

Darshan Hours

Conversations with Avatar Meher Baba at Guruprasad Bungalow, Poona
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Meher Baba Information

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DARSHAN HOURS



MEHER BABA

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*Conversations with Avatar Meher Baba
at Guruprasad Bungalow, Poona*

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Preface

The conversations in this book took place between Meher Baba and some of the lovers who visited Him during the summer of 1960 in Poona, India: As was His custom each year during the intensely hot months of April, May and June, Baba was staying at Guruprasad, the large bungalow given to Him for His use by the Maharani of Baroda. Aside from His mandali - the dozen or so intimate disciples who always lived with Him - only a few persons had the opportunity to visit Baba while He lived at Guruprasad. When these personal meetings did take place, one of the mandali, Eruch Jessawala, wrote down what was said by Baba and His visitors, and the episodes recounted here are the result.

On His own part, of course, Baba's "conversations" were conducted through His personal gesture language, since He kept absolute verbal silence from 1925 until He passed away in 1969. These gestures were translated for His visitors by Eruch or another of the mandali, while the visitors themselves spoke directly to Baba in their respective languages of Hindi, Marathi, Gujarati, Telegu, Persian or English.

For those who are unfamiliar with Baba and His thought, reading in some of the many other books by and about Him will provide a helpful context for understanding the conversations related here. For Baba's lovers, this book speaks for itself - it is the heart of Baba's teachings addressed to the hearts of His lovers. It re-creates the sense of being with Him in a way that words can rarely do.

Rick M. Chapman

1973

*Darshan Hours**New Preface*

In 1967, while sitting on the porch of Bindra House in Poona one evening, Eruch Jessawala presented me with the typescript for this book, complete with its title, and asked if I would like to publish it. It was a gesture that capped a year that had long worn out my vocabulary of superlatives - I had met Meher Baba at Meherazad just over eight months earlier, during the incredibly strict seclusion of His final years, and I had toured all over India visiting His lovers at His direction in the succeeding months. Now I was sitting with His great disciple Eruch, being entrusted with the opportunity and the responsibility of publishing the Avatar's own words.

*The manuscript itself was a humble collection of neatly typed pages. I carried it with me back to America as if it were a Lost Gospel or a recently found addition to the Dead Sea Scrolls. Time passed - I was in Graduate School in Clinical Psychology at U.C. Berkeley, but truth be told, I was mostly busy with talks and lectures around the country and in England on Baba's views on drugs and mysticism. Eventually I determined that the time had come to raise the funds for printing *Darshan Hours*. It was a grand event, a fundraiser-cum-Indian-dinner for a hundred people at a two-acre property I was renting with friends in the Montclair hills in Oakland - we used the dilapidated tennis court as a parking lot! - and I read the entire manuscript aloud to the Baba-lovers assembled there that evening as a way of introducing the project they were being asked to help fund.*

The money was raised, and Meher Baba Information, a nonprofit information clearinghouse I had founded with Allan Cohen, published the book. It was our second publication - Bill Le Page had

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*asked us to reprint *The Everything and The Nothing* previous(y, which simply required the printer to photograph the existing first edition from Australia - and I knew absolutely nothing about printing or pre-press preparation of manuscripts. The book had to be typeset, but how? We had no money for such a service, so the mother of invention produced a solution: ask the local IBM salesman to preview their latest and greatest typesetting machine, a justifying wonder that sold for about \$2500 if I remember correctly. Trying for a sale, the representative happily complied, leaving the whiz-bang, hot-shot machine and a couple of font balls with me for a week. I settled in behind the wheel of that beauty, decided on margins, and typed until the ink ribbon smoked. The result was the first edition of *Darshan Hours*, as plainly printed a book as ever has existed. The essential reality of Baba's words shone through, however, resulting in remarkably decent sales - at least for a book for which the universe of Baba-lovers was its sole audience.*

I sent copies, as was my custom in those ear(y years, to the mandali at Meherazad and others of the long-time Baba-lovers in my acquaintance, and on a visit to Baba's Home years later, Mani made a point of telling me how lovely the book was, as did Eruch, who had, of course, a vested interest in the outcome - he appeared delighted to see the fruit of his intuition those many years earlier. Mani's on(y caveat was that she asked me to be sure to transfer the copyright to the Trust when the book was next reprinted - I had originally put the copyright in the name of Meher Baba Information - and I assured her that I would do so, to insure that the Trust in India would ultimately hold the copyright for Beloved Baba's words. My recollection is that the rest of those mandali

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members at Meherazad shared Mani's enthusiasm for the book and were pleased.

You can imagine, then, what a shock it was when two young persons who had helped Bal Natu with his own writing during his last years at Meherazad contacted me just a couple of years back with the information that the notes that comprised *Darshan Hours* had in fact been made not by Eruch but by Bal! Further, that Bal had written me to that effect shortly after the book had been published! I was astonished both that I recalled no such correspondence and that such a slight had gone totally unmentioned in my over forty years of visits to Meherazad - neither Bal nor Eruch, with my innumerable conversations with them both over the years, had ever raised the issue.

