

MEHER BABA'S CALL

*Given on the occasion of Mass Darshan Programme
at Ahmednagar on 12th September 1954*

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By UNIVERSAL SPIRITUAL LEAGUE IN AMERICA, INC.

FIRST PRINTING, U.S.A. 1954

SECOND PRINTING, U.S.A. 1961

THIRD PRINTING, U.S.A. 1969

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AHMEDNAGAR, (M.S.), INDIA

reprinted 1971



Crescent Beach
South Carolina
U.S.A.

1-702216

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Age after age, when the wick of Righteousness burns low, the Avatar comes yet once again to rekindle the torch of Love and Truth. Age after age, amidst the clamour of disruptions, wars, fear and chaos, rings the Avatar's call:

“COME ALL UNTO ME.”

Although, because of the veil of illusion, this Call of the Ancient One may appear as a voice in the wilderness, its echo and re-echo nevertheless pervades through time and space to rouse at first a few, and eventually millions, from their deep slumber of ignorance. And in the midst of illusion, as the Voice behind all voices, it awakens humanity to bear witness to the Manifestation of God amidst mankind.

The time is come. I repeat the Call, and bid all come unto me.

This time-honoured Call of mine thrills the hearts of those who have patiently endured all in their love for God, loving God only for love of God. There are those who fear and shudder at its reverberations and would flee or resist. And there are yet others who, baffled, fail to understand why the Highest of the High, who is all-sufficient, need necