

Thoughts gathered from
the writings of...



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Man's advent and his goal.

Before this creation came into existence God existed in the Beyond the Beyond state or as Paratpar Parabrahma. He had no consciousness of his own state. He was neither Nirguna Nirakar nor Saguna Sakar. In this tranquil unconscious state of God, a whim occurred from a point called the Om Point. The whim was 'Who am I?' God at once and simultaneously became infinitely conscious of His Trio nature of Sat-Chit-Anand, and at the same time became infinitely unconscious of it. To understand how this could have happened is beyond the grasp of the human mind. The unconscious aspect of God had to pass through a long process in order to gain consciousness. In order to gain consciousness the unconscious aspect of God manifested as stone and began to gain sanskars. With the gain of sanskars the consciousness got developed. After all the sanskars of the stone form had been gained, the soul (God) left this first gross form. The soul with the sanskars of the stone form and the developed consciousness, remained for some time without a gross body. Now the sanskars gained in the stone form had to be experienced and so the soul had to take another form, the metal form. After gaining all the sanskars in this form and at the same time developing the consciousness still further, the soul leaves the metal form and remains for some time

without a gross body. The sanskars gained in the metal form had to be experienced and so the soul takes another form, the vegetable form. In this way the soul gaining new sanskars and simultaneously developing the consciousness, passes through the stone, metal, vegetable, worm, fish, bird, and animal forms, and finally takes the human form. In the last species of the animal kingdom the consciousness has practically fully developed. When all the sanskars of the last animal form have been gained the soul dissociates from this gross body. The soul has to experience the sanskars gained in the last animal form and so it takes a new form, the human form. The taking of a new form, or the human body by the soul, in order to experience the sanskars of the last animal form is called Birth of a human being. The journey of the soul from the stone to the human being is called the Evolution Process by Baba.

In man the consciousness is fully developed but because of the curtain of sanskars it is not capable of enlightening the soul of its Infinite Trio nature of Sat, Chit and Anand. The sanskars must be removed before man realises that he is God. The soul tries to exhaust them through innumerable opposite experiences e. g. joy and suffering etc. Thus man who is in reality God but not conscious of it, experiences joy and suffering. When all the sanskars of the last animal form have been experienced in the first human form, the first human form is dropped. This is called the Death of the human being. Birth and death thus happen to be only incidents in the soul's travail from the stone to its goal.

After death the soul takes four days to break its ties from the gross body. Prayers offered for the first four days after the death of a person help the soul to break its ties. After four days all prayers offered for the dead have no effect on the departed soul. Crying and wailing after the death of a person has a contrary effect on the departed soul. The severance of its Earthly ties becomes all the more difficult.

During the evolution process the Subtle and the Mental bodies are also developed. The soul, together with its subtle and mental bodies, the newly gained sanskars, and the consciousness, remains for some time in the subsubtle sphere after the death of the person. Here it experiences the predominant sanskars developed during the life time of the human form. If good sanskars are predominant at the time of death, the soul experiences bliss after death, and the soul is said to be in the Heaven State. If the predominant sanskars are bad, it suffers and the soul is said to be in the Hell state. Hell and Heaven are not abodes as is commonly believed, but they are states of suffering or joy which the disincarnate soul experiences.

When the predominant sanskars have been experienced in the hell or heaven states, and the good and bad sanskars become nearly equal to each other, the soul takes a new human body in order to experience these remaining sanskars. Thus the soul undergoes birth and death many times. The taking of numerous births and the suffering of numerous deaths is called the Reincarnation Process. Unless the sanskars are completely removed or the good and bad sanskars neutralise each

other, man has to take births one after another. To remove these sanskars is extremely difficult. Sankars give rise to thoughts, which give rise to actions, and which in their turn form new sanskars. Thus while one sanskar is being removed by putting it into action, another one is created. Baba has given a simple way of removing sanskars. Due to the sanskars he says, we will get bad thoughts but we should take care not to put them into action. At the same time by repeating Baba's name the sanskars get destroyed. The reincarnation process goes on until a Perfect Master or the Avatar intervenes. The sanskars are now rapidly destroyed and the soul begins to experience the subtle world. Experiencing the subtle and mental worlds i. e. crossing the planes is called the Involution Process.

