

MY MASTER
and
HIS TEACHING

by

C. D. DESHMUKH, M.A. PH.D.

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MY MASTER

and

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C. D. DESHMUKH, M.A. PH.D.

With a Foreword

BY

PRINCESS NORINA MATCHABELLI

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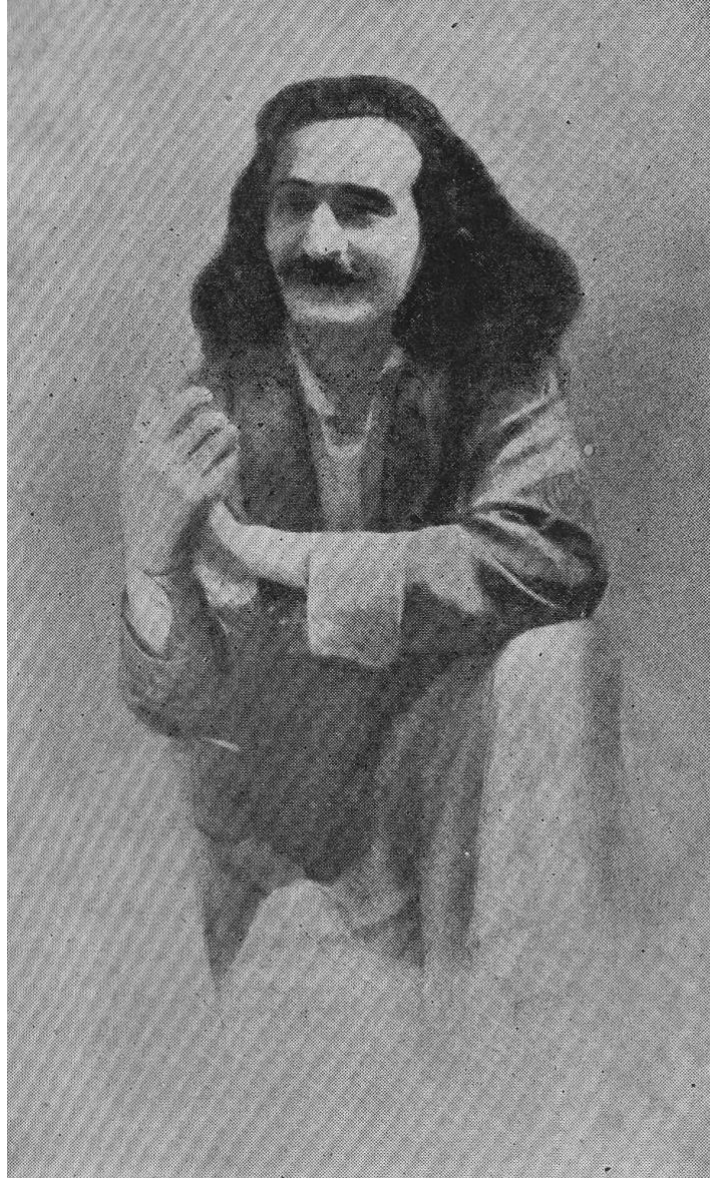
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TO
SHRI MEHER BABA

*When I see you,
My Beloved Master,
My heart is inspired,
With Love Divine;
And my entire being
Vibrates in One-ward aspiration.*

*You have imperatively designed
My inner growth to the One.
What I have to be you are
I am your Divine Instrument.*

NORINA MATCHABELLI

FORE-WORD.

TO ALL WHO SEEK LIGHT AND LIFE,

This book is very helpful and really important. The author's philosophical mind is a sign of a clear and pure experience; and such pure thinking from the Eastern standpoint has great value for the Western mind. I am proud to join with the author in this work. May my devotional contribution serve the Cause of the Beloved Master whose Love has awakened my knowing-feeling!

1

We want the world's *New Awakening*.

We want the world to be without dispute.

We want tolerance.

We want selfless design in life.

We want union between mind and heart.

We are groping in the dark and want to be awakened.

We want the revelation of the Truth.

We want one whose Self is unclouded, and who can impart
to us the experience of the Divine heart.

The sum total of *all conclusion* has to be shown forth to us
by one who is One-in-All and yet human.

We want the NEW SPIRITUAL MESSENGER whose love
shall awaken the soul.

**SHRI MEHER BABA is the NEW SPIRITUAL
MESSENGER.**

He imparts the Light in Silence and in Action.

When the God in man becomes conscious of his being the
One-in-All, there is an unfoldment of Pure Love; and the
execution of the Divine Plan in the Universe receives a
tremendous momentum.

i

SHRI MEHER BABA is God realized,
Awakening the soul is His One-ward act of Mercy.
He wills the *liberation* of Life.
He is the Incarnation of that One, which *is*, and *was* and *will be*
the One.
He is the good example.
He is the selfless joining link between the finite and the Infinite.
The life we lead is unselfish when it is drawn close to Him.
We need Him to realize the One, by uniting our own will with the
Divine Will.
Our salvation is in the union of the finite with the Infinite,
He leads us towards the attainment of the Infinite.

II

We must know in our inner and outer striving that the purity in
experience is a real possibility.
In SHRI MEHER BABA the ideal is *realized*.
Who else is pure if not the One whose very presence is purifying?
What is *Perfection*, if not the spontaneous *expression* of *under-*
standing?
What is true understanding, if not the knowledge of *Reality*?
What is Reality if not the One, that *is* and *was* and ever *will be*
the One?
He arouses in us the unquestioning certainty that we are that One.
He makes us realize that the appearance of good and bad is all one
pure progression of the Good.
The conflict of forces which we resent is ultimately in tune with
the One.
The play of life in the multiform pattern of Manifestation is a
harmony of the One.

All inner and outer Experience is a creation in lure of the One.
We are uncertain in our One-ward struggle, and He gives us strength.
By throwing away the design of the Ego, we become *Understanding*.
We cannot have both the Ego, and the Infinite One.
We have to *choose*; and He teaches us *how* to choose.
In the harsh Ego, troubled by duality, He creates “knowing order.”
He teaches inner and outer cooperation.
His work is constantly acting *Help*.

III

We have to be as He is – *One in tune with the many*.
He is a perfect revelation of the One.
The One which He reveals is *prior* to the self.
The day will come when He will manifest the One to those whose outward mind is darkened by ignorance and lonesome within, and whose heart is devoid of Love.
He has already manifested Himself to some.
His act of *Grace* is constant fulfillment.
He is the manifold experience of Love in the many.
His final lure to draw us unto the One is *Love*.
His Divine work is done through pure Inspiration.
He shall create us equal to Himself.
The will to serve Him arouses within, a calm and steadfast desire to consume our self in order to realize the One.
Men and women of all races, creeds and nations have been drawn to Him; and they have offered their lives for serving His Cause.

They call on Him as the *father* to help the child, as the *mother* to feed the little one, and as the *God-man* to guide their spiritual destiny.

Through Him the Eternal One offers itself unto all.

That same One we shall realize.

Experience is the method of His supreme Teaching.

He teaches us to feel the One in the midst of the discord of the many, to find strength in humility, and to have faith even when life does not seem to cooperate with the One.

Life is One; and it will render all unto the One,

It is the Law; it is the Cause; it is the End.

Life's devastating design is the realization of the *One-All* through the conflict of *duality*.

The promise of the One to reveal itself in *all*, is being fulfilled through life and death, since the dawn of creation.

Our lives have sprung into existence to realize this Divine Purpose.

What is the working Design in Creation?

What is the final goal of man's manifold desires?

To realize the One.

IV

We want the One to be in our midst, in life, and in work with us.

We want Him to be *Divine and human*.

We have found our God as man.

He offers His life to us to bring us Light.

He has awakened the longing sigh for pure Resurrection,

Let us serve this Incarnation.

