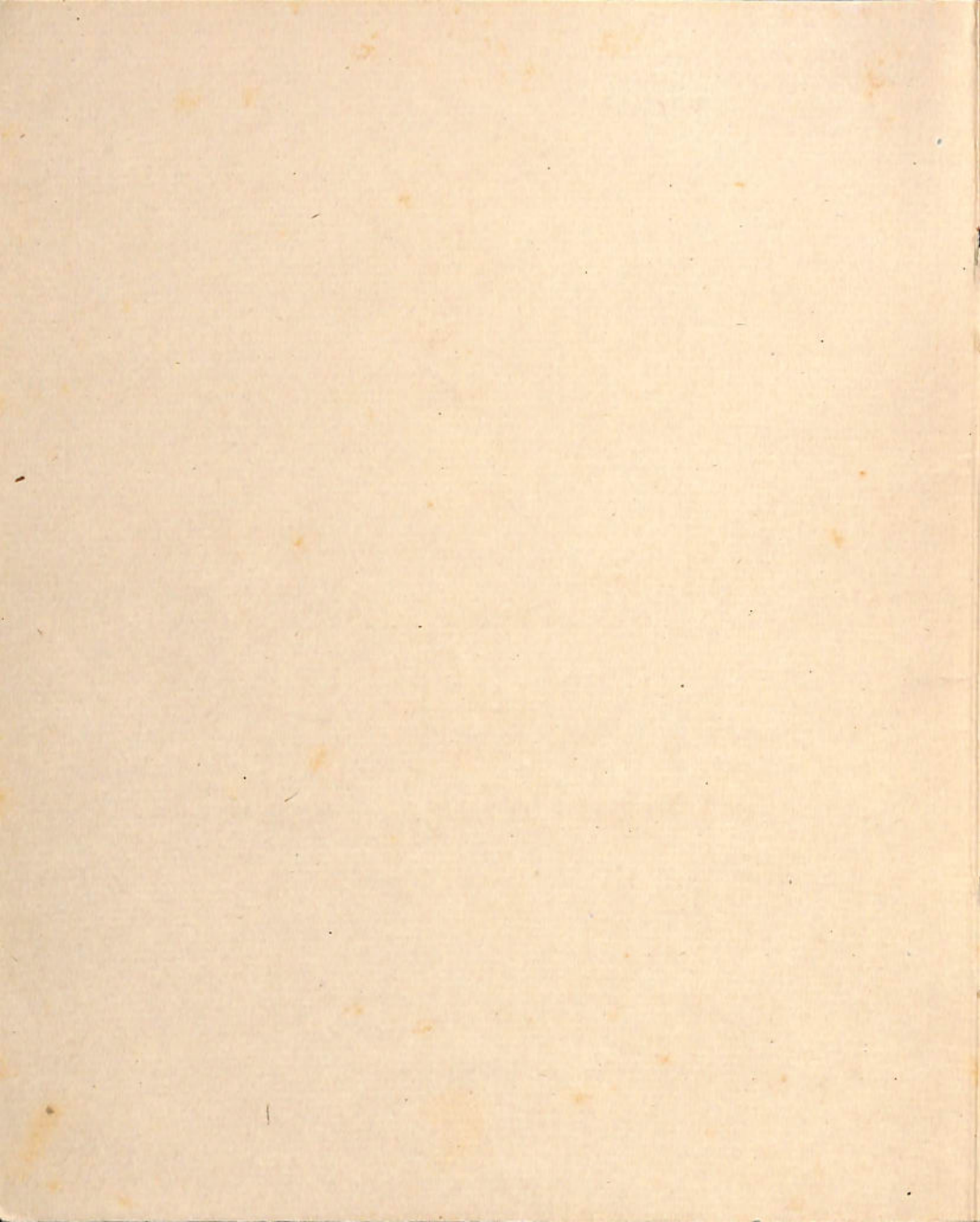


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Messages
of
Avatar Meher Baba

APRIL 1955



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Publisher's Note

Out of some of the Messages given by Avatar Meher Baba, from time to time during the period extending from 1932 to 1954, excerpts culled, compiled and placed under six categorical headings by Ramjoo Abdulla and Kishan Singh and edited by Malcolm Schloss and Charles Purdom, form themselves into six Messages, that this brochure presents.

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AVATAR MEHER BABA

BABA'S DIVINITY

I can say with Divine Authority that I experience eternally, consciously and constantly being one with you all and one in you all. I am greater than none of you in the soul-sense, and none of you has to receive from me Divinity, which exists equally in us all. What I have to give is the knowledge and experience of the oneness of us all.

I have come down from the Highest to your level and if on that level you love me with all your heart, you will come to my level of the Highest, because I am in you, and therefore, in whatever capacity and in whatever circumstances you are, I am in that too.

I am poor, rich, man, woman, small, big, literate, illiterate. When I am amongst the poor, I feel no one to be poorer than I. When I am amongst rich and important people, I feel I am the Emperor of emperors.

In my continual and eternal experience of Reality no difference exists between the worldly rich and the poor. But if ever a question of difference between opulence and poverty were to exist for me, I should deem him really poor who, possessing worldly riches, possesses not the wealth of love for God. I should know him truly rich who, owning nothing, possesses this priceless treasure of love for God. His is the poverty that kings could envy, which makes even the King of kings his slave.

