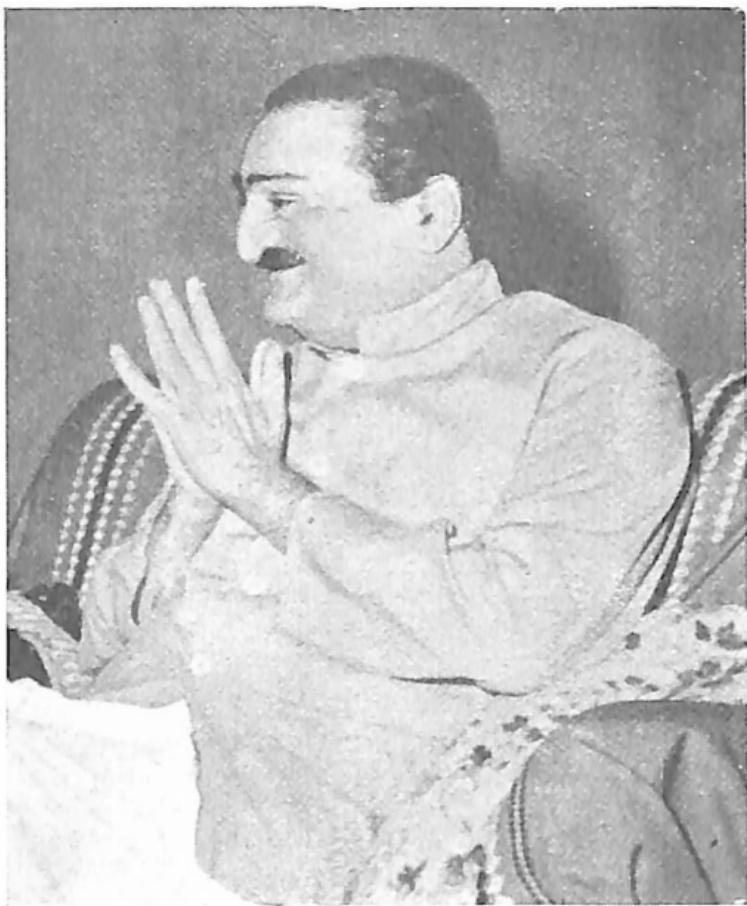


**WHAT
MEHER BABA
SAYS:**



WHAT MEHER BABA SAYS :

Compiled by :

DR. G. S. N. MOORTY, M.A., PH.D.,
KHARAGPUR

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Preface

THE few 'sayings' printed herein have been selected out of the Discourses (available in printed Volumes) of AVATAR MEHER BABA, now living at Pimpalgaon, Ahmednagar (Deccan), Bombay State, and whose 66th Birthday is celebrated today. It is hoped that this short compilation will help the readers to receive BABA's Love by further study of the various larger Publications by and about MEHER BABA and by contacting Him—Who has 'come not to *teach*, but to *awaken*'.

Meher Baba's Information
Centres all over the world are
always at your service.