Be sure, reader of books and gospels, that you have to be awakened.
The time for awakening is *Now*.
The Master of Love and Wisdom has come,
He is for all.
He loves the world.
He cures the soul through mercy.
He cures through *confidence* in your poor darkened soul.
Entertain in your hearts the will to serve Him, O men, O women, in
this world of creative pain!
Pour out in the world's work your energy; and withdraw into the One
your hearts.
Let us welcome sorrow for "the One-ward Outcome."
Let us know the joys in pain,
Let us express Life's pure will,
He will reveal the heart which is hidden within the work of Nature.
He will make us conscious of the *hidden purpose* in Life.
The force of Love which will thereby be released will be *creative*.
That release can be brought about only through our free will.
The teaching which He gives will enlighten our will; and He will
lead us to the *Unfathomable One*,
The great fact which one calls God has to be known.
When Love does awaken us into Divinity, all negative thought is
transmuted into *positive affirmation*.
He will awaken in men a Love which is Divine and Universal,

That Love will renew all life; it will make men new; it will make men human; it will make life pure; it will redeem the world.

V

When we shape our interests with *knowledge* and Divine inspiration, we find *fulfillment*.

The One-ward high aspiration is the road to the One.

The world needs THE NEW PROPHET to awaken that understanding which will lead it to the One.

Co-operative work will beget *New Understanding*.

The man who now is in sorrow will know his Divinity.

SHRI MEHER BABA is *Truth-realized*.

He represents the One, that is, was, and ever will be the One.

He is the *Way* in our Time, in sorrow, and in joy!

Man, unfathomable mystery, lower thy 'I'.

Man, uncontented show of joy, join in the One!

O Man in sorrow, let thy soul take to wings, and find thy *Liberation*.

God has always aroused what is His, since the day of creation.

We have to render to God what belongs to God.

Let us all join, unite, and understand in the Divine inspiration.

New York
1st January, 1936.

NORINA MATCHABELLI

Dear Reader,

You and I are both pilgrims of Eternity. Our journey is long: and you are surely rich with your own experiences which I shall be happy to share with you. But I, for one, take this opportunity to share with you, through this book, some of my deepest experiences. It is true that these experiences about Shri Meher Baba are intimate and personal. But anything which has a lasting value is bound to be personal. We might be well advised to scrape off those superficial things which do not deeply touch our Inner life.

C. D. D.

CONTENTS

PART I

	PAGE
Meeting the Master	1
Shri Baba	5
Discipleship	9
The Aspirant	17
The Path	22
The Infinite One	27
God-consciousness	31
The Teaching of Shri Baba	34
Conclusion	41

PART II.

POEMS

	PAGE
1. Meeting the Master	45
2. Some Flowers for Shri Meher Baba	46
(i) Offering	46
(ii) Your Love Divine	47
(iii) The Avatar	48
(iv) Take me up into You	48
(v) Longing	48
(vi) The Song of My Heart	48
3. The One	49
4. Meditation	50
5. Emancipation	51-52
6. To Invocation	53
7. To the Despondent	53
8. To the Aspirant	54
9. The Warrior	55
10. My Commander	55
11. The Sun and the Seed	56
12. To My Beloved Master	56
(i) Let me Come	56
(ii) My Heart Rejoiceth	57
(iii) My Secret	57
(iv) My Aspiration	57
(v) The Throne	57
(vi) My Home	58
(vii) The Union	58

PART I

MY MASTER - HIS TEACHING

MEETING THE MASTER.

We are living in an age which is distracted by conflicting conceptions of life. They introduce a radical disharmony within the inner life. Our minds are divided because we do not perceive the Lasting Values. The way to peace lies through the renunciation of the false values and reorientation towards the true. However, intellectual dissertations and theoretical discourses do not carry us very far in finding the true values. They carry no conviction and frequently lead only to further confusion. What we therefore need for practical guidance is Teachers who exemplify the perfect life. The synthesis or harmony for which we are striving can only be attained in life. The Truth cannot be adequately described in words; but it can be *realized* in life. And for this purpose, there is nothing like meeting a Perfect Master. He teaches not by words alone, but by example. He proves the reality of the Ideal not merely by describing it but by expressing it. He is therefore a greater source of inspiration than

MY MASTER

hundreds of books. It has been my good fortune to meet such a Perfect One in Shri Sadguru Meher Baba.

There are a thousand ways by which the Master draws unto Himself His disciples in order to put them on the Path. He never comes until the disciple is ready; but after the disciple is ready to profit by coming into contact with Him, He never tarries for a moment.

Not very long ago when I was a research student in London, I first came to know about Shri Baba through a news-paper report in the "Daily Herald." There was in it a very impressive photo of Shri Baba and a brief account of the interview which He had given to the reporter. "Get rid of aimlessness in life," He had said. And as I looked at the photo, I found in His eyes just that assurance of Divine guidance which I had been looking for. The expression of His eyes brought to me the tidings of the Truth—that far-off land unseen, where there is the final Realisation of the Eternal and Infinite Source and Goal of all life. The next thing therefore was to try to secure a personal interview with Shri Baba. I wrote

HIS TEACHING

to Him to grant me the privilege of meeting Him in person. But as He was to leave England for America within a few days, I could not meet Him at that time. He, however, assured me through a letter that He would see me during His next visit to England. During the interval, I had an opportunity to read many of his articles on spiritual life. And even before meeting Him *physically*, my heart *recognised* that I had established a contact with a *Perfect Master*. The Teachings of Shri Krishna, Lord Buddha, and Jesus Christ came to me with a new significance. I felt convinced that although the verbal interpretation of these Teachings is within the reach of any earnest student, it is difficult to realise their true power and meaning without the *Grace* of a Perfect Master.

On the 8th of December 1932, it was my great privilege to have the holy *darshana* of the beloved Master and sit at His sacred feet for spiritual instruction. It is impossible to put into words what it is to be in His holy presence. He radiates Love and happiness through His beautiful eyes and fascinating smile, and raises the

MY MASTER

consciousness of those around Him, so as to give them a glimpse into the *true values* of life. In His company, time ceases to be and one may have a taste of the Life Eternal. One cannot but be impressed by the poise of His mind, the warmth of His heart and the harmonious expression of His total personality. In Him, there is a perennial spring of purifying love. And, yet, in spite of the grandeur and perfection of His being, He never creates a sense of distance. His Love knows no separateness and He addresses Himself to the inmost being of His disciples.

In Him, one can see fullness of life. Every look of His, every word and every act springs forth spontaneously and vibrates the Truth. Meeting Shri Meher Baba has been the greatest experience of my life. It is a great privilege to be initiated by Him into the Path, and it is a great joy to be the recipient of His Love Divine.



HIS TEACHING

SHRI BABA.

In the last chapter, I wrote about how I came to meet Shri Meher Baba in December 1932. On this occasion, the purpose of His visit to England was solely to establish contact with genuine spiritual aspirants. And in order to facilitate this, he deliberately avoided publicity in the press. His previous visit had been the occasion of a warm reception by the papers. The reference in bold lines to the “Indian Messiah” had caused a great stir in the public. And in order to ward off the rush of people who merely wanted some new sensation, or who were merely curious, it was necessary to avoid publicity.

Addressing crowds indiscriminately can hardly be the proper technique for promoting the sacred Cause for which the Master has come. Appealing to the mass-mind can only create a sensation which leaves no permanent effect. The only way of securing lasting results of permanent value is to appeal to the individual in his *lonely integrity*. He is then in a position to assimilate the spiritual instruction imparted to him.

MY MASTER

The Master therefore prefers to address Himself to each person not as a part of a great mass, but as an individual who can think and feel for himself. He never makes anyone feel unimportant, but sets himself to the supreme task of bringing out the wealth hidden in his personality and releasing his latent capacities, so as to enable him to make his *creative contribution* to life. He draws to himself the earnest aspirant, awakens his mind and opens his heart, and arouses in him that ceaseless search, which can only terminate with the attainment of the Goal of life.