I love children, and never feel more happy than when amongst them, as I then feel myself to be a child. I prefer to have time to play with them rather than to

have garlanding, Puja, Arti, etc., especially because I am expert in playing marbles. Ages ago, when I woke up, I began to play marbles with the Universe.

I feel every one of you to be mine and I want every one of you to make me yours, as you already eternally are mine. There is nothing which is beyond me and there is nothing without me, yet I am and can always be captured with love.

I want you to make me your constant companion. Think of me more than you think of yourself. Your duty is to keep me constantly with you in your thoughts, speech and actions. They do their duty who, sincere in their faith and love, surrender to me and are guided by their implicit belief in my Divinity as Baba. They too do their duty who speak ill of me, condemn me through their writings, urged by their genuine conviction that Baba is a fraud. But they are the hypocrites who, not knowing their own minds, are constantly doubting; at times, through fleeting emotion, they are inclined to believe in me and at other times to indulge in gossip against me. No amount of slander can affect or change me, nor any amount of admiration or praise enhance or glorify my Divinity. Baba is what he is. I was Baba, I am Baba and shall for ever remain Baba.

Have hope. I have come to help you to surrender yourself to the Cause of God and to accept His Grace of Love and Truth. I have come to help you to win the one victory of all victories to win yourself.

I tell you all with my Divine Authority that you and I are not "we" but "one". You unconsciously feel my

Avatarhood within you; I consciously feel in you what each of you feel. Thus every one of us is Avatar, in the sense that everyone and everything is everyone and everything, at the same time and for all time.

Pay heed when I say with my Divine Authority that the Oneness of Reality is so uncompromisingly unlimited and all-pervading that not only 'we are one,' but even this collective term of 'we' has no place in the Infinite, Indivisible Oneness. In this Oneness not only the Avatar is God, but so also are the ant and the sparrow. The only apparent difference is in the states of consciousness. The Avatar knows that which is a sparrow is not a sparrow, whereas a sparrow does not realize this and being ignorant of its ignorance, identifies itself as a sparrow.

There exists at the moment a universal dissatisfaction and an indescribable longing for something that will end the chaos and misery holding the world in its grip. I will satisfy this craving and lead the world to true happiness and peace by making people look more deeply into things than hitherto.

My work will embrace everything. It will permeate every phase of life. Perfection would fall far short of the ideal if it were to accept one thing and reject another.

The world needs awakening, not mere verbal instructions. It needs the freedom and amplitude of Life Divine, not the superficiality of mechanised and pompous forms. The world-task ahead of me is creative. I see the structure of all the great and recognised religions of the world tottering.

True religion consists of developing that attitude of mind which results in seeing One Infinite Existence pervading the universe; then one could live in the world and yet not be of it, and at the same time one could be in harmony with everyone and everything; then one could attend to all worldly duties and affairs and yet feel completely detached from results.

I belong to no religion. Every religion belongs to me. My own personal religion is of my being the Ancient Infinite One and the religion I teach to all is love for God.

If religion does not help man to emancipate his soul from spiritual bondage and realize God, it has no useful purpose. Then it would be time for religion to go, for God to come. Therefore I am not interested in founding a new religion. The world is already divided by numberless sects, each with its own dogmas and beliefs. I have not come to set up another cage for man, but to impart to the world this illimitable Truth, and therefore I intend to bring together all religions and cults like beads on one string and to revitalize them for individual and collective needs.

The religion I give, touches the knowledge of the One behind the many. The book that I make people read is the book of the Heart, which holds the key to the mystery of life. As for ritual, I teach humanity to discriminate, to express its true life and to live the religion which it feels. I bring about a happy blending of the head and the heart.

If people were to ask me, "Have you seen God?", I would reply, "What else is there to see"? If they were

to ask me, " Are you God ? ", I would reply, " What else could I be ?" If they would ask me, " Are you Avatar ?," I would say, " Why else have I taken this human form ?"

I am never born. I never die. Yet every moment I take birth and undergo death. Although I am present everywhere eternally in my formless Infinite State, from time to time I take form, and taking the form and leaving it is termed my physical birth and death. I find no one else to bow down to because I find myself in everything. I am the One so many seek and so few find. No amount of intellect can fathom me. No amount of austerity can attain me. Only when one loves me and loses one's self in me am I found, and only those who lose themselves in my love find themselves in me. This is not idle talk but an authoritative statement that eternally I have been and will always be the slave of my lovers, and that I am only Real and One for those who love me.

Any worship or obeisance done to any Deity, animate or inanimate, to any Master, Saint, Advanced Soul or Yogi, eventually comes to me. By offering unadulterated love to anyone and anything you will be loving me. When instead of erecting Churches, Fire temples, Mandirs and Mosques, you establish the House of God in your hearts for your beloved God, my work will have been done. When instead of performing ceremonies and rituals mechanically as old-age customs, you serve your fellow-beings with the selflessness of love, understanding God to be equally residing in all, and understanding that by so serving others, you are serving God, my work will have been fulfilled.