The subtle world has four planes. On the first plane the man sees Divine sights, hears Divine music, and smells Divine scents. If he advances still further he gets established on the second plane. Here he can work small miracles, e. g. he can make a dry tree green, or fill a dry well with fresh water. Further advancement makes him experience the third plane where he can perform grand miracles, e. g. raising the dead to life. Finally on the fourth plane he has the power to create a new universe and destroy this one in a second. In short on the fourth plane he gets Infinite Powers. But any misuse of powers on this plane lands the soul again into the stone form. This down fall rarely occurs. The Perfect Masters keep control over the mind and so he does not misuse his powers. It is false to believe that if a man does bad deeds in this life, he will

be reborn as a cat or a dog. Baba says that once the human form is gained the soul can never pass back into any of the lower forms. The only exception is stated above. Still further advancement makes him experience the Mental world. This world has two planes. On the fifth plane of the mental world the man is incapable of performing miracles, but he can control the thoughts (not thought reading) of every human being in the world. On the sixth plane he can control the feelings of all, but besides this he has the feeling of seeing God everywhere. Duality has practically ceased for this man. He sees everything as God but does not experience that he also is God. He has now an intense longing to become united with God. Finally, ONLY with the grace of the Perfect Master or the Avatar he crosses the domain of duality and becomes one with God on the seventh plane. The soul now experiences the 'I am God' state or the Fana Fillah state. This is also called God Realisation or Self Realisation. Just before experiencing the Fana Fillah state man experiences the passing away in a state of absolute vacuum. This passing into the absolute vacuum state is called attaining the Fana of the seventh plane of consciousness. It is also called Nirvana. Fana Fillah is also called Nirvikalpa Samadhi.

The stage of Fana Fillah immediately follows the state of Fana. The soul usually drops its gross, subtle and mental bodies as soon as Self Realisation occurs and remains eternally experiencing the Infinite trio nature of Sat, Chit and Anand. In rare cases the gross body is sustained for four days. Such a person in the Fana Fillah state is called a Real Majzoob. He is not at all conscious.

of the gross world. He is only conscious of the 'I am God' state. In still rarer cases the Majzoob comes to the Turiya Avastha or the state of Divine Junction, wherein he is at times conscious of the gross world as God, retaining at the same time his experience of the 'I am God' state. This abiding in the life of God is called Baqa, and this Baqa of Reality is called Baqa Billah. In still rarer cases the Majzoob advances and becomes a Real Salik after crossing the Divine Junction. He is here always conscious that he is God, and is also conscious all the time of the gross world as God. He is God in human form but he cannot help anyone on the spiritual path. He has the power to help, but not the authority to use this power. In exceptional cases a Salik becomes a Perfect Master, also called a Sadguru. A sadguru is thus one who has the continual experience of being God, he is also conscious of the three worlds, and he can make others Perfect like himself. To become a Perfect Master is the goal of life.

In each age comprising of 65 to 125 years, there are always only Five Perfect Masters. In each age there are always 56 God Realised souls in human form, (Majzoobs, those in the Turiya Avastha, saliks, and Perfect Masters) on this Earth. Of these 56 only 8 have public recognition and function as active members of the Functioning Spiritual Hierarchy consisting of 7000 persons. Out of these 7000, five are Perfect Masters and three are Majzoobs, the rest are on the planes. Thus we can see how very few persons are really spiritually advanced. When the aspirant is established on the first plane of the Subtle world, he has begun treading the spiritual

path. Most persons who pose as saints are not genuine saints. Anyone performing a miracle is not a saint as he may be a man of the planes. The spiritually advanced souls are classified as follows. A man on the 1st and 2nd plane is called a Yogi. One on the 3rd plane is called a Mahatma. One on the 4th plane is called a Saint, while those on the 5th and 6th planes are called Wali and Peer respectively. One on the 7th plane is called a Brahmi Bhoot. Those in between the Majzoob and the Turiya Avastha are called Param Hansa. While those in between the Turiya Avastha and the Perfect Masters are called Jivan Mukta.

