

The Way and the Goal

Volume 1, No.2

February 25, 1970

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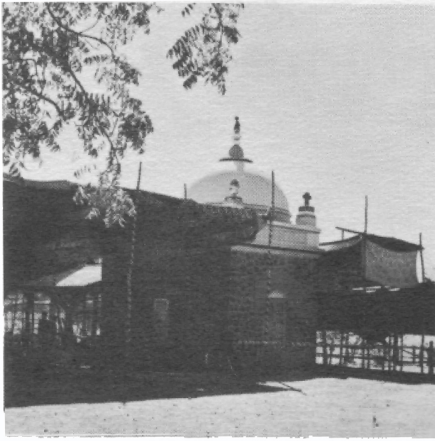
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Avatar Meher Baba

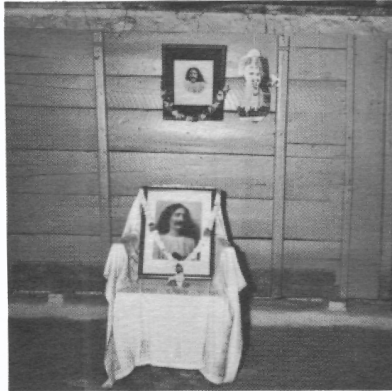
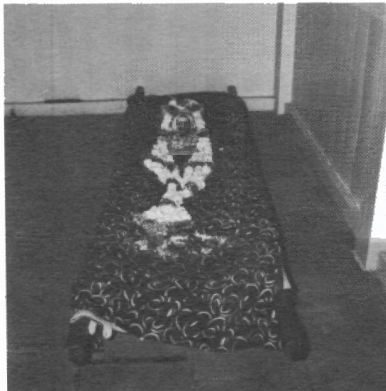
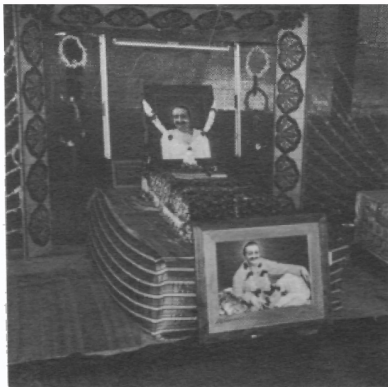
the way and the goal

Avatar addiction is the cure for drug addiction
Dr. Harry Kenmore

Volume 1, Number 2

February 25, 1970

Mehera's Address on the Occasion of the First Anniversary of Beloved Avatar Meher Baba's Dropping of the Body.



Beloved Baba, we are all gathered here in our love for You. May we be worthy of your very dear Love for us. Your Compassion is our strength which sustains us, your Love is our life—it is yours. May we hold on to your Daaman in complete surrender to Your Will.

Dear Meher Pilgrims, JAI BABA. We are all gathered here in love to pay homage to Avatar

Meher Baba, our Divine Beloved who loves us more than we can ever love ourselves. Let us forever say His Jai—not only say it with our lips but live it in our hearts, so that our lives become a living testimony to His Victory.

AVATAR MEHER BABA KI JAI!

Meherabad
31st January 1970

A portion of an Address by Dr. Harry Kemore

FEBRUARY 16, 1970

It is interesting to note that in the Avatar's Prayer, which is a prayer of highest praise to Almighty God, we are praising the Highest of the High and not the lowest of the low. Meher Baba is Everything and He has stated that He is the lowest of the low as well as the Highest of the High, but one can never realize one's *Ultimate* if one expresses in one's life the lowest of the low. When we strain to develop our potential only, we are manifesting the lowest of the low in Baba, but when we strive to realize our *Ultimate* we are emphasizing the Highest of the High in Baba.

There is no such thing as bad; there is only good. When we say that something is "bad," we are designating the least or minimum degree of goodness as "bad." We can say that there is good and "ungood." There is no vice, only virtue and "unvirtue" (vice being the minimum degree of virtue). Therefore, the lowest of the low is expressed in those qualities which we look upon as recessive, retrogressive or debasing and which will only bring aspersion to ourself and our conduct.

