

LOVE AND GOD

By

MEHER BABA

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“I have come not to teach but to awaken”

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Love and God

There can be no greater folly than that the aspirant quarrel with another over the pros and cons of this way or that, instead of concentrating on his own onward march. One road may be steep, another full of potholes, a third torn by racing rivers. Similarly, one man may walk best, another may be a good runner, a third a fine swimmer. In each case the things that should really count are the destination and the progress that each individual makes. Why should one who runs like a hare come in the way of another who is more likely to succeed at the pace of a snail ?

Spiritual progress is like climbing through hills, dales, thorny woods and along dangerous precipices to attain the mountain top. On this path there can be no halting or return. Everyone must get to the top, which is the direct realization of the supreme Godhead. All hesitation, sidetracking or resting in halfway houses, or arguing about the best

route, only postpones the day of final fulfilment.

The aspirant cannot be too alert about the path. The slightest lingering in the false world of shadows is inevitably an invitation to suffering that could have been avoided if the eye had been steadily fixed on the supreme goal of life.

The best of all forces, which can overcome all difficulties on the way, is the love that knows how to give without need to bargain for a return. There is nothing that love cannot achieve, and there is nothing that love cannot sacrifice. There is nothing beyond God and there is nothing without God, and yet God can always be captured by love. All other essential qualities will come to the aspirant if he follows faithfully the whisperings of the unerring voice of love that speaks from his own heart, shedding light on the path.

To lose hold of the mantle of this guide is to find only despair. The heart without love is entombed in unending darkness and

suffering, but the heart that is restless with love is on its way to realization of the unfading light that shines on the unfathomable sweetness of life divine.

Pure love is matchless in majesty ; it has no parallel in power, and there is no darkness it cannot dispel. It is the undying flame that has set all life aglow, yet it must be kindled and rekindled in the abysmal darkness of selfish thoughts, selfish words and selfish deeds. As it is fired a new it bursts out in magnificent light to serve as a beacon for those who still grope in the darkness of selfishness, be that darkness deep blue or all black.

Human love, regardless of its limitations, should never be despised. It is bound eventually to break through all limitations to initiate the aspirant into eternal life in the truth. Then the lover may lose his separate, false self and become united with God, who is the one matchless and indivisible ocean of unsurpassable love.

God does not listen to the language of the tongue and its japs, mantras, devotional

songs and so on. He does not listen to the language of the mind and its routine meditations, concentrations and thoughts about God. He only listens to the language of the heart and its message of love, which needs no ceremony or show, only silent devotion for the Beloved.

This love can be expressed in various ways, all of which ultimately result in union with God. The practical way for the average man to express love is to speak lovingly, think lovingly and act lovingly towards all mankind, feeling God to be present in everyone.

Love is dynamic in action and contagious in effect. It is only the spiritually alive and enlightened who can feel the significance of the ancient adage, so cheaply bandied about by some preachers and philosophers, that "love begets love".

The way of love is not free from sacrifices. Just as heat and light go hand in hand, so do love and sacrifice. The true spirit of sacrifice springs spontaneously, like

humility, and cannot be aware of itself nor reserve itself for particular objects and special occasions.

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.

Just as it can never be too early or too late to learn to love for the sake of love, so there can be nothing too small or too big to be sacrificed or sacrificed for. The flow of life, the flow of light and the flow of love are as much in the drop as in the ocean. The smallest thing is as big as the biggest and the biggest thing is as small as the smallest. It all depends upon the particular yardstick used.

The spirit of true love and real sacrifice is beyond all ledgers and needs no measure. A constant longing to love and be loving, and a noncalculating will to sacrifice in every walk of life—high and low, big and small, between home and office, streets and cities, countries and continents—are the best measures man can take to be really self-ful and joyful.

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.

Therefore let us become the soldiers of God. Let us struggle for the truth. Let us live not for ourselves, but for others. Let us speak truly, think truly and act truly. Let us be honest as God is infinite honesty. Let us return love for hatred and win others over to God. Let the world know that above everything the most dear to our hearts is God—the supreme reality.