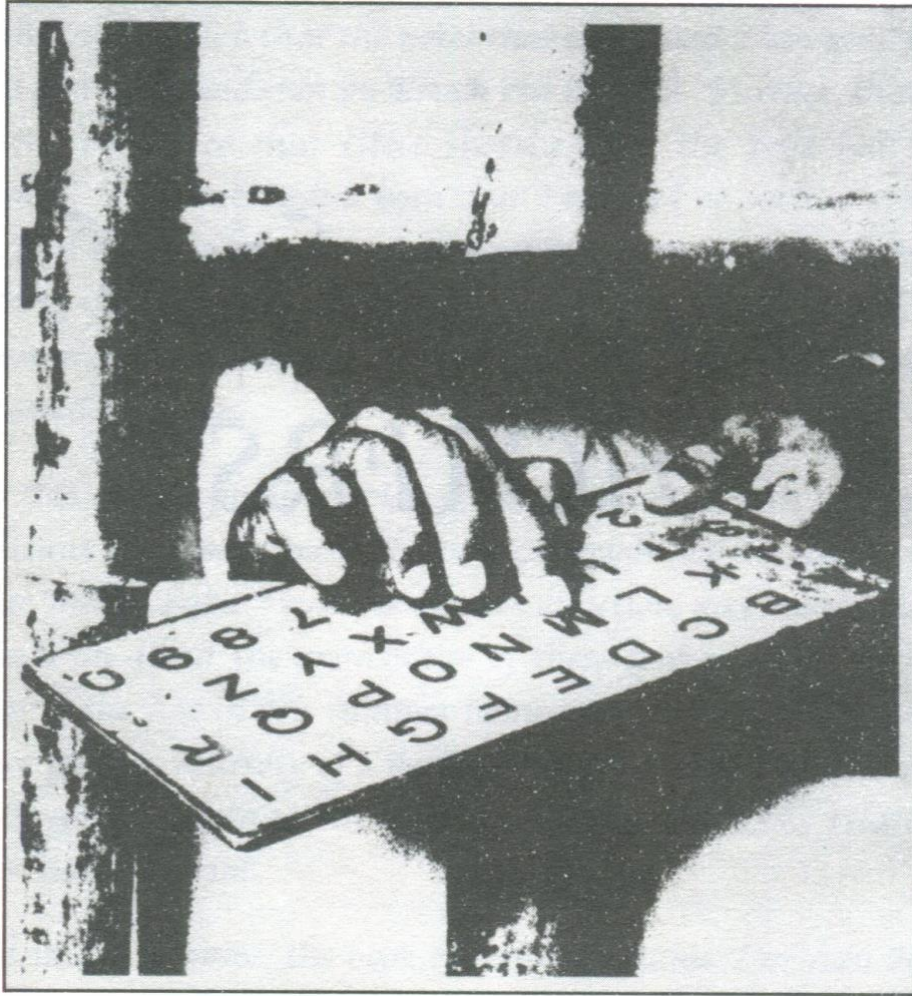
So this second public edition of the book comes with a couple of significant changes: one is the new copyright in the name of the Avatar Meher Baba Trust per Mani's direction, and another is this information about the provenance of these conversations with the Avatar of the Age in His summer home in Poona. Finally, there is the new format, courtesy of a professional printer in Poona who has been of great assistance in bringing many new books related to Meher Baba to print.

All in all, however, the book remains the same *Darshan Hours* that first saw the light of day in 1971. Enjoy this Treasure Chest - despite its diminutive size, the gems herein are among the most precious to be found in all Creation!

Rick M. Chapman
Oakland, November 11, 2010

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I

A visitor who was practicing some sadhana came for Baba's darshan.† He told Baba about his dreams wherein he found himself flying in the air and asked, "Baba, has this any special meaning spiritually?"*

Baba said, "What meaning? Only that of a dream! We see birds flying. What does that mean spiritually? In ancient times some yogis were so powerful that they too could fly like birds. For a lover of God such things are neither important nor essential."

* *Spiritual discipline.*

† *Visit with or sight of a spiritual master.*

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Baba asked those sitting before Him whether they had had such dreams. Some hands were raised. "Then such dreams are not uncommon," said Baba, and pointing to one bulky member among the mandali, Baba smilingly remarked, "Even such a plump person can fly in a dream - what a wonder!" Baba continued, "Whether you walk on water or fly in air, whether it be in a dream as you had or in the normal awake state as the ancient yogis did, these things have no meaning spiritually, or very little meaning, worth ignoring.*

"Try honestly to love God, and you will realize that, except love, all other things are meaningless."

** Intimate disciples*

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In the course of "talk" Baba put a question to the visitor: "Where is God?" The person replied, "God is in everyone and everything - in every particle of dust."

Baba said, "Is this not mere book knowledge? Is this your experience? Even a child can make such statements. So unless you have the experience, it is useless to make such statements. If you are really keen about the Truth, try to meditate with love on the Divine Form of your choice or remember the Name of God wholeheartedly. Then, with Divine Grace a fortunate one sees God face to face, everywhere and in everything, far more clearly and intimately than you see the things in this room now with your physical eyes."

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"Before the 'Real Seeing' is revealed, one gets many experiences on the Path. If not rightly valued, these experiences prove very alluring and deceptive. If one starts feeling proud about one's flight in a dream, how much pride will the experiences on the Path nourish? One has to be very watchful about the tricky nature of the ego, which tries to maintain its separateness more and more.

"One thing is certain - the more importance and attention you pay to such experiences, the more you get bound. Don't run after the experiences, but remain steadfast in your love for God."

II

One Baba-lover from Vidarbha who had specially come to be in Baba's presence for a few hours lovingly pressed his head on Baba's feet. As he returned to his seat he requested Baba to give him 'Darshan.' One of the mandali said, "Have you not just now taken Baba's darshan?" Still, with folded hands the lover continued, "Baba, I pray You to give me Darshan."

Baba: "You mean 'Real Darshan.' - A rare one is fortunate enough to have that Darshan - seeing Me as I should be seen."

The lover: "If you bless me as Lord Krishna blessed Arjuna, then I will have 'Virat Swaroop Darshan.'"

Baba: "The Virat Swaroop Darshan that Arjuna had was not the Real Darshan. It was just the darshan of My Universal Body. Also, in Virat Swaroop Darshan there is fear. That is why Arjuna felt afraid."

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One mandali member: "And that is why Arjuna repeatedly prayed for Krishna to withdraw the Cosmic Vision and begged Him to reappear in His usual comely Form. So you, too, should now feel content to have Baba's darshan in this Avataric Form."

The lover: "Why? The mind rebels and remains dissatisfied, and the heart craves for Darshan."

Baba: "Good! But you have no idea about Real Darshan. It is quite different from Virat Swaroop Darshan. In Real Darshan, there is ever-renewing Bliss. There is no fear. The only way to have such Darshan lies through love. And to love Me is not easy. To follow love is to keep oneself prepared for greater and greater sacrifice. In leading the life of love you have to be in readiness to leave anything and everything at My signal, or to retain willingly your connections with family, business and society if so desired by Me."

"This is not easy. Try to love Me in your own way and obey implicitly the instructions when they are given. But of your own accord, don't ask for any instructions. Don't worry. I love you."

III

The following masterpiece of Hafiz, which Baba had previously explained in English, was read out:

Hafiz says: "O ignorant one, strive, so that one day you become a Master of Wisdom. Unless you yourself have traversed the Path, how can you guide others?"

"In the divine school, in the presence of the Perfect Master, O son, try, try, try to obey, so that one day you may also become the father.

"Like the brave men on the Path, wash off this copper-like existence from your hands, so that one day you gain the alchemy of Love and become gold.

"Wants of the body - sleep and food - have kept you away from the threshold of Love. You will attain Union with the Beloved when you become free from all wants."

