

AVATAR MEHER BABA'S

67TH BIRTHDAY CELEBRATIONS



"I have come not to teach, but to awaken."

CALCUTTA
25th February, 1961

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THE AVATAR MEHER BABA SOCIETY

CALCUTTA

20th Avenue, Howrah

Recent Sayings of Avatar Meher Baba

(Extracts, with kind permission, from

"THE AWAKENER")

- Q. "IS IT possible for man to get at the Truth?"
- A. "YES. And as to how it is possible could be answered in a sentence, or even volumes would not suffice. I shall give the answer in one sentence: Discard falsehood to get at the Truth. But what is falsehood? You are right when you say that that which does not endure is falsehood. Therefore, discard all that does not endure and you will realize the Truth."
- Q. "BUT IS there any part of the self that endures?"
- A. "YES. (Baba pointed at the person and said) *You* alone endure and the rest of your self is to be discarded to realize the real Self that is *you*."
- Q. "BABA, what is the number of followers you have all over the world?"
- A. "WOULD you want to count the number of hairs on your head?"
- Q. "BABA, you are God and you know everything and yet why should you ask so often whether I love you? Of course, I love you very much."
- A. "IT IS my delight to hear from my lovers that they love me. There is no doubt that I know everything, yet I ask. I feel delighted when my lover says: 'Baba, I love you very much.' As, for example, in everyday life one comes across a very loving couple. Each loves the other very much and each knows it, and yet the husband or the wife would very often ask, 'Dearest, do you love me?'. Invariably the obvious answer would be 'I love you very much' . . . It is my pleasure to ask and my delight to hear from my lovers their oft-repeated answer, 'Baba, I love you very much'."

Q. "WHY should misery perpetually exist on earth in spite of God's Infinite Love and Mercy?"

A. "THE source of Eternal Bliss is the Self in all and the cause of perpetual misery is the selfishness of all. As long as satisfaction is derived through selfish pursuits, misery will always exist. Only because of the Infinite Love and Mercy of God can man learn to realize, through the lessons of misery on earth, that inherent in him is the source of Infinite Bliss and that all suffering is his labor of love to unveil his own Infinite Self."

— Vol. IV, Part 1, pp. 3, 4.

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PHILOSOPHERS, atheists and others may affirm or refute the existence of God, but as long as they do not deny their very existence they continue to testify their belief in God, for I tell you with divine authority that God is existence, Eternal and Infinite. He is everything. For man, there is only one aim in life and that is to realize his unity with God.

I HAVE only one message to give and I repeat it age after age. My message to one and all is: 'LOVE GOD'.

"One must love God with all sincerity to such an extent that one loses one's self completely in love.

"And how does one love God?

"One can love God as He ought to be loved by trying one's utmost to make others feel happy even at the cost of one's own happiness."

— Vol. IV, Part 1, pp. 4, 5.

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I AM, the Lord of the universe.

I am the One for whom mankind eagerly awaits.

I am the One that has been expected to come.

I am the Ocean of Love. Fear Me not but love Me more and more. Love knows not fear. The more you will love Me, the closer you will come to Me.

I am the Lord of the universe and I am the slave of My lovers.

I and God are one.

All that you see is My creation.

The whole creation has sprung out of Me.

—Vol. IV, Part 1, p. 5.

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DON'T WORRY. Worry accumulates and grows in strength, becomes a habit long after the original cause has ceased to be.

You worry now about some condition, yet you have experienced all conditions. You have been blind, sick, poor, old, young, beautiful, ugly. You worry about your children—you have had numberless children, and they have had numberless parents and children. You worry about your job—you have been in every sort of occupation. You worry about your wife—you have had so many wives. You have been everything and experienced all conditions, and yet you worry about the slightest thing that happens to you.

Everything emanates from Me but is not real. If you were dreaming and I appeared in your dream and told you you were dreaming, it is not real, you would say, 'Baba, I am enjoying these things, I know they are real'. It is hard to understand. In your awake dream, I tell you now, nothing is real; so don't worry. How to stop? Think of Me. Love Me. Christ said with divine authority, 'Your sins are forgiven'; and I say with divine authority, 'Love Me, and your worries will vanish.'

Reality is impossible to describe—it is difficult to attain. One in a million becomes a lover of God and of a million lovers one gets Realization. It sounds impossible. Baba says, you have an opportunity because I am here with you and I say, 'Love Me'.

—Vol. IV, Part 1, pp. 16, 17.

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DO AS I SAY and the rest leave to Me. But do as I say. Do as I say.

