

The Way and the Goal

Volume 2, No.1

January 25, 1971

A publication of "The Society for Meher Baba"

© The Society for Avatar Meher Baba

121 W. 72nd, New York, NY

An Avatar Meher Baba Trust eBook

August 2013

All words of Meher Baba copyright © 2013 Avatar Meher Baba

Perpetual Public Trust, Ahmednagar, India

Source and short publication history: During the 1970s, Dr. Kenmore held meetings in New York City on Saturday nights at 121 W. 72nd St. His talks were taped and meticulously transcribed by a group of ardent followers. There were 19 issues of *The Way and the Goal* published in all, from January 25, 1970 to May 25, 1984. Volume 2 issue 6 was in progress but never materialized. *The Way and the Goal* was gratuitously mailed in newsletter format.

eBooks at the Avatar Meher Baba Trust Web Site

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects—such as lineation and font—the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however—and this applies especially to some of the older books that were never republished in updated versions—we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

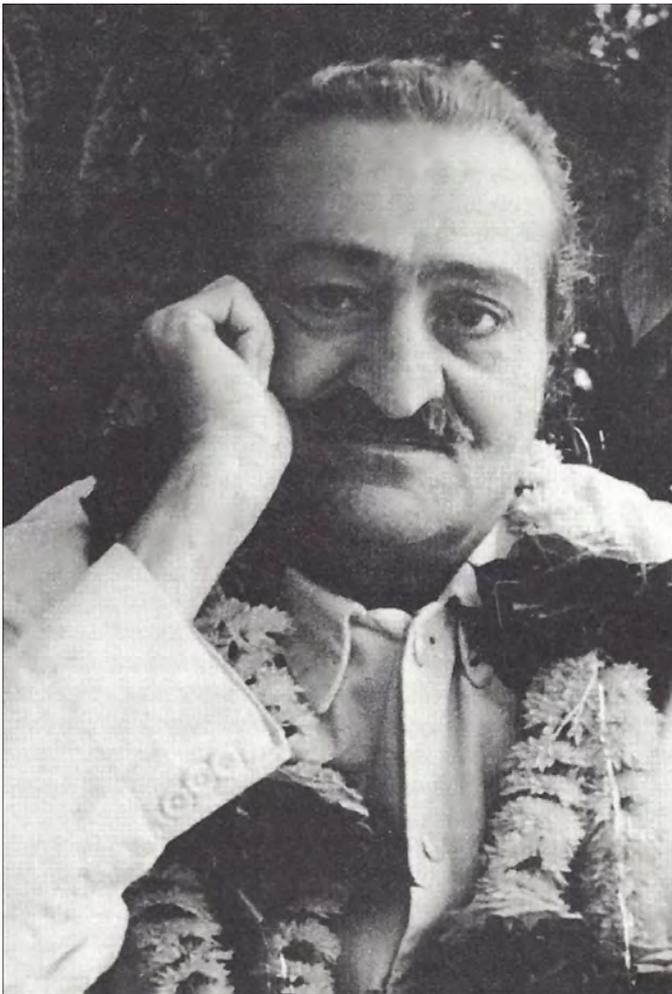
Avatar Meher Baba the way and the goal

January 25, 1971

© The Society for Avatar Meher Baba

Vol.2, No.1

Love is Living Feeling – Myrtle Beach Talk © by DR. KENMORE, 1971



Let us rise please for the Avatar's Prayer. Now, this prayer was dictated by Meher Baba in Mahabaleshwar, in India in 1953. I heard it for the first time at this center in Myrtle Beach in 1956 in the barn, when Eruch read it aloud to those assembled with Baba. When I heard the prayer, I felt it was written just for myself. I took to it immediately, and I straightaway returned to New York and memorized it. I think it's the most perfect prayer we have around today.

(Doctor Kenmore recited the Parvardigar Prayer.)

You know, back in the old days, in vaudeville, they used to say they could take an act around the country for about five or six years and make a good living at it. But now, if you took that same act and you put it on T.V., in one night, one performance, you've blown it. There goes the living for five or six years. I sometimes feel I could take a prepared talk of Meher Baba and just make certain stops around the country and let them have it. But there are so many facets to be covered about Meher Baba that something new always crops up, and because the talks I give on Meher Baba are usually impromptu, and the facets are so varied and many, you can't use just one format to present Meher Baba to people. Also, those who come to Meher Baba are coming to him for so many different reasons, that we like to take up some of these reasons, and make them feel more secure in the intellectual reasoning that has finally made them break from the patterns of conformity to entertain a genuine notion about coming to the Avatar of this age.

