

Remember Me

Whatever brings you nearer to the path and suits you best is best for you, provided you are able to put it into practice wholeheartedly and in harmony with the natural bent of your mind. A good runner who remains indifferent to racing cannot make good progress, but a lame man who keeps on limping vigorously may soon arrive at the path. If it is not used properly the best car is virtually useless to the traveler, however concerned he may be to arrive at his destination.

I have already told you that love for God and obedience to a master [*the Avatar is the Eternal Living Perfect Master, Ed.*] are beyond the reach of man on his own, and that complete surrender is almost impossible for him. The next best thing then is for

stages of the mineral, vegetable and animal kingdoms of life?

The obvious remedies for this situation are to use no remedies. For example, if one engages in a secluded life of mere physical renunciation, one is more likely to drive underground than eliminate the dirt of impressions from one's mind. Under a false sense of external security born of the secluded life, the mind is apt to become weakened and so stop struggling. Then, instead of achieving freedom from the bindings of impressions, the mind is likely to succumb eventually to its impressions and thus develop greater bindings.

By becoming physically free of the bindings created by the impressions in your mind, you have not rooted them out of

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man to purify his heart. This is also very difficult because every action, whether trivial or important, good or bad, has left its impression on his mind.

Thus every human mind is a gigantic storehouse of accumulated and fast-changing impressions. How can one gain an adequate idea of these impressions left by innumerable actions—and particularly those born of anger, lust and greed—during the lengthy course of the evolution of man's consciousness through the progressive

your mind. Although your *body* may be temporarily freed, as it is in the sound-sleep state, yet your *mind* remains bound by the impressions. Even when the body itself is dropped you do not become free, for your mind remains bound by the impressions which the mind has created.

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

by Avatar Meher Baba

Source: Listen, Humanity, pages 41-45

and fads of religion. One must act on principles and not by rituals.

For example, the essence of Zoroaster's teachings lies in the principles of good thoughts, good words and good deeds, and not in the multitude of rituals and ceremonies. These latter serve more as an escape from, rather than as an incentive to, the task of purifying the heart.

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.

staying awake or even breathing—creates impressions on your mind. Therefore, you may fast indefinitely, hang yourself upside down or knock out your brains on a slab of stone, and yet not free your mind of its impressions.

Why, then, should you necessarily give up eating, drinking, doing your duty to your wife and children and looking after the welfare of others? Such duties do not obstruct your way to the path at all. What *do* come in your way are the bindings which you create unnecessarily for yourself through

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

For the purification of your heart, leave your thoughts alone, but maintain a constant vigil over your actions.

'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.

Although born a Zoroastrian, all religions are the same to me insofar as they help men to come nearer and nearer to God, who is ever most near to man.

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 pretense to purity. Similarly, a self-imposed fast, if not observed through a sense of obedience or through love of truth, may make a clock the object of your fast through watching to see when it is time to stop. Such actions tighten more than they loosen the bindings of impressions.

By not eating, you gather the impressions of "not eating". Doing or not doing anything—whether sleeping,

attachment to the objects connected with those duties. You can own the world without being attached to it, so long as you do not allow yourself to be owned by any part of it.

Suppose, for instance, that a man, in spite of doing his best, loses his family and is unable to obtain enough to eat for himself. If he remains unconcerned, this amounts to his having really given up both his family and eating.

A real fast for the mind is to have no thoughts at all, but ordinarily this is impossible. Knowingly or unknowingly, like breathing, thoughts keep coming and going, whether you are dreaming the dream of your life or the dreams in your sleep. You become completely free of thoughts only when you are in the state of sound sleep—the most-original beyond-beyond state of God. But in sound sleep you also lose consciousness. Your mind is then temporarily at rest, but not freed of its impressions.

Let us soon finish these discussions, lest some of you slip right into the most-original state!

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 the impression 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.

It is better to feel angry sometimes than merely to suppress anger. You then have an opportunity to think about

thus eventually bring your heart to the purification required for Me to manifest therein.

It is not child's play to remember me constantly during your moments of excitement. If, in spite of being very angry, you refrain from expressing anger, it is indeed a great achievement. It means

Remember me so often that your mind is at a loss to find other thoughts to feed on.

anger, its causes and its consequences. Although your mind may be angry, do not let your heart know it. Remain unaffected.

