



THE  
HIGHEST  
OF  
THE  
HIGH

*Dictated by Meher Baba  
Dehra Dun, India  
7th September, 1953*



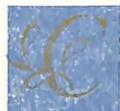
"I am the Highest of the High"

Meher Baba

# The Highest of The High

Dehra Dun, India  
7th September, 1953

*On the morning of the 7th of September, it being the anniversary of Zoroaster's birth, Meher Baba gave the following message:*



CONSCIOUSLY or unconsciously, directly or indirectly, each and every creature, each and every human being—in one form or the other—strives to assert individuality. But when eventually man consciously experiences that he is Infinite, Eternal and Indivisible, then he is fully conscious of his individuality as God, and as such experiences Infinite Knowledge, Infinite Power and Infinite Bliss. Thus Man becomes God, and is recognized as a Perfect Master, Sadguru, or Kutub. To worship this Man is to worship God.

When God manifests on earth in the form of man and reveals His Divinity to mankind, He is recognized as the Avatar—the Messiah—the Prophet. Thus God becomes Man.

And so Infinite God, age after age, throughout all cycles, wills through His Infinite Mercy to effect His presence amidst mankind by stooping down to human level in the human form, but His physical presence amidst mankind not being apprehended, He is looked upon as an ordinary man of the world. When He asserts, however, His Divinity on earth by proclaiming Himself the Avatar of the age, He is worshipped by some who accept Him as God; and glorified by a few who know him as God on Earth. But it invariably falls to the lot of the rest of humanity to condemn Him, while He is physically in their midst.

Thus it is that God as man, proclaiming Himself as the Avatar, suffers Himself to be persecuted and tortured, to be humiliated and condemned by humanity for whose sake His Infinite Love has made him stoop so low, in order that humanity, by its very act of condemning God's manifestation in the form of Avatar should, however, indirectly, assert the existence of God in His Infinite Eternal state.

The Avatar is always one and the same, because God is always One and the Same, the Eternal, Indivisible, Infinite One, who manifests Himself in the form of man as the Avatar, as the Messiah, as the Prophet, as the Ancient One—the Highest of the High. This Eternally One and the Same Avatar repeats His manifestation from time to time, in different cycles, adopting different human forms and different names, in different places, to reveal Truth in different garbs and different languages, in order to raise humanity from the pit of ignorance and help free it from the bondage of delusions.

Of the most recognized and much worshipped manifestations of God as Avatar, that of Zoroaster is the earliest—having been before Ram, Krishna, Buddha, Jesus and Mohammed. Thousands of years ago, he gave to the world the essence of Truth in the form of three fundamental precepts—Good Thoughts, Good Words, and Good Deeds. These precepts were and are constantly unfolded to humanity in one form or another, directly or indirectly in every cycle, by the Avatar of the Age, as he leads humanity imperceptibly towards the Truth. To put these precepts of Good Thoughts, Good Words and Good Deeds into practice is not as easily done as it would appear, though it is not impossible. But to live up to these precepts honestly and literally is as apparently impossible as it is to practice a living death in the midst of life.

In the world there are countless *Sadhus*, *Mahatmas*, *Mahapurushas*, Saints, Yogis and *Walis*, though the number of genuine ones is very, very limited. The few genuine ones are, according to their spiritual status, in a category of their own, which is neither on a level with the ordinary human being nor on a level with the state of the Highest of the High.

I am neither a *Mahatma* nor a *Mahapurush*, neither a *Sadhu* nor a Saint, neither a Yogi or a *Wali*. Those who approach me with the desire to gain wealth or to retain their possessions, those who seek through me relief from distress and suffering, those who ask my help to fulfill and satisfy mundane desires, to them I once again declare that, as I am not a *Sadhu*, a Saint or a *Mahatma*, *Mahapurush* or Yogi, to seek these things through me is but to court utter disappointment, though only apparently; for eventually this disappointment is itself invariably instrumental in bringing about the complete transformation of mundane wants and desires.

The *Sadhus*, Saints, Yogis, *Walis* and such others who are on the *via media*, can and do perform miracles and satisfy the transient material needs of individuals who approach them for help and relief.