For the Infinite Love I bear for one and all, I continue to come as the Avatar, to be judged time and again by humanity in its ignorance, so as to help man to distinguish the Real from the false.

Those who are united in love know no separation. Wherever I am, wherever you are, I am always with you. Having seen me with your eyes, you have still not seen me as I am. You have not yet had even a glimpse of my true Being. Although I appear to be silent, I speak through you all. I am ever silent and ever-lastingly speaking, but the time has arrived when I shall break my apparent silence. Then those who love me will see my real Self.

To love me as I love you, you must become the recipient of my grace. To receive my grace you must obey me spontaneously with firm unshakable faith in me. And you can only obey me spontaneously, as I wish, when you completely surrender yourself to me, so that my wish becomes your law, my love sustains your being, and my grace bestows upon you the gift of Divine Love.

He who succeeds, ultimately not only finds me but becomes me and realizes the aim of life.

LOVE AND GOD-LOVE

The force that can overcome all difficulties is the force of love, because the law of God is Love, which holds the key to all problems. This mighty force not only enables one to put the ideal of selfless service into practice, but also transforms one into God. It has been possible through love for man to become God, and when God becomes man it is also due to His Love for His beings.

Love is dynamic in action and contagious in effect. Pure Love is matchless in majesty: it has no parallel in power, and there is no darkness it cannot dispel. It is the undying flame that has set life aglow. The lasting emancipation of man depends upon his love for God and upon God's Love for one and all.

Where there is love there is Oneness, and in Oneness the Infinite is realized completely at all times and in every sphere of life, whether science, art, religion or beauty. The spirit of love and sacrifice is beyond all calculation and cannot be measured. A constant wish to love and a non-calculating will to sacrifice are the best means that man can take to be his best and most joyful self.

Love also means to be willing to suffer to give happiness to others. To the lover it is suffering without malice or hatred. To the beloved it is a blessing without obligation. Love alone knows how to give without bargaining for a return. There is nothing that love cannot achieve and there is nothing that love cannot sacrifice.

Love for God, love for one's fellow-beings, love of service and love of sacrifice, in short, love in every form is the finest 'give and take' in the world. Ultimately it is love that will bring about the much desired equalization of human beings all over the world without inhibiting the mankind.

That the flame of love may serve as a beacon for those who are still confined in the prison of selfishness, love needs to be kindled and rekindled in the abysmal darkness of selfish thoughts, words and deeds.

The light of love is not free from the fire of sacrifice. Like heat and light, love and sacrifice go hand in hand. The true spirit of sacrifice does not reserve itself for particular objects and special occasions. Nor can love and coercion ever go together. Love has to spring spontaneously from within; it is in no way amenable to any form of force, yet it can be awakened in one through love itself.

Love cannot be born of mere determination, though through the exercise of will one can be dutiful. One may, through struggle and effort, succeed in conforming his external action with his conception of what is right; but such action is spiritually barren, because it lacks the impregnating quality of free-flowing love. Like every great virtue, love, the mainspring of life can also be misdirected. It may lead to the heights of God-realization or to the depths of despair. No better example can be given of the two polarities of love and their effects than that of Mary Magdalen, before and after meeting Jesus.

Between these two extremes are many kinds of love. It exists in all phases of human life, though sometimes it is latent, or limited or poisoned by personal ambitions, racial pride, narrow loyalties or rivalries, or by attachment to sex, nationality, sect, caste or religion. Pure love has also stages, the highest being the gift of God to love Him. When one truly loves God one longs for union with Him, and this supreme longing is based on the desire of giving up one's whole being to the Beloved.

True love is very different from an evanescent outburst of indulgent emotionalism or the enervating stupor of a slumbering heart. It can never come to those whose hearts are darkened by selfish cravings or weakened by reliance upon the stimulations of the passing objects of sense.

When one truly loves humanity, one longs to give one's all for its happiness. When one truly loves one's country one is willing to sacrifice one's very life for it. When one truly loves one's friends, one is glad to help them without making them feel under the least obligation, when one truly loves one's enemies, one longs to make them friends. True love for one's parents or family makes one ready to give them every comfort at the cost of one's own. Thought of self is always absent in pure love; a single thought of self would adulterate it.

Divine Love is qualitatively different from human love. Human love is for the *many in the one*; Divine Love is for the *One in the many*. Human love leads to complications and entanglements. Divine Love leads to integration and freedom. Human love, personal or impersonal, is limited; Divine Love with its fusion of the personal and the im-

personal is Infinite in being and expression. Divine Love makes us true to ourselves and to others and makes us live honestly. It is the solution to all our difficulties and problems. It frees us from every kind of binding; it purifies our heart and glorifies our being.

To those whose hearts are pure and simple, true love comes as a gift through the activitising grace of a Perfect Master, and this Divine Love will perform the supreme miracle of bringing God into the hearts of men. Human Love should not be despised even though subject to limitations; for it is bound to break through these limitations, and initiate an aspirant into the eternal life in the Truth.