Some of the new visitors of the Master feel that they would find it difficult to follow his mode of communication. Since he entered into Silence, He has been using an alphabetical board on which he spells out what He wishes to convey. But it is surprising how everyone feels perfectly at home in following His communications. He talks to the soul *directly* and the words which he uses are, as it were, incidental. But even with regard to the thought expressed, His manner of communication is extremely effective for imparting spiritual instruction, for it leaves for the visitor ample time to take in everything that he says.

HIS TEACHING

What one longs for most is just to sit in the holy presence of the Master. It is like basking in the sun. From Him there continually flows streams of life-giving Love. And such is the wonderful magic of His divine presence that as soon as the visitor sits face to face with Him, there at once descends upon him a great calm. And even if he has had only a short interview, he is a changed man by the time it comes to an end.

This is the main characteristic which belongs to the teaching of One who derives His authority from *personal realisation*. In this wide world of ours, there are many “pandits” who can quote the scriptures and repeat outworn formulæ. But such prattling from book-knowledge lacks inspiration and carries with it no conviction. The teaching of a Perfect One, however, always carries *its own authority*. It does not need to be supported by external authority. It carries conviction because it is based upon experience. It is not so much the words uttered as the tremendous personality of the speaker, which produces lasting results. Those who derive their knowledge from books or tradition, usually cling to a particular formulation

MY MASTER—HIS TEACHING

of the Truth. They cannot see the spirit behind the words; and as they lack true perception, their words are but empty sounds. The Teaching of a Perfect one is not bound by any such limitation. He can express Himself in a thousand ways.

In a discussion with Shri Baba, any topic can become an avenue to the Truth. It is very interesting to note how He addresses Himself to every visitor in a language intelligible to him. The instructions which He gives to the visitor are according to his needs and the general line of his development. He puts himself into the centre of the being of the aspirant and with full appreciation of his individual perception, leads him on to a wider vision. His teaching excludes nothing and comprehends the whole of life. It is not concerned with *sectarian dogmas* but with *universal Truth*. He imparts not mere words or dead formulae, but living understanding.

DISCIPLESHIP

Shri Baba gives such beautiful love to those who approach him for spiritual instruction that they are inevitably drawn to Him. Wherever He goes, there arises a circle of disciples who feed upon his love and reciprocate it by their love. They feel bound to each other by the common bond of love for Him. He is their Master, Friend and Guide. He brings joy into their lives and puts them on the Path. And the disciples love and adore Him as Truth-Incarnate.

To be a disciple of a Perfect One never involves the surrender of *the right to think and feel and act for oneself*. It does not mean ceasing to be true to the *inner voice* of the Higher Self within. On the contrary discipleship of a Perfect One facilitates the pursuit of that Higher Self. The relation of the Master and the disciple is a relation of reciprocal love. The Master is a Truth-realised Being and the disciple is a spiritual aspirant for the Truth. The Master's Love for the disciple is therefore Divine, and the love of the disciple for the Master is according to

MY MASTER

his spiritual development. However, the essence of this relation is on *both sides* constituted by *Love*.

The disciples feel personally drawn to Shri Baba because His love for them is personal. It is not like a “wind which blows where it listeth,” heedless of the needy, and which gives a purely temporary delight to the passer-by. It is more like the wings of a bird who sits and sits on the egg, until by the creative warmth of the wings, the creature inside grows and ultimately breaks its prison. However, His love is not only personal but also impersonal. It is impersonal in the sense that it is not at all self-conscious. Like the spontaneous perfume of a flower, it is available to all without distinction.

In ordinary human love, the heart is usually held back or warped by the mind. It is either mixed up with motives or limited by judgment. It is calculating and has an eye on the consequences. And it is given to others after weighing their merits. It is restricted by what we call ‘considerations’. There is diminution in the overflow of such love owing to domination of the

HIS TEACHING

mind on the heart. And the individual concerned feels within himself a sense of limitation, which is due to inward emptiness.

In the case of a Perfect One, the mind and the heart do not function *against* one another but *with* one another. The harmonious functioning of the two facilitates the release of Love Divine, which springs from Truth-consciousness. As the source of such Love is supra-mental superconsciousness, it cannot be limited by the mind. It blesses the high and the low, the sinner and the saint alike. It is not caught up in the distinctions of *duality*. It is pure because it is untainted by any worldly considerations; and because it is pure, it is unlimited and free. It is an overflow from inward completeness. It is infinite and it flows in measureless abundance towards all who open themselves to it.

Because of His perfect Love, Shri Baba becomes all-in-all to His devotees. It has been said of Jesus of Nazareth that He was One “*whom but to know is to adore*”. That is also true of the Beloved Master. There is hardly a soul, who

MY MASTER—HIS TEACHING

does not love the manifestation of Perfection when he sees it. And loving the Beloved Master is an intense experience. It is not like other fleeting passions that last only for a short time. It grips the entire personality of the devotee and consumes all the dross therein. In the intensity of that love, the ego, like a piece of camphor which is aflame, becomes thinner and thinner until it completely vanishes. And this intense love of the devotee is sustained by the Beloved Master Himself, who makes him the recipient of His ever-renewing and inexhaustible Love Divine.

It is a unique experience to be in the midst of Shri Baba's disciples. Their great delight is to share their spiritual experiences with one another. They are never tired of speaking about Him. Like the memory of the morning sun, He dwells in their hearts. So when they meet one another, their thoughts naturally turn to Him. And in many a verse they pour forth their devotion to Him.

Some disciples, on whom the Beloved Master's Grace descends, find great happiness in

HIS TEACHING

meditating on Him.* When such a disciple is alone, his thought spontaneously turns to the Master. Every time he thinks of Him, He fills his mind. Nor is it merely the mind which is thus occupied in thinking about Him. The heart also is simultaneously drawn towards Him. Rather it is

* On many problems concerning *meditation*, a flood of light will be thrown by the following Questions and Answers, constituting a very instructive discussion which I was privileged to have with Shri Baba at Porto Fino Mare (Italy):—

- Q: In meditation, it is necessary to control the mind and this requires the use of force. However, the mind cannot be expected to find out the Truth unless it functions freely. How then can we justify meditation?
- A: I attach more importance to *love and work* than to *meditation*. If you love a person, you *naturally and spontaneously* think about him. And there is no question of forcing the mind in such meditation.
- Q: This type of flowing and spontaneous meditation is, of course, very beautiful and needs no justification. But why do some systems emphasise the need for concentrating upon some single form?
- A: If you concentrate on anything intensely, it shatters the whole structure of *sanskaras*, so that their chains become loose.
- Q: How are we to reconcile love for all life with the love for the Master?
- A: If any one loves *any* body, that love ultimately comes to *me*, because I am there.

MY MASTER

the heart which leads the mind. The mind therefore has to make no effort in meditating upon Him. Because of love, the mind dwells upon the Master with joy as on a thing of sublime beauty. In thinking of Him, therefore, the mind and the heart function together and harmoniously.

It is just this *harmonious* functioning of the mind and heart, which the aspirant usually finds difficult to attain. There are some people who are all mind, but their capacity for feeling is very slight. In them the mind has a tendency to oppress the heart. If there is any uprush of a noble emotion or self-giving love, the mind immediately represses them with the help of a doctrine or theory and the heart is again dried up. On the other hand, there are others in whom the heart is more developed than the mind. These, on the whole, tread upon a ground which is much safer.

For spiritual perfection, however, a merely unorganised and undirected mass of emotion is not enough. Such a mass of emotion often

HIS TEACHING

blinds the mind and creates confusion and inner conflict. It is like a great thunder-storm which has immense power, but which cannot be made serviceable for constructive purposes. Therefore, in the complete absence of mentality, heart cannot lead to emancipation. However, with most people, the real difficulty is not that they lack intellectual perception of values, but that their hearts are empty. They are like splendidly built lakes which are without water.

It is true that a perfect lake needs to have not only plenty of water but also well defined sides. But if we have only well defined sides and no living spring of water, we cannot get a lake. And if we store from outside limited quantity of water, it will stagnate in the course of time. But if we have a living spring of water, it is much easier to construct a lake, which has plenty of fresh water in all the seasons.

