leads to Self-realization.

The behaviour of the drunkard and the lover are similar; each disregards the world's standards of conduct and each is indifferent to the opinion of the world. But there are worlds of difference between the course and the goal of the two: the one leads to subterranean darkness and denial; the other gives wings to the soul for its flight to freedom.

The drunkenness of the drunkard begins with a glass of wine which elates his spirit and loosens his affections and gives him a new view of life that promises a forgetfulness from his daily worries. He goes on from a glass to two glasses, to a bottle; from companionship to isolation, from forgetfulness to oblivion—oblivion, which in Reality, is the Original State of God, but which, with the drunkard, is an empty stupor—and he sleeps

in a bed or in a gutter. And he awakens in a dawn of futility, an object of disgust and ridicule to the world.

The lover's drunkenness begins with a drop of God's love which makes him forget the world. The more he drinks the closer he draws to his Beloved, and the more unworthy he feels of the Beloved's love; and he longs to sacrifice his very life at his Beloved's feet. He, too, does not know whether he sleeps on a bed or in a gutter, and becomes an object of ridicule to the world; but he rests in bliss, and God the Beloved takes care of his body and neither the elements nor disease can touch it.

One out of many such lovers sees God face to face. His longing becomes infinite; he is like a fish thrown up on the beach, leaping and squirming to regain the ocean. He sees God everywhere and in everything, but he cannot find the gate of union. The Wine that he drinks turns into Fire in which he continuously burns in blissful agony. And the Fire eventually becomes the Ocean of Infinite Consciousness in which he drowns.



DECEMBER 1976

13 December

Monday

14 December

Tuesday

15 December

Wednesday

DECEMBER 1976

16 December

Thursday

17 December

Friday

18 December

Saturday

19 December

Sunday

REPENTANCE & PRAYER FOR FORGIVENESS

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 back-biting.

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

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

DECEMBER 1976

20 December

100 Monday

21 December

100 Tuesday

22 December

Wednesday

DECEMBER 1976

23 December

Thursday

24 December

Friday

25 December

Saturday

26 December

Sunday

THE SILENT MASTER - MEHER BABA

To millions throughout the world Meher Baba is a Perfect Master, one of those rare beings in each generation who have reached spiritual perfection, and so are spoken of as having achieved God-realization, the final goal of each soul. Many among those millions are convinced that Meher Baba is not only a Perfect Master but that he also fulfills the paramount function of being the Avatar of the Age.

Meher Baba was born of Persian parents in 1894. At nineteen years of age he had a spiritual experience which lasted for nine years, in the course of which he had five masters. He became a Perfect Master in 1921 and gathered a number of disciples. At the age of thirty-one he became silent and two years later ceased to write, communicating by means of an alphabet board and with hand signs.

His work among the mad, lepers and the poor is remarkable, and though he says he is no teacher his 'teaching' is of the highest spiritual significance. He has travelled all over

India and Pakistan, made three journeys round the world, and visited Europe and the United States many times, and Australia twice; but remained mainly in seclusion, even on his travels.

His published books, all 'dictated' include:

God speaks

Listen Humanity

The Everything and The Nothing

Discourses

Meher Baba dropped his body on 31st January, 1969, at the age of seventy four while he was in the forty third year of his Self imposed Silence.



DECEMBER 1976

27 December

Monday 18

28 December

Tuesday 18

29 December

Wednesday

DECEMBER 1976

30 December

Thursday

31 December

Friday

CALENDAR 1876

MAY

FEBRUARY

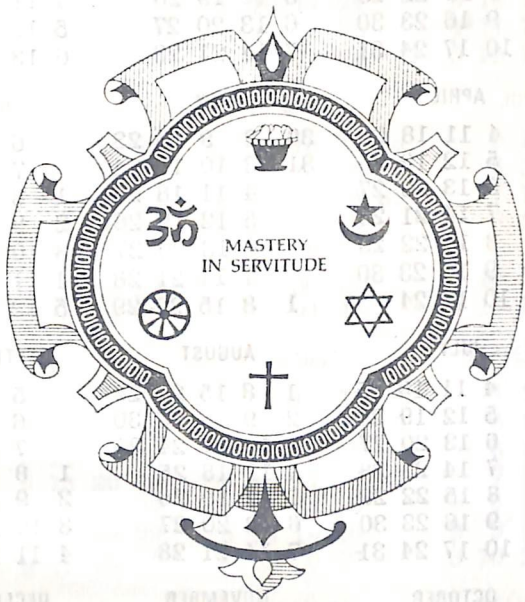
JANUARY

28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

Sun
Mon
Tue
Wed
Thu
Fri
Sat



27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

Sun
Mon
Tue
Wed
Thu
Fri
Sat

DECEMBER

NOVEMBER

OCTOBER

31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

Sun
Mon
Tue
Wed
Thu
Fri
Sat

CALENDAR 1976

JANUARY

Sun	4	11	18	25
Mon	5	12	19	26
Tue	6	13	20	27
Wed	7	14	21	28
Thu	1	8	15	22 29
Fri	2	9	16	23 30
Sat	3	10	17	24 31

FEBRUARY

1	8	15	22	29
2	9	16	23	
3	10	17	24	
4	11	18	25	
5	12	19	26	
6	13	20	27	
7	14	21	28	

MARCH

	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	31
4	11	18	25	
5	12	19	28	
6	13	20	27	

