

# The Way and the Goal

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## Ego Talk—You can't play around with the Real Beloved.

© by Dr. Harry L. Kenmore

When we speak of the ego, do you people here know, really, what the ego is? Or what maya is, when we talk about it? Do you really know? Hmm? (Response: a general vague "No") Well, that's what the birth of the Avatar is all about. Whenever anyone is born into this world, he or she comes with an ego. What is your ego? The ego is the sum total of impressions that have been gathered by what we call our mind: gathered through eons of time, first through the soul having experiences in the forms starting with stone, coming up through the animal kingdom into the human form and then through the numberless reincarnations that the soul goes through in a human form. So by the time you come into the body that has the mind that's listening to me now, you have a pretty hard and encrusted ego.

What is the ego? The ego is the mechanism that maya uses to compete with others. It is the mechanism that admires yourself and others. It is the mechanism with which you become jealous of others. It is also the instrument with which you become resentful over what others do to you. It also enables you to become angry with others and yourself. It's a mechanism that permits you to get hurt and to hurt others at the expense of yourself, and the other way around. This is the mechanism that also propels you with tremendous velocity in one direction and that is of self-interest, self-pleasure, self-aggrandizement, the desire for wealth, greed for reputation, for power, for position. It's the mechanism that wants you to become the biggest rooster in the whole barnyard so that you can be up on the fence so high that everybody will turn up and look at you crowing. And you want to get up that high. This is the mechanism that's dedicated to seek and also to acquire self-pleasure.

Now, the most powerful instrument the human mind has through which it can enjoy its pleasure is the body. That's the vehicle. And sex is the most powerful of all of the drives seeking self-gratification, self-pleasure. (Now, every man knows



that when he returns from sleep into the waking state, his personality gland is standing quite erect. This is normal. Every male goes through this experience. The female has her own corresponding reaction.) There's some degree of self-pleasure in the body. Now, maya dominates you through this power. It isn't a power, it's a force. \* It propels you in that direction. And everything that you do, you will do for only one reason—to give you pleasure and to avoid pain. But Meher Baba says that everything that has a beginning—everything—must have an end. There's an end to pleasure; there's an end to pain; beginning of pleasure; beginning of pain, and so on. It's unending. It

\*Dr. Kenmore often pointed out that God is the only power. What we identify as power in the gross world is really only force.

never stops. You're caught in the vice of the action of the friction of these two opposites of experience; but dominating it all is the sex-force, and maya has you right where it wants you, through this force that propels you in that direction, and that is, propulsion in the direction of self-interest. That means selfishness, thinking of me, me, me, me, and the my, and the mine, and I. Now there's nothing wrong in this. There's nothing to be condemned about it. I just want you to become wide awake to what's happening with this vehicle, and what dominates it. Nothing wrong in it. Normal. But if you want to become victimized by this throughout your life, and lifetime after lifetime, cycle after cycle, so that you'll never break out of it, you'll always suffer a hell of a life.

Now, God comes as Avatar to reclaim the beings he has created. There comes a time when He wants the beings to turn in His direction. That's why He takes human form as Avatar. And because He becomes a human being, this is something we can understand, it's tenable. It's something we can accept and turn to, and fully surrender to. Meher Baba says, time and again, "Forget yourself. Deny yourself." What does it mean? Deny the personality self. Forget the personality self. Forget the little self.

Now you know these confused conjecturers, known as philosophers, have rammed down your throat the oft-repeated, hackneyed, two-word statement of Socrates, "Know thyself." But he didn't tell them whether it was to know your little personality self full of vagaries and frailties—know *that* self-or know the Self with a capital S, which is Soul or God. So the confusion started. "Know thyself" is always written with a small s, isn't it? Hmm. And a small s means the lower self, or the personality self. That's the sex-self, the pleasure-seeking self, the self-aggrandizement self, the self that wants a hell of a good time at anybody's expense but your own. Sure, you may give a little. You may scratch other people's backs, but one day you're going to get tired and say, "Why in hell don't you scratch my back now? I've scratched your's enough. Why don't you start scratching mine?" That's a contingent self, the personality-self. Everything that's done is on a contingent basis. You've got to be paid back and be paid off for what you do. There's no sacrificing in that self.