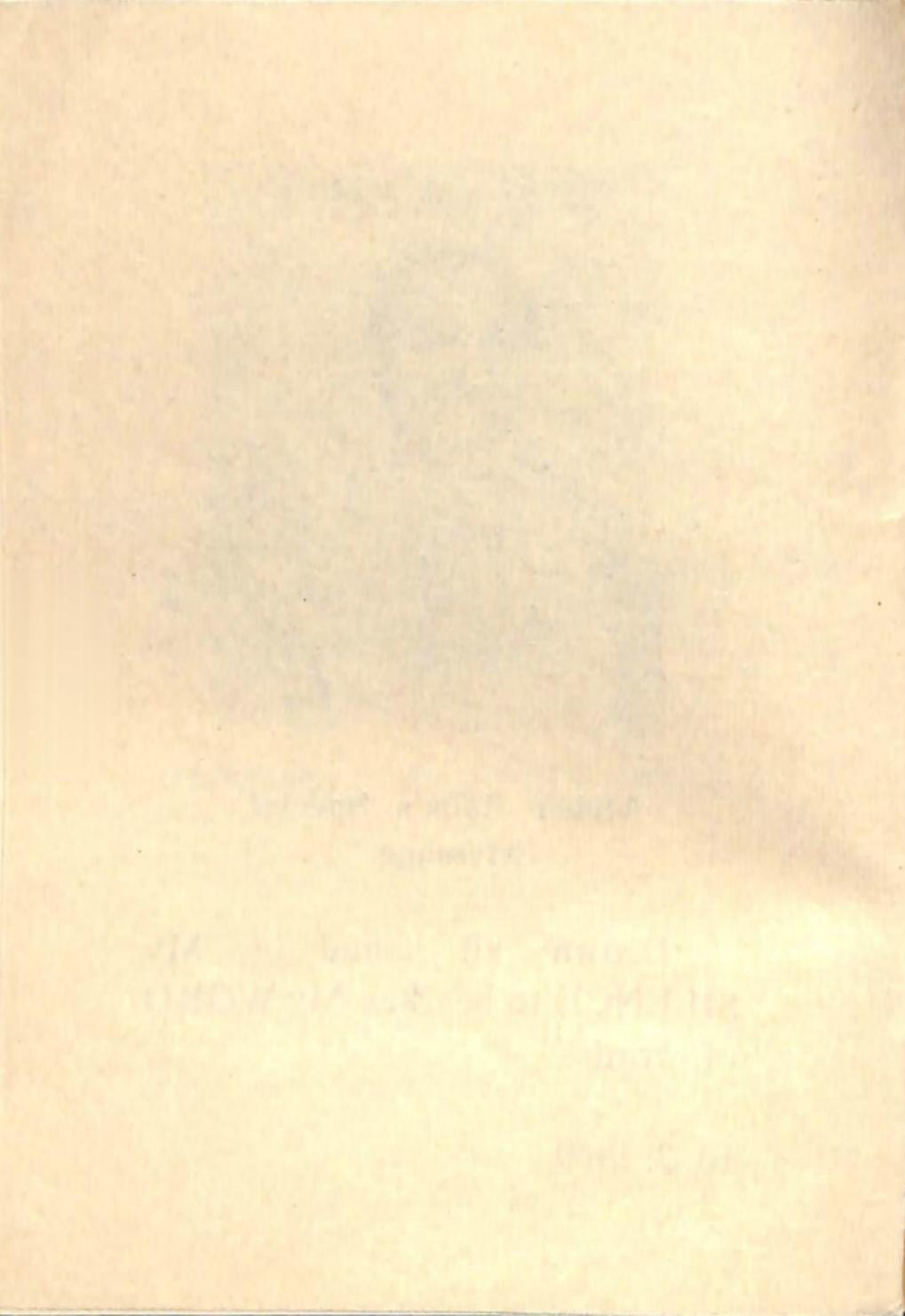
25.2.1960. Dr. G.S.N. Moorty.



Meher Baba's Special Message

“Drown all sound in My
SILENCE to hearken My WORD
of words.”

10. 2. 1960



WHAT MEHER BABA SAYS :

1. **W**ITH the dawn of understanding, the problem of wars would disappear.
2. To understand the problem of humanity as merely the problem of bread is to reduce humanity to the level of animality.
3. It is a mistake to look upon science as anti-spiritual.

Science is a help or hindrance to spirituality according to the use to which it is put.

4. The progress of humanity is assured only with science and religion hand in hand.
5. The New Humanity will be freed from the life of limitations and have unhampered scope for the creative life of the spirit.
6. The New Humanity will come into existence in the release of love through the spiritual awakening brought about by the Masters.

7. Humanity will attain to a new mode of ‘being’ through the free interplay of love from heart to heart.
8. Through Divine Love, the New Humanity will learn the art of cooperative and harmonious life, it will free itself from the tyranny of forms and release the creative life of spiritual wisdom.
9. To arrive at self-knowledge is to arrive at God-realisation. The process of attaining God-realisation is a game in which the beginning and the end are one.