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Baba adds: "It is very difficult to be without wants. 'I want to sleep; I want to eat' - these are wants. 'I do not want to sleep or to eat' - this also is a want. It is, therefore, rather impossible to be without wants. What, then, is the solution? Hafiz provides one."

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Baba describes what the poet Hafiz has to say on this subject: "Only the Grace of the Perfect Master can make you free from all wants. If even a wee bit of the effulgent Glory of God were to be revealed, you would become millions of times brighter than the earth's Sun. If for one slight moment you have the fortune to drown yourself in the Ocean of Love, do not hesitate. That moment does not come frequently. As soon as the Master says, 'Drown,' do not hesitate. Drown the moment the Master commands you to drown, and don't worry about what the world will think of you. The world will call you mad, but you should not hesitate.

"If even one hair of yours is dipped in the Ocean of Love, you become wet eternally. In that Bliss of Union with the Beloved that you then enjoy, there is no break. It is continuous. From head to foot you become God if in this Path you become footless and headless."

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"How to become footless and headless?" Baba answers:

"Do whatever I tell you. Do not use your mind. When the Will of the Beloved becomes your will, then you are footless and headless. Yet all this is impossible - even the very desire for Union with Beloved God is madness. So there remains only one solution, and that is to become the very dust at the Feet of the Perfect Master."

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Baba asked one of those present to translate the same in Marathi. The person, though a double graduate, hesitated on grounds that it was a difficult task because the passage dealt with philosophy.

Baba said, "Don't take it as a philosophical passage. It is not philosophy. It depicts Life Perennial. This is the life expected of a real man. The life that you lead is the life of an animal. It portrays nothing but animality.

"One may be an intellectual genius, but unless he realizes the Truth, his so-called knowledge is nothing but a play of words in ignorance. His interpretations of life and commentaries on Truth can lead you only as far and as much as one blind man leading another."

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"What is the picture of life in general? Once you were a child absorbed in games. Then you grow young and attractive, become lost in youthful reveries, and in course get married. You have children. As you grow old, the worries pile up and get multiplied. Old age with all its inevitable weaknesses draws nearer each day, when finally with an unsatisfied feeling you have to leave the gross body. Can you call this a life worth living? Is it much different from the life of an animal?"

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"I know your innumerable incarnations wherein the selfsame story is repeated over and over again. Remember, this is all a dream, but a significant dream. Its purpose is to make you aware of the nothingness of the Dream itself. But you are so much overpowered by ignorance and self-sown illusory worries that you do not wake up to the situation and do not firmly resolve to lead the life of a real man."

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"In the above couplets Hafiz gives an indication of Life Perennial. That is the life one should aim for. It is for this life that you have a human form. And unless you decide to live Life Perennial now and make sincere efforts to do so, all your previous human forms are, so to say, likened to those of animals. Only the life of love, leading to Life Perennial, is worth living.

"One who loves God has only one longing and one worry, and that is to become one with God. This is the real life that leads the lover to Everlasting Life."

IV

*Baba asked one of His lovers, "Have you read *Stay with God?*" The lover had an excuse of "no time." Baba said, "Is it really so? Are you honest in your answers? Hypocrisy is the worst thing - in every walk of life it consciously or unconsciously persists."*

Then the lover put forth another excuse of "pending work." Baba continued: "It is good to be frank and honest in all matters, whether most ordinary or important. Do not let hypocrisy persist, and strive for this with every breath."

And there was one more excuse: "I have no interest in philosophy."

Baba said: "There is no philosophy in the book. A simple thing made difficult is philosophy. The book contains food for the brain and a feast for the heart."

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Someone interrupted saying, "Expounding of a certain principle is philosophy."

Baba: "Statement of facts and philosophy are not the same. Can you call *Gita* philosophy?"

The reply was, "It can be called so."

Baba continued, "Then here is My philosophy: I am in everything - I am everything - I am beyond everything. To know Me as I am, you must lose your all in Me. I am the Ancient One. Also, remember well that this is not mere philosophy, but a statement of fact based on Experience."

V

Baba had asked one of the visitors, a lecturer in a college, to come on a certain date, which he missed. He came to see Baba after a few weeks. Baba asked him if he had read His books. The visitor replied, "Yes, Baba. They are really a blessing to the whole world."

Baba said: "But what about you? Had you read the books as they should have been read, you would have left the work in hand to keep the appointment. It was for your good. My love is impersonal and unconditional, too. In spite of your failure to come, I love you."

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The visitor asked, "Baba, are you coming to Poona next May?"

Baba said: "For Me there is no tomorrow, and you talk of next May! Even so, I know what is to happen at any time in the seemingly endless future, including next May! I live in the 'Present Moment,' which has Eternity within it. Time is not there. Past and future exist for you.

"Retaining the timelessness of the 'Present Moment,' I am simultaneously conscious of all planes including Annabhūmika. From the gross plane today I say this much - that I will leave Poona on 20th June for Meherazad and will stay there in seclusion for six months beginning from 1st July 1960."*

** The gross (physical) plane*

VI

Two post-graduate students from an ashram came to see Baba. In the course of "talk," Baba said:

"The only obstacle on the Path is the ego. Volumes have been written on the nature of the ego. But book knowledge helps very little, and by one's own efforts the ego remains insurmountable."

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*"Whether you fast or feast, whether you become aggressive or humble, the ego goes on nourishing itself. Even the natural tendencies of the ego, such as 'I see' and 'I sleep,' create bindings. So, night and day in the very act of expending old *sanskaras*,* you create new *sanskaras* and get bound."*

* *Impressions*

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"When you wear long hair or put on sadhu-clothes, indirectly you court respect. A false sense of advancement in spirituality is liable to be created when you try to lead a life in some other way than that of the common people. Others begin to look upon you with respect, and you begin to accept homage unauthoritatively - outwardly in the name of God, but deep within there is nothing but self-gratification. As time passes by, the superiority complex is nourished, and the ego craves for greater honors. This is a dangerous pitfall!"*

** The garb of a spiritual seeker*

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"In a God-realized Master the 'Real Ego' is established. He 'sees' Himself in everyone and everything. The Master in His Divinity is so complete that He becomes the object of meditation and worship for all. Thus He has the authority to accept homage. All His actions are non-actions and hence are non-binding.

"To become completely free from sanskaric bindings, the intercession of the Master is necessary. The awakening of love is the remedy. Then one rare being gets released from all sanskaric bindings through the Grace of the Perfect Master."