So why does God come in human form? He's the incarnation of Love. See, Love is referred to as fire—the fire of Baba's Love. When it really takes hold, it becomes a fire; it burns. And Love, if it's the Real Stuff, is the only liquidating power and creative power. When you accept It and let It dominate your mind and heart, and your whole life, It will melt down, and burn up this ego, which is the impressions that are encrusted and hardened from so many evolutionary and reincarnation cycles that the soul has to experience before it knows Self—it's own, capital S Self, as Almighty God. That's the reason for the Avatar coming into human form. No man can do it; a saint cannot do it, a wali cannot do it, a nice guy cannot do it. God Himself is the only One who can do it when he takes human form.

This is released to mankind at the time of His Manifestation, and His Manifestation will soon begin slowly to happen. But it only happens as you become aware of it through suffering. Unless you suffer you'll never become aware of it, because only in your suffering will you forget the vagaries of the little self, because when you're really suffering, you don't give a damn about how you look, what clothes you wear. You don't care how you appear to others. You don't give a damn whether you're admired by others or rejected by others. You just hurt. And you become so involved with that hurt that the only time you'll ever remember God is when you suffer. So only when you suffer, you're really lucky, because that's the only time you'll forget the personality-self and have this glorious, golden opportunity to remember God. You'll remember Meher Baba, the Lord of the Universe. It's the only time you'll callout His Name, again and again, forgetting everything except Him. What is the lowest of the low? You've heard that often, Baba saying "I'm not only the Highest of the High, but the lowest of the low." When you've really hit rock bottom in suffering where you can't take it anymore; you've reached the last vestige of resistance, there's no more, another step and you're gone, utterly unconscious; it may even carry you into the death of the body; when you've come to literally the end of your rope of resistance, and you're really groveling, groveling on the ground, rock bottom, Baba, who is the lowest of the low, is even there just as much as He's there as the Highest of the High. And calling His Name out there as the lowest of the low, He's there—even there—as your Companion to keep you company. He will lift you, even to the Highest of the High. But you will never experience this unless you have the glorious experience of suffering. If you're always seeking pleasure through Meher Baba, forget it, Because He said, if you take Me as your Real Beloved, then you're to please Me and not yourself. Do My Will, and not your will. Not your will be done, your little personality will, but My Eternal, Lord of Lords Will be done. Do My Will, not your will. Please Me, don't please yourself. So when you accept Him, you accept sacrifice. You deny yourself pleasure. You help others at the expense of yourself. You do always for others at the expense of yourself. You think of others first, then you think of yourself. If you're so busy thinking of others and serving others in His Name, you haven't got time to remember yourself. You only have time to remember Him and the service you're doing with and for others. That's the reason why the Avatar has taken form. And that's the Real Birth. The physical birth is of no consequence. The copulating act of opposite sexes will always produce a progeny, whether the ones producing it are insane, or whether they're brilliant, because it's simply a physiological action that has taken place, and it must result in progeny. That's all. One should never take pride in that, because a man hasn't created it nor has a woman created it. It's simply an action, a physiological apparatus of opposite sexes, and it merely takes it's course, naturally.

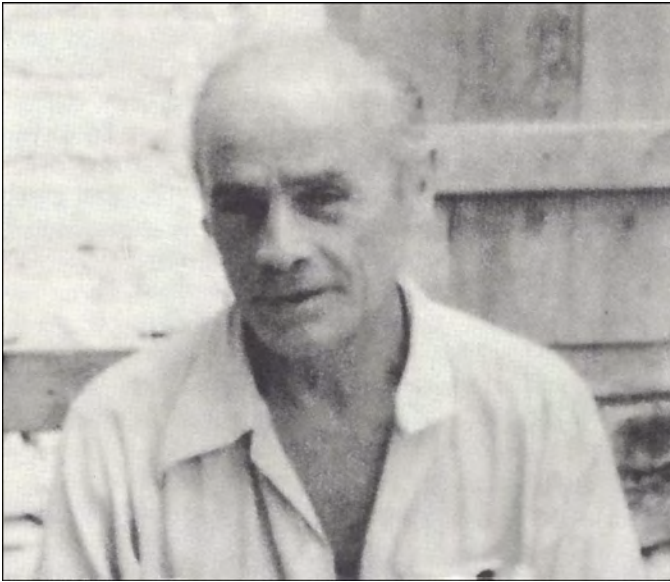
But now that you have a human form you must become responsible for it and take care of it. One must not waste it. One must dedicate its use for creative activities in the service of the Real Beloved. You will never have this Love to liquidate the self-interest principle that's built into you at every birth unless you call upon the Name of the Lord of the Universe. And the activating and actuating Name today is Meher Baba. It is the One that has full power because it's here now, and He has revived the action of the principle of Love and given it as a gift of God. But unless you accept this gift, how can you have it? And the acceptance can only be had through a complete and total surrender to Him. No compromise. You must do His Will to please Him and not yourself. So really, to know yourself is to know Self, which is Soul, which is to know God. To know God you must become God. To become God you must first surrender to God who will then, if you're worthy of Him make you like Himself.