At all times we should express in our lives that which represents and emphasizes the Highest of the High. If we do anything other than that, we are letting down our God, Meher Baba. The Mandali were very conscious about this letting down of Baba. Baba's role as man with His Mandali at work and play was so natural they came to feel as though He were one of them. On the face of it, this is not an easy feat. Just as one has to be really good to execute perfectly an imperfect performance, Meher Baba, as God-man, fitted Himself perfectly as a man into the pattern of living with His Mandali. When the Mandali would see a lover, a devotee or some interested "shopper" come for Darshan with Baba and see the enthusiasm with which such a person would prostrate himself before Baba—the sudden gush of tears in the eyes and the over-whelming emotion in Baba's Presence—the Mandali would be wont to smile at these apparent antics. But they would have to check themselves, for otherwise they would be letting down Baba in His Love for His lovers. They were merely the onlookers or spectators. In fact, they were not supposed to be there.

There were many occasions when someone came and asked a question of Baba. The visitor would look around and want to know, "Why are all these people here?" meaning the Mandali. Baba would say, "Why are you looking? You see only Baba here. You are seeing no one but Baba. Everything is Baba. There is nobody but Baba here. So say what you have to say and it will be in the strictest confidence." Therefore, we must express at all times the Highest of the High and never let Baba down.

When we criticize others—especially other lovers of Baba—those who, in our opinion, have not yet arrived at a basic understanding of Meher Baba's Advent or those who are in heart difficulty and do not know the way, we are letting Baba down. If we become jealous of others who are striving to emphasize the Highest of the High in Baba activities, we are letting Baba down. If we feel aggrieved because we have not been a part of bona fide Baba activities and we cast aspersion upon those who are sincerely lending their efforts in the direction of spreading Baba's Word, we are also letting Baba down.

How can we express what Meher Baba has come to give to the world in our daily activities? It is very simple. We should try to build up as many good impressions in our lives as we possibly can. The bad impressions are ever with us. When the soul got a human form it got with it the accumulated load of evolutionary sanskaras (impressions, habits, desires), nearly all of the bad ("ungood") tendencies that were accumulated in that evolutionary trek to get to the human form.

The respect that I have for every human being is that he "made it," even as I have "made it," to a human form. And that's quite an accomplishment, even at that. But the animal sanskaras which are the bad or "ungood" sanskaras—those which we have to continuously work to erase and to neutralize—must be supplanted by good impressions. Whenever "ungood" or bad impressions are expressed around you in the business or social world, counteract them immediately with good impressions. If someone appears to be critical of another person, you should come forward and talk about the good points of that person.

This came very strikingly to me when I was taught by Meher Baba.

Now when I use the term "I," I am not using it in an egotistical sense. If all of you close your eyes and become "blind," you can only know what happens to you personally. You can interpret what happens to you only in terms of what strikes your consciousness (through your hearing, sense of smell, and sense of touch) directly. You can use the terms "they," "those," or "them," only if someone else whispers it into your ear because, under the circumstances, you cannot see what "they," "them," or "those" are doing. Thus, you have to use the personal pronouns "I," "me," and "my." This is not egotistical; you're simply reporting a personal experience. May I mention a personal experience?

Meher Baba was being taken to His room in His sedan chair after I had finished the day's treatment with Him. One of the women Mandali was to supervise me in getting over to Baba's house and then up the outside spiral stairway because at that time Baba was using the upstairs room in His house as His bedroom. This was not accessible to the Darshanees visiting Meherazad last year. Well, when she took hold of me and we started to move, my knee crashed into one of the hitching posts that was still staved into the floor of the "tent" (the Mandali hall at Meherazad) where Baba had been given treatment.

This was an extremely painful trauma and I limped all the way to the veranda of Baba's house. Baba wanted to know what had happened and when I explained, He immediately said, "Ah!!" He knew what was going through my mind. I was thinking, "This so-and-so! Why is she so careless?" and so on. Then Baba said, "Look. Doesn't she take care of your room? She makes the bed nicely, she keeps the room neat and tidy, she sees that the things on your bureau are in their proper place, she takes care of the toilet facilities, she serves you your meals, she washes and irons your clothes," and enumerated all of the good and helpful actions of this person in order to counteract the bad impressions.

This example is explicit. If you find that someone is expressing jealousy of someone else, emphasize the wonderful things this other person has done to help

somebody. In other words, when you find a bad impression being exercised, counter-act it immediately with a good one.