When you see the ocean, see Me as the ocean. I am the ocean. When you see the ocean rolling, think . . . this is Baba.

Keep the Center all the time . . . stability in Baba!

I am with you, near you—you have no worry about anything. I am with you, near you eternally.

You . . . are one of My rocks on whom I can depend. I can promise you definitely that you will always be near Me, until you become One with Me. What more do you want? What is there to want? I do not talk much to you, for it is self-understood. You know it. It is within . . .

—Vol. IV, Part 1, p. 28.

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ONE who hears the music of God in his heart—such wonderful music, for it is THE ORIGINAL MUSIC—loses his bodily consciousness and sees God everywhere.

God is within everyone. He is in all of us, Infinite, All-Powerful. The helplessness that you feel now, here as you are now in the body, is all illusion, although God is so omnipotent . . . Why is that? It is illusion. It is the veil between you and God. The veil of what? That veil is the veil of ignorance. Once you come to know that the body is not real and this body is not you, then that veil of ignorance is lifted. When you are indeed asleep, the body is there, although YOU are not. The body breathes and yet you are not aware of its breathing, when you are asleep; then you may dream you eat; or in the dream you go to the pictures. It is not the body that dreams. It must be YOU.

Suppose this body had its legs cut off; you are in no way less conscious; nor do you feel that there is any curtailment in your own existence. You are still YOU and your consciousness is not curtailed. Mind understands, yet the veil of illusion is not lifted because of the veil of ignorance which you still have.

ONCE you see God within you, you get that conviction (of God). There is no more doubt. Then there is the experience of infinite bliss.

I give my blessings to you all.

If those who love Me will just for one minute, as now, be silent in their minds just before they go to bed, and think of Me and picture Me in the silence of their minds, and do that regularly, then this veil of ignorance that we

have will disappear and this bliss that I speak of and which all long for, we shall experience.

— Vol. IV, Part 2, p. 13.

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WHEN a woman brought Him several assorted gifts, including two good-sized statuettes of angels, Baba called all the women in, and then said:

"In India, when My devotees worship Me, they sometimes forget I am human. They burn incense and bring Me gifts. The incense makes My eyes water. They crack coconuts at My feet, as if I were a statue. And Baba is uncomfortable. Baba is human!"

"Why do you bring Me all these gifts? It is not necessary. Only love counts. Baba does not need these things; in giving them to Baba, you place a burden on Him. Give them instead to some one who needs them."

She answered: "I do it because I love you, Baba."

Baba replied: "Isn't it enough to bring Me your love? You are poor."

"But Baba, I must express my love for You!"

"If you must express your love, then give in My name to the poor." He added: "I give not what people want, but what they need." The woman later remarked that Baba gives Selfhood, of His Divine Self.

— Vol. IV, Part 2, p. 21.

IF YOU happen to meet a beautiful girl, and you fall in love with her at first sight as you call it, you become restless. You begin to love her so much that you cannot sleep, you have no appetite, no interest in the world. You want only to possess her; Baba says that one should love Him to such an extent that one forgets about sleep, food, rest . . . becomes absolutely restless to be one with Baba, to possess Baba. That does not mean that we really should give up food or sleep. The restlessness should come naturally, spontaneously. How will it come? Think of Baba. We have to think about Baba . . . think of Him frequently.

Christ said, 'Leave all and follow Me.' What did He mean by that? He didn't mean leave the body, food, sleep,

and all that. No. He meant leave all thoughts of possessions, all worldly thoughts, and think only of Him.

Baba says, 'Think of Me to such an extent that you see Me, however far away I may be. You see My body here now. However far away My body may be, you will be able to see Me physically also. In India, some love Me to such an extent that they see Me physically present, although I am thousands of miles away from them.'

"There is one of My *mandali*, called Kaikobad"

"The one who see suns and moons coming out of himself?" asked Don.

Baba replied: "Yes. Now he sees Me in everything. His experience is such nowadays that he sees Me in everything. I am here physically, but he sees Me everywhere. He also tells others that he sees Baba everywhere. He has been loving Me for years altogether. He has his family of course, but he has renounced them. They all stay at one place, while he stays with Me and thinks of Me all the time, constantly—24 hours a day.

"If you cannot love Me, do not worry. I will be loving you."

— Vol. IV, Part 2, pp. 30, 31.

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

The main thing that counts is love for Me. How will you love Me? By loving God as well as loving others. If you make others happy, God pays heed. Do you follow?

I have been telling the same message throughout the

ages, that all are One. We are all One and all of you love Me.