VII

To one of His lovers from the West, Baba said:

"I am the Ocean of Love. So whatever you do with love pleases Me. When love draws you to Me, don't ask for anything. Just love. If you had wanted to ask Me questions, you could have done so through correspondence. But now that you have come here, be a silent recipient.

"Ask and you lose. Love has no questions and hence expects no answers. Love is ever eager to respond to the slightest wish of the Beloved Master. There is no scope for why and wherefore while obeying the Master."

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"To those who follow the Master, Hafiz has said:

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

*"In another couplet, Hafiz has offered this advice to
the impatient lover:*

*'O, dear one, separation and Union
are none of your business—
Seek only to relinquish yourself
utterly to the Will of the Beloved.'"*

VIII

One bank manager, a good-hearted person, came for Baba's darshan.

Baba said, "God is not to be argued about. Mere arguing will take you nowhere. In love, arguments and discussions have no place. Let the argumentative attitude slacken, and be more open-minded. Don't be dogmatic.

"Then in the course of life, if you fortunately get an opportunity to meet the Divine Beloved - a God-realized Master - the heart rejoices. The love-filled heart longs to dedicate one's life to the Beloved. It says, 'Let the Beloved's Will be foremost.'"

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"It is always the mind that doubts. Mind says: 'Is he the Beloved worth loving? Will I be right in sacrificing for this Beloved? Heart says: 'Why argue? Take a plunge in the Beloved's Divinity. Place your life at His Feet. Surrender.' Mind remonstrates: 'What about my capability to judge and argue? Why should I plunge? Am I blind? Why should I follow the dictates of the heart? Am I good for nothing?'"

"In this way the struggle goes on between the mind and the heart."

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During the course of the talk, in reference to the attitude of expecting answers from the Master for questions before they are expressed, Baba smiled and said:

"What a bargain with the Master! Expecting from the Master intellectual answers to various questions is to belittle Him.

"From the very Beginning the question that confronts every individual is 'Who am I?' This is the Original Question, which gets expressed in infinite ways. It is the driving force behind this Question that brought about the evolution of consciousness, and after innumerable reincarnations and through the involution process, the Real Answer to the Original Question is arrived at as 'I am God.'"

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"By studying Vedanta, you may become intellectually convinced about such logical deductions as 'I am God' and 'Everyone is God.' But of what avail is such dry knowledge? Love is the way, and it is only the Experience of the 'I-Am-God' state that solves all questions once and for all.

"Such an experience is not child's play! Cycles and cycles have to roll on before one becomes eligible to experience the Real Answer."

IX

To one engineer, a learned person, Beloved Baba said:

"You have read much of spiritual literature. You are well known for your lucid expositions. Spiritual understanding takes one nearer the Path, but remember well that the experience of the Path is quite a different matter. The higher states of consciousness can never be imagined through book knowledge.

"As one travels on the Spiritual Path, one comes across varied experiences, such as visions, sweet notes of sound and delightful scents. In the more advanced stages, one can watch his body moving about with complete detachment.

"The many experiences that one has on the Path are not lasting, but the Experience in which one becomes what 'He Is' in reality is perennial. Then, in whatever thoughts or actions such a one may seem to be engaged, *Maya** cannot touch Him. In that state, everything is experienced in its infinite intensity. How can spiritual understanding derived from books imagine this state? Intellect is bound to fail to fathom this Experience."

* The principle of Ignorance

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"God is everlasting. God ever was.' What does this mean? You may say that, billions and trillions of years ago, God was. But how far will you take a backward sweep in the span of time? The result will ever be that God was before the time you can imagine. How can you succeed in bringing God, Who is beyond time, into the bounds of time? To experience the timeless Experience of becoming God, infinite patience and impatience are necessary. How can this be achieved? The first step toward this achievement can be taken by having an ardent aspiration to become like dust at the Feet of the Perfect Master. The more lightweight you become, the higher you get wafted by the ever-blowing breeze of His Compassion."

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Pointing to a plump person at His side, Baba said:

"Here is a heavy person. Suppose he wants to fly high in the air - not in an airplane - I am giving only a simile. What should he do? What should he become? If he becomes light, like a dry leaf, then just a breeze is enough to lift him up. Owing to ego, your life becomes infinitely heavy and bulky. Ego is the obstacle.

"The false ego must be effaced. But this is almost impossible. Removal of the false ego is the end of separate existence."

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"Ego generally expresses itself as pride. So a man says, 'I alone did that work. It is only I who could work that way.' Pride nourishes the ego.

"The other aspect of the ego is still more subtle. It is connected with your so-called inalienable identification with body and mind. You feel that it is perfectly natural for you to say, 'I am so-and-so. I see. I touch. I smell. I speak. I taste. I dream. I sleep. I am awake....' and so on. To have the Real Experience, the false ego has to be transformed into the 'Real I.'

"This is not easy. In this process the false ego, with all its subtlety, wages a guerrilla warfare. It tries to deceive one at every step. Keeping the company of saints and Masters is the remedy. The hard shell of the ego becomes softer and softer in their company, and one then becomes courageous enough to face one's own weakness."

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"By leading a fearless and honest life, hypocrisy gradually gets weakened. When the heart becomes absolutely clean with honesty, hypocrisy is completely wiped off. This is a very long process, not only in terms of years but in terms of reincarnations!

*"When the false ego is effaced, God manifests and plurality is merged in Unity forever. This is the Real Experience. If such a One lives among men as Man and God, He is called a *Sadguru*.* He brings Unity into plurality. Try to get a glimpse of the Master's Infinitude within you. For this, you have to leave all and follow Him alone in the manner He decides for you."*

** Perfect Master - one who is fully enlightened*

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"Such dedication is not so easy! Mind stands in your way. It says, 'What a hasty decision! Is it good to surrender to the Master? Are you sure that he is the real One? What are his credentials? He may be a fake!' Then the heart steps in and says, 'Do you not feel yourself as a changed person in His company? Is such a loving and calm atmosphere experienced elsewhere? Is He not the One Whom you were seeking?'"

"Thus the conflict between the mind and the heart goes on. Particularly when you are away from the Master, the mind begins to play its tricks more powerfully, and the voice of the heart becomes feeble. That is why it is difficult to have an unswerving faith in the Master, and still more difficult to become dust at His Feet."

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"Unless I help you, you cannot surrender. The moment your surrender is complete, My Grace descends, and then in less than a fraction of a second, the Goal of becoming 'Consciousness Infinite,' or Infinitely Conscious, is realized."