God does not listen to to the language of the tongue, which constitutes Jap [(Mental repetitions), Mantras (Verbal repetitions), Zikr (either kind of repetitions) or devotional songs. He does not listen to the language of the mind which constitutes meditation, concentration and thoughts about God. He listens only to the language of the heart, which constitutes love. The most practical way to express this language of the heart, whilst attending to the duties of daily life, is to speak lovingly, think lovingly and act lovingly towards all mankind, irrespective of caste, creed and position, understanding God to be present in each and everyone.

To realize God, we must love Him, losing ourselves in His Infinite Self. We can love God through intense longing for union with Him. We can love God by surrendering to the Perfect Master, who is God's personal manifestation. We can also love God by loving our

fellow-beings, by giving them happiness at the cost of our own happiness, by rendering them service at the sacrifice of our interests, and by dedicating our lives at the altar of selfless work. When we love God intensely through any of these channels we finally know Him to be our own Self.

The beginning of real love is obedience, and the highest aspect of this love, which surpasses that of love itself, is that which culminates in perfect obedience to and supreme resignation to the Will and the Wish of the Beloved. In this love are embodied all the yogas known to saints and seekers.

THE REAL AND THE FALSE

In the material world every bit of money counts. In the subtle world every ounce of energy counts. In the mental world every force of thought counts. In the Beyond-State only God counts, and in the Realm of God-man everything counts as nothing and nothing counts as everything. Science as it is understood deals with energy and matter. This is in the domain of the mind. There is also spiritual science which deals with the beyond-mind state. Material science brings results through the intellect, spiritual science through love. When love is fully experienced, the source of spiritual science, which is God, is realized and all else is then discovered to be illusory.

Spiritual science based on love alone is beyond mental understanding. It is full of apparent contradictions which love alone can face and overcome. Whereas material science enhances the ego-life, spiritual science annihilates it, and leads into the 'I-am-God' state of becoming God. In fact, the end of all human questioning is God—the core of existence and the one and only Reality.

Science is a help or a hindrance to spirituality according to the use to which it is put, and therefore it is a mistake to look upon science or its practical application as anti-spiritual. As art, when rightly practised, is the expression of spirituality, science, if properly handled, can be the expression and fulfilment of the spirit.

Scientific truths concerning the physical body and its life in the gross world, can become a medium for the

soul to know itself ; but to serve this purpose, they must be properly fitted into the frame-work of spiritual understanding, which includes a perception of true and lasting values. For example, the more one tries to understand God, one understands Him less and less. How can He, who is beyond explanation, be expressed ? His being infinitely simple has rendered Him infinitely difficult to understand. The secret is that one has to become what one already is. For that very reason, without necessarily practising external renunciation, and whilst attending to duties in any walk of life, a man or woman can obtain Divine Fatherhood and Universal Motherhood through simple honest love for God.

In the absence of such spiritual understanding, scientific truths and applications are likely to be used for mutual destruction, and for a life tending to strengthen the chains which bind the spirit.

Spiritual truths can often be stated and expressed through the intellect; and intellect surely is of help for the communication of spiritual experience. But by itself, the intellect is insufficient to enable man to have spiritual experience or to communicate it to others.

Real spiritual experience not only involves the realization of the soul on the higher planes, but also the right attitude to worldly duties and everyday life; if it loses its connection with experience or the different phases of life, what we have is a neurotic reaction which is far from being a spiritual experience.

Spiritual experience cannot be a reaction to the stern and uncompromising demands of the realities of life.

Those, who do not have the capacity to adjust themselves to the flow of life, have a tendency to recoil from these realities and to seek protection in a self-created fortress of illusions.

Man will again and again be dislodged from his illusory shelters by new ways of life; and he will invite upon himself fresh forms and suffering by seeking to protest his separate existence through escape. In short, it is a mistake to divorce spirituality from material considerations. Material considerations do have a spiritual aspect and importance.

Man has a tendency to cling to catch-words and to allow his actions to be determined by them mechanically without bringing his actions into direct relation to the living perception these words embody. Words have their own place and use in life; but if action is to be intelligent it is necessary that the meaning these words are intended to convey should be carefully analysed and understood.

Narrow interests come to be included in the part of the world regarded as 'mine'. Material adjustment is only a part of the wider problem of establishing spiritual adjustment; but spiritual adjustment requires the elimination of the limited self not only from the material aspects of life, but also from those spheres which affect the intellectual, emotional and cultural life.

Spiritual life is a matter of perception, not a matter of mechanical conformity with rules, even when these rules are meant to stand for the highest values; it implies an understanding, which goes beyond all words or formulations. These tend to limit the truth; therefore, the

seeker has to bring out the spirit underlying these formulations and has often to launch upon a searching analysis of the formulated principles, and supplement the analysis by constantly retaining touch with concrete examples taken from life.

Spiritual progress is not a process of accumulating from without; it is a process of unfoldment from within. The Master is absolutely necessary for any one to arrive at Self-Knowledge; but the true significance of the help given by the Master consists in the fact that he enables others to come into the full possession of their own latent possibilities.

Spiritual freedom has to be won by oneself for oneself through watchful and unflinching war against the lower self and its desires. The eternal Truth that God alone is real has to be understood and accepted and expressed through words and deeds.

All action, except that which is intelligently designed to attain God-realization, creates a binding for consciousness; it is not only an expression of accumulated ignorance, but a further addition to it.