I am in everything and everything is in Me. In India, I bow down to the lepers, the poor, the lame. Why do I bow down? Because I am One with everything. God is in everyone.

Age after age I have been bringing the same message, but mankind does not listen. Christ was crucified; otherwise, humanity would not have listened to Him.

— Vol. IV, Part 3, p. 15.

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“WHAT is the reason for your visit?” Baba was asked at a scheduled press conference. He smiled, looked to the ceiling and gestured gracefully. “I have been repeatedly telling that God is the only reality. God is in every one. Baba says, every one should love God. Your love for God should be so much that you see Him in each and all,” his secretary replies.

— The Washington Evening Star, July 31st, 1956.

“‘SELFISHNESS is the primary cause of wars. It must be replaced by selflessness to have world peace’, he told the News in a rare statement.”

— The Washington News, July 31st, 1956.

“MEHER BABA made signs and Adi K. Irani interpreted: ‘I have come to awaken people to the one God, one humanity, one brotherhood. I have not come to teach a new religion, but revitalize the existing ones’.”

— Sydney, Australia, paper, August, 1956.

“AS THE ‘Citizen-News’ photographer took his picture, Baba, clad in loose-fitting Indian garments, gestured, ‘God does not listen to words, rites and rituals. He pays heed to the language of the heart’.”

Citizen-News, Los Angeles, August, 1, 1956.

“MEETING the press in his Roosevelt Hotel suite, he answered a query—‘What message does he have to our world and our times?’ thus: ‘Philosophers, atheists and

others may affirm or refute the existence of God. But as long as they do not deny their very existence, they continue to testify their belief in God. God is existence, eternal and infinite. He is everything. The only one aim in the life of man is to attain unity with God'."

— Los Angeles Times, August 1, 1956.

"THE MASTER . . . signalled to the several dozen reporters sitting before him: 'When I break my silence, the world will come to know whom the world is waiting for.' He parried a question on the number of his followers with this retort: 'Do you know how many hairs are on your head?'"

— New York World-Telegram, July 24, 1956.

— Vol. IV, Part 4, p. 9.

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I PERFORM no miracles and will perform none; until I manifest on breaking My outward silence. Then I will perform the One and Only Miracle, whose greatness and glory you can not even imagine, and which will benefit not only those around Me, but the whole world—each and every being in consciousness The moment I break My silence and utter that original Word, the first and last miracle of Baba in this life will be performed. When I perform that Miracle, I won't raise the dead; but I will make those who live for the world, dead to the world and live in God. I don't give sight to the blind, but will make people blind to illusion and make them see God as Reality.

— Vol. IV, Part 4, pp. 11, 12.

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I COME down to your level to such an extent that I mix with you all . . . I appear to you to be gay, cheerful, playful. (But) you have no idea of My Divinity, of My all-pervading state I have the greatest sense of humour, like Krishna. That sense of humour should not mislead you or make you forget Who I really am. Don't mix Me up as one of you! It is possible only for the saints and those on the higher path, the real saints of

higher consciousness, to know Me a little. If you had just a glimpse of Me, you would lose your body consciousness completely.

I am like a child, playful, free, and also like an old man. I am soft as butter and hard as steel—simultaneously. Only those who love Me sincerely, with all their hearts, can know Me a little. Mind can never know Me, mind can never touch Me. I am beyond that, beyond Mind.

I will walk with you, I'll talk with you, I'll play with you, but I want you to remember I am the Highest of the High.

—Vol. IV, Part 4, p. 19.

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WHEN the first Whim surged in God in the Beyond State, He felt the urge of 'I want to know MYSELF'. In this first desire was embodied the first binding which manifested into form, and in this process the first urge abbreviated simply to 'I want'.

THE SOUL has forgotten that the 'want' really is to *know the self*, and so through countless forms it continues to feel only that 'I want'. It is only in the last phases of the involution of consciousness that the perfected man remembers that actually he *is* God, Who had wanted to *know Himself*.

—Vol. IV, Part 4, p. 37.

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I WANT you to make Me your constant companion. Think of Me more than you think of your own self.

The only message I could give and have been giving is "Love God" . . . and you will find that your own self is nothing but God.

God cannot be theorized,

God cannot be discussed,

God cannot be argued about,

God cannot be explained,

God cannot be understood.

God can only be lived by losing ourselves in Him through *love*.

I am one of you, one with you and one in you and we are all one. To realize this Oneness, love God wholeheartedly and honestly, sacrificing everything at the altar of this supreme love and you will realize the Beloved within you.