Why do we come to Meher Baba? What is it we're looking for? What, really, are we searching for? And what is it that drives us? There seems to be something inside of us that urges us on and it gnaws inside sometimes. Well, at the outset, let us remember that in reality we're not just people. We're not just personalities, in human forms, racing over the faces of the earth, activated by a motile mechanism which just keeps us moving back and forth across this earth. We must remember that we're not human forms or people; that, in Reality, there comes to us that tiny glimmer of conscious awareness that makes us feel that we're divine beings. Now this is rather shocking. What does this material existence of ours have to do with being a divine being? You see, the preponderance of evidence is in favor of our being un-divine and material, physical animated structures. But is this true? This, of course, would be a fact—Meher Baba used to say that everything in illusion is a fact—but, you see, a fact has nothing to do with Truth. Truth with a capital "T" is something else. You know, when

you go into a courtroom as a witness and place your hand on a book and say, I promise to tell the truth, the whole truth, nothing but the truth, so help me, you can't tell the Truth because you don't know what the Truth is; however you can state the facts as you appear to have viewed them at a particular moment in time. But you do not know anything about the Truth.

When we mention Truth, we should always think of Truth with a capital "T". You, see, this is what we're in search of—Truth. And only Truth is connected with Divinity. And only a human being, or at least a soul encased with a human form can become aware of the fact that there is something like Truth or Divinity. No other creature can possess this. But what gets in the way of our understanding what Truth is all about? It's our minds. The mind is the barrier, the mind is the obstacle, the mind is the veil, the curtain that is the wall that stands between us and the Supreme Knowledge, in Truth, that we are Divine with a capital "D". We are totally asleep to this fact. We only know ourselves as 'Joe Blow' and 'Jane Doe' and 'John so-and-so'. In other words, we're acquainted with that little personality self to which we've affixed an appellation. If we become immersed in the activities of this little personality self, we'll never know what's on the other side of this wall. We'll never make an attempt to break that barrier. We remain trapped in the prison of this physical, material existence of ours which, in reality, is a non-existence. We become so accustomed to living in the ignorance of darkness we even call it 'light'. And this 'light' only sheds more ignorance upon greater darkness, because maya, the principle of ignorance that has been created by God to maintain itself, will trap everyone who wishes to remain within the borders and the confines of this prison-trap. If you want to know yourself as a person, as a thing, as something that moves in a human form, you can recognize and accept the principle of ignorance and you'll go no further. Now, Meher Baba has come as the opposite Power and Principle to tell us, in no uncertain terms, that He is the Light with a capital "L", and we are the victims of the principle of darkness or ignorance. And His presence amongst us is a tacit proof that this condition exists, because the contrast between the two is so remarkable.

Then one asks, how can this God become a man? How is it possible? Well, I personally had no trouble accepting this because three years before I met Meher Baba I had a revelation of this truth. Intellectually I accepted the fact that God was Omnipotent Power, and He was Omniscient. Well, if God knew everything and He was All-Powerful, than there wasn't anything that as God he couldn't do. If He had the Omniscience and the Omnipotence to create mankind—He knew how to create a man—then with the same Omniscience and Omnipotence He knew how to create Himself as a man. It's as simple as that.

And it was nine years later, at the Guruprasad in Poona, that I heard Meher Baba tell a Zoroastrian general in the Indian army virtually the same thing. A Zoroastrian is known as being a hard nut to crack. He doesn't believe that God can become man. Baba said to him, well, do you believe in the three precepts of Zoroaster—to think truly and speak truly and act truly.

The general said he did. Baba said that was all He needed to know. If the general could understand, respond to, and carry out literally the precepts of Zoroaster, that's all he would need to know for his living. Baba said that if he believed God was Almighty Power—now this word 'Almighty' seems to be a three syllable word, but it took me seven years to really understand the significance of Almighty, Al-might-y,—then why, Baba asked the general, why can't he just push himself into a little bottle (which is the human form) and function as a man, here on earth. What's the difficulty? Baba said it in a more colorful manner, and it was lovely to hear that directly from the Creator Himself.