One has to be most natural and no hypocrite. The moment one says, "I say in all humility", those very words are the expression of the false ego. Even when one feels through the mind that one is humble, one feels egotism. The difficulty does not end even if with honesty one tries to express true humility. An obstacle such as the thought of what others may think about one's expression of humility is bound to come. No sooner is humility given expression by the limited ego than it no

longer is humility. Suppose, one undertakes to clean a latrine by way of selfless service, but when one actually begins to do it, one cannot help getting the stink; whereas a sweeper who cleans latrines all his life, will remain unaffected by it. The person who parades humility is like the one who smells the stink when cleaning a latrine; whereas the person who lives the life of humility is like the sweeper who is not only immune to the stink but remains unmindful what others think about him and his job. What one is, one has to express, unmindful of public opinion or the reaction of others. One who feels dishonest should try to be honest without trying to hide himself behind the curtain of honesty.

In the glow of a new-born love or in the warmth of newly caught enthusiasm one must also try to acquire other qualities. Hope should be fortified by courage, which can accept failure with equanimity; enthusiasm should be harnessed by the wisdom which knows how to wait for the fruit of action with patience. Idealistic dreams about the future should be counter-balanced by a sense of the realities of the present; and the glow of love should allow itself to be illumined by the free and unhampered play of reason.

It is time that man had a fresh vision of the Truth that all life is one, and that God is the only reality. The vast vision of the Truth cannot be limited by any creed, dogma or sect. However, men are not helped to transcend these limitations by blind and total denial of any value to existing creeds, dogmas and sects, but by discovering, accentuating, unfolding and developing such facets of the Truth as are hidden in them. By merely

piling together isolated elements, selected from the present diversity of culture, we shall succeed only in getting a patchwork of little vitality. A hotch-potch of collected ideas is not a substitute for direct perception of the Goal. A vision of Reality as it is, is a form of perception, absolutely unclouded, and so practical that it can be lived every moment of life and expressed in everyday duties. Its connection with the actual experience of Truth is so deep that, in one sense it is the final understanding of all experience.

The incidence of birth is common to all life on earth. Unlike other living creatures which are born insignificantly, which live an involuntary life, and which die an uncertain death, the physical birth of human beings connotes an important and possibly a final stage of their evolutionary progress. Here onwards, they are no longer automatons, but masters of their destiny, which they can shape and mould according to will. And this means that human beings, having passed through all the travails of lower evolutionary processes, should insist upon the reward thereof, which is "Spiritual Birth" in this very life, and not rest contented with a promise in the hereafter.

No sooner does one recoil on himself and become anxious to elicit replies to the questions, "Whither? and whence?", one may be said to have had a 'Spiritual Birth'. This once gained unknowingly brings about a readjustment of material surroundings, and the man finds himself in harmony and at peace with the world. Conservatism, intolerance, pride and selfishness will be shed. Everything will have a new meaning and assume a

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purpose. Sinner and saint will appear as waves, differing in size and magnitude, on the surface of the same ocean, an outcome of forces in the universe, governed by time and causation. The saint has neither the pride of achievement, nor has the sinner the stigma of eternal degradation. Nobody is utterly lost and nobody need despair.

The fact is that the Real Ego is matchless, endless, beginningless and for all time and beyond time, it is completely full and fully complete with Infinite Power, Infinite Knowledge and Infinite Bliss. The reality of real Selfhood is so really real that, for itself and by itself, the sense of the false, even as false, does not exist. For the Real, the false does not exist at all. Real Ego is God.

For the false ego, not only does everything false exist, but everything including the sense of its false ego appears to exist as real. This false reality appears to be so very real that there is no room for the false ego to experience the really Real. The false can never contain or comprehend the Real. Whatever the false ego can touch and taste, hold and have, is never the really Real.

The Real Ego is independent of anything and everything. The false ego is entirely dependent upon the Real for its very ego which is false, transitory and non-lasting. This dependence is the secret behind the question of the transformation of the false as the really false, and of the Real as the really Real.

LIFE—SEPARATE AND IN UNITY

In all races and under all climes, in all countries and at all times, man is constantly striving for happiness; but there are few who have it, because there are very few who truly know the secret. Man is constantly feeling thwarted and limited; and he is ever in the clutches of agony or suffering, because, not knowing his own true nature, he identifies himself with the body or the desires or the limited individual mind, and thereby becomes a victim to their respective limitations and suffering.

The ego-life of the limited individual sustains the illusory duality of 'I' and 'You', 'Mine' and 'Thine', and thus breaks asunder the unity of life, by introducing in it the false principle of duality. The ego lives in and through the false idea of separate existence; and this ignorance, which is its standing ground, becomes the starting point of a life of multitudinous and ever increasing desires. The life of desires is always in unending oscillation between the opposites of joy and suffering, gratification and disappointment, good and evil. All the desires which spring from the ignorance of separative consciousness become a perpetual torture and limitation; they are all episodes in the life of delusion, where there is the tyranny of promises that are never fulfilled.