The question therefore arises that if I am not a *Sadhu*, not a Saint, not a Yogi, not a *Mahapurusha* nor a *Wali*, then what am I? The natural assumption would be that I am either just an ordinary human being, or I am the Highest of the High. But one thing I say definitely, and that is that I can never be included amongst those having the intermediary status of the real *Sadhus*, Saints, Yogis and such others.

Now, if I am just an ordinary man, my capabilities and powers are limited—I am no better or different from an ordinary human being. If people take me as such then they should not expect any supernatural help from me in the form of miracles or spiritual guidance; and to approach me to fulfill their desires would also be absolutely futile.

On the other hand, if I am beyond the level of an ordinary human being, and much beyond the level of Saints and Yogis, then I must be the Highest of the High. In which case, to judge me with your human intellect and limited mind and to approach me with mundane desires would not only be the height of folly but sheer ignorance as well; because no amount of intellectual gymnastics could ever understand my ways or judge my Infinite State.

If I am the Highest of the High my Will is Law, my Wish governs the Law, and my Love sustains the Universe. Whatever your apparent calamities and transient sufferings, they are but the outcome of my Love for the ultimate good. Therefore, to approach me for deliverance from your predicaments, to expect me to satisfy your worldly desires, would be asking me to do the impossible—to undo what I have already ordained.

If you truly and in all faith accept your Baba as the Highest of the High, it behooves you to lay down your life at His feet, rather than to crave the fulfilment of your desires. Not your one life but your millions of lives would be but a small sacrifice to place at the feet of One such as Baba, who is the Highest of the High; for Baba's unbounded love is the only sure and unfailing guide to lead you safely through the innumerable blind alleys of your transient life.

They cannot obligate me, who, surrendering their all—(body, mind, possessions)—which perforce they must discard one day—surrender with a motive; surrender because they understand that to gain the everlasting treasure of Bliss they must relinquish ephemeral possessions. This desire for greater gain is still clinging behind their surrender, and as such the surrender cannot be complete.

Know you all that if I am the Highest of the High, my role demands that I strip you of all your possessions and wants, consume all your desires and make you desireless rather than satisfy your desires. *Sadhus*, Saints, Yogis and *Walis* can give you what you want; but I take away your wants and free you from attachments and liberate you from the bondage of ignorance. I am the One to take, not the One to give, what you want or as you want.

Mere intellectuals can never understand me through their intellect. If I am the Highest of the High, it becomes impossible for the intellect to gauge me nor is it possible for my ways to be fathomed by the limited human mind.

I am not to be attained by those who, loving me, stand reverentially by in rapt admiration. I am not for those who ridicule me and point at me with contempt. To have a crowd of tens of millions flocking around me is not what I am for. I am for the selected few, who scattered amongst the crowd, silently and unostentatiously surrender their all—body, mind and possessions—to me. I am still more for those who, after surrendering their all, never give another thought to their surrender. They are all mine who are prepared to renounce even the very thought of their renunciation and who, keeping constant vigil in the midst of intense activity, await their turn to lay down their lives for the cause of Truth at a glance or sign from me. Those who have indomitable courage to face willingly and cheerfully the worst calamities, who have unshakable faith in me, eager to fulfil my slightest wish at the cost of their happiness and comfort, they indeed, truly love me.

From my point of view, far more blessed is the atheist who confidently discharges his worldly responsibilities, accepting them as his honorable duty, than the man who presumes he is a devout believer in God, yet shirks the responsibilities apportioned to him through Divine Law and runs after *Sadhus*, Saints and Yogis, seeking relief from the suffering which ultimately would have pronounced his eternal Liberation.

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

I cannot expect you to understand all at once what I want you to know. It is for me to awaken you from time to time throughout the ages, sowing the seed in your limited minds, which must in due course and with proper heed and care on your part, germinate, flourish and bear the fruit of that True Knowledge which is inherently yours to gain.

If on the other hand, led by your ignorance, you persist in going your own way, none can stop you in your choice of progress; for that too is progress which, however slow and painful, eventually and after innumerable incarnations, is bound to make you realize that which I want you to know *now*. To save yourself from further entanglement in the maze of delusion and self-created suffering which owes its magnitude to the extent of your ignorance of the true Goal, *awake now*. Pay heed and strive for Freedom by experiencing ignorance in its true perspective. Be honest with yourself and God. One may fool the world and one's neighbors, but one can never escape from the knowledge of the Omniscient—such is the Divine Law.