APRIL

Sun	4	11	18	25
Mon	5	12	19	26
Tue	6	13	20	27
Wed	7	14	21	28
Thu	1	8	15	22 29
Fri	2	9	16	23 30
Sat	3	10	17	24

MAY

30	2	9	16	23
31	3	10	17	24
	4	11	18	25
	5	12	19	26
	6	13	20	27
	7	14	21	28
1	8	15	22	29

JUNE

	6	13	20	27
	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	
4	11	18	25	
5	12	19	26	

JULY

Sun	4	11	18	25
Mon	5	12	19	26
Tue	6	13	20	27
Wed	7	14	21	28
Thu	1	8	15	22 29
Fri	2	9	16	23 30
Sat	3	10	17	24 31

AUGUST

1	8	15	22	29
2	9	16	23	30
3	10	17	24	31
4	11	18	25	
5	12	19	26	
6	13	20	27	
7	14	21	28	

SEPTEMBER

	5	12	19	26
	6	13	20	27
	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	
4	11	18	25	

OCTOBER

Sun	31	3	10	17	24
Mon		4	11	18	25
Tue		5	12	19	26
Wed		6	13	20	27
Thu		7	14	21	28
Fri	1	8	15	22	29
Sat	2	9	16	23	30

NOVEMBER

	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	
4	11	18	25	
5	12	19	26	
6	13	20	27	

DECEMBER

	5	12	19	26
	6	13	20	27
	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	31
4	11	18	25	

CALENDAR 1977

JANUARY

Sun	30	2	9	16	23
Mon	31	3	10	17	24
Tue		4	11	18	25
Wed		5	12	19	26
Thu		6	13	20	27
Fri		7	14	21	28
Sat	1	8	15	22	29

FEBRUARY

	6	13	20	27
	7	14	21	28
1	8	15	22	
2	9	16	23	
3	10	17	24	
4	11	18	25	
5	12	19	26	

MARCH

	6	13	20	27
	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	31
4	11	18	25	
5	12	19	26	

APRIL

Sun		3	10	17	24
Mon		4	11	18	25
Tue		5	12	19	26
Wed		6	13	20	27
Thu		7	14	21	28
Fri	1	8	15	22	29
Sat	2	9	16	23	30

MAY

1	8	15	22	29
2	9	16	23	30
3	10	17	24	31
4	11	18	25	
5	12	19	26	
6	13	20	27	
7	14	21	28	

JUNE

	5	12	19	26
	6	13	20	27
	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	
4	11	18	25	

JULY

Sun	31	3	10	17	24
Mon		4	11	18	25
Tue		5	12	19	26
Wed		6	13	20	27
Thu		7	14	21	28
Fri	1	8	15	22	29
Sat	2	9	16	23	30

AUGUST

	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	31
4	11	18	25	
5	12	19	26	
6	13	20	27	

SEPTEMBER

	4	11	18	25
	5	12	19	26
	6	13	20	27
	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	

OCTOBER

Sun	30	2	9	16	23
Mon	31	3	10	17	24
Tue		4	11	18	25
Wed		5	12	19	26
Thu		6	13	20	27
Fri		7	14	21	28
Sat	1	8	15	22	29

NOVEMBER

	6	13	20	27
	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	
4	11	18	25	
5	12	19	26	

DECEMBER

	4	11	18	25
	5	12	19	26
	6	13	20	27
	7	14	21	28
1	8	15	22	29
2	9	16	23	30
3	10	17	24	31

Personal Memoranda

Name _____

Address _____

Telephone Office _____ Residence _____

Telegraphic Address _____

Motor Car No. _____ Scooter No. _____

Driving Licence No. _____ Due _____

Life Policy No. _____ Premium Due _____

Electricity Consumers No. _____

Revolver/Pistol No. _____ Licence No. _____

Passport No. _____ Expiry Date _____

Post Office Pass Book No. _____ Post Office _____

Bank Pass Book No. _____ Bank _____

EMERGENCY TELEPHONE NUMBERS

Nearest Doctor _____

Nearest Hospital _____

Nearest Police Station _____ Fire Brigade _____

Nearest Telegraph Office _____ Post Office _____

Electric Complaint Office _____

THE NATIONAL ARCHIVES
COLLEGE PARK, MARYLAND
SERIALS ACQUISITION
1000 PENNSYLVANIA AVENUE, N.E.
WASHINGTON, D.C. 20540
Tel: (202) 541-2000
Fax: (202) 541-2090
E-mail: reference@nara.gov
Web: <http://www.nara.gov>

Addresses

CENTRES OF INFORMATION ABOUT MEHER BABA

Adi K. Arjani

Meherabad Colony,
Flat No. 7A Dinshaw Building,
5, McNeil Road,
Karachi-4.

Minoo Kharas

Baba Group
1, Lily Road,
Karachi.

Adi K. Irani

King's Road, Ahmednagar,
Maharashtra State,
India.

Murshida Ivy O. Duce.

1290 Sutter Street,
San Francisco
(California), Ca. 94109 U. S. A.

Francis Brabazon

c/o Avatar's Abode
P. O. Box 6, woombye,
Queensland 4559
Australia.

By Permission from :
Suffism Reoriented Inc. U.S.A.

By Permission from :
The Awakener, U. S. A.

By Permission from :
Adi K. Irani
Sole Licensee of
Avatar Meher Baba Copyright.

By Permission from :
Francis Brabazon, Australia Copyright.

Compiled and Published by :
Mr. & Mrs. A. K. Arjani,
Meherabad Colony,
7A Dinshaw Building,
5, McNeil Road,
Karachi-4.