10. The SADGURU (Kutub) knows Himself to be in the centre of the universe and everyone, high or low, good or bad, is at the same distance from Him.
11. The God-man knows Himself to be infinite and beyond all forms.
12. When the God-man descends into the world of forms from the impersonal aspect of God, He knows, feels and works through the universal mind.
13. The hypocrite knows that he does not know, and his pretence creates serious kar-

mic binding for himself; though he is a source of danger to the weak and the credulous, he cannot continue with his deceit.

14. The Grace of the God-man is like rain which falls on all lands, barren and fertile, but fructifies only the lands that have been rendered fertile through toil.
15. The Avatar is interested in everything, but not concerned about anything.
16. When the soul receives realization of God, all sanskaras disappear.

17. Before the opening of the inner eye, the mind conceives of the goal as the Infinite.
18. The Master gives a push to the aspirant, so that he passes on instead of getting caught up on the way.
19. The Master is not perturbed by the failings of the disciple, which He tolerates with patience and infinite capacity to wait, knowing that when the disciple gets established on the Path, these failings would disappear.
20. Once the Master is satisfied that the disciple is firmly

established, He cleanses the mind of the disciple of blemishes and often achieves this at the risk of appearing ruthless.

21. One Master is not greater than another; the disciple must, however, place his own Master above other Masters, until he transcends the domain of duality and realises unity.
22. The ideas, beliefs, opinions, views or doctrines that a person may intellectually 'hold' constitute a superficial layer of human personality.

23. To be spiritually fruitful, thinking must be not only critical but creative.
24. Every man is a rightful heir to the Truth.
25. Spiritual effort demands not only physical endurance and courage, but forbearance and moral courage.
26. Worry is the product of imagination working under the stimulation of desires, living through sufferings that are our own creation.
27. Worry is a serious dissipation of psychic energy.

28. The cure for worry and depression is detachment, the practice of separating oneself from the illusion of existence.
29. What the Master expects is that the aspirant will do his best. He does not expect immediate transformation of consciousness.
30. Service springs out of the spontaneity of freedom, in the cooperative spirit in which there is no insistence upon the claims of 'I'.
31. One of the most difficult things to learn is to render service

without fuss and without pride.
In the world of spirituality,
humility counts as much as
utility.

32. True faith is grounded in the deeper experience of the spirit and purified intuition.
33. Living faith in the Master becomes a supreme source of inspiration.
34. Living faith is an active attitude of confidence in the Master, expressing itself not only through trustful expectation of help, but through the spirit of self-surrender and dedication.

35. The relation between Master and disciple is primarily a relation between the lover and his Divine Beloved, the most important relationship a person can enter.
36. Complete self-surrender and unquestioning love become possible when the disciple has faith in the Master.
37. Service offered under conditions of discomfort or inconvenience is the test of the devotion of the disciple.
38. The Master as one with the Higher Self makes no mistake about right valuation.

39. Internal or mental renunciation consists in giving up all cravings, feelings of self-importance, opinions, habits and attitudes.
40. Eating is satisfaction; fasting is denial.
41. Repentance consists in mentally reviving the wrongs with severe self-condemnation. It is not mere regret or sorrow for the wrong.
42. Sincere penance does not consist in perpetuating grief for wrongs one has done, but in resolving to avoid them in future.

43. Self-less service is accomplished when there is no thought of reward or result.
44. The person who leads a life of selfless service is, however, never self-conscious in serving. He does not make those he serves feel that they are under any obligation to him.
45. Meditation should be distinguished from concentration. It is the first stage of a process which develops into concentration.
46. Meditation should not be resorted to as if it were a form of medicine.

47. Intelligently conducted, collective meditation can prove to be of immense help to beginners, although advanced aspirants invariably meditate by themselves.
48. Specific instructions from the Master supply necessary correctives for neglected aspects of personality.
49. Like many other things of spiritual importance, meditation yields its significance after the person has experienced it, not when he tries to understand it by examination.