Trust God completely, and He will solve all your difficulties. Faithfully leave everything to Him and He will see to everything. Love God sincerely and He will reveal Himself to you. This love needs no ceremonies and show. Your heart must love so that even your mind is not aware of it.

There can be no greater folly than for the wayfarers to quarrel over the pros and cons of this way or that, instead of being united and concerned with one's own progress. One happens to

One road is the third torn with the best, another is a swimmer, yet in count are the destinations each individual make like a hare come in the to succeed only with the speed

The fact is, that God alone is in God. We all are one with Him. Ignorance, we feel ourselves separate from Him. We were. What was before us? We. Before We! Only when we get Knowledge, we know what this means. Then instantly, everything is absolutely clear in the twinkling of an eye; but such a "Flash of Being" is even quicker than the twinkling of an eye!

There is no question therefore of becoming God, since we are already God; and so, on the other hand, we have to cease to be God, since we are already God. In order to do that, we have to get more and more away from God through prayers, fasting, etc., as otherwise, what can God do for God?

That is why Knowledge cannot come to one and all

individuals, because we all are God, and God being in every one, who is to give and to whom? Only when God is perfectly individualized as Most perfect *Dnyani* or Most Perfect *A'riff*, can He impart Knowledge to other individuals.

The duty of the master is first of all to release and free you from the venomous clutches of *maya*, and then to give you the experience (Realization).

Once you have surrendered yourself to the Master He has to do His duty to you, He cannot escape that. It is only your unbounded love and unswerving faith that is required thereafter, and that will encourage Him in His duties towards you. So, take your Master to be your God, and with as much love and faith, surrender and serve Him, and you will be saved.

— Vol. V, Part 2, pp. 2, 3.

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I DECLARE to all of you who approach me, and to those of you who desire to approach me, accepting me as the Highest of the High, that you must never come with the desire in your heart for wealth and worldly gain, but only with the fervent longing to give your all—body, mind and possessions—with all their attachments. Seek me not to extricate you from your predicaments, but find me in order to surrender yourself wholeheartedly to my will. Cling to me not for worldly happiness and comforts, but adhere to me through thick and thin, sacrificing your own happiness and comforts at my feet. Let my happiness be your cheer and my comforts your rest. Do not ask me to bless you with worldly success, but desire to serve me diligently and honestly without expectation of reward. Never beg of me to save your life or the lives of dear ones, but beg of me to accept you and permit you to lay down your life for me. Never expect me to cure you of bodily afflictions but beseech me to cure you of ignorance. Never stretch out your hands to receive anything from me, but hold them high in praise of me whom you have approached as the Highest of the High.

— Vol. V, Part 2, p. 4.

NO ONE can understand My ways. I am beyond your understanding. Only Perfect Masters can know Me and My ways.

As you all become more intimate with Me, with opportunities to come closer to Me, all that is good and all that is bad within you comes out in sparks, as it were . . . all the impressions of the past, the accumulations of past *sanskaras*—of all illusory things, which includes both good and bad, come out . . . My proximity, the intimacy with Me, just change that mass of *sanskaras* and sometimes you find sparks of good and bad flying out.

—Vol. V, Part 2, p. 20.

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SELFLESS SERVICE

GOD as God alone is not consciously man, and man as man alone is not consciously God. The God-man is consciously both God and man; LORD, in the state of helping all souls towards reality; SERVANT, as continuously bearing the burden of all. To serve Him who serves all, is serving the universe.

Selfless service and love are twin divine qualities. Only the One who loves can serve.

Serve your Beloved God-man and you are serving your own Self in every other self. The service He expects is for your own spiritual benefit, but this service must be spontaneous, willing, whole-hearted, unconditional and not expecting any reward. His service is an ordeal that tries body, mind and spirit; or else wherein would the perfection of serving lie, if it were to be easy and at one's convenience? The body suffers, mind is tormented, but the spirit of the selfless server of the Master experiences the bliss of satisfaction.

—Vol. V, Part 2, p. 21.

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“WILL THE Andhra lovers be informed of the time and place of Baba's breaking silence?”

“If this is what is meant by breaking silence, it would be better I don't break it. All will know. Just as, as I

told you, the 'Powerhouse' is to be switched on and all connected with it will be enlightened, so it will be not only here, but throughout the world. But bulbs not working or fused will not be giving the Light. That is why I have been telling you all *to love me more and more*. All this talk of books, literature is good for preparing the ground; but the time for the 'Powerhouse' to be switched on is so near that the only thing that will count *now* is Love.