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"Tukaram was a Perfect Master. In one of his *abhangs** he has said:

*'The Master (with His Grace)
makes the disciple like Himself in no time.'*

"Here someone may ask, 'Why is there this long period of tests and trials? Why the delay in bestowing Grace?'

"On the part of the Master there is actually no delay. His state is beyond time! For Him, in relation to the Creation, only the 'Present Moment' exists. To the Illusion-bound beings Tukaram has also said the following:

*'Unless and until the opportune moment arrives,
undue haste is of no avail!'*

"So ages and ages have to roll on for the arrival of that opportune moment, when by the Master's Grace one is established in Reality as the Reality of God."

* *Spiritual verses*

Darshan Hours

The City Engineer told Baba about his resolve to observe silence for some days. He asked Baba whether during that period he could make "exceptions" to break his silence just to speak about God. Baba did not approve of this and said:

"Silence means silence. If you want to observe it, observe it thoroughly. Don't leave room for the mind to play its tricks. Mind always creates obstacles in your one-pointed resolve. Its ways are very elusive. In the beginning you will speak on God or spirituality, but under the guise of this desire, the mind will soon make you feel fed up with your silence. Then indirectly you will go on expecting others to come to you and converse with you on God. It is not impossible for the tricky nature of the mind to induce you into creating such situations."

Darshan Hours

"While observing silence let the mind remain silent. It is this silence for which the outward silence has to be helpful. Or else, we see many dumb children, but of what avail is their silence?"

"Put your heart and soul in your anticipated meditation and observance of silence, and I am there, there in you to help."

X

To a small group of Baba-lovers from Gujarat, Baba said:

"A certain thing is to happen definitely in a month, but you see Me chalking out plans as if it will not happen in many years to come. Such is the ignorance of the All-Knowing One!

"I promise a person God-realization tomorrow, but at that very moment I know that he requires hundreds of births for the same. In such an act of promising, ignorance is manifested. It is difficult to grasp how I, as the Highest of the High, can be so ignorant. It is because, being the Avatar, I do not act but become everything as everything. The Avatar, Who is Infinite Knowledge, becomes infinite ignorance too. But how can you imagine My state of being simultaneously on and between the Highest and the lowest levels of consciousness? From the Highest level I know everything, while on the rest of the levels I do not know."

Darshan Hours

"This dual role that I play has been depicted to some extent in one Persian couplet, which translates as follows:

*'I appear to be in the Highest Sphere,
but at the same time I seem not to know
what is just near my leg.'*

"I am God and Man as the eternal God-Man, and as such

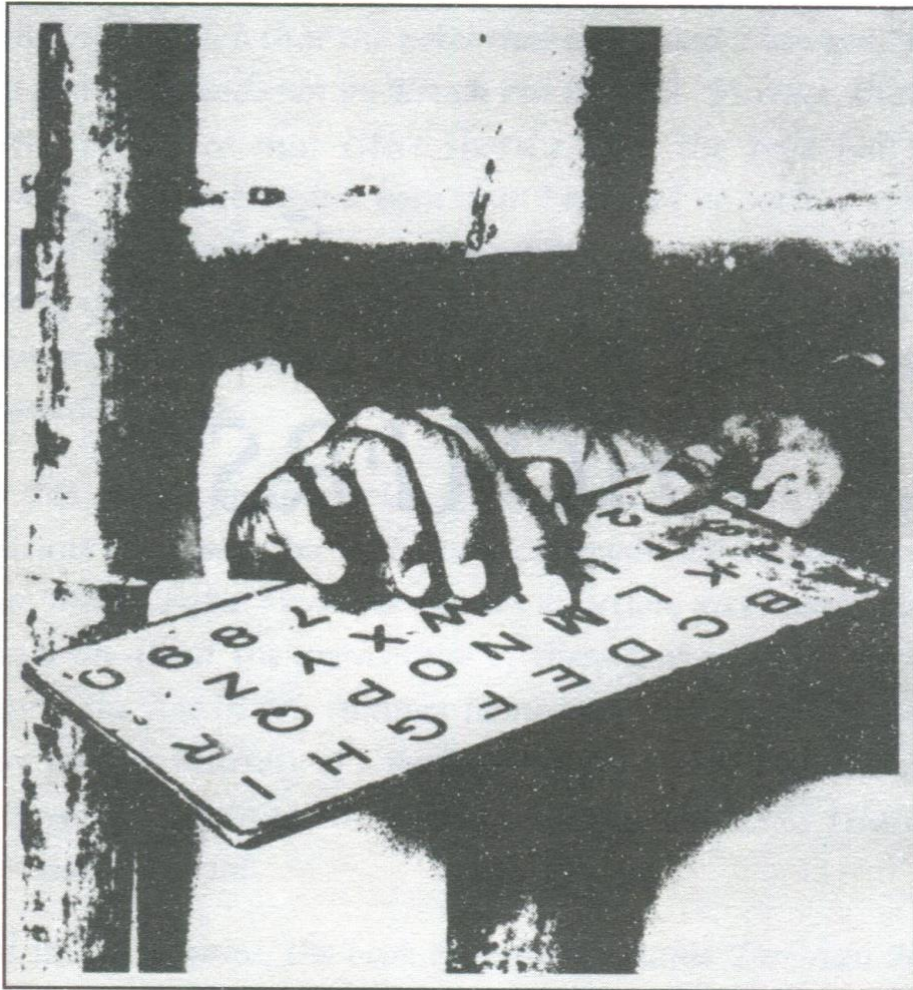
I stoop down to all levels of consciousness to make Myself available to all things and beings, so that they may know Me as the One Indivisible Self."

Darshan Hours

Baba continued further:

"I am the Lord of the Universe. I know everything. I have given you your body; I reside in you - yet I ask you daily about your health. Do you know why? I want you to be healthy so that I can pulverize you in My Love!

"I give and I demand. Such is the dual role that I play eternally with Creation."

Darshan Hours

XI

About one of His lovers, Baba remarked: "He has a very deep understanding of love, and he is prepared to do anything to experience it."

To the mandali: "Do you experience My Love?"

Replies: "Not as the Ocean of Love...."

"A fraction of Your Love...."

"Not even a fraction!"

Baba: "And do you believe that I am the Ocean of Love?"

Reply: "Something more than belief, Baba!"

Baba: "Rarely has one been given that Love."