50. Philosophy is the outcome of the endeavour to grasp the ultimate nature of life.
51. The Divine Truths are most easily grasped when directly passed on to the aspirant by a Living Master.
52. The purpose of Creation is that the self should enjoy the Eternal Self consciously.
53. The Path begins when the self finds itself and turns its consciousness towards the Eternal Self.
54. At the end of the Path the self frees itself from all sanskaras

and desires connected with the material, subtle and mental worlds, and from the illusion of being finite.

55. To live the life that is inspired and illumined by the spiritual ideal as embodied in the Master is the culmination of all the forms of personal meditation.
56. It is important in this meditation that the symbol should not be externalised as if Infinity were outside the aspirant; it should be thought of as within.

57. Thoughts have to be attended to, before they are controlled.
58. Only in complete internal silence is Truth found. When the surface of the lake is still, it reflects the stars; so when the mind is tranquil, it reflects the nature of the Self.
59. Just as a prisoner who looking out of the window of his prison at the expanse of the sky may get lost in the vision of space, so the aspirant who enters into a trance-meditation may temporarily forget limitations immersed in the light and bliss that it brings.

60. Those who are in direct contact with a God-realised Master may find the special forms of meditation unnecessary. It is enough to be under the guidance of the Master and to have love for Him.
61. All energy is an expression of the mind, therefore the transition from the energy-state to the mind-state constitutes an advance towards the God-state of Sahaj Samadhi.
62. Form is solidified energy, energy is an expression of the mind, the mind is the converged mirror of Eternity and

Eternity is the Truth, which has thrown off the mask of the mind.

63. The ego attempts to solve its inner conflicts through false valuation and wrong choice.
64. Three-fourths of our life is made up of ordinary things; and though conflict concerning such things may not cause mental agony, it leaves a sense of uneasiness.
65. To fear God and His manifestations is to strengthen duality; to love them is to weaken it.

66. In love, the 'I' does not think of its own preservation. The ego is the affirmation of separateness from the other; and love is the affirmation of oneness with the other ; the ego can be dissolved only through love.
67. The ego is like the iceberg floating in the sea, of which about one-eighth is visible. Only a small portion of the ego becomes manifest in consciousness as an explicit 'I'; the major portion remains submerged in the dark and inarticulate sanctuaries of the sub-conscious mind.

68. When through the grace of the Master, the ignorance which constitutes the ego is dispelled, there is the dawn of Truth which is the goal.
69. Outward submission is the effect of the inferiority-feeling and enhances the ego in one of its worst forms.
70. So that a car should move towards its destination, a driver is necessary; but, the driver may cultivate strong attachments for the things he encounters on the way, and may not only halt at intervening places but get lost in the side ways in

pursuit of things that appeal to him. He may keep the car moving without coming nearer the goal; he may even get farther away from it. Something like this happens when the ego assumes the control and direction of consciousness.

71. Treading the spiritual path is not like riding a saddled horse.
72. The aspirant who enlists in the service of the Master may be compared to a broom by means of which the Master cleanses the world of impurities.

73. The Master helps the aspirant in His own inner ways, which have no parallel in the ways of the world.
74. Progress from one surrender to another is progress from a minor conquest to a major one.
75. When the mind sees the Self, there is illumination.
76. Occult experiences are vouch-safed to the aspirant when they are necessary for spiritual purposes, not when he asks for them.

77. To derive bliss from the mere Darshana of the Master is a great thing because it indicates that the aspirant has desirelessness and love,—the two essentials of spiritual life.
78. Like Darshana, falling at the feet of the Master also has a value of its own. The feet, which are physically the lowest part of the body are, from the spiritual point of view, the highest.
79. The help of the Master goes out not only to those who happen to be in His physical presence but also to those who

establish mental contact with Him.

80. Those who come in direct contact with the Master receive His direct help and those who are closely connected with his disciple receive His indirect help.
81. When the internal eye is opened, God who is the object of search and longing is sighted.
82. When the time is ripe, the Master opens this internal eye.
83. The universe in the self springs into existence from the tiny

point in the self which is referred to as OM.