—Vol. V, Part 2, p. 30.

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I AM coming to America and Australia solely to give my 'sahavas' to my lovers, and I want each of you to come with the longing to receive just that. I want this sahavas to be above all a close companionship between your Beloved and his lovers; and if you wish to maintain this unique relationship, then do not come with questions or the desire to seek discourses and explanations. Come with the preparedness to receive fully whatever I may give you, with the thought of being completely resigned to my will.

MY suffering is becoming daily more intense, and my health is daily getting worse, but my physical body continues to bear the burden of it all. Despite it all I will hold the 'sahavas'. I expect from you a deep understanding of my self-imposed suffering, which is begotten of my compassion and love for mankind. Also understand therefore, that I will not undergo medical examinations or treatments for my injured hip either in America or Australia. No doctor or treatment will be of any help before the pain I am undergoing has served its purpose. Remember that my coming is entirely to give my 'sahavas' to you all.

THIS 'sahavas' will be unique in the sense that you will witness and share my present universal suffering by being near me as my fortunate companions—being with the Ancient One, who will at the same time be completely on the human level with you. It will be helpful to all those participating in the 'sahavas', to know of the oft-repeated hint I have given to those living with me—

reminding them of my 'declaration' wherein I stated that my glorification will follow my humiliation, and pointing out that this period of my '*sahavas*' will fall within the orbit of my universal suffering and helplessness.

A SIMILAR circular was sent out prior to the Meherabad '*sahavas*' in February. My '*sahavasis*' who came with love and resignation to my will, had the utmost happiness of receiving far and above what they expected. Likewise, with you all, I may give you more, much more than you expect—or may be nothing, and that nothing may prove everything. So I say, come with open hearts to receive much or nothing from your Divine Beloved. Come prepared to receive not so much of my words, but of my Silence. My LOVE to you each and all.

— Vol. V, Part 3, pp. 2, 3.

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LOVE has no limit, but the mind is in the way. This hitch cannot be removed without my grace. It is impossible to be removed, because mind has to annihilate itself. For example, if one were asked to jump over oneself, the most one would do is to take a somersault! Yet it is impossible to jump over oneself; one may jump over others, but not over oneself! Thus one may love 'Baba' sincerely. One may want to realize 'Baba' as he really is, but the hitch remains; this hitch can only be removed by my *grace*.

BOOKS and discourses will not bring about one's spiritual regeneration. Mind cannot be annihilated by mind, as one cannot jump over oneself. Only by loving me as I ought to be loved, can the mind be destroyed. Anyone may have love for me, but not the love I want.

MY lovers may be likened to one who is fond of lions and admires them so much that he keeps a lion in his own home. But being afraid of the lion he puts him in a cage. The lion is always encaged: even while he feeds the lion, he feeds the pet animal from a distance and from outside the cage. Baba is also treated like the lion by the lovers. There is love; there is admiration; there is an intense

desire to see Baba comfortable and happy; and Baba is also frequently fed by love of the lovers.

BUT all this is done, keeping Baba segregated from one's own self. What is wanted of the lovers is that they should open the 'cage' and, through intense love for their Baba, throw themselves inside the cage to become food for the lion of love. The lover should permit himself to be totally consumed through his own love for the Beloved.

IN spite of all explanations and reading of books, words remain mere words. They do not take one any further than mere intellectual satisfaction. Only love for God works the miracle, because love is beyond mind and intellect. Where then is the necessity to read? I authoritatively say: I am the Ancient One. I have been saying this to all the world. If you love me with all your heart, you shall be made free eternally.

— Vol. V, Part 3, pp. 11, 12.

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I AM the Light of the Universe. One day, as soon as you get a glimpse of my reality, you will come to know me; and you will get the glimpse. Very rarely, one can see me as I really am: you see everything (false) excepting me. It is the curtain that surrounds my reality. Fortunate are they who see even the curtain: even the highest type of inner experience falls short of my real state.

— Vol. V, Part 3, p. 13.

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SAINT and sinner, high and low, rich and poor, healthy and sick, man and woman, young and old, beautiful and ugly are all equal in my eyes. Why? Because I am in everyone. None should hesitate to come to me, meet me and embrace me with love.

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AT one stage, Baba differentiated between *Bhakti* (devotion) and love. Baba said: Consummation of *bhakti* (devotion) is love. When one's *bhakti* is at its zenith, one begins to love really Baba. And when love burns the lover, i.e., when love is intense, there remains no curtain between the lover and the Beloved God. Pointing at all

the sahavasees, Baba remarked: But you all should not take it for granted that you are in this stage of love. It is for very few to annihilate their very self to merge in me.