Separative existence derives its being and strength by identifying itself with an opposite and by distinguishing itself from another. A man may seek to protect his separate existence by identification with a particular ideology or with his conception of the good as distinguished from what he regards as evil. What he gets in

such identification is not a merging of the limited separative self but only an appearance of such merging. A real merging of the limited self in universal life involves complete surrender of separate existence in all its forms.

Just as a person may seek to hold on to his separate existence through escape or identification with external forms, he may seek to hold on to it through identification with some class, creed, sect or religion, or with the division based upon sex. Here the individual may seem to have lost his separative existence through identification with the larger whole. But, in fact he is expressing his separate existence through such identification, which enables him to delight in being separate from others who belong to other classes, nationality, creed, sect, religion or sex.

In the world today, humanity is divided into narrow groups based upon the superficial and ultimately false difference of caste, creed, race, nationality, religion or culture. In the large mass that is caught up in these separative and assertive tendencies, and overpowered by these fetters, there is unrelieved despair.

Sooner or later, man must look within, ponder deeply, and search within his own heart for those factors which hold him down in spiritual thralldom; and sooner or later, he must break asunder the chains of separative thinking which keep him from the immense and limitless life of the spirit to which he is heir.

There is not a creature but is destined for the Supreme Goal, even as there is not a river but is on its way to the ocean; but, in the human form alone is consciousness so

developed that it is capable of reflecting and expressing the glory and perfection of the True and Highest Self, which is at the same time the Self of all.

All life is an effort to attain freedom from self-created entanglement ; it is a desperate struggle to undo what has been done under ignorance, to throw away the accumulated burden of the past, to find rescue from the debris left by a series of temporary achievements and failures. Life seeks to unwind the limiting sanskaras of the past and to obtain release from the maze of its own making, so that its further creations may spring directly from the heart of eternity, in freedom and intrinsic richness of being.

Sanskaras are the deposits left by the evolutionary descent into the human form and human consciousness; they are like the dust that gathers on the pilgrim as he treads his Path. In the human form, which is the highest, the Divine Life is still enmeshed in these sanskaric deposits in the mind. Its expression is, therefore, necessarily curtailed and distorted through the sanskaras which keep consciousness in the enticing panorama of the false and phenomenal.

One by one, the multicoloured attachments to the false have to be relinquished ; and one by one, the sanskaric faggots that feed the fires of the separative ego have to be surrendered to the claim of the Invincible Flame of Truth. Thus and only thus can man ascend to the pinnacle of divine attainment which is the endless beginning of Life Eternal. The Life in Eternity knows no bondage, decay or sorrow, and is the everlasting and ever-renewing self-affirmation of consciousness and illimitable

divinity. The clouds of sanskaras have to disappear completely before the sky of consciousness is illumined by the Inextinguishable Light of God who is the real Self of all.

Affirmation of the separative ego is the chief veil between man and his divine self ; but the doors of the heart have to be thrown open by the surrender of the ego-affirmation if God as the Supreme Beloved is to make His entry in the heart.

The New Humanity will be free from the life of limitations and allow unhampered scope for the creative life of the spirit. It will break the attachment to external forms and learn to subordinate them to the claims of the spirit. The limited life of illusion and false values will be replaced by the unlimited life in the Truth ; and the limitations, through which the separate self lives, will wither away in true understanding.

"DO AND DON'T,"

As soon as the soul begins to unfold to the first faint consciousness of its Infinite and Eternal State, it is confronted by its own Shadow and immediately gets lost in this Shadow and becomes involved in the interminable 'Play' of illusion. This play and display, show or *tamasha*, persists, in one form or another, throughout the soul's journey to Truth.

Most people play with illusion as children play with toys. If you get caught up in the ephemeral things of this world, and cling to illusory values, suffering is inevitable; but if you have rock-like faith and flamelike love for God, nothing in the world will affect you. Flattery will not touch you. Happiness will not humour you. Misery will not trouble you.

Therefore do not listen to the voice of the mind. Listen to the voice of the heart. Mind wavers, heart does not falter. Mind fears, heart is not daunted. Mind is the house of doubts, reasonings and theories; heart when purified becomes the dwelling of beloved God. Get your heart rid of low desires, temptations and selfishness and God will manifest in you as your own Self.

Be content with your lot; rich or poor, happy or miserable. Understand that God has designed it for your own good and be resigned to His Will. It is not by accident that the people are divided into the rich and the poor, the pampered and the neglected, the rulers and the ruled, the oppressors and the oppressed, the high and the low, the winners of laurels and the recipients of ignominy.

You eternally were and always will be. You have had innumerable forms as man - woman, beautiful - ugly, strong - weak, healthy - sickly, powerful - helpless ; and here you are again with another such form. Until you gain spiritual freedom, you will be invested with many other forms. So why seek temporary relief which has in its wake more bindings ? Ask God not for money, fame, power, health, children ; but seek for his Grace of Love which would lead you to eternal bliss.

As it is, Reality pulls you towards itself and illusion pulls you towards itself. If you let go the pull of Reality, you get drowned in the ocean of illusion. If you lean towards both, you get crushed. The best is to let go the pull of illusion through love and become one with Reality.