84. Those who have realised God constantly see the universe as springing from this 'Om-point' which is in everyone.
85. When God is realised, all occult powers dwindle in importance.
86. Even the slightest misuse of occult power has severe reaction and creates a binding for the soul.
87. The saints sometimes fulfil the earthly desires of their devotees; this is not done because they

are interested in earthly affairs, but because they desire to wean away their devotees from material desires.

88. When the Master's help can be consciously received on the higher planes, it becomes more fruitful than the help given through physical medium.
89. Most persons consciously or unconsciously attach undue importance to occult phenomena and mistake them for spirituality.
90. Ordinarily man is unconscious of the inner planes, just

as a deaf man is unconscious of sounds.

91. Death inaugurates a period of comparative rest consisting in a temporary withdrawal from the physical sphere of action; it is the beginning of an interval between one incarnation and another.
92. The recording of earthly life has been taken on the film of the mind, and it is now time to study earthly life through the magnified projections of the filmed record on the screen of the subjective consciousness.

93. Sex is a specific kind of bodily attraction, which presupposes differentiation of forms, a specific kind of psychic entanglement with the forms, and a specific expression of life and energy.
94. That which a person gives with a selfish motive binds him, as much as what he takes with a sense of separateness.
95. Everyone wants to know and realise the Truth, but Truth cannot be known and realised unless ignorance is known and realised as ignorance.

96. Just as a coin that does not have currency is treated as false though it has a kind of existence, the objects of desires when seen in their emptiness are treated as false, though those objects might continue to have some kind of recognition. They are there and they may be known, but no longer mean anything.
97. When an unimportant thing is regarded as important, we have one manifestation of the working of Maya.
98. Man cherishes false belief because he relishes it.

99. As the fish out of water longs for water, the aspirant who has perceived the goal longs for God.
100. Just as one climbing a mountain comes upon a deep valley and may be so fascinated with its beauties that he forgets the goal and believes he has arrived, so the aspirant may mistake intermediate achievements for the goal.
101. After a period of comparative stillness, the mind begins to function on the new plane, and experiences a state of consciousness utterly different

from that which has been left behind.

102. Infinite knowledge is latent in everyone, but has to be unveiled. The way is to put into practice the spiritual wisdom one has.
103. Karma Yoga or the Path of Action consists in acting upon the intuitions of the heart without hesitation.
104. The secrets of spiritual life are opened to those who venture, not to those who seek guarantees for every step.

105. Love is not love if based upon any expectation. In the intensity of Divine Love, the lover becomes one with the Beloved.
106. There is no Sadhana greater than love; there is no law higher than love; and there is no goal beyond love. God and love are identical and one who has Divine Love has received God.
107. All excellences are latent in spiritual perfection. Krishna was spiritually perfect.
108. Krishna proved to Arjuna that his apparently bringing out the

physical and mental annihilation of Kauravas, who were vicious was for their spiritual salvation. Perfection may manifest itself through killing or saving, according to the spiritual demands of the situation.

109. Perfection does not consist in being inhuman but in being superhuman; it is the full development of that rationality which is implicit in humanity.
110. The conscious descent of God into the limited form of man is known as Avatar; this is an example of perfection.

111. Like the shuttle of the weaver's loom, the human mind moves within two extremes, developing the warp and the woof of the cloth of experience.
112. The Master often chooses to take His disciples under cover, for they are likely to be more actively useful for His work if taken blind-folded than if taken with open eyes.
113. To use a geometrical metaphor, when a desire passes into action, it traverses a distance that is equal to the radius of a circle describing the boundary of the sanskaras connected with it.

114. Lust finds its expression through the physical body and is concerned with the flesh.
115. Greed is the restlessness of the heart, and consists mainly of craving for power and possessions sought for the fulfilment of desires.
116. Mind is the seat of anger, and its expressions are mostly through the activities of the mind.
117. Wants should be distinguished from needs. Pride and anger, greed and lust are different from need.