SO I say, love me more and more. Times are difficult; my *daaman* might slip out of your hands. I think within . . . this body will drop. Do not miss this opportunity. With a clear conscience love me sincerely and help those in need. I am eternal.

—Vol. V, Part 3, p. 15.

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IN illusion, how I play my own game none knows. It is a fact that in illusion there is time and space. In reality there is no scope for time and space. Listen carefully; this is turning into a discourse, however much I wished not to give one. I tell you: Till this moment nothing has happened; and after this moment, nothing will happen. Every moment of the present is the real moment. In the present is embodied the past and the future—in my real state from eternity. I am the Ancient One and the creation is my shadow: so I know what has happened and will happen before and after millions of years, which is nothing but illusion. What I want to tell you is that I know everything. I am in each of you and everywhere. As conscious real “I” in this false “I” of yours, I know everything. You exist as you were existing, because you were there, you are there and you will continue to be there. You have been caught here in the snare of Maya; and the accumulation of *sanskaras* (impressions) make you get more and more involved in Maya. For example, take a man who is sleeping. He dreams that a thief is trying to murder him. He wakes up in a fright. He is now afraid to go to sleep again lest he might again dream the same dream. And the real fun of it all is that all the time he knows that it was all in a dream! Even so, all this life is a dream. The past and future are not there. There is only the Eternal Now in the ever-lasting present.

I WILL begin the talk by telling you not to worry! Whatever suffering may befall you, you should put up

with it with full faith in and love for Baba. At the most what could happen? You might die. And it is so very obvious that you have to die one day; you have to drop this body sooner or later. Why not then think that your body is not there already and so act detached? One more thing you must remember: that is, be honest. I am in everyone and in everything. God is in everyone and in everything. And, because God is in everyone and everything, He knows everything. So be resigned completely to His will.

—Vol. V, Part 3, p. 16.

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DUST has no thought of its own, whether it is trampled upon, or applied to the forehead of a man, or remains suspended in air or water. It is all one and the same to it. I tell you that there is no truer and better example of complete obedience than becoming like dust.

THOSE who cannot follow this discourse should not worry: just concentrate on Me. Words have no real value. It is good if you can understand: if you do not, why worry?

AFTER years and years of longing for Union with God, only one, out of a million *Mardan-e-Khuda* (Men of God), realize God.

BE BRAVE. Be happy. I and you are all One. And the Infinite that eternally belongs to Me will one day belong to every individual.

—Vol. V, Part 3, p. 24.

LOVE AND DEVOTION

LOVE burns the lover.

Devotion burns the Beloved.

Love seeks happiness for the Beloved.

Devotion seeks for blessings from the Beloved.

Love seeks to shoulder the burden of the Beloved.

Devotion throws the burden on the Beloved.

Love gives: Devotion asks.

Love is silent and sublime, devoid of outward expressions.

Devotion expresses itself outwardly.

Love does not require the presence of the Beloved in order to love,

Devotion demands the presence of the Beloved to express affection for the Beloved.

— Vol. V, Part 3, p. 30.

LOVE IS THE REMEDY

DO NOT give undue importance to explanations and discourses. Words fail to give any meaning to Reality; because when one supposes that one has understood, one has not understood: one is far from understanding anything so far as Reality is concerned. Reality is beyond human understanding, (*'Samaj'*) for it is beyond intellect. Understanding cannot help because God is beyond understanding. The moment you try to understand God you "misunderstand" Him; you miss Him when you try to understand Him. Intellect must go before knowledge dawns.

ALL this is a show, a fun (*Tamasha*), a play. Mind must go, because the fun lies in the mind. And the fun is that mind must annihilate itself. Only *Man-o-nash* (annihilation of mind) takes one to reality. If I tell you to jump over another person you can do it; but you cannot jump over yourself: at the most you would turn a somersault: but there is a way to annihilate the mind. The way is love. Just consider ordinary human love: when a man or a woman is deeply in love with his or her partner, nothing comes between them. They get totally lost in love for one another. There is neither admiration nor fault-finding. There is total absence even of exchange of thoughts: love prevails without thoughts. Mind becomes defunct for the time being: for in such intense human love mind does not come into play. The mind apparently gets annihilated for the fraction of a second when love and loving are at their zenith. This brings about a state similar to trance. If ordinary human love can go so far, what should be said of the height of love divine?