In the same way, it is comparatively easy for a person, who has intense love, to refine and direct it with the help of his discriminative intellect. In this case, the heart warms up his

MY MASTER—HIS TEACHING

head and uses it to secure the perfection and the harmony of emotions. We thus find that for spiritual perfection, we need to have a *balance between reason and love*. As the Master puts it, “the head and the heart must be united; intellect and feeling must be balanced.”* If they function together, there is no inner conflict. Then there is only a Peace, born out of poise—the poise of understanding and love. But of these two, love is more fundamental. And it is for this reason that Shri Baba’s appeal is primarily to the heart. He, however, not only awakens in it the spring of love but also directs it.

The aspirant who meditates on the Master finds that his mind and heart are gradually harmonized. As the Beloved is always with him in his mind and heart, he experiences infinite joy and peace. No more for him is there any problem of happiness, for neither time nor space can separate him from his Beloved.

* ”Questions and Answers” - p. 43.

THE ASPIRANT

True discipleship means the entering of the Path. At this stage, the ordinary human being becomes an aspirant. And we can adequately understand the full significance of this step only if we know the general psychological features of the mental life of the ordinary human being.

The mental life of the ordinary human being may be divided into two parts:— (1) the conscious and (2) the sub-conscious (or the unconscious). Every experience through which the conscious mind goes, leaves behind it some trace or *impression* in the sub-conscious mind. These impressions are sometimes referred to as *dispositions*, because the mind becomes particularly susceptible to similar experiences. Not only does the mind thus become exposed to similar experiences, but it has an active tendency to utilize its environment for getting similar experiences. When such dispositions come to be organized in a particular way and are directed towards some specific type of objects, we get what is known as a '*complex*'. The sub-conscious mind is a store-house of all such dispositions and complexes. The dispositions and complexes

MY MASTER

have often been referred to as *sanskaras*. And what we call man's *temperament* is a cumulative result of such *sanskaras*.

The relation which *sanskaras* have to the conscious mind is two-fold:— (1) They originate in conscious experience and continue to feed on conscious experience; and (2) they are constantly competing for gaining ascendancy over the conscious mind, in order to direct and control the stream of consciousness. The *sanskaras* can bring about a change in the course of consciousness, as it were, from behind the screen. The conscious mind thus has a double relation to the sub-conscious mind. On the other hand, conscious experience creates fresh dispositions or modifies the old ones. And on the other hand, the dispositions have a tendency to impel the mind to seek such experiences as will feed them.

The sub-conscious mind of the ordinary person contains within it dispositions of different types, e.g. the dispositions of love, hate, greed, craving, fear, jealousy etc. And naturally there are *reverberations of this chaos in the conscious*

HIS TEACHING

mind. As each disposition seeks the possession of the conscious mind, and as these dispositions are often chaotic, the conscious mind experiences many conflicts and oscillations.

Ordinarily, a man is at the mercy of his subconscious mind. He thinks, feels and acts as he is *impelled* to think, feel and act by the dispositions existing in his sub-conscious storehouse. He does not think, feel or act *intelligently* i.e. with an unfettered mind. However, in every man's life, there comes a time when he determines not to allow himself to drift aimlessly on the river of life, driven hither and thither by the dispositions. And he decides to obtain *constructive control* over his subconscious mind in order to be able to direct his personality towards the Supreme End of life. When the person arrives at this stage, he might be said to have become a spiritual aspirant. He may be a theist or an atheist; he may or may not belong to some organized religion; he may be a Hindu, a Christian, a Mohamedan, a Buddhist or a Zoroastrian by faith; or he may be none of these. But in so far as he has decided to attain *self-mastery* by finding and

MY MASTER

realising the *true meaning of life*, he is a spiritual aspirant. He may or may not have any true or complete knowledge of the Highest, which he is seeking, and his ideas about it might be vague and even erroneous. But if he is seeking the truth sincerely and with all his being, he must be called a spiritual aspirant.

Every person, however, has his own approach to the Truth. Every individual has “*to create and choose the path.*” The path is dependent upon his temperament and is determined by “the total effect or momentum of impressions”, acquired by the individual in previous lives.* In the world of persons, we cannot *mechanically* apply any universal laws. All the so called laws of guidance are only abstract generalisations based upon the observation of the spiritual development of individuals. Every individual ought therefore to be striving towards the goal which is Liberation, and to which he feels drawn *inwardly*. And if he is true to this Inner Urge or nisus, he need not mould his life in conformity with any external laws.

* Questions and Answers, P. 16

HIS TEACHING

It is however quite useful to note certain general features which are seen to characterise the lives of the aspirants. The general features characterising the spiritual progress of aspirants are as follows:—

(1) They all aim at finding out the highest value.

(2) And in order to realise the highest value, they try to attain complete control over the subconscious mind.

Complete control over the sub-conscious mind is usually achieved along three lines, which are distinct and yet complementary:— (i) From moment to moment, the aspirant tries to live only through such experiences as will *strengthen the good sanskaras* and weed out the bad ones. (ii) The aspirant reserves some time for concentration upon the Highest in its *impersonal* aspect, and tries to bring his entire personality in tune with the Infinite One. (iii) The aspirant seeks a Truth-realised *Perfect Master*. And having found the Beloved, he surrenders himself to Him in full faith and undivided devotion, and lives a life of self-less service

THE PATH

We shall now turn to the comparative value of the three approaches to Realization:— (i) good life, (ii) meditation on the Impersonal Truth, and (iii) love and service of the Master.

Really speaking, these ways are not mutually exclusive. They are not three disconnected ways, nor are they independent of one another. They are very closely related and have a direct bearing upon one another. In fact, they may be said to be three aspects of the *one* Path.

With regard to the first aspect of the Path, it will be well to remember that the aspirant does not select experiences *for the sake of* cultivating good sanskaras. That would be motive rooted in self and will tend to bind him. He lives a perfect and a harmonious life for *its own sake*, i.e. because it expresses the highest and the true value which he has begun to perceive. On this line, there is *no division between meditation and action*. The two become one.

The second point which we have to remember in connection with this aspect of the Path is that although a distinction has to be drawn

MY MASTER—HIS TEACHING

between good and bad sanskaras, this distinction is not based merely on *tradition*. Nor is this distinction ultimate from the spiritual point of view, which transcends all ethical distinctions and is *beyond the opposites* of good and bad. Truly speaking the whole world is a manifestation of the Divine Spirit, and human nature which is a part of this manifestation, cannot have within it anything which is an undiluted evil. The evil act is a reaching out towards the good *in an ignorant manner*. The distinction between good and bad is therefore only provisional and relative and not ultimate. The liberated man is freed from *all* sanskaras—good as well as bad. But usually a person has to go from bad to good before he can go beyond both. As Shri Baba once put it, the aspirant must go “*from good to God.*”

We shall now come to the second aspect of the Path, which consists of meditation on the Impersonal Truth. There are a number of difficulties and pitfalls in this approach to the Truth. First of all, the Impersonal Truth which is supra-mental cannot be an object of our mind.

MY MASTER

Any idea, which we form about it from our state of bondage and ignorance, is bound to be inadequate. Far less possible is it therefore to meditate upon it. Secondly, even when the aspirant believes that he is meditating on the Impersonal Truth, he is really having some verbal image (word) in the mind, as an object of meditation. He is meditating on a form and not upon the Truth which is *beyond* all forms. It is true that the Truth is also *in* the forms; and the form can serve as a symbol signifying the Truth which is all-pervading and yet transcendent. But from this point of view of the *symbolical function* of the form, a merely verbal image has far less claims to be the object of meditation than the form of a Truth-realised being or a Perfect Master. For, in this case, the form is a revelation of the Truth and is best suited for being a vehicle of that understanding which is characteristic of Truth-consciousness.