Darshan Hours

A. lover interjected: "You are the Ocean of Love. You are in everyone - so everyone should get the Ocean of Love."

Baba: "Why should I give the Ocean to everyone? It is there. Though everyone is destined to experience it one day, when I see that it is worth giving, I give the experience and NOT the Ocean."

Darshan Hours

Baba had just finished distributing some chocolates to the mandali, and the empty plastic jar was lying in Baba's lap. Pointing at the jar and using the following simile, Baba continued the explanation:

"Here is a jar with a closed lid in My lap. Take it to be in the Ocean, which I am. However, the jar does not get filled. In My inalienable Oneness of Love, you cannot expect Me to do two things - open and pour. Likewise, it is left to you to open your heart and receive love from Me."

Darshan Hours

"And again, why should I give you or a particular individual the Ocean of Love, which certainly I AM, and not give it to others or to the whole of Creation? It is a gift, and it ever remains as the Gift of Grace."

Darshan Hours

Someone said, "I will try to...." "Don't try," interrupted Baba. "The more you try, the less are the chances to receive love. It is said that those who want love should in the very midst of life become deaf, dumb and blind! This will gradually free you from the wants you would like to have fulfilled and also from those things that you dislike.

"In the end you have to free yourself even from the want of 'I want love' or 'I want to become one with the Beloved.' Of course, such a want frees you from all other wants, but even this singular want belittles the glory of Love, and it becomes a burden to the Beloved.

"If this is not possible, then you should at the least desire to become like dust at the Feet of the Beloved. For this you have to obey Me implicitly."

Darshan Hours

"In the following lines, a lover of God states how impossible it is to obey the Master. The lover says:

'O Beloved, You have tied me hand and foot to a plank and have thrown me into the middle of a stormy ocean, and You command that I should not get my clothes wet!"

Baba continued: "This means that unless the Master helps you and you trust Him one hundred percent, it is not possible for you to obey the Beloved all the way.

"I am God in human form. Be prepared to obey Me with all willingness. I bestow the Gift of Love as and when I like. Better leave it to My Will and Pleasure. Don't worry - be happy!"

XII

A Shāstri (Sanskrit scholar) came for Baba's darshan. He bowed down to Baba and took his seat near Baba's chair.

On the previous day this Shāstri had come for darshan when Beloved Baba was in the midst of His dear lovers from Hamirpur. One of the lovers was entertaining Baba by reciting "Chā-Puran," a parody of the Puranas* on the subject of tea. The Shāstri did not attend the complete recitation of "Chā-Puran."

Baba asked the Shāstri why he had abruptly left the hall the day before. In reply the Shāstri said that he had had some work.

Baba: "Did you feel disturbed at hearing the 'Chā-Puran'? Whatever the disturbance may be, you must try to remain calm."

Shāstri: "No disturbance. Nothing of the kind. Yesterday I left early because I had to bid good-bye to some of my guests."

Baba: "Did you feel hurt while listening to 'Chā-Puran,' which was composed in Sanskrit verses? Did you take it as an insult to Sanskrit?"

Shāstri: "Perhaps so, but that was not the reason for my leaving earlier."

* Ancient Sanskrit religious texts

Darshan Hours

Baba: "You should not be affected even when insulted. I am Paramatma. I am insulted every moment, but I respond with love. Had you remained seated till the end, you would have felt differently and it would have seemed as if you had participated in a love-feast. The recitation was a good pastime, too, since the prasād-packets for distribution to the lovers of Hamirpur were not yet ready."*

Shastri: "I am trying to tolerate things and surroundings that are not to my taste. As for verses on tea, I have come across one 'Chā-Gīta' that imitates Bhagavad Gīta in having eighteen cantos on tea and its merits."

** Packets of food or sweets touched by the Master and thus carrying His blessing*

Darshan Hours

This episode led Baba to give an interesting discourse on the ego and its tricky nature.

Baba: "Our ego keeps us aloof from our own Real Self. Ego is so mighty that it makes us deceive our own Self. It has been attached to one's Self from the very beginning. It appears to be so natural a part of our very self that, under the pretext of our understanding, this ego gets tickled instantaneously and the very next moment gets depressed. If I say, 'You are a wonderful person,' you will at once be tickled, but you will express it by saying, 'Baba, I am just your slave.' This apparently humble statement may imply anything but humility. The next moment, if I were to point out one of your weaknesses, you would at once feel depressed, but you wouldn't express it. You would say, 'Baba, after all I am a human being.' By this statement you would try to conceal what you feel within you, for ego assumes false appearances. It is very difficult to be natural and to express what you feel within - the false ego is the stumbling block. What is meant by the annihilation of the ego? It means to be fully conscious in sound sleep - fully conscious in the fully unconscious state! Until the Sadguru bestows His Grace, this is not possible."

Darshan Hours

Shastri: "Has not the God-realized One an ego?"

*Baba: "He has. But the ego of the God-realized is altogether different. When you say, 'I am so-and-so,' it is the false ego asserting the false self. When you become 'God-merged' (a perfect *Majzooḅ* or *Brahmi-bhoot*), you have no mind, and you are conscious only of being God. This is the state of Super-consciousness. But when, retaining that state, you come down to normal consciousness, you have 'ego,' and it is the 'Real Ego.' If you read *God Speaks* you will know the details about the different stages and states of consciousness. Also, you must bear in mind that mere intellectual understanding has very little value by itself. Whether one understands the details of the Path or not, it is just the same. Only love counts."*

Darshan Hours

"To learn God is to unlearn yourself. It is a rare privilege to meet a Sadguru and still more rare to love Him as God-in-human-form. It is well said, 'One who has the knowledge of God is not known to others.' God alone exists."

Darshan Hours

Shastri: "If it is so, from where does ignorance creep in?"

Baba: "God is One Indivisible. The many divisions you see are only apparent. They are the outcome of ignorance. How can this be explained? How can ignorance know itself as ignorance? The dream state that you experience will give you some idea about this.

"Suppose you go to sleep and I appear to you in your dream saying, 'Shastri, this is just a dream.' You will reply, 'How can this be so? I see the sun, the sky - I see You so lovingly talking to me. It is too true to be a dream.' But when you wake up, you would say to yourself, 'What Baba said in the dream was a fact.'

"At present you see Me sitting with you. Now I say that all that you see and feel in this 'awake' state is also a dream. The whole universe is only a dream. It can be called a 'waking-dream.' When by My Grace you realize God, you will know that what I am saying now is the Truth."