I AM the Ancient One, the One residing in every heart. Therefore, love others, make others happy, serve others, even at discomfort to yourself; this is to love Me. I suffer for the whole universe. I must suffer infinitely: unless I suffered how could I ask My lovers to suffer for others? I am One with all on every level: I am One with all on every plane of consciousness: and I am beyond all planes of consciousness.

— Vol. V, Part 3, pp. 32, 33.

MY WISH

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

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

— Vol. V, Part 3, pp. 39, 40.

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EXCEPT God all things are like a passing show. God is never-changing; all else is ever-changing.

Baba, the Ocean of Love, eternally receives love from

the saintly rivers and streams and eternally showers Love on one and all—His Own Selves.

FANA is the state of unconscious consciousness. In *Fana*, soul is unconscious of everything except Self being God.

AVATAR=GOD-MAN—is Oceanized Individual.

SADGURU=MAN-GOD—is Individualized Ocean.

The Eternally Changeless One resides in everything that eternally changes.

You have to jump over yourself (no somersault). It is impossible without the *grace* of a Sadguru.

I simultaneously eat and don't eat; drink and don't drink; do and do nothing.

God does everything without doing anything.

If man wants the happiness he is striving for, let him be more aggressive towards himself and more tolerant towards others.

He who knows everything displaces nothing. To each one I appear to be what he thinks I am.

Past and future exist only because of the present in which they are both embodied; in the eternal past every second existed as the present and every second of the eternal future will exist as the present.

—Vol. V, Part 3, p. 72.

MEHER BABA'S UNIVERSAL MESSAGE

I HAVE come not to teach but to awaken. Understand therefore that I lay down no precepts.

Throughout eternity I have laid down principles and precepts, but mankind has ignored them. Man's inability to live God's words makes the Avatar's teaching a mockery. Instead of practising the compassion He taught, man has waged crusades in His name. Instead of living the humility, purity and truth of His words, man has given way to hatred, greed and violence.

BECAUSE man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric form I observe silence. You have asked for and been given enough words—it is now time to live them.

To get nearer and nearer to God you have to get further and further away from "I", "my", "me" and "mine". You have not to renounce anything but your own self. It is as simple as that, though found to be almost impossible. It is possible for you to renounce your limited self by my *grace*. I have come to release that *grace*.

I REPEAT, I lay down no precepts. When I release the tide of Truth which I have come to give, men's daily lives will be the living precept. The words I have not spoken will come to life in them.

I VEIL myself from man by his own curtain of ignorance, and manifest my glory to a few. My present Avataric form is the last incarnation of this cycle of time, hence my manifestation will be the greatest. When I break my silence, the impact of my Love will be universal, and all life in creation will know, feel and receive of it. It will help every individual to break himself free from his own bondage in his own way. I am the Divine Beloved who loves you more than you can ever love yourself. The breaking of my silence will help you to help yourself in knowing your real Self.

ALL this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out except through my coming in your midst. I had to come, and I have come. *I am the Ancient One.*

— Vol. V, Part 4, pp. 2, 3.

* * * *

GIVE up porrotry in all its aspects. Start practising whatever you truly feel to be true and justly to be just. Do not make a show of your faith and beliefs. You have not to give up your religion, but to give up clinging to the outer husk of mere ritual and ceremonies. To get to the fundamental core of Truth underlying all religions, reach beyond religion.

THROUGH endless time God's greatest gift is continuously given in *silence*. But when mankind becomes completely deaf to the thunder of His Silence, God incar-

nates as man. The Unlimited assumes the limited, to shake Maya-drugged humanity to a consciousness of its true destiny and to give a spiritual push to the world by His physical Presence on earth. He uses the body for His universal work, to be discarded in final sacrifice as soon as it has served its purpose.

GOD has come again and again in various forms, has spoken again and again in different languages the same one Truth—but how many are there that live up to it? Instead of making the Truth the vital breath of his life, man compromises by making over and over again a mechanical religion of it—as a handy staff to lean on in times of adversity, as a soothing balm for his conscience or as a tradition to be followed in the footsteps of the past. Man's inability to live God's words makes them a mockery. How many Christians follow Christ's teaching to 'turn the other cheek' or 'to love thy neighbour as thyself'? How many Muslims follow Mohammed's precept to 'hold God above everything else'? How many Hindus 'bear the torch of righteousness at all cost'? How many Buddhists live the 'life of pure compassion' expounded by Buddha? How many Zoroastrians 'think truly, speak truly, act truly'?