This brings us to the third aspect of the Path—love for a Perfect Master. This is *saguna bhakti*. This approach is easier than the second approach which *directly* aims at the Impersonal

HIS TEACHING

Truth. The Path of love for the Perfect One brings into play the heart as well as the mind, and leads to the rapid *dissolution of the ego* which is the source of all ignorance. And if it is pursued with understanding, it finally leads to the realisation of the Truth. There is need for understanding, because the aspirant is likely to imagine that the Master is nothing more than the single form which he is accustomed to see with his eyes. In Truth, the master is *one with all life*.

To understand the Master *as He is* the aspirant must ultimately rise to His level. And he can so rise through intense love, provided he knows from the beginning that the Master *is* the Truth and that He is much more than a form. I remember Shri Baba explaining with great care that when He says that the aspirant will ultimately come to Him, He does not mean the *particular form*, but the *Life Universal*. The Master never identifies Himself with the 'I' or with a limited form, and He merely *uses* the form to reveal the Truth which He knows Himself to be.

MY MASTER—HIS TEACHING

If the aspirant therefore follows this third approach intelligently, he sees *everything in the Master* and *the Master in everything*. He does not set up an *anti-thesis* between the Master and the rest of life. Such an antithesis is based upon an incomplete understanding of the Truth-consciousness in which the Master continually dwells. If the aspirant therefore loves and tries to understand and *realise* the Master, he attains the goal very rapidly.

On this line, meditation becomes spontaneous because it is inspired by love. And *meditation has no value unless it is spontaneous*. As Shri Baba once brought to my notice, the highest state of consciousness is called *Sahaja Samadhi* or spontaneous meditation. From this point of view, this third approach of the love for a Perfect Master can hardly be called a Path, because towards the end, it actually *becomes* the Goal. *The lover realises his unity with the Beloved who is Truth.*

THE INFINITE ONE

The last two chapters have been concerned with the various aspects of the Path. But we cannot finally understand the Path without having a glimpse into the source and the goal of life. Human beings as a rule, see only a *section* of the river of life and the major part of the river is hidden from our sight on both sides. Most men are content with an unexamined life, a life of discord which is due to the play of conflicting motives. For them, life is not a search for some eternal significance; it consists in experiencing joys and sufferings as they come and go. But there are others who try to *understand* life. And this involves an inquiry into the relation between man and the universe. I shall therefore give in a broad outline the general metaphysical background which is present in the writings and the Teachings of Shri Baba.

The purpose of the entire creation is that the Infinite One (which is the sole Eternal Reality) should consciously enjoy its own divinity. It is for this reason that the Unmanifest becomes manifest and the Formless assumes forms. In the “Beyond State”, the Infinite is “not bound by any qualities”*

* Philosophy and Teachings, P. 41.

MY MASTER

It is neither One nor Many, neither Impersonal nor personal. It is *beyond all the categories of thought*. If however we do think of it, it would be a mistake to think of it as not being Impersonal or Personal. *As an object of thought and endeavor* it best to look upon it as being *both* Impersonal and Personal. The Impersonal aspect “lies beyond the domain of creation” and the Personal aspect is “the Perfect Master, who, having attained to the *Impersonal* aspect lives in the world and helps others toward Truth.”* The Creator can hardly be said to be the personal aspect of the Truth, for he is conscious of being related to the Creation and is not conscious of being “the infinite ocean of Truth that He actually is.”† Naturally *the only personal aspect of the Truth is a person who is Truth-realized*.

The Formless assumes forms with a view *to evolve consciousness*. The evolution of consciousness proceeds side by side with the organic evolution of forms which starts with the most finite gross forms (e.g. the electrons) and through the mineral, vegetable and animal kingdoms ends in the human beings. In human beings, consciousness becomes

* Questions and Answers, P. 20.

† Philosophy and Teachings, P.3.

HIS TEACHING

self-consciousness i.e. it becomes an *Ego* or an individual.

Human form is the most perfect form and God can be conscious of His own Infinity in a human being. But a human being identifies himself with the finite 'I' or the ego because of his ignorance, which is due to the creation of *sanskaras*. The *sanskaras* are "certain mental impressions of actions, desires and tendencies, bound up with our egoism." They constitute "the veil of darkness that covers one's inner vision" and are "obstacles to illumination."* They are partly the *by-product* of the evolution of consciousness (through the lower forms) in its different aspects and are partly *the result of the actions* performed by the individual, either in previous lives or in this life. They prevent the individual from knowing himself to be God, make him feel limited, and are the source of all ignorance.

Organic evolution has thus created centres of consciousness which are burdened by *sanskaras* or egoism. The problem of *spiritual* evolution is to move this centre of consciousness from egoism. It

* Questions and Answers, P. 59

MY MASTER—HIS TEACHING

therefore follows that the spiritual evolution does not consist in the attainment or creation of something new or something outside the consciousness of the individual. It rather consists in *undoing* the effects of the past and realizing the God *within*. The organic evolution creates a *plurality* of centres of consciousness and the spiritual evolution restores the realization of the *unity* of all life to each of these centres of consciousness. The Truth, however, is neither the product of organic evolution nor the product of spiritual evolution, and it *does not evolve*. It remains “the same Indivisible and Infinite Ocean.”*

* Philosophy and Teachings, P.63.

GOD-CONSCIOUSNESS

As we have seen, human beings are caught up in the ego because of the *sanskaras*. But liberation eventually comes to the individual who constantly strives to dissipate his ignorance by seeking the Inner Light, and who, by following it, gradually enters into higher and higher forms of consciousness. The highest state of consciousness is God-consciousness, in which the individual knows himself to be *identical* with God.

For ascending to this highest state of consciousness one has to travel backwards through the “*plane stages*”. The inner planes are usually divided into seven divisions for the sake of convenience; and the traversing of these planes is concomitant with entering into higher forms of consciousness. God-consciousness is the *culmination* of the path.

Ordinary human beings (in whom the spiritual body is not developed) use three bodies:—(1) the mental, (2) the subtle and (3) the physical; and corresponding to these three vehicles they experience three states of consciousness:—(1) Unconsciousness, (2) Subconsciousness and (3) Waking consciousness. The normal consciousness of the individual is relative

MY MASTER

to *the clarity and the harmonious functioning* of these three vehicles. But those in whom the spiritual body is fully developed enjoy a *fourth* state of *superconsciousness*. The God-man lives continuously in this state of superconsciousness and through him “the Divine Will flows inevitably into perfect manifestation.”*

The individual has to reincarnate again and again until he realizes God; and the period of incarnation in the physical body is only a section of the entire life of the soul. The recurring episode of the earthly life is however not a mere accident because God-realization is possible only in the physical body “when consciousness becomes equilibrated in the gross matter.”†

The state of superconsciousness which is characteristic of God-realization is beyond the imagination of those who are still struggling with their limitations. We are caught up in dark prisons and we can at best have glimpses of the glory of the Sun outside, when an occasional beam pierces into the thickness of our ignorance. If the aspirant has the

* Questions and Answers, P. 43.

† Ibid, P. 57.

HIS TEACHING

good fortune to meet a Truth-realized being, his vision is enlarged; and in the moment of his intense reaching out towards the Infinite, he perceives the Truth which the Master brings. It is of course true that the Beloved is everywhere; but the splendor of His perfection is most clearly revealed in and through a Perfect Master.

The super-conscious state is essentially indescribable. It has to be experienced before one can fully appreciate its intrinsic loveliness. The hidden beauty and riches of the Infinite are all revealed in this state of consciousness; and the immense mystery of the universe is at last fathomed in this final consummation of life. God-consciousness is the very goal of creation. “This is,” says Shri Baba, in his message to India, “The Christ-Buddha-Krishna state, the God-man state, in which one attains to perfect manhood and perfect Divinity. To be one with the Source of all Love, Knowledge, Power, Light and Existence is to enjoy Infinite Bliss and feel in harmony with every one and everything.”*

* Ibid, P.45.