We have seen by now why man came into existence, and what is the goal of man. The unconscious aspect of God in order to know himself, entered the evolution process and finally became man. Finally man becomes conscious that he is God on the 7th plane. God then gets an answer to his first word or whim 'Who am I?' as 'I am God'.

HOW CAN THE GOAL BE ACHIEVED ?

Having seen the goal of every human being i. e. to become a Perfect Master or atleast to attain Self Realisation, let us consider the ways of attaining it. Baba mentions five ways. (1) Gnyan Marga. (2) Karma Marga. (3) Yoga Marga. (4) Bhakti Marga. (5) Surrenderance to the Perfect Master or the Avatar.

Gnyan marga consists in meditating on the subject 'I am God' or on other higher spiritual truths. This method is not only difficult but dry. Karma marga consists in selfless service of mankind without feeling

that one is the doer, without getting attached to the action, and finally without expecting the fruit of action. Yoga marga consists of Hatha Yoga, Raj Yoga and Pranayam. Baba completely denounces Hatha Yoga. Here the aspirant by self mortification forcibly tries to get spiritual benefits from God. Raj yoga consists in mental denial through resistance to all desires. Pranayam consists in awakening the kundalini through breathing exercises. Bhakti marga may be divided into the path of Bhakti and the path of Love. Bhakti and love differ from one another. Bhakti wants from the Beloved, love wants to give to the Beloved. In bhakti there is show, in love there is no show and the lover burns with love for the beloved till he merges in the beloved. In bhakti the presence of the beloved is necessary, in love the presence is not essential. Baba again differentiates Human love from Divine Love. Human love is the type of love man has for another man. Divine love is love for God only. There is always selfishness in human love, but not so in Divine love. In most cases human love is not love but it is lust. Human love leads to many complications and binds one in the cycle of births and deaths. Human love is for the many in the One, divine love is for the One in the many. Divine love is for God, who is seated in everybody. It does not love the external form but loves the spirit behind the form. It leads us to liberation from the cycle of births and deaths. In divine love there can never be any room for asking from the beloved, on the contrary he wants to give everything including his own self to the beloved. To ask in love is an insult of love. If one accepts Baba as

God, the Highest of the High, then his wish governs the law and his love sustains the universe. Then all the apparent sufferings we undergo are the outcome of his love for our ultimate good. Then, to approach Baba to remove these difficulties, would mean to ask Baba to undo what he has already ordained. Divine love seeks the pleasure of the beloved at the cost of his own happiness. Divine love does not throw any burden on the beloved, on the contrary it tries to take the beloved's burden on himself.

Divine love can be expressed in daily life by speaking, acting and thinking lovingly, feeling God to be seated in everyone. To put it in Baba's words, "If, instead of seeing faults in others we look within ourselves, we are loving God. If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God. If we suffer in the suffering of others and feel happy in the happiness of others, we are loving God. If, instead of worrying over our own misfortunes, we think of ourselves as more fortunate than many, many others, we are loving God. If, we endure our lot with patience and contentment, accepting it as His will, we are loving God. If we understand that the greatest act of devotion towards God is not to harm any of His beings, we are loving God. To love God as He ought to be loved we must live for God and die for God, knowing that the goal of all life is to love God and find Him as our own self."