So God can become a man, and what's more wonderful, man can become God. Now, you're God already, Baba says. You are God! Ah, but you must become it. And the becoming is the purpose of your taking human form. There's no other reason for the taking of a human form except to be through with it, be rid of it, be done with it, and to become your Real Self—what you really are. All throughout history religions have toiled to give you the simplicity of this Truth. But, somehow, the original teaching has become perverted and distorted. Now, again mankind is given a glorious opportunity to hear the simplicity of this Truth, once more, in all of its eternal clarity.

Meher Baba says that every time he comes to earth in human form as Avatar, He has to change the record. Somehow it gets worn out after hundreds of years of playback. He says, this time the record is not only worn out so badly, but even the playback needle is worn down. He had to come to replace both the record and the playback needle—brand new! And He's giving it to us loud and clear, in our idiom, our language—no translation. We needn't be suspicious that something has been altered in the communication of this message, this time. He wants us to have the Truth, because He wants us to become the Truth—with a capital "T". But that obstacle—it's so synonymous with the word 'obstinacy'—that barrier, that wall, that veil, that curtain, keeps us from taking possession of our rightful and real inheritance.

This Truth belongs to us, and He has come to lead the way; and He gives you a symbol, a damaan. Take that damaan seriously. That's the hem of his sadra, the seamless garment that the Avatar wears. That damaan is very important. Without it, you'll *never* find the way to Truth. If you hold onto it firmly, and grasp it with all your might, continuously—not continually, but continuously—without letting it go, it will then be your fortress of protection and strength. Even while you're asleep, don't let it go. When you wake up in the morning, the first thing you should be certain that you've got hold of is the damaan of Meher Baba. Grab that before you go out into the world—it'll give you a feeling of indomitability that nothing else will give. Holding on to this damaan will not release you from vicissitudes or hardships or misfortunes—you'll be inundated with even more of them—but that damaan that you're grasping hold of is the Love, the Completeness of Meher Baba. You look to it the first thing in the morning, and see that you're holding on to it with all

your might when you go to bed again at night. It's going to be the only thing in life that you really rely upon while you're setting out on the path in the direction that will take you onto the Divine Path. But remember the words of Baba: no matter what good qualities you have, no matter how wonderful a person you may seem to be, to yourself and to others—unless you have released those animal impressions of greed, lust, and anger, you can never begin to advance to the Spiritual Path.

Don't think that because you talk about Meher Baba, you're on the Spiritual Path. Don't believe that if you give up certain things, you're on the Spiritual Path. You're not on the Spiritual Path until you've cast out from your heart the impressions of greed, anger, and lust. Now lust does not have the connotation that most people think of it as having. Don't conjure up in the mind some kind of gruesome activity connected with the word. Meher Baba says that lust is simply anything from which you derive a feeling of satisfaction. That's lust. If you get a feeling of satisfaction from food, you have a lust. If you have a feeling of satisfaction from sex, lust is present. When you get a feeling of satisfaction from enjoying a sense of power in your business, in a corporation or a state, you are a lustful person. There's nothing wrong in that, if you want to remain in the tentacles of maya, if all you want to be is a physical-plane creature on the same level as an animal, enjoying these impressions, if you want to stay on *this* side of the wall of Truth.

But, if you want to enjoy and take possession of Love with a capital "L", Peace with a capital "P", and Patience and Beauty and Harmony, and the Bliss and the Knowledge and the Infinite Power which is identified with Truth, you've got to give up these satisfactions and adopt those qualities synonymous with Love. In Love you must sacrifice; in Love you must bear pain; in Love you must deny yourself. You must see to it that others are happy at the expense of your happiness. In Love you must bear the pain and the anguish of unfulfillment until it carries you into the realm of fulfillment. This Love must not be directed to another person. Instead it must be directed to Almighty God, and today, He is in the person of Meher Baba. Why? Because Meher Baba is the only incarnation of Love that we have in the world today. He *is* Love, and only because He *is* Love can we receive Love from the Source that He is. This Love is a real generation of Feeling, with a capital "F." It's a living Feeling. It's there—but you must let Him awaken it in yourself. You must want it, you must feel desperately the need for having it, because you're not going to find Love in this world. Maya can imitate it—oh, it's a master imitator—but it can never give you Love.