GOD'S TRUTH cannot be ignored; and thus by mankind's ignorance and weakness a tremendous adverse reaction is produced—and the world finds itself in a cauldron of suffering through wars, hate, conflicting ideologies, and Nature's rebellion in the form of floods, famines, earthquakes, and other disasters. Ultimately when the apex is reached, God manifests anew in human form to guide mankind in the destruction of its self-created evil, that it may be re-established in the Divine Truth.

MY silence and the imminent breaking of my silence is to save mankind from the monumental forces of ignorance, and to fulfill the divine plan of universal unity. The breaking of my silence will reveal to man the universal oneness of God, which will bring about the universal brotherhood of man. My silence had to be. The breaking of my silence has to be—soon.

—Vol. V, Part 4, pp. 5, 6.

MY message today, to those who love Me, and believe in My life, is that in order to escape this cosmic Illusion, and to realize and attain the Supreme Reality, we must abide by the following:

FIRST and foremost, our complete surrender to the God-man, in whom God reveals Himself in His Full Glory, His Infinite Power, His Unfathomable Knowledge, His Inexpressible Bliss, and His Eternal Existence.

SHOULD this complete surrender not be possible, then one or some of the following, if faithfully carried out, can win the Grace of God:

(1) Wholehearted love for God. Thirst for seeing Him, longing to know Him and a burning desire for Union with Him, constitutes this all-consuming love for which the lover forsakes everything; including himself.

(2) Keeping constant company with saints and lovers of God, and rendering them wholehearted service.

(3) Guarding the mind against temptations of lust, greed, anger, hatred, power, fame and fault-finding.

(4) Absolute and complete external renunciation whereby one leaves everyone and everything, and in solitude devotes oneself to prayer, fasting and meditation.

(5) Living in the world and yet practising complete internal renunciation. This means attending to all worldly duties without attachment, knowing all to be an illusion and only God to be Real, carrying out one's worldly affairs with a pure heart and clean mind, and living the life of a recluse in the midst of intense activity.

(6) Selfless Service. One who practises this, thinks not of himself but of the happiness of others, serves others with no thought of gain or reward, never allows the mind to be upset or disappointed; and facing all odds and difficulties cheerfully, sacrifices his welfare for the good of others. This is the life of the selfless worker.

—Vol. VII, Part 1, p. 1.

* * * *

THE GOD-MAN, in the performance of His Universal Work, has infinite adaptability.... For showing the way to divinity, the God-Man may often play the role

of a devotee of God, though He has obtained complete unity with God, in order that others should be able to know the Way.

ONLY three things are of real worth, God, Love and the Perfect Master. These three are almost one and the same.

ONE generally passes through three stages in the spiritual life. The first stage is of burning enthusiasm, when the aspirant is imbued with the keen desire of seeing and experiencing the unknown. The second stage is of disgust and disappointment. The third is of divine bliss. The second stage, in which you are at present, is very long. Since you cannot escape from it or remedy it, you must put up with it cheerfully. Don't leave Me in any case.

TRUTH, when it comes, comes in a flash within. When knowledge comes, one knows everything, but Truth and its Knowledge is not found unless one seeks with all his heart, and when one feels that he cannot live without it, then one finds it within the self. I give you My Love, and this Love will help you find the Truth.

— Vol. VII, Part 2, p. 10.

IT is better to deny God than to defy God.

SOMETIMES our weakness is considered as strength, and we take delight in this borrowed greatness.

TO profess to be a lover of God and then to be dishonest to God, to the world and to himself, is unparalleled hypocrisy.

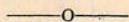
DIFFICULTIES give us the opportunity to prove our greatness by overcoming them.

A CHILD'S trust in its Mother is complete, because it leaves all its worries to her. She has to take care of it. So, if we trust God and let Him worry for us, we live contented and happy.

WE should think well of those who think ill of us.

WHEN the leader of a Nation puts complete trust in God, God makes him the instrument to guide the nation rightly.

— Vol. VII, Part 2, p. 11.



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AVATAR MEHER BABA'S SPECIAL MESSAGE

Though continuing to observe strict seclusion and silence, AVATAR SHRI SHRI MEHER BABA (now at Meherazad—Ahmednagar) has been graciously pleased to send the following Special Message for the occasion of His 67th Birthday Celebrations:

"I am The One who is always lost and found among mankind. It is your love for yourself that loses Me and it is your love for Me that finds Me. Love Me above everything, for, now while I am in your midst, I am most easily found as I really am."

— MEHER BABA

16-2-1961