THE TEACHING OF SHRI BABA

The last chapter has brought out the general nature and the significance of God-consciousness. We have also seen that man is separated from God because of the Ego or self. Thus the Ego is an obstacle for uniting with the Beloved. Shri Baba's Teaching concerning the manner of overcoming this obstacle can be most conveniently arranged under the following three heads:—

Detachment.—The Ego is “composed of fulfilled and unfulfilled desires;”* and the cravings (which thus enter into the constitution of the Ego) are the cause of all suffering. Of such suffering there are two kinds. “When you want a thing,” says Shri Baba, “you crave for it until you get it—this is suffering. And when you do get it, you do not experience the happiness you expected—this is disappointment, which is also suffering.”† Frustration of craving may also lead to anger, worry etc. Man thus *creates his own suffering* and does not attain the Truth, because he does not give up, “worldly maya – lust, hate and greed.”‡

The objects of craving are many. But happiness comes to a man who remains completely

* Meher Gazette, Vol. II, No. 1.

† Questions and Answers, P. 45.

‡ Sayings.

MY MASTER—HIS TEACHING

detached from all of them. We must be *in* the world but not *of* it. Shri Baba does not believe in external renunciation. “God, Truth or Ultimate Reality—whatever one may term it—is not to be found only on mountains or in the caves.”* What we need is not blind repression but intelligent *sublimation* of desires. And this process requires discrimination of values. For example, sex-drive can be converted into higher forms of spiritual activity only by means of careful *discrimination between lust and love*.

Love.—The Ego creates the sense of being separate from the rest of life. *This false idea of separateness* is the cause of *duality*. The ‘I’ creates the sense of ‘Mine’ and ‘Thine’ and all the various degrees of conflicting claims and loyalties and jealousies. Thus the completeness of life is shattered by the domination of duality. In order to overcome this sense of duality we must detach ourselves from the many forms of life, and love the Infinite One of which they are all manifestations. “Attachment to the One,” says Shri Baba, “and detachment from the many is the key to Freedom and Salvation.”†

* Messages, 6th June, 1935.

† Sayings.

MY MASTER

But the love of the Infinite One, in all its forms, (and without any sense of duality) can come to the individual only by the continuation and the final *flowering forth* of ordinary *human* love. The way to overcome the Ego is none other than, “to purify and deepen our love, and widen continually the circle of those we love and to render selfless service to humanity to the best of one’s ability.”*

Selflessness.—Love can restore the wholeness of life by annihilating the self, which is the cause of duality. As love becomes selfless and divine, it becomes truly *active*. The essence of love lies in sacrifice. True love therefore generates the spirit of service, “where there is no thought of the self at all.” This is *Karma Yoga*. It is action which is creative and yet detached. It is not born of desire but of love. It is without a motive and regardless of results. It does not minister to the self, but is an offering to God. And the individual does not want to have any credit for himself. It is not his “to think, ‘I am doing this’ and ‘I am doing that’, while serving others.”† But he knows himself to be merely an agent of the Divine Will.

* Philosophy and Teachings, P. 51.

† Ibid, P. 52.

HIS TEACHING

By thus mastering this *Supreme Art of living* he realises the Truth; and no more for him are there any ‘problems’ to solve.

Social Problems.—We have so far seen how the Teaching of Shri Baba gives a solution for all problems of the *individual*. But we shall find that it also solves the problems of the *multitude*. The problems confronting our age are many. There are the social problems of sex, marriage, and morals. There are the political problems of securing the international peace and harmony. And there are the economic problems of food and clothes and houses, and the problems concerning the ending of exploitation and class-consciousness.

With the sure insight of the *Seer*, Shri Baba points out that the root cause of all the trouble in these problems lies in *self-interest*, individual and collective, and that this self-interest can be annihilated only through “the atmosphere of selfless love and universal brotherhood.”* Such an atmosphere, however, cannot be created unless humanity is persuaded to give up the false idea of the self as “a limited, separate entity.”†

* Questions and Answers, P. 45.

† Ibid, P. 53.

MY MASTER

True Religion.—The intelligent handling of our individual and social problems is hindered by the *materialism* of our age. Material progress is indeed a great asset to our civilisation; but it should not be allowed to make our vision narrow. We need a drastic *reevaluation of values* and a complete *reorientation* based upon the perception of the eternal values.

The great Prophets and Seers and World-teachers have appeared in our midst to establish human brotherhood and to reveal the Truth. Thus Zoroaster and Krishna and Buddha and Christ and Mohammad did all descend to give to us their Teachings. Those, who were ready, understood them. But most followers only built up vast superstructures of religious organizations, which emphasized dogmas, creeds and cults and a number of ceremonies and miracles. And in the midst of these inessentials, the Truth, which the Founders brought, came to be utterly neglected or monstrously perverted. According to Shri Baba, all this paraphernalia of the “priest-ridden churches” is not only superficial but positively misleading.

HIS TEACHING

Ceremonies and rituals are inessentials because they tend to become *merely formal* and are usually inspired by the desire for Heaven or the fear of Hell. But Heaven and Hell are really “states of mental peace and torture”;^{*} and these states are dependent upon whether our action is in accordance with or in defiance of the Law of Karma. We do not want a religion of the other world but a *Religion of Life*. What therefore really matters is not a set of ceremonies or rituals, but the *spirit of love and worship*. In the same way, miracles are far less important than the life of the spirit. Shri Baba does not attach any importance to miracles. His real work is in “Spiritual Healing”. And this Miracle of miracles is testified by many to whose embittered souls He has imparted sweetness and music by the magic of His touch and look. Like miracles and ceremonies, Shri Baba regards all beliefs, dogmas and cults as unnecessary. He has *not* come “to establish any *cult, society or organization*, nor even to establish a new religion.”[†] He, however, *does not oppose* any of the existing historical religions, but wants to “revitalise” them by bringing out the

^{*} Ibid., P. 56.

[†] Meher Gazette, Vol. II. No. 2.

MY MASTER—HIS TEACHING

essence of true religion, which is “to realise the God within ourselves and in every thing we see and meet.”* And the God which we must thus realise is *not* to be sought *away from life* but *in life itself*. We must realise Him in the creative activities of Art and Science, in Love and Beauty, and in our attitude to our fellowmen and to Nature. True spirituality is not concerned with any *part* of life but with life in its *totality*, in all its aspects.

The Teaching of Shri Baba is thus comprehensive as well as profound. His Teaching is comprehensive because it embraces all the phases of life. He does not reject any values. He only puts them in their proper places in an adequate synthesis. He looks upon life in its wholeness and deals with it in all its aspects; and He helps us to see these aspects in their proper perspective. And His Teaching is profound because He shows all the different values of life as being related to the “One Indivisible Infinity existing in every phase of life.”†

* Questions and Answers, P. 35

† Ibid, P. 52

CONCLUSION

As we have seen, the Teaching of Shri Baba is profound and comprehensive. He has not written much; but He prefers to impart His Teaching *directly* to the aspirants. All the great Prophets and Seers of the world have preferred to address themselves to the people personally. In spiritual instruction, what matters is not so much the words as the experience of the Teacher. Shri Baba not only solves the intellectual problems of the inquirer, by removing with great gentleness every doubt which may happen to cloud his mind, but He also imparts to him the perception of the Truth, which He brings. This is His real Mission. He has come “*not to teach*” but “*to awaken*”.

As a result of coming into personal contact with Shri Baba, the aspirant experiences a quickening of his life and the widening of his consciousness; and he gets a glimpse of the eternal values. A great sense of Peace descends upon him as he absorbs within himself the Divinity of the Master. In His presence one realises what a tremendous distance separates ordinary human consciousness from a God-realised Being. And one recognises in Him the revelation of that Truth which really is the object of

MY MASTER—HIS TEACHING

our search and the destination of our long pilgrimage, and which alone will completely satisfy our inmost aspirations.