The imitation that maya can pour upon you will be in the form of affection, gregariousness with others, a feeling of animal warmth. Ah, but it isn't that deep down Feeling which really moves the guts of you, and when it moves you it makes you close those lips of yours—seals them and sticks them, as Baba says. And when it really takes hold of you and you develop a longing for more and more, you're going to bum inside.

It's going to scorch you. When you hear of a mast—*masts* are God-absorbed, God-mad, God-intoxicated souls who are living in India, Pakistan, and a few in Syria—whenever you hear of one of these masts who hurls himself to the ground and rolls back and forth, he's burning with this Love. This agony of pain is so tremendous that the only way he can assuage it is by coming intimately into contact with something elemental like earth. He rolls in the dust to try to put out this fire, this agony for union with the Beloved, with a capital "B." It's a Real Thing. This experience masts go through is REAL. And then, in the midst of it, there suddenly comes a coolness to assuage the agony.

You see, Meher Baba, as the Creator, has come to give you the Message that you're put in a human form to become a lover of God. Isn't it wonderful? You're to become a lover of the Real Beloved, with a capital "B." All the other things that you love—your wife, your mother, your sweetheart, brother, sister and so on—those are just false beloveds with a small "b," because you haven't discovered there is a Beloved with a capital "B" that can fill you with a Feeling that no earthly beloved can ever give you. It's deeper, it's finer, it's greater, it's more beautiful, more potent and elevating.

Now, Meher Baba can give you Love like that, but you've got to be serious about getting it; and to get it you've got to scale that wall of ignorance, that ego which you call your mind, and you do it with the heart, which is the feeling part of that mind, without even letting the intellect know about it. You scale that wall, and only the heart can make you scale into the arms of the Real Beloved. You can never do it with your intellect. You can reason with it for a thousand years and a hundred thousand lifetimes: you'll never be able to do it with the intellect. Your heart must go out to Meher Baba. His Heart is there, but your heart cannot meet His Heart until you get rid of the millions of strangers that are there—those false beloveds which keep you from accepting whole-heartedly and completely the Heart of Meher Baba. If you want it, you can have it, but you must *really* want it. Baba says, if you can give yourself up completely, totally, give up everything for even one second, you will realize Me. And that means realizing your own Real True Self, and maya, this non-existent existence known as the universe, will disappear, because it never existed at all. It is only a figment in the imagination of God. Then you will know what Truth is—when falseness vanishes. But while you are conscious of this darkness, this ignorance that you call light with a small "l," which is naught but falseness, you can never know Truth. This must be surrendered. The impressions of the mind that represent the ego that you are, that give you the particular personality which you are—this must go. And the only way you can get rid of it is through a sincere, genuine action of the heart. You must discover the fact that you have a heart. It can feel, and it moves in the direction of the Creator. And you better take—*as your personal God the Creator of the universe who is your Real Beloved, who wants you to Love Him more and more because He wants you to become what He is, conscious Almighty God.*

All of you are Almighty God absolutely and totally

asleep. Baba the All-Knowing is asleep. Baba the ignorant is wide awake. But that's not the Baba you want. Baba wants the ignorant Baba to go. He wants it to die, He wants it to be left behind as a corpse, because He wants you to become one with the Baba that's All-Knowing, that is Truth personified. He wants you to become this. He wants you to shed the one and to assume and take possession and become the other. He wants you to become your own Real Self in the full consciousness of your Infinite Divinity, with all of the attributes of Infinite Knowledge, Power, and Bliss.

So become a lover of God, and when you become a lover of Meher Baba, stitch your lips. As Meher Baba told His Mandali, stitch your lips, don't even let a sound leak out. Because when you love, and really love, it's going to hurt—but it will be the most beautiful hurt you've ever experienced, and a smile must be on your face even though your heart may burst for not having union with this Real Beloved. You carry on your work in the world, you employ yourself in the needs of your vocation—that's necessary. But the carrying out of what's necessary will give you the golden opportunity to carry on inside of you the real work, the real vocation, which is to intensify this love of Meher Baba until it becomes a living conflagration within you. God will take care of you at every stage of this experience.