So He's not interested in your damn potential. Everybody in this technological age is worried about your potential, and none of them know what the devil it is. Baba knows what your Ultimate is and that's what he's interested in—in your Ultimate. He has come to make you conscious of your Ultimate destiny. That's your Real Self—your Godhood Self—and it can only be had by rejecting self-interest and accepting Him. You must please Him in the service of His Work in the service of others. And this is a big responsibility requiring discipline—great discipline. Always remember, to be a disciple of Baba, with a small *d*, you must become disciplined because in the word discipline is disciple. It means that you've got to give up in order to take on and to take in what is needed to make you a real lover of God. And a real lover of God does the Will of God, and doesn't do the will of maya—doesn't do the will of the ego, the lower self, the little self, the personality-self, the self that has a name, John Doe, Jane Blow, and so on. The John Smith-self, the Jane Jones-self, that's the little one, the lower; that's the perishable self. That's the self that has to suffer, to call upon God to deliver that self, little self, from its ignorance of its true destiny with God. Because God lives in you, but if you give more life and activity and consideration to the personality, you lessen the effect of the activity of God in yourself. So the emphasis must be reversed now. You keep your mind, your heart, your feeling centered upon God, centered upon Meher Baba. You say His Name silently. You say It aloud, constantly, without even a let-up until it becomes a habit. Think of Him always. First thing you think of when you awake: Meher Baba. The last thing you think of when you go to bed: Meher Baba. It isn't easy. It takes a great deal of discipline. But it's the only way you're going to lick the self-interest principle dedicated to the seeking of pleasure for the little self, the personality-self.

The personality says "I want. I must have, for me." I'll never forget what Meher Baba said in the personal

P.S. of a letter He sent to me when he gave instructions to those who had been to the 1958 Sahavas here in America. He said, "You are one of the Intimate Mandali. I expect everything from the Mandali. The Mandali expect nothing from Me." That's the deal when you go to God. When you go to Meher Baba you don't want anything from Meher Baba. You don't want His Love, His Compassion; you want nothing from Him. You just want Him and Him alone. You want the Beloved with a capital *B*. The Real McCoy. You don't want anything from Him. You just want Him. And you want you to be accepted by Him. His acceptance can only be had through His Grace, and His Grace can be had through your full surrender. That's the deal. You expect nothing from Him, but he expects everything from you.

Now, that is the deal. There's no other deal. You want Him. You don't want something or anything from Him. You just want the Real Beloved, and you surrender to Meher Baba because He's your Real Father, your Real Mother, the one and only Real Creator. He's the one that made you. And you owe even the privilege of this little drop-self to Him and to live in it, to experience animation, activity, so that you can eventually know who you really are as your Real Self, the One Self, as Almighty God, which one actually becomes when one has fully surrendered to Almighty God. Because when the moth, who has this unavoidable and irresistible attraction to the flame of a candle, is drawn to that flame, and has this one glorious experience where it's burned up. It's burned up in this fire. That's how you must bum in the remembrance of the Real Beloved. The moth has this experience in a second. It has such a short life. Unless this experience of burning takes place in you, you haven't surrendered. The longing becomes deeper and deeper, but it can never happen until you suffer. You must know pain and discontent, disheartening and disappointment. You must have the hard knocks of life. You must be rejected. You must have your nose flattened, your head flattened, your face pushed in. You've got to get kicked around. All of that is a golden opportunity to remember the Name of Meher Baba and to surrender to Him, because He alone can deliver you from the ignorance of where your attention ought to be. So go out and practice it and put it to use. If you don't put the principle into practice, you'll never acquire what's in store for you. As Tolsto said, "It's far easier to write ten huge volumes of philosophy than to put just one principle into practice." So you go out and just want Him, Meher Baba. Surrender to Him. And Then you'll see what wonderful things will be in store for you because the Real Beloved never neglects His real lover. But it's got to be for real—no monkey business. You can't play around with the Real Beloved. So let His Will be done in your life, and then your life will really become happy in His Love, in loving Him and serving Him in full surrender to Him. Thank you for your attention.