If you never feel angry, you will be like stone, in which form the mind is least developed. Similarly, if you never have lusty thoughts you cannot achieve the merit of having avoided lustful actions.

Let the thoughts of anger, lust and greed come and go freely and unasked without putting them into words and deeds. Then the related impressions in your mind begin to wear out and become less and less harmful. But when you put such thoughts into action—whether overtly or secretly—you develop new impressions worse than those which are spent in the act. These new impressions root even more firmly in your mind.

The fire of divine love alone can destroy all impressions once and for all. However, remembering me can keep down the impurities in the impressions in your mind, as alum catches hold of (floculates) dirt in a vessel of turbid water. Therefore, when you feel angry or have lustful thoughts, remember Baba at once. Let my name serve as a net around you so that your thoughts, like mosquitoes, may keep buzzing around you and yet not sting you. In that manner you can prevent unwanted thoughts from turning into unwanted actions, and

that when your mind becomes angry your heart does not know it, just as when your heart loves, your mind need not know it. In fact, your mind does not know that your heart loves me when, prepared to give up life itself, you lead a life of day-to-day obedience and duty.

You can also entrust your mind to me by remembering me or repeating my name in your heart as often as you can. Remember me so often that your mind is at a loss to find other thoughts to feed on.

Although I am “taking” my own name continuously, I have come to hear it repeated by my lovers, and even though I were deaf, I would hear it if you repeated it only once with all your heart in it. If you cannot remember me constantly, then always take (repeat, think of) my name before going to sleep and on waking up.

At least remember to remember me when you breath your last, and you will still come to me. But how will you remember at the last moment, unless you start to remember me right now?

My Wish

BY AVATAR MEHER BABA

The lover has to keep the wish of the Beloved. My wish for my lovers is as follows:

1. *Do not shirk your responsibilities.*
2. *Attend faithfully to your worldly duties, but keep always in the back of your mind that all this is Baba's.*
3. *When you feel happy, think: “Baba wants me to be happy.” When you suffer, think: “Baba wants me to suffer.”*
4. *Be resigned to every situation and think honestly and sincerely: “Baba has placed me in this situation.”*
5. *With the understanding that Baba is in everyone, try to help and serve others.*
6. *I say with my Divine Authority to each and all, that whosoever takes my name at the time of breathing his last comes to me: so do not forget to remember me in your last moments. Unless you start remembering me from now on, it will be difficult to remember me when your end approaches. You should start practicing from now on. Even if you take my name only once every day, you will not forget to remember me in your dying moments.*

W H A T S H O U L D W E D O ?

...live a normal life. All these questions, what is good, what is bad, should I do this, should I refrain from doing this, will it feed my ego if I do it, but if I don't, isn't that simply being selfish? And so on, ad infinitum. There is no end to questions, and there is no end to answers to these questions. Don't get involved in trying to figure it out. Meher Baba wants us to lead an ordinary, normal life, in accordance with how you are guided inwardly. Do what you feel intuitively prompted to do, but all the time this should be based on the solid foundation of being His.

Whatever you do, whatever you undertake, dedicate it to Him. Don't even think is it right, is it wrong, is it good or bad, is it a strength or weakness. Just dedicate everything to Him. Gradually dishonesty will fade. Gradually other things will fade, and more and more unadulterated love and honesty will grow.

You cannot begin with a clean slate, as it were. You must begin from where you are. We all have weaknesses. But analyzing and dissecting our motives, trying to understand whether we are being prompted by selfishness or unselfishness will not eliminate our weakness. It will only drive us crazy and make it impossible for us to do anything. The only way to get rid of our selfishness is to go ahead and do something, but dedicate it to Him.

by Eruch Jessawalla

Source: That's How it Was, pages 256-257

Even if we can't honestly long for love, we can long to long for love. That much is always open to us. If our prayers for love are insincere and mechanical, we can at least pray to become more sincere when we pray. If we cannot run towards the Lord, at least we can walk, and if we cannot walk, we can crawl. And even if we cannot crawl, we can pray for the ability, someday, to be able to crawl. And we may find, to our surprise, that even crawling is not necessary, because the Lord Himself has come to us and is carrying us on His back.

by Eruch Jessawalla

Source: That's How it Was, pages 216-217

One of the most difficult things to learn is to render service without bossing, without making a fuss about it, and without any consciousness of high and low. In the world of spirituality, humility counts at least as much as utility.

— Meher Baba

Source: Discourses, page 364

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