Divine love should not be mistaken for strict observance of rituals which are many in all religions,

e. g; the Namaz of the Muslims, the Puja of the Hindoos, the Bhantars of the Parsees etc. These rituals when performed without any love for God are more binding than other Karmas, because the aspirant wrongly feels that through the rituals he will be liberated. Thus he is deceiving himself. Prayer is a spontaneous out-flow of praise for the beloved and not a mechanical repetition of Japas, Mantras etc. God does not listen to the language of the tongue and its japas, devotional songs etc. He does not listen to the language of the mind and its meditations and concentrations. He only listens to the language of the Heart i. e., he only sees how much love one has for God. Worldly minded priests may repeat prayers for the whole day but they cannot confer any benefit on themselves or on others. Poison trees watered with nectar will never produce edible fruits. Baba says that there are three stages in Bhakti marga. In the first stage the aspirant is only busy with ritualistic ceremonies and prayers. In the second he constantly remembers his beloved and has developed a detachment for sensual objects. In the third constant remembrance gives place to an intense longing for union with the beloved, finally to lose oneself in the beloved. He is like a fish out of water. Baba says that all people cannot get this highest type of bhakti. Even if people only perform ceremonies and do ritualistic prayers then they must atleast do one thing, never ask for anything. If they must, they must ask for God alone.

Divine love can only be awakened in an aspirant by one who is the personification of love i. e., a Perfect

Master or the Avatar. It is only by their grace that the light of divine love is kindled in man. Hence grace is very necessary. Baba says that his grace is for ever flowing on all but the fault is with us. We do not want to accept it. Our heart is full of other worldly wants and so God feels shy to enter his own abode, the heart. We should thus become desireless. In order to be the recipients of his grace we should surrender to Him.

To surrender to the Avatar is the easiest way to the goal of Self Realisation. Surrenderance does not imply giving away our wealth, property etc., to Baba. Surrenderance should be of our false ego or "I". To experience that Baba alone exists and your false ego does not exist, is the true meaning of surrenderance. There are three stages in this surrenderance. In the first stage the aspirant feels 'I am doing this and that' i. e., he feels he is the doer. In the second he feels 'I am only an instrument in the hands of God who makes me do this and that.' In the third stage he thinks 'God does everything.' Here the surrenderance is complete and the "I" thought vanishes. The dissolving of the finite ego into the Infinite Ego of the Avatar is the true meaning of surrenderance. In complete surrenderance the aspirant has no will of his own. Thy will be done is his motto.

Baba says that to completely surrender to the Avatar means to obey him. Absolute obedience is what is required. Baba differentiates obedience into paid obedience, forced obedience, willing obedience and finally absolute obedience. In the first he is paid and so he obeys e. g., a servant's obedience. In the second he is forced to obey e. g., a slave's obedience. If he does not

obey he is lashed. Willing obedience is of different types. The lover loves Baba and so obeys his orders but his obedience is intellectual, i. e., he modifies the order by intellectually interpreting the order to suit his own convenience or gain. e. g. If Baba asks X to cut Y's throat, the former only puts a small cut with a blade, because he loves Y. Or he may cut Y's throat completely but does not like doing it. This is called castoroil obedience. Or he may cut Y's throat and feel happy. But Baba says even this is not absolute obedience. In absolute obedience the lover has no will of his own, the beloved's will is his will, e. g. if at 12 noon Baba says that it is night, the lover must not only accept Baba's statement, but must be able to see night, though it is 12 noon.

The Avatar and his Role.

Baba says that the five Perfect Masters which always exist in each age (65 to 125 years), are responsible for controlling the affairs of the world. At the end of eleven such ages i. e. after 700 to 1400 years, the five Perfect Masters appeal to God to descend in human form in order to save the world from spiritual decline. God out of his infinite mercy then descends on Earth always in the male form as the Avatar of the age. The Avatar does not have to pass through the evolution, reincarnation and the involution processes. He is not a Mahatma, Mahapurusha, Sadhu, Saint, Yogi or a Wali. He is God directly become Man. As soon as the Avatar is born the five Sadgurus put upon him a veil of ignorance and so he is not conscious from the beginning that he is the Avatar. At the appropriate time, the veil is removed

and he then begins to function as the Avatar. The Avatar is always the same, he only changes his form at each period of his advent. Zoroaster was one of the earliest of the Avatars, the recent Avatars being Ram, Krishna, Buddha, Christ and Mohammed. The Avatar is not fully recognised by all during his life. On the contrary he is judged, tortured, persecuted and condemned by the people. He voluntarily undergoes this suffering in order to reduce the suffering of the world. Slander and praise cannot change him, he is what he is—God. He often fasts but not for any personal gain but in order that the world may get the benefit of his fasting.