Meher Baba stated that every time you criticize someone or are jealous of what another person is doing, or any time you feel enmity or exercise a base emotion against someone, you've become the laundryman for that person. You're taking those bad sanskaras you're criticizing and attracting them to your own consciousness. Also, should you agree with someone's criticism of another's words and deeds, you likewise become a partner in this "soap and water" business. You're plastering yourself with the dirt of these bad sanskaras and rendering the criticized one free of his bad sanskaras. Therefore, you commit self-injury while the real culprit goes scott free and clean.

These impressions are subtle; but the more you keep hacking away with your criticism, the more hardened these bad impressions become in you. You not only pay for the washing and the water, but you also pay for the soap as well. You pay for the whole laundry operation. You "desanskaracise" the one criticized, and you "resanskaracise" yourself. If you dislike what someone is doing or saying, do not advertise it openly to others behind his back. Instead, tell it to him openly, face to face. This will not be criticism, but an open dissent or opposite point of View which can be resolved then and there. Should you openly voice your disagreement, dissent or disapproval, you're honestly trying to arrive at an agreement. However, should you then go into the next room-out of sight and hearing of this person-voicing the same disagreement or disapproval, and at the same time impugning his character and alleging pernicious motives as the reason for his "non-agreement," then this constitutes backbiting and criticism and puts you de-finitely into the laundry business. Thus, you see that everybody is the laundryman for everyone else. It so happens that George is the laundryman for Tom, and Tom for Harry, and Harry for Dick, and so on down the line. We're all in the same racket, and there is a wonderful sanskaric exchange! Therefore, if you don't want to become other

people's laundryman, you've got to exercise what Meher Baba has come to give us. If you've come to Baba because you expect that this is going to be the new way of life, don't drag in the old habits and tendencies from other books, organizations, cults or religious groups from which you've become a fugitive. You've got to leave them where you left that organization or that group, and you've got to come to learn the new way. And unless you learn and apply the new pulsating way, you are not a lover of Meher Baba.

This new life with Meher Baba can be summed up with His words: "Love is the only thing that counts; let this Love be the eternal guide in your life." There is no such thing as lust; there is only love. Again, according to definition, lust is only the least degree of love. Should you put lust (anything that gives you the feeling of satisfaction or self-gratification) into action, then you are expressing the lowest of the low in Baba and increasing your burden of sanskaras. Meher Baba has emphatically stated, "Never put lust into action."

Then let us be careful. We want to promote the Highest of the High; we want to hold Meher Baba high! He is the Highest of the High, and He has lived His life so that we can know that as the Incarnation of Love and of Truth, of absolute Honesty and Perfection, we have a model that is the finest and the best. It may be the hardest to imitate, but it will give us the greatest amount of joy! Jai Baba, every one!"



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FREEDOM

"We have gained our National freedom, Let us now try to gain our Spiritual Freedom, beside which every other kind of freedom is a binding. Spiritual Freedom is marred by the bindings of lust, power, greed, anger, hatred, jealousy and low desires. When the prison of these bindings is torn asunder, the heritage of freedom which is born of Infinite Power, Wisdom, Peace, Love and Bliss, is gained. To attain this Freedom, we must realize God who is the source of freedom. 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 Sadguru who is God's personal Manifestation. We can also love God by loving our fellow men, 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 for the down-trodden. When we love God intensely through any of these channels we finally know Him to be our own Self.

The purpose of life is to realize God within ourselves. This can be done even whilst attending to our worldly duties. In the everyday walks of life and amidst intense activities, we should feel detached and dedicate our doings to our Beloved God.

Enough has been done to make people food-minded. They must now be made God-minded. The down-trodden and the poor must be made to understand that from the spiritual point of view, their misfortunes and miseries could be made weapons for the struggle for Truth. They should feel that these miseries can be counted as gifts from God and, if faced bravely and cheerfully, can become the gateway to eternal happiness.

I giye my love and blessings to one and all for the understanding of the One Infinite God residing equally within us all and beside whom everything else is false and illusory."

Meher Baba

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NOTE:

Due to an error in proofreading, the addresses of Mr. & Mrs. Andrew Muir in Washington, D.C. and of Meher Baba Information in Berkeley, California and New York City, were omitted from the January issue.