While traveling along the steep Path that leads to the Truth, the aspirant meets with many a difficulty and has to fight with many a dark power within and without. And there are many occasions when he is likely to feel tired. Time and again, he needs to have a spiritual bath which will wash away all the dust that gathers on him in the journey. And he also needs to have some spiritual food which will restore his vigour. And this is exactly what the aspirant gets from the Beloved Master. The very presence of Shri Baba is enough to chase away the impurities that might be lurking in his mind. As the aspirant attunes himself to the Master, his mind and heart become tranquil and clear. And when he receives His beautiful and life-giving Love, his spirit is refreshed; and he is filled with a new faith and a joyous enthusiasm to press on to the Goal.

PART II
POEMS



THE MEETING

My heart yearns
To meet the Beloved.
With eagerness,
It longs for Meher Baba.

Seeing that longing
Of one forlorn,
He comes to me
With steady steps.

He stands still
Effulgent and radiant
With the splendour
Of holy perfection.

O, for words to sing
Of His transcendent Beauty
Which chases away
All traces of impurity!

* * *

My eyes behold
That Divine Revelation
Of Peace and Holiness,
Love and Insight.

Like a piece of camphor
Sending up a golden flame,

My heart pours its devotion
At His Sacred Feet.

And I am oblivious
Of the entire world,
When he looks at me,
Through windows of Eternity

* * *

In that moment,
I feel very small
Through the perception
Of my dark failings.

But His gracious eyes
Which do not chide
Give to me the assurance
Of a Love Divine.

And so my heart
Takes courage to pray:
“Good or bad,
Take me up into You.”

And like the moon’s rays
Flowing from the blue sky,
In peace-imparting ripples,
His Love Divine engulfs me

* * * * *

**SOME FLOWERS FOR SHRI SADGURU
MEHER BABA**

OFFERING

Lost in the wilderness
Of the world
Not a track, could I see,
Leading the wanderer,
Into the open spaces.
Enveloped in the darkness
Weary and helpless,
I was on the journey,
Not knowing where to go.
Without a friend,
Without a guide,
I was in the gloom
Of my darkness.

In my loneliness,
You came to me,
Ah! even to me!
Radiant in the splendor
Of your Beauty,
Speech surpassing,
And gave me
Your Love Divine.
Aflame am I
With a longing
For that Love Divine!
Your Love Divine,
Beautiful and Life-giving,
Illuminating the Path
Revealing the Truth,
Making my heart,
Break forth in heavenly music.

Master!
You are the Truth, the Life,
The Goal of my wanderings
Which seemed interminable.
You are the source
Of Grace Divine,
Redeeming the worlds of sin,
And drawing all unto You.

What offering,
Can I bring with me,
In my poverty,
To lay at Your Sacred Feet?
In the emptiness
Of my world,
There is nothing,
Dear! Nothing,
Which is worthy
Of Your Sacred Feet!
Will You, Beloved!
Accept my heart?
Sore as it is,
With afflictions
And impurities,
It is still the shrine
Of my devotion
For Your Sacred Feet.

Unabashed, I seek a shelter
At Your Sacred Feet;
And pray:—
"Be it mine to sing
The Glory
Of Your Love Divine.
Be it mine to serve
Your Sacred Feet.
Let not Maya, or her train,

Prevent the fulfillment.
Of my Longing.

In my heart
Is great longing
For the morning,
When darkness gone,
I may dissolve myself
Into the Ocean
Of Your Life Eternal.

YOUR LOVE DIVINE

Like the warm sun
In the freezing cold
Of winter time,
Like the cool breeze
That fans the face
Of the toiling peasant,
Like the fresh waters
Of a running brook
In midsummer heat,
Like the sweet perfume
Of a full-blown flower
Is Your Love Divine.

Like the creative spring
Of life ever-renewing,
Is Your Love Divine.

Like the Pacific,
Joining the continents,
Like the vast expanse
Of our globe,
Like the pervading air
Of the open skies,
Like the infinite spaces,
Is Your Love Divine.

Like the gushing winds
Frolicking gaily
On the open seas,
Like the Captain
Of a Liner
Homeward bound,
Like the eagle's
Swift flights
In the star-lit blue,

Like the consuming fire
In the tangled woods,
Like the ceaseless showers
On the sun-baked earth,
Like the Polar star
For seas uncharted,
Like the nectar of the Gods
Is Your Love Divine.

THE AVATAR

Like the snow-white foam
That crowns the dancing
Waves of Sea,
Like the delicate colors
Of a fresh rain-bow
In the azure blue

Like the radiant Sun
Rising out of
the molten gold of Dawn,
Like the enchanting tune
From a distant land,
You come from Truth.

TAKE ME UP INTO YOU

Like the stars which vanish
In the flooding light
Of the morning Sun,
Like the sun-set rays
Fading into the shades
Of a dark night,

Like the winding river
That pours itself
into the roaring deep,
Like the song celestial
Melting in deep silence,
Take me up into You.

LONGING

O my Beloved!
How shall I
Put into words
My tremendous longing
For your Love?

Surely without You
This entire world
Is but an empty bubble,
Lasting for a while
And devoid of meaning.

Speechless do I become
When my heart
Is all aflame
With the yearning
For Your Love.

O my Beloved!
For ever be it mine
To be the most humble
Servant and devotee
Of Your Sacred Feet.

THE SONG OF MY HEART

Beloved!
You are Perfect
And I love You!
Oh, I love You!

It always sings
But one celestial song
With joy unbounded:

Will you hearken
To the prayer
Of my heart?

"Love's Grace descending
May our union
Be complete".

THE ONE

I

The All-pervading.

You are in the spiral nebulae.
From which come forth a million worlds;
And the entire expanse of the universe
Is but a dot in your Infinite Life.

You are in the glorious sun-set,
And the diverse colours of the Dawn,
In the radiant Sun and the Moon,
And the myriad twinkling stars,

In the swift lightning that descends
From the dark clouds in a thunderstorm,
In the rising peak of a mountain,
And the laughing rollers of the Sea.

II

Evolution.

Many are your charming forms
Which came and go at your Will;
And your reign supreme extends
Over birth and growth and death.

You sleep in the mineral kingdom;
In the trees and animals you dream;
In men you go through experiences
To awaken fully in the God-man.

III

Experience.

In the hearts of men you dwell
To go through a million joys and sorrows,
A million smiles and tears, hopes and fears,
Gains and pains, unions and partings.

You dwell alike in All,
In the sinner and the saint,
The warriors engaged in fighting,
And the lovers that together rejoice.

IV

Perfect Master.

And through your myriad forms
Rise to vanish like the ocean-froth,
You are but One, *without a second*,
Changeless and eternal and infinite.
And when you wish to reveal
To the mankind the Truth,
From the Unmanifest you descend
In the form of a Perfect Master.

MEDITATION

As the rider strong and sturdy
Controls his fiery steed;
So does the seeker of the Truth
Make his wandering mind calm.

As the waters of the ocean
Surge up at the moon's sight;
So does the aspirant's heart
Rise towards the Beloved Master.

As the hunter with his mighty bow
Aiming surely hits his mark;
So does the mind in meditation
Unite with the Self of all.

EMANCIPATION
(A Spiritual Allegory)

The Prisoner.

Within the nutritive elements
Inside the shell of an egg
There arose a crystalised center
Responsive to the environment.

Like the peeps in the twilight
Of a cloudy day drawing near night,
Was his awareness of his tiny world.
And he knew not the limitless space.

One day, there arose in his mind
A desire to break through his prison.
As a lake ruffled by a breeze,
Was his mind restless with aspiration.

In bitter anguish he cried for freedom;
But too frail was he to break his shell.
In bitter anguish he cried and cried,
As in a wilderness of impregnable solitude.

* * * *

The Saviour

There was a mighty bird outside.
Her abode was in the dizzy heights
Of the towering peak of a mountain.
And a pilot of the blue heavens was she.

In the midst of her whirling flights
Round the dizzy heights of the mountain
She heard that feeble cry of anguish,
Faint as it was with unrelieved despair.

Renouncing the joys of the starry skies,
Like the arrow of a mighty hunter
Swiftly she descended on the earth,
Drawn by her love for the little one.