XIII

To His lovers from Hamirpur, Baba said:

"I am very much pleased with My lovers from Hamirpur side. I know everything, but nevertheless I hear reports that are being sent to Me by you from time to time, and I am happy with the work that you are doing to spread My Message of Love among the people.

"I know it was a crucial time for My lovers last year when non-stop jap was arranged in Hamirpur. That period tested you, and you emerged successful in your love for Me. This makes Me very happy.*

"Particularly, I was even more happy when, at the invitation of one of My lovers who comes from the so-called depressed class, Baba-lovers from that side - irrespective of class, color or creed - assembled in Sarsai village and lived together as the members of one Baba-family in Baba's Love.

"Today I tell you again one very important thing. I am that One Who is beyond everything. When I leave this body, you, the lovers of Hamirpur and Andhra, shall ever be remembered and immortalized because of your deep love for Me. The coming generations will sing of your love and make you immortal."

~

* Repetition of the Name of God, in this case Baba's Name

Darshan Hours

*"From 1st July until the end of December I will be in seclusion. No one should try to see Me during that period. Hold fast to My *daaman** during the remaining months of this year. Remain happy and cheerful in My Love and face all situations bravely with courage and faith in Me.*

*"As the time for the breaking of My Silence draws nearer and nearer, the circumstances will be such that there will be a greater and greater risk of My *daaman* being snatched out of your grip.*

"I am very pleased with your love for Me."

** Hem of a garment - the meaning is to stay close to the Master by obeying Him implicitly.*

XIV

To a group of lovers from Madhya Pradesh and Uttar Pradesh, Baba said:

"The untold Infinite Treasure is within you. The only problem is that you do not seek it within you. You look without. This has been your habit from your apparent birth in the beginningless Beyond.

"The moment you get up from sleep you start looking outside of you. In the Path, as you begin to look within, you see some sparks of the Treasure. But these are just the shadows of the Real Treasure.

*"The Perfect Master has the key that opens the last gate that opens to the Infinite Treasure. To aspire to have a look at or to become one with this Infinite Treasure - God - is in a way sheer madness. It has to be that degree of madness that remains unaffected by the most alluring pleasures or the most painful sorrows! The infinitely affectionate look - *nazar** - of the Perfect Master can awaken such 'madness.' But for this you have to lead your life according to the Master's instructions, with complete resignation to His Will. It makes no difference whether you are physically near or away from Him."*

** Protective glance: the "nazar" of the Master refers to His internal guidance, help or protection.*

Darshan Hours

At this time, one of the lovers put a new question to Baba. Baba said, "When you are in My Sahavas, be fully attentive and receptive to what I say, but no questioning! Love Me and be silent. Pampering of the intellect brings forth innumerable questions. All these questions can be answered, but that is hardly spiritually indispensable. Mere intellectual explanations will not take you out of your internal muddle but will all the more puzzle you. Very rare persons have the necessary acumen.*

"Try to grasp what I have already stated. The more you love Me, the less you question. Love answers all questions, for it ignores questioning itself!"

** The company of the Master*

XV

To His lovers in general, Baba said:

"I often warn My lovers not to visit any saints. Why do I do so? Because in the case of such visits, there is a likelihood of breaking the orders that I have given you. For your personal spiritual upliftment such incidents are most undesirable, and to Me, as I take you to be Mine, it becomes an added suffering. If you have faith in Me as the Ancient One, it is unnecessary for you to visit any saint or sadhu, or to promise any such person to obey his instructions.

"For instance, suppose I have ordered you to observe a fast, and during this period you visit a saint who offers you prasad and asks you to eat it. This will put you in a dilemma. If you eat this prasad, you break My order, and if you do not eat it, you insult the saint. Such incidents have already happened, and so to save you from such predicaments, I have to warn you again and again."

Darshan Hours

"It is best that you stick to Me alone. You will be benefited most by unflinching loyalty in your devotion. If you go on running here and there, you get unnecessarily more involved. This is My advice only to My dear lovers, and not to the visitors who come merely for My darshan."

Darshan Hours

"My advice to the followers of other saints - whether counterfeit or real - is that it is not necessary for them to come to Me unless they are ready to follow My instructions. No one should come to Me for help unless he is prepared to obey Me implicitly."

Baba here quoted from Tukaram, a Sadguru of the 17th century in Maharashtra, some lines that mean:

"Be careful in your dealings and contacts with the saints, for (if you disobey them) there is a possibility of your best sanskaras being wiped out in no time, or of taking on such a type of sanskaras that is extremely difficult to be effaced."

Baba adds: "So it is better to respect the saints from a respectable distance!"

Darshan Hours

Baba continued, "I am not a saint. I am the Avatar. Tukaram, the Perfect Master, warned people about their attitude toward and contact with the saints. So how much more careful one must be about his contact with the Avatar and especially about the specific instructions given, if any. Beware when you disobey My instructions willfully! For any disobedience shall create a very tragic situation for the lover concerned.

"The best course for My lover is to remember Me wholeheartedly as much as he can and to remain happy. So try to love Me by remembering Me, and leave the rest to Me."

XVI

A film director came especially to see Baba and to have His darshan. Baba was happy to see him.

Baba: "I know everything - even so I want you to introduce yourself to Me. All this is to meet you on your level. I am happy to see you. Are you happy? Have you any worry?"

Director: "Nothing special."

Baba: "When one gets a human form, whether well placed in life or not, worries in a way become inevitable; but one should not succumb to them."

Darshan Hours

Director: "Formerly I was well placed in life and in the film world as well. During these past years, however, I have had to experience many ups and downs in life. And today, as I have the fortune to sit at Your Holy Feet, I realize all the more that whatever has happened was worthwhile and that it was all the Will of God."

*Baba: "This is a good way of understanding the events in life. Read *God Speaks* - you can grasp it. If you understand it properly, you will find that there is nothing in the world to worry about! Whatever happens, happens due to impressions or 'sanskaras.' Sanskaras make the Dream of Creation appear to be real and lasting, and they create undue worries."*

Darshan Hours

"So-called 'good times' are like happy dreams. Owing to the congenial atmosphere, they become a long and pleasant sight, and you want to enjoy them more and more. But when you awake from sleep, you find that the world of dreams has no value.

"'Bad times' are like frightening dreams. You crave to remove yourself from such situations as quickly as possible. If for example, in addition to this, a tiger jumps onto you in your dream, you awaken instantaneously."