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 which craves 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 in order 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 short-lived 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 a good job, but desire to serve me more diligently and honestly without expectation of reward. Never beg of me to save your life or the lives of your dear ones, but beg of me to accept you and permit you to lay down your lives for me. Never expect me to cure you of your bodily afflictions but beseech me to cure you of your 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.

If I am the Highest of the High, nothing is then impossible to me; and though I do not perform miracles to satisfy individual needs—the satisfaction of which would result in entangling the individual more and more into the net of ephemeral existence—yet time and again at certain periods I manifest the Infinite Power in the form of miracles, but only for the spiritual upliftment and benefit of humanity and all creatures.

However, miraculous experiences have often been experienced by individuals who love me and have unswerving faith in me, and these have been attributed to my *nazar* or Grace on them. But I want all to know that it does not befit my lovers to attribute such individual miraculous experiences to my state of the Highest of the High. If I am the Highest of the High I am above these illusory plays of Maya in the course of the Divine Law. Therefore, whatever miraculous experiences are experienced by my lovers who recognize me as such, or by those who love me unknowingly through other channels, they are but the outcome of their own firm faith in me. Their unshakable faith often superceding the course of the play of Maya gives them those experiences which they call Miracles. Such experiences derived through firm Faith eventually do good and do not entangle the individuals who experience them into further and greater bindings of Illusion.

If I am the Highest of the High, then a wish of my Universal Will is sufficient to give, in an instant, God-Realization to one and all, and thus free every creature in creation from the shackles of Ignorance. But blessed is Knowledge that is gained through the experience of Ignorance, in accordance with the Divine Law. This Knowledge is made possible for you to attain in the midst of Ignorance by the guidance of Perfect Masters and surrenderance to the Highest of the High.

## *Baba Pearls*

*Given on His Andhra Mass Darshan Tour, 1954\**

● “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 of love for God.

“This love can be practiced by any one, high, low, rich, poor, and every one of each caste and creed can love God.

“The one God who resides equally in us all is approachable to every one through love. So I give My blessings that at least some of you would love God as He is to be loved.”

● “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.

“This love must be so honest that not only others should not know it, but you yourself should not be aware of it.

“One of the Divine aspects is Infinite Goodness, and so, do good but without expecting any appreciation for the same from any quarter.”

● “All these messages, writings, and lectures mean nothing. For the common man, the most practical way of loving God is to help others lovingly. God is in every one, so if you try to love others, help others, make others happy, you are then loving God. So even attending to your everyday life-duties, you can still love God.

“If at least some of you try to love God, My coming here will be worth the purpose.”

● “Love for God can be expressed in so many ways because He has infinite aspects. The three aspects of Power, Knowledge and Bliss are well-known, but infinite Honesty and infinite Goodness are also His main aspects, and goodness means where there is no thought of self.

“When you serve your fellow-beings with selflessness, you serve God, but this term “Selflessness” is so very loosely used that, in its very use, its purpose is lost. Selfless service means that it has to be so very natural that even the thought that you have served should be absent.

“What God’s aspect of honesty means is that you serve others in order to make them happy at the cost of your own happiness. Honesty demands that no show and no fuss is made of your service, and you treat others as you treat your own dear ones.”

*Reprinted from “Journey with God” by Francis Brabazon, by special permission*

## INVOCATION

*Mandirs* and *Masjids*, temples and mosques,  
And churches in the East and West  
Conceal Thy Face,—  
O First and only Fair,  
For Thou art Love incarnate  
And Thou dwellest in the heart!  
To Thee I turn my heart  
And pray: lead me to Thyself!  
Thou art my *Buddhi*, mind.  
Thou art my heart and will,  
    My Light and Joy,  
    My Divine Destiny,  
And Thou art my *bhakti*,  
My devotion supreme!  
Teach me to cast aside  
All pride of action,  
And in Thy pure service  
Pure *Nothing* be!  
Teach me how I may receive  
In silence the gift from Thee,  
O Silent One!  
And as I gaze in silence at the Evening Star,  
And in silence walk through the night,  
Teach my heart in silence still  
To sing at Thy Lotus feet;  
To sing and like the candle which burns at night  
But goeth out at dawn,  
In silence at Thy Feet  
Expire!

DADA (T. L. Vaswani)

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