Besides keeping God before ourselves in our daily lives and loving Him by loving our fellow men, we can love God by surrendering to the Sadguru or Perfect Master who is God's personal manifestation, or to the God-man, who is God descended directly into form. To surrender to any of these is to surrender to God Himself.

This is my song :

For the rich, I am the richest ;
For the poor, I am the poorest ;
For the literate, I am the most literate ;
For the illiterate, I am the most illiterate.

Thus I am one of you, one with you
And one in you and we are all one.

To have my real darshan is to find me.
The way to find me is to find your
abode in me.

And the only one and sure way to
find your abode in me.

Is to love me.

To love me as I love you, you must
receive my grace.

Only my grace can bestow the gift of
divine love.

To receive my grace you must obey
me whole - heartedly.

With a firm foundation of unshakeable
faith in me.

And you can only obey me
spontaneously as I want

When you completely surrender
yourselves to me

So that my wish becomes your law
And my love sustains your being.

Age after age, many aspire for such a
surrender

But only very few

Really attempt to surrender to me
Completely as I want

He who succeeds ultimately
Not only finds me
But becomes me
And realizes the aim of life.

The final way to realize God is to love Him and to lose oneself in Him through intense longing for union with Him. To love God wholeheartedly is to lose oneself eventually in the Beloved and enter the eternal life of God.

Like a tree, such love has branches—branches of whole-hearted devotion, perfect selfless service, self-denial, self-sacrifice, self-renunciation, self-annihilation and truth. In this love are embodied all the yogas known to saint and seeker. The highest aspect of this love, which surpasses love itself, is that of complete surrender to the will of the Beloved. This means complete obedience to His wishes regardless of the cost.

The Perfect Masters are always immersed in the joy of this union with God

and can never be snared in the mazes of the illusory universe. Therefore they do not ordinarily pay any attention to the universe other than to divert the attention of humanity from the shadow to the substance.

Divine love makes the individual true to himself and to others. It makes him live honestly, comprehending that God is infinite honesty. Divine love is the solution to all difficulties and problems. It frees man from all bindings. It makes him speak truly, think truly and act truly. It makes him feel one with the whole universe. Divine love purifies the heart and glorifies one's being.

When one truly loves God, that love is based on the desire to give up one's whole being to the Beloved. When one loves a Perfect Master, one longs to serve him, to surrender to his will, to obey him whole-heartedly. Thus pure, real love longs to give and does not ask for anything in return

When the individual truly loves humanity he longs to give all for its happiness. When

he truly loves his country he longs to sacrifice life itself, without seeking reward and without the least thought of having loved and served. When he truly loves his friends he longs to help them without making them feel under the least obligation. When he truly loves his enemies he longs to make them his friends. True love for parents or family makes him long to give them every comfort at the cost of his own.

Trust God completely and He will solve all difficulties. Faithfully leave everything to Him and He will see to everything. Love God sincerely and He will reveal Himself. And as you love, your heart must love so that even your mind is not aware of it. As you love God whole-heartedly and honestly, sacrificing everything at the altar of this supreme love, you will realize the Beloved within you.

Baba Explains Indian Musical Records

Oh you, who love to talk of love, do you know the difficulties and hardships facing you ? The Master tests you at every step on the Path of Love.

Oh Lovers of God, do not let what is in your hearts come to your lips. Remember, one who really loves God, God annihilates him; God mixes him with the dust.

O Lover, beware, God tests you by being cruel, by giving you false hopes, even by cutting you to pieces.

Oh, you, who talk of loving God, you have to bow down to him as though at every step, every particle of dust were a threshold to the Beloved.

O Beloved ! These tears that I shed are tears of blood so precious that you should consider them as pearls and wear them as earrings.

O Lover of Mine, if you want to enter My Lane (Path), first let your head roll under My feet and be kicked by Me as a ball.



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