118. The dawn of love facilitates the death of selfishness. Being is dying by loving.
119. Every time you sleep you are unconsciously united with the One Being.
120. If your union with the One Being had been a conscious union, you would have awakened into a new life.
121. For the celibate as for the married, the path of inner life is the same.
122. By the gradual elimination of desire and the progression

through a series of increasingly richer experiences of love and sacrifice, married people may arrive at Infinity.

123. When the two partners together launch upon the spiritual adventure of exploring the higher possibilities of the spirit, they must, at the outset, surrender all calculations concerning the nature and amount of individual gain.
124. In married life, two souls linked with each other are called upon to tackle the whole complex problem of personality together. This is exactly

where married life is different from all other forms of sex association.

125. Only through the exercise of mental control is it possible for man to rise from passion to peace, from bondage to freedom, and from animality to spirituality.
126. Life and Love are inseparable. Where there is life, there is love.
127. Human love makes its appearance in the matrix of ego-consciousness which has countless desires.

128. The emergence of higher love from the shell of lower love is helped by the constant exercise of discrimination. Therefore, love has to be distinguished from the obstructive factors of infatuation, lust, greed and anger. In infatuation, the person is a passive victim of attraction, but in love there is an active appreciation of the intrinsic worth of the object.
129. When pure love is first received as a gift of the Master, it is lodged in the consciousness of the aspirant as the seed in a favourable soil, and in

course of time, the seed develops into a plant, then into the full-grown tree.

130. Human love is for the many in the One. Divine Love is for the One in the many. Human love leads to complications and tangles; Divine Love leads to integration and freedom.
131. Love is the reflection of God's unity in the world of duality. It is the significance of Creation.
132. As love gathers strength, it generates creative restlessness

and becomes the spiritual dynamic which ultimately succeeds in restoring to consciousness the original unity of being.

133. The lover is detached from subtle objects, and is free from possessive longing for the Beloved.
134. In the mental sphere, Love expresses itself as complete resignation to the will of the Beloved. All selfish desire including longing for the presence of the Beloved has disappeared.

135. In the physical, subtle and mental spheres, the Lover is conscious of separation from the Beloved; but when these spheres are transcended, the Lover is conscious of unity with the Beloved.
136. Man does not seek suffering; it comes to him as an outcome of his search for happiness. Happiness is sought through the fulfilment of desires, but in the pursuit of desires he is preparing for suffering from their nonfulfilment.
137. Desirelessness causes a man to be unmoved by pleasure and

sorrow; he is not upset by opposites.

138. The only way of not being distressed by blame is to be detached from praise also.
139. Of all sufferings, mental suffering is the most acute.
140. When a man through great suffering understands the true nature of desires, he realises that suffering is to be welcomed. Suffering may come to eliminate further suffering.
141. Divine Love cannot be awakened except by contact with the Incarnation of Love.

142. When true love is awakened, it is the realisation of God.
143. There is no gift greater than the gift of spiritual freedom, and there is no task more important than the task of helping others to it.
144. Spiritual freedom has to be won by oneself for oneself through watchful and unfailing war against the false self.
145. Spiritual workers have to redeem the world from the throes of imagined duality by bringing home to people the Truth of the unity of all life.

146. To realise God is to dwell in Eternity; it is timeless experience.
147. You can help others to gain spiritual freedom and to come out of the illusion of duality only if you yourself do not lose this idea of unity while working for others.
148. When you launch upon your spiritual work, you will encounter divisions that people desperately seek to maintain, which they accentuate and fortify and strive to perpetuate consciously or unconsciously.

149. You have to win people to the life of Truth; they cannot be coerced into spirituality.
150. You must not divide life into departments and then attempt to deal with each department separately. Departmental thinking is an obstacle to integral vision.
151. As spiritual workers, you have to aim at an inclusive and creative attitude to the individual and social problems of life.
152. As spiritual workers, you have also to remember that the

spiritual wisdom that you desire to convey to others is latently present in them, and that you have only to be instrumental in awakening it.