Baba is observing silence since the last 35 years. He has kept his silence in order that he may break it. When he breaks his silence he will be recognised as the Avatar of this Age. The Avatar works miracles but Baba in this Avatic period does not work miracles. The only miracle Baba will perform will be when he breaks his silence. He will speak only one word, the Word of words. This Word will be from God to man and will penetrate deep into the hearts of every one, sowing the seed of love for God. The rapidity with which this seed will germinate will depend upon every individual's capacity to accept it. The breaking of his silence will give a general spiritual push to the whole creation. This push will help man to

experience the One Reality (GOD) in the apparent diversity seen in this world. In Reality God only exists, but man due to his ignorance feels he is Mr. X or Mr. Y. Baba says, "I tell you with my divine authority that you and I are not 'we,' but One." This Word spoken by Baba will make man conscious of the world as illusion and God as the Only Reality. All forms figures and shapes, all worlds and planes, all virtue and vice, all happiness and sorrow are experienced by God himself due to his burdened consciousness in man. The Word will lay the foundation of Universal Brotherhood. Enmity, jealousy, hatred and other vices will be wiped away in the feeling of Universal Love. To the Avatar all animate and inanimate beings are nothing but his own Self. He does not differentiate the rich from the poor. The really rich are those who have a lot of love for God though they may be materially poor. The really poor may be materially rich, but are poor in their love for God.

It is impossible to intellectually understand the status of the Avatar. To experience the Avatar's status we must get merged in him. To put it in Baba's words, "All these statements and messages can lead us nowhere on the spiritual path. Reasoning and mental conviction also leads us nowhere. Even actual experience falls short of the highest state. The more you try to understand God, the less you understand him. How can He, who is beyond all explaining, be described His?

being infinitely easy to know has rendered Him infinitely difficult. The secret is that you have to become what you already are. You can know me as one of you and one in you only when the veils of separateness are lifted, and this can be done if you love me honestly and whole heartedly. Lose yourself in Baba and you will find that you eternally were Baba. There can be no compromise in love. It has either to be full or not at all." Baba says with His Divine authority that He is the Ancient One, the Highest of the High, and the slave of those who really love Him.

BABA PEARLS.

The true lover is born only at that moment when he dies for God.

Those who lose their all in me find their all in me ever after.

All those who do not see God are blind. The only thing worth seeing is God. So, even those who have physical sight may be more blind than those who are physically blind and love God within.

Love sets on fire the one who finds it. At the same time it seals his lips so that no smoke comes out.

To love Baba in hopes of achieving health, wealth, betterment of family and friends etc, is to love all these and not Baba.

Let your own life of love for Baba be the message of Baba's love for one and all.

To have one eye glued on the delightful pleasures of the flesh and also expect to see a spark of Eternal bliss with the other is not only impossible but the height of hypocrisy.

I am Sakshat Paramatma. If anyone were to get even a glimpse of my Real state, one would be glad to be cut into pieces a thousand times for me.

I suffer for the whole Universe. I must suffer infinitely; unless I suffer how could I ask my lovers to suffer for others?

Complete obedience is like becoming dust. 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 one and the same to it.

The real untouchables are those who cannot enter the temple of their own hearts and see the Lord therein.

God is to be loved and not feared. To see God means to cease seeing everything except God.

Miracles do not consist of bringing the dead to life, but in life becoming dead to the ego. Miracles are small illusions in the great illusion called the World.

Do not ask for union with God, and do not bewail separation. Seek only the will of the Beloved.

Forgetfulness of forgetfulness is perfection.

Real happiness lies in making others happy.

The eternally changeless One resides in everything that eternally changes.

God is not to be preached but is to be lived.

Attachment to the One, and detachment from the many is the key to Freedom and Salvation.

I am the God of all Gods.

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