Darshan Hours

"It is in God's Plan to awaken everyone from the Dream of Creation and to make him live in Him and experience His Infinite Bliss. The Law of Opposites operates unfailingly to stage the so-called 'good' and 'bad' times; and in His Compassion, God leads everyone and everything toward Himself, Who is beyond good and bad. So there is really nothing to worry over.

"I am Bliss Eternal! I eternally suffer, too, for remaining steeped in ignorance as the being of everything and everyone in Illusion."

Darshan Hours

The director told Baba a part of the story of his recent picture, which depicted love for God through service to the poor.

*Baba: "If you read *God Speaks*, you will have a wider view of the spiritual panorama of the Divine Drama, which reveals the secret of Creation. The entire Creation is a game of love, or *Leela*,* that God enjoys at His own cost.*

"In the motion picture industry you should also introduce the spiritual truths, but do so gradually - this is the need of the time. If you become successful in this, it will be profitable both ways to you - materially and spiritually. While directing or producing such films, however, keep always in your mind that, except God, everything is Illusion. Then the 'works' will not bind you, and the heart will become more and more pure and able to reveal God's Treasure."

* Sport or game, suggestive of a playful pastime

Darshan Hours

"One of the Persian couplets states the following:

'God the Beloved says to the lover:

Vacate your abode of its millions of strangers.

Then only will I enter. I feel shy of strangers!"

Baba continued: "And who are the strangers? Wants, desires, thoughts! They are all so compressed within you that they leave no room for God, the Beloved, Whom you would invite in.

"As the strangers leave the heart, it begins to become cleaner and more pure. Then God looks into it and His all-loving glance wipes out all worries. The glimpse of God that one then experiences leaves no scope for any doubts about His sweet Will that manifests through 'good' and 'bad' times."

Darshan Hours

"The God-realized soul lives in the world, but the world does not and cannot touch Him. But to achieve God-realization is not child's play! For this, one has to surrender all - body, mind and heart - to the Perfect Master."

Darshan Hours

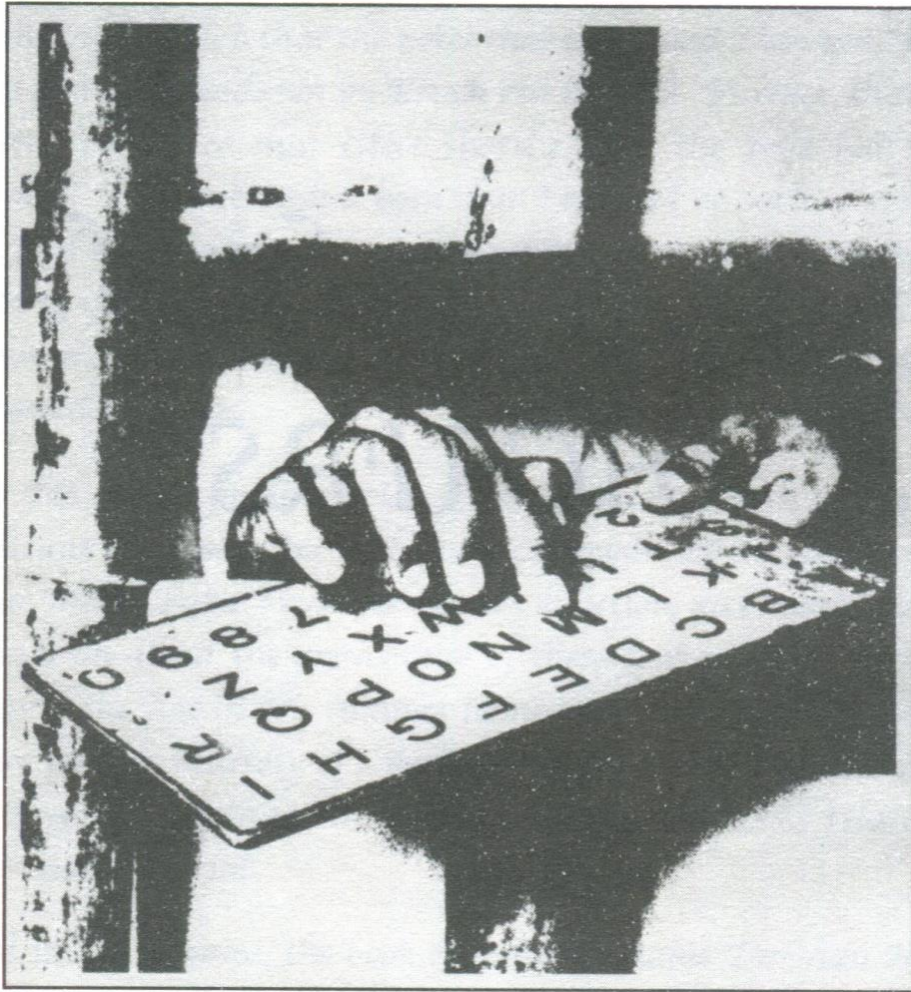
At this juncture the director quoted some lines with reference to an aspirant's intense longing for Union with God. Baba liked the lines and said:

"It is a nice quotation, but how does one create such a longing in his heart? That is the difficulty! One must feel from the core of his heart that it is impossible for him to live without seeing God. His condition should be like that of a fish taken out of water. When such longing continues, one has the fortune to see God as the Ocean of Effulgence."

"The intensity of longing necessary for becoming one with God can never be measured, however high the gross standard. Such longing is a rare experience, altogether unique, and it is exclusively for the one who is ablaze with a spark of Divine Love from the Perfect Master."

"I am pleased with you. You can contribute much toward the making of good films by introducing spiritual truths to the public. But be honest. Do not let hypocrisy creep into your dealings. Try to respond honestly to the dictates of your conscience. I am with you. I am within you. But you should carry Me with you. My blessings."

Darshan Hours



Darshan Hours

*For further information concerning literature by and about Avatar Meher Baba, including the book *God Speaks*, contact Meher Baba Information at the following website:*

www.MeherBabaInformation.org

Books, information and other materials related to Meher Baba may also be available, in the United States and around the world, through local bookstores or through groups and centers devoted to Avatar Meher Baba.

For information about visiting the principal places of pilgrimage connected with Avatar Meher Baba - including His Tomb-Shrine (Samadhi) and home at Meherabad and Meherazad in India - write directly to any of the following centers:

*Avatar Meher Baba Trust
King's Road (Post Bag 31)
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*Meher Spiritual Center
10200 Highway 17
North Myrtle Beach
South Carolina 29572
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