When the soul turns inward and longs to have Self-knowledge, it becomes spiritually-minded. But even then, the habit of wanting to see some spectacle persists for several lives. The soul wants to experience miracles or spectacular phenomena, or, in more advanced stages, it wants to perform miracles and manipulate phenomena. Even spiritually advanced souls find it difficult to outgrow the habit of playing with illusions. Persistent attachment to miracles is only a further continuation of the habit of playing with illusions. It is therefore not miracles, but understanding, which can bring you true freedom. If you have firm faith and unfaltering love, your way to the Abiding Truth is clear and safe. Be ye guided by Love and Truth. Not by endless manoeuvring of illusions, but by loyalty to the Unchangeable Truth, can you hope to be established in Abiding Peace.

Wine is prepared by the crushing and further crushing of grapes, when it acquires the capacity for intoxicating, which usually takes away one's understanding. Close and repeated feeling of love for God also brings intoxication, but this takes you towards understanding. This understanding is not gained through reason or intellect. As long as you remain separated from God and try to understand Him, He can not be understood. There is no separation between you and God. Lover and Beloved are one. You yourselves are the Way. You are God.

When you enthrone the Nameless One in your mind - heart, you do not necessarily put an end to the game of duality. You have to play your Divine Role in the drama of creation, without being caught up in it. Restoration of unity does not imply the stamping out of all differences. In the world of forms, there always will be room for a rich diversity of expression ; but, when you understand the Truth illimitable, this diversity will in no way be allowed to create discord in the symphony of creation. It will be taken up in the creative harmony which reflects the ageless and infinite spirit. Out of this understanding, there will emerge the spirit of tolerance which is different from apathy; of active appreciation, which is different from passive receptivity; and of life, which is different from the entanglement of attachment. The Unity of Life has to be experienced and expressed in the very midst of its diverse experiences.

Instead of remaining concentrated upon and concerned with one's own march along the path one happens to be on, there can be no greater folly than for the wayfarers to quarrel over the pros and cons of this way or that. One

road may be steep, another full of pot-holes, the third torn with rivers; similarly, one man may talk well, another be a good runner, the third a fine swimmer. Yet the things that should really count are destination and the actual progress that each makes. Why should one who can run like a hare come in the way of another who is more likely to succeed with the speed of a snail ?

To follow the path of the true Yogas (Karma Yoga, Dnyan Yoga, Raj Yoga, Bhakti Yoga) is the way to uproot the heritage of evils derived from past impressions, expressed by constant actions and sustained by the continual formation of new ones. In Karma Yoga, one loses one's self in selfless service for others; in Dnyan Yoga, one loses one's self in contemplation and meditation; in Raj Yoga, one loses one's identity with the individual self and establishes Identity with the Universal self by aiming through constant mental poise and non-attachment to be in the world and yet not of it; in Bhakti Yoga, one loses one's self in devotion to God. Even in these Yogas, only when the zenith is reached, can the individuality of the lower self be lost, yet consciousness remain. Thus life is like playing hide and seek in which you have got to find your real self. This success will make you realize life as being at all times a kind of play.

Never before has dishonesty and hypocrisy prevailed in this world as much as today. If the least hypocrisy creeps into our thoughts, words and deeds, God who is the innermost Self in us all keeps Himself hidden. Hypocrisy is a million-headed cobra. There are today so many so-called saints who, even though they tell people to be honest and not hypocrite, are yet themselves deep in dishonesty. Remember therefore, if you cannot love God and

cannot lead a saintly life, at least do not make a show of it, because the worst scoundrels are better than hypocritical saints. It is not what the world thinks of us that matters, but what God knows about us.

The way out is to stop hating and to love, to stop wanting and to give, to stop domination and to serve. Trust God completely, and He will solve your difficulties. Faithfully leave everything to Him 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.

You have to do your work without worrying about consequences, irrespective of success or failure. Obstacles and their overcoming, success and failure are all illusions within the infinite domain of Unity; and your task is already done when it is performed whole-heartedly.

Everyone has weaknesses, but we must put all our weaknesses together and erect a tower of strength out of them. For example, one thorn here, one thorn there, can be of no use. When scattered, they only prick. But even thorns, put together, can make a hedge that none can break through. The scattered thorns become a source of protection when formed into a hedge.

Let us become the soldiers of God. Let us face all difficulties bravely and cheerfully. Let us struggle for the Truth. Let us live not for ourselves but for others. Let us speak truly, think truly and act truly. Let us be honest as God is Infinite Honesty. Let us return love for hatred and win over others to God. Let the world know that, above everything, the most dear to our hearts is God, the Supreme Reality.

If we cannot give freedom, that does not mean that we should not liberate those under temporary bindings. If we cannot find food for all, that should not deter us from feeding as many hungry as we can. Help we must, as much as we can, but it is no help to rob Peter to pay Paul. There is also no point in giving relief at one place by creating misery at another. It is equally unhelpful to think about temporary relief at the cost of a permanent one.

To end all starvation of body, mind and heart once for all, is the birth-right of every human being. To think and to make others think about humanity as divided into "Helpers" and the "Helpless" is to deny the birth-right for the "Helpless" and to make its enjoyment all the more difficult for the "Helpers."