## The Lord is My Brother by Francis Brabazon

Many of us, despairing at the failure of each and every solution put forward for the betterment of world conditions and becoming more and more alarmed at the direction world affairs are taking, become increasingly doubtful of the ability of man himself to solve the problems he himself has raised; and we tend to think in terms of some *superior man*, some world-messenger, an Avatar, occurring in our midst to lead us out of our night of chaos into a dawn of well-being—such a person as occurred in every great period of darkness and confusion in man's history and became the guiding light and inspiration of a new era—such a One as was Zoroaster in the dawn of a world many civilizations ago, as was Krishna and Buddha and Jesus and Mohammed in more modern times.

It is natural to cry out in pain and seek relief from it, but we forget that had we sincerely practised His precepts, "Good Thoughts", "Good Words" and "Good Works", we would not be in the condition of suffering in which we are and in the position of threatened destruction which we face. When we hear that such a Man is in our midst, we tend either to deny Him out of fear that He might disturb even our insecurity or accept Him as One who will save us from further pain and establish us in better conditions or grant us bliss or liberation. So those of us who accept are nearly as selfish as those who deny. We forget that He is also our brother. The world is the stage of His divine play on which He does not only appear in the role of Savior and bestower of boons, remaining aloof from the rest of the play as a spectator merely approving, encouraging, correcting, condoling and rewarding the efforts of the players; He involves Himself with us in the play as the intimate actor within each of us—as the Hero within our hero, the Heroine within our heroine

experiencing with us the entire action of the play; our playing becomes the means of our becoming conscious of our real brotherhood in each other and of our ultimate destiny of God-consciousness or Self-realization. God as author of the play is our Father, but God as Avatar is at the same time the holder of the thread of our lives and our fellow-player.

The Lord is our brother. This is how the greatest of saints like Chaitanya and Tukaram in India and Francis of Assisi in the West approached and taught others to approach God—not as savior, but as a brother, an intimate friend without whom one could not live.

All our troubles and problems in this modern world of ours are traceable to two things: our neglect of our brother in life and our making him our Lord.

To neglect our brother is the inhumanity of being indifferent to his condition—that he is starving while we eat, that he is shelterless while we have comfortable houses. Apart from the hardening of our sensibilities which this inhumanity causes, its foolishness is obvious as it always rebounds on us in the form of disease, economic upheavals and war.

From the experience of the results of this inhumanity have arisen the "humanist" movements of revolution and reform. But from recognition that our brother is our brother we have gone on and elevated him to the position of being our Lord. Man which includes our brother and ourselves becomes our God before whose altar all our energies are poured out in service.

Our brother can never become our Lord nor we our own God. God can and does become us, and our Lord becomes our brother. In our confusion and fear we cry out to the concrete God of our own creating or to the dim God handed down by religion to save us from the folly of our selfishness instead of realizing that He is our brother, and as such, welcoming Him in selfless service.

The Avatar is our eternal Lord and play-fellow. He loves the play He Himself has created. He loves our playing of the roles of this play and He loves playing with us in these roles. When we realize this, our fears will vanish, and there will be no savior to seek—only our Brother to serve in surrenderance and joy. In this surrenderance we will discover that our brother in life *is* our brother, not our enemy and competitor or means whereby to obtain more and more of the world's goods, and in this realization there will occur the dawn of a new humanity in which "Good Thoughts", "Good Words" and "Good Works" will be the normal commerce among men.

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