Gently she sat upon that egg
With her snow-white wings unfurled,
Warding off the inclemencies of weather,
And giving the warmth of her love.

* * * *

Release.

Again and again the little one
Appealed to his friend for freedom
But the crosser of the skies outside
Knew well the risks of untimely release.

With eager voice the little one cried,
'I aspire to see you face to face!'
'I am with you, my dear child,'
Whispered the voice of love outside.

For days and nights the little one
Thought of his friend outside,
Until he grew into her likeness
Through the love he received and gave.

Then the loved one broke his prison-shell
To spend a few days of mutual happiness.
And in due time, away they flew together
Beyond the ken of all mortal eyes.

* * * *

INVOCATION

My Beloved Meher Baba!
Your glorious Incarnation
Is for the uplift
Of all man-kind.

You are the harbinger
Of the new spiritual era
Which will take humanity
To the final Attainment.

Your noble Teaching
Of Love Divine

Is the only hope
Of our complex problems.

May Your Blessings
Be on all mankind!
And may the aspirants
Receive from You the Light!

And may we all
With that Light
As our sure guide
Attain the Highest Truth!

TO THE DESPONDENT

Faith.

From the mire in the lake
Arises a snow-white lotus.
From the densest midnight darkness
Comes the radiant morning Sun.
From the clay of the road-side
A charming form the artist makes.
And from our mortal stuff
Is born a being pure and free.

* * * *

Patience.

The mills of God grind slowly;
And Rome was not built in a day.
The peasant toils for months
To reap the abundance of his harvest.
The brave soul wanting the Highest
Must with infinite patience wait.
But why complain? The ages long
A moment are in our life eternal.

TO THE ASPIRANT

Aspiration.

Let those who will
Aspire to smaller things.
Pitch *your* waggon
To the distant star.

These little vanities
Of pomp and power,
Wealth and fame,
Are all passing things.

Far beyond the world,
Of names and forms,
Is your original home,
The goals of your long sojourn.

* * *

The Mirage.

The values of this world,
Which men pursue
With desperate eagerness,
Are all false,
Like the unreal waters
That dance in the mirage.

You may for ages long
Remain immersed
In that deceptive illusion
To find at last
Your inmost soul
More thirsty than before!

The Gardener

As the diviner scents
The presence of living waters
In the depths of the earth,
So must you learn
To listen in deep silence
To the song of the Infinite.

As the eager gardener
Digs far deep
Below the earth's surface,
Breaking vigorously
The strong layers of rocks
To reach the living waters,

So you must penetrate
The hidden depths
Of your own consciousness,
Breaking through egoism
To discover the Infinite
Which is within you.

* * *

The Spring

Earnest aspirant!
Then will you find
The perennial spring,
Of the sweet waters
Of Eternal Life
Which ever renews itself.

THE WARRIOR

Despondence

In the battle of life
Where the house stands
Divided against itself,
There often come moments
When one is overpowered
By the futility of struggle.

* * *

The Master

But the earnest warrior
Must one day meet
His final death
Without any resurrections.

* * *

Birth and Death.

Many births and deaths,
Deaths and births he knows
In his long sojourn.
But in Liberation alone
Finds his true Death
And his true Birth.
For far, beyond the chain

MY COMMANDER.

Sweet is the voice
Of my Beloved
Ah! How sweet!
The Voice of *Silence*
Which is the source
Of songs melodious.
It does not chide,
But once heard
Must prevail forever.

From the very Highest
The Supreme Teacher
Speaks to the Innermost.
And having spoken

His Beloved Master;
And the vision resplendent
Of his Holy Perfection
Helps him to fight.

* * *

The fight.

He fights to the bitter end
Till the thoughts of hate
And lust and greed vanish;
Till the ego finds

Of births and deaths
He goes to Life Eternal.

* * *

Peace.

Then the warrior
Is at last at Peace
With himself and the world;
And he tastes the joy
Of a new harmonious life.
His task is done.

Rules the heart
Without a reign.

Much have we heard
Of Lord Shri Krishna
Who played on his flute,
And sent all
Into the ecstasy
Of Love Divine.
But it seemed
Only a myth
Too good to be true;
Until Meher Baba came
To liberate the soul
From all ignorance.

THE SUN AND THE SEED

(A Spiritual Allegory)

There was a time
When the seed lay buried
Under the layers of dust,
Longing for the Sun.

The Sun too longed
To see the seed;
But many were the folds
Of overhanging clouds.

For days and nights
The seeds thought of the Sun;
Sighed and thought
For days and nights.

Once from the thick clouds
Descended fresh showers,
And the surrounding earth
Began to feed the seed;

And the buried seed
Struggled and struggled
In the darkness of the earth,
Thinking only of the Sun.

In the course of time
It emerged in the open
To flower forth in the light.
And the Sun too was bright!

TO MY BELOVED MASTER

Let me come.

Like the morning Sun
Is Thy fair face
Lit up with the light
Which radiates joy.

Thy smile serene
Contains within it
The profound understanding
Of this mysterious Life.

Not all the lustre
Of the heavenly stars
Can equal the beauty
Of Thy loving eyes.

O my Beloved!
I love Thee;
Sweet like ambrosia
Is Thy Love!

Like the steady flame
That flickers not,
My heart doth rise
To Thee in deep devotion.

O my Beloved!
Like the incense
Rising heaven-ward
Let me come to Thee!

My Heart Rejoiceth.

My heart rejoiceth
To hear the song
Of Thy Divine Lips;
For they sing
Of the Immortal Bliss
In the Infinite One.

My heart rejoiceth
To catch the gaze
Of Thy beautiful eyes;
For they speak
Of the immortal Love
That knows no decay.

My Secret

Thy Glory is my happiness.
Thy Love is my life.
Thy holiness is my cleansing.
Thy Grace is my hope.

Thy Beauty is my armour.
Thy Look is my sanction.

Thy Will is my inspiration.
Thy Cause is my mission.

Thy Infinity is my freedom.
Thy Divinity is my ransom.
Thy Wisdom is my guide.
Thy Truth is my goal.

My Aspiration

Like the soaring
Of the eagle
Is my Aspiration.

My soul yearns
For the Freedom

Of Thy Infinity.

And my being
Seeks the ecstasy
Of Thy sweet Love.

Thy Throne

Long have I neglected
Preparing for Thee
The seat of my heart.

Without Thy Grace
The cleansing of my heart
Is a task Herculean.

Let Thy Compassion
Descend in showers
To purify my heart.

And step in Thy Throne—
My devoted heart—
To dwell eternally in me.

My Home.

Long have I wandered
In the thorny mazes
Of this shadowy world.

Long have I played
With its vanishing things
That give delight and pain.

But now my steps
Are homeward bound
Speeding to meet Thee.

Thou art my true Home,
Eternal Abode of ecstasy
Let me dwell in Thee.

The Union.

Beloved!

I turn to Thy Face.
My being is charmed
With Thy Beauty.

The spell
Of Thy sweet Love
Is irresistible.

My heart leaps up
In great rapture
To unite with Thee.

Let me dwell in Thee
And Thou in me,
Close in Love.

* THE END *

Register of Editorial Alterations for the Online Edition
of *My Master and His Teachings*

Online Edition Text	Print Edition Text	Page/Column Number	Paragraph Number	Line Number
knowledge	konwledge	7	2	10
complementary	complimentary	21	3	3
pursued	persued	25	1	3
worldly	wordly	34	2	9
pursue	persue	54/1	4	2
Infinite	Inifinite	14	2	1
defense	defence	17	1	3
corruption	curraption	18	1	10
lose	loose	19	3	1
Kuran	Kural	20	1	5
liberating	libirating	23	1	6
efficacious	effecacious	23	1	2
sanskaras	samkaras	26	1	6
mellowing	melloing	29	4	4
supreme	suprime	30	3	4
austerities	austirities	31	2	1
individual	indivibual	32	2	18
separated	seperated	32	2	25
Philonthropists	Philanthropists	last page	3	2