153. Spiritual workers must necessarily be confronted with many obstacles; but obstacles are meant to be overcome.
154. Raise up your hand. The light falling upon it is, as it were, the urge; and the shadow you see of the hand is latent in light. Shadow is nothing; still it is.
155. The Avatar is law-exceeded God. He is All-Powerful. He

comes down from the Beyond State to normal consciousness. Law cannot touch Him, but He touches law, grasps law, acts like an ordinary human being and uses power to make others free from law.

156. Words and learning will never carry one too far. Those who have love for Baba need not read anything. Reading is not necessary for those who love, for Love takes one beyond the intellect and beyond the mind.
157. Obedience is the Law of Love.

158. There are four types of obedience :
(i) Obedience of a soldier,
(ii) Obedience of a paid-servant,
(iii) Obedience of a slave in bondage, and,
(iv) Obedience of a lover.
159. Everything happens now at this moment. This moment is eternal and continues to be eternal, so much so, the *next* moment will be *this* moment.
160. In the Beyond State, God is both the Father and the Mother, in ONE.

P R A Y E R

dictated

AVATAR MEHER BABA

O PARVARDIGAR, the Preserver
and Protector of All !

Thou art without Beginning,
and without End;

Non-dual, beyond comparison;
and none can measure Thee.

Thou art without colour, without expression, without form, and
without attributes.

Thou art unlimited and unfathomable, beyond imagination and conception; eternal and imperishable.

Thou art indivisible; and none
can see Thee but with eyes
Divine.

Thou always were, Thou always
are and Thou always will be;

Thou art everywhere, Thou
art in everything; and Thou art
also beyond everywhere and be-
yond everything.

Thou art in the firmament and
in the depths, Thou art manifest
and unmanifest; on all planes, and
beyond all planes.

Thou art in the three worlds,
and also beyond the three worlds;

Thou art imperceptible and
independent.

Thou art the Creator, the Lord
of Lords, the Knower of all minds

and hearts; Thou art Omnipotent and Omnipresent.

Thou art Knowledge Infinite, Power Infinite, and Bliss Infinite.

Thou art the Ocean of Knowledge, All-Knowing, Infinitely-Knowing; the Knower of the past, the present and the future; and Thou art Knowledge itself.

Thou art All-merciful and eternally benevolent.

Thou art the Soul of souls, the One with infinite attributes;

Thou art the Trinity : of Truth, Knowledge and Bliss.

Thou art the Source of Truth; the Ocean of Love.

Thou art the Ancient One, the HIGHEST OF THE HIGH; Thou

art Prabhu and Parameshwar; Thou art the Beyond-God, and the Beyond-Beyond-God also; Thou art Parabrahma; Paramatma; Allah; Elahi; Yezdan; Ahura-mazda; God Almighty; and God the Beloved.

Thou art named EZAD; i.e., the Only One worthy of worship.

REPENTANCE & PRAYER FOR FORGIVENESS

OM PARABRAHMA-PARAMATMA, Ya-Yazdan, Ya-
Allah, O God, Father in Heaven!

We repent, O God most merciful, for all our sins, for every thought that was false or unjust or unclean, for every word spoken that ought not to have been spoken, and for every deed done that ought not to have been done.

We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

We repent most specially for every lustful thought, and every lustful action; for every lie; for all hypocrisy; for every promise given but not fulfilled, and for all slander and backbiting.

Most specially also, we repent for every action that has brought ruin to others, for every word and deed that has given others pain, and for every wish that pain should befall others.

In Thy unbounded mercy, we ask Thee to forgive us, O God, for all these sins committed by us, and to forgive us for our constant failures to think and speak and act according to Thy Will.

IMPORTANT PUBLICATIONS

THE AWAKENER—a current Quarterly Journal published in U.S.A.—Subscription Rs. 9 per year.

GOD TO MAN, MAN TO GOD—Discourses of Meher Baba—Rs. 10.

GOD SPEAKS—by Meher Baba—Rs. 30.

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