Instead of stressing the limitations of particular men, the emphasis should be placed on the limitations of all ordinary human beings. Instead of stressing the need for "I" helping "You" or "You" helping "Me", the emphasis has to be placed on "We helping Us". Instead of becoming and making others helpless-minded, we should help others to become helpful-minded; and the best way out of all helplessness is to become oneself and to make others God-minded, so that sooner or later, we get to know by ourselves and for ourselves how infinitely God loves us all.

HELP AND HOPE FOR HUMANITY

Originally and finally the freedom of the Self is eternal because known or unknown, it is always infinite. This unlimited and everlasting spiritual freedom exists eternally and infinitely in one and all.

The actual everlasting experience with full human consciousness of this one and only Goal of the Soul is the inevitable and ultimate destination of all life and each individual being.

On the one hand, the phenomenon of cosmic duality with its illusory bindings of wants and needs, of difficulties and helplessness, as well as with its equally illusory freedom of non-lasting peace and plenty, and of passing relief and enjoyment for all men is all ignorance; on the other hand, both with and without the material bindings of the good and the bad, spiritual freedom is always there to be grasped by man.

After passing through innumerable forms in countless ages, under the process of evolution of the phenomenon of duality, man achieves the goal of evolution and that goal is the full human consciousness. Even with that achievement, neither the illusion of cosmic duality is ended nor the goal of Divine Oneness is experienced, because the human consciousness continues to remain captured by the illusory phenomenon of the opposites of duality, such as living and dying, suffering and enjoying, helping and being helped and so on.

It is thus equally immaterial for the human consciousness to be *temporarily* concerned with the opposite expe-

riences under the illusion of duality, like suffering or relief, hunger or plenty, dying or living, because men continue to remain equally ignorant about their own eternal freedom through the opposite experiences of duality. The position then is that of one who has become fully and completely entitled to experience himself as the fountain-head of all freedom, bliss and knowledge, yet who continues to suffer the passing phenomenon of duality with its constant ups and downs of the limited human life.

Under these circumstances, it would be as much a folly to consider the spiritual freedom of man to be suspended even for a moment as it would be to consider that material bindings and the resultant unhappiness, wants and needs, can be ended and fulfilled independently for all time.

Spiritual freedom can and does transcend all the illusionery phenomenon of duality because Divine Oneness is always Divine Oneness beyond the beginningless beginning and beyond the endless end. From first to last, the illusion of all material bindings is always illusion, and even its existence as illusion depends upon the background of spirituality or the eternal spiritual freedom of the Self.

The real help to all mankind is to help men to divert the human consciousness as much from pain as from pleasure, and everything non-lasting, to the eternal experience of the Divine Oneness. That is because until the human consciousness is completely transformed into Divine consciousness, there can never be a lasting solution of the endless problems before suffering humanity.

The more comfort and pleasure are available to man, the less are the chances for a sufficiently strong urge on

his part to give up experiencing even the temporary happiness of name, and fame and riches so as to devote his full consciousness to experiencing the original blissful freedom of real existence. Greater the bindings, the greater the chances for the quickest relief by actual experience with full consciousness of one's own original freedom once for all.

The often repeated expressions of pity for the starving and the down-trodden are a pitiable expression of ignorance, as the pity is based on the inherent denial of the everlasting freedom of the self. There is no truth in the popular myth that only the well-fed, well-clothed and well-educated people can think of or find God.

On the other hand, rich and resourceful people are comparatively more handicapped with the bindings of temporary self-satisfaction over their comforts and resources than those who feel themselves bound with dissatisfaction and disappointments over their growing wants and needs.

Most definitely, God loves the so-called destitute and helpless people most, and the greater the helplessness, the greater should be the dependence upon God for His help, which can be said to be always more eager to be given than it is wished for.

In spite of the existing difficulties, the only real help for mankind is to receive a perfect hope of a really equal opportunity for all the achievement of the everlasting freedom from all bindings. Such help can be given only by One who has himself not only achieved the eternally existing freedom of the Self with full consciousness, but

who at the same time also continues to remain conscious of the ignorance of duality that afflicts men in both its aspects of limited knowledge and limited ignorance, limited freedom and limited bindings, limited leadership and limited following and so on.

Such simultaneous experience of Truth and Ignorance is very rarely achieved and therefore every man should help others to his utmost capacity after taking every possible and practical precaution against the feeling of obliging on the part of the giver and the feeling of being obliged on the part of the receiver. This is best attained by pure love between man and man.

For example, if a man's foot is hurt, he does not take care of it by way of obliging the injured foot. In the same way, the injured foot does not feel under an obligation to the other foot for taking over the brunt of the body weight, nor does the later feel to be obliging the former. Even if some such complete absence of the element of obligation is not found practically possible, all help and relief must be given all the same after taking the best of care and precaution in all sincerity against the tinge of any feeling of obliging or being obliged to arise as between those who give help and those who receive it.

Selfless love should spring out of the understanding of the fact that by achieving the full human consciousness, every human being has arrived at the threshold of the same Divine Oneness, and that each man and woman does possess a truly equal spiritual opportunity of achieving that Oneness of spiritual freedom, which is as perfectly complete in the one as it is in the other.

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