I remember when I returned from my second trip to India to see Baba. I was with Him sixty-five days in Meherazad. My feet didn't touch the ground. Everybody appeared to be just vocal apparitions. I moved like an automaton for about ten months. I don't know how I carried out my practice as a doctor. And it was in that ten month period that I was able to do some of my finest work in laying out the principles of my chiropractic technique. It happened that way. And all the time there was Meher Baba. The rent was met. Patients were treated. I lived from day to day like an automaton. I had been within the closeness of the fire of the Love of Meher Baba. While I was with Him, I didn't know that. When I was away from Him, physically, that's when it happened. The contrast was so glaringly felt.

Now when you love Meher Baba, you yearn to unite with Him. You want that Love, you want that wine desperately—that wine of Love. You must have it for yourself. You don't want it for any reason except that it's His Love. It's the Love that's going to carry you back to your original Divinity. You're going to know it consciously. You don't want to do anything with it except just to love God—to love Him—to love Meher Baba. But that ego, that wall, that barrier that keeps you from it; you can't beat it down, you can't break it down, but you can scale it with your heart, and Meher Baba will help you. Ask for His help internally. Crave for His help. He responds to every sincere prayer, every sincere request. He is looking out for lovers, real lovers. He wants lovers more than you want Him.

The distance that separates you and God, Meher Baba says, is just the distance of a human hair. That's how close He is. He cannot pull on that hair, because if he pulled you, He would break connection with you forever. But if you pull away from Him, He has

to follow you wherever you go. And if you go in the direction of darkness, He must follow you there. But if you turn toward Him and let Him pull on that hair, you advance toward Him. The momentum in that direction will become accelerated. You cry out for this Love. Instead of finding yourself with some degree of emancipation, you find you're in an even greater sea of difficulties and hardships which makes you cry out again for even more wine of Love. And when you cry out for it, He'll hear and He'll give it to you until He's absolutely sure that you want *Him* and no one else, and nothing else. When Baba wants you to love Him as the Real Beloved He doesn't want you to love anything else way down deep inside, where that Real Self resides. That's what you must tap. He wants to be absolutely certain, and then, when He's certain of your genuineness, it will happen like a thief in the night.

Upasni Maharaj, one of Meher Baba's five Perfect Masters, received God-Realization while he was in the bathroom on the toilet. That's when it happened. You never know when it will strike you, but you've got to be worthy. You're worthy enough to go to stool, but that doesn't mean that you're worthy enough for God-Realization. Sometimes a Perfect Master or an Avatar can play quite a prank on you. Because you see when He gives God-Realization, it has nothing to do with your body, where it is or what it's engaged in. When He knows you're entitled to receive it, you've got it. It may take ten million lifetimes, a hundred million lifetimes—or you can do it in a second. How much can you surrender totally and completely? Can you give up your attachment to literally everything inside? And you've got to do it in a single unit action, just as the heart that beats and contracts all of its musculature in a single, instantaneous action all together, and all muscle fibers contract in unison, together, at once. That's the physical heart; and that portion of the mind which is the heart does the same thing when it surrenders to the Real Beloved. It's going to take tremendous effort, a lot of doing, and it isn't easy. It's going to require tremendous discipline. It'll mean a change in everything that you're doing—a change in your values, a change in your concepts—because now the stakes are of the Highest, and you're turning everything in for the Highest of the High.

Is it worth it? That's the decision you must make. And if you can meet the requirements entailed in the making of this decision to become a Real Lover of the living God, Meher Baba, He will deliver you to your original Source in Eternity—you will become the One Self, the Real Self.

Associate Editors	Alan Berger, Robert Ganz Beth Ganz, Larry Greenberg Michael Levy, Chuck Magro Michalene Milne
Contributing Editors	Jesse Ray Gilbert, Texas Kitty Davy, Myrtle Beach Center Mary Fornataro, California Curtis & Amora Smith, Pennsylvania
Composition & Design	John Fornieri, Jose Henriques Larry Karrasch, Mary Marino Chris Riger

Subscription \$5.50 per year (12 issues). Single copy, 50 cents. Material contained in this publication should not be reproduced in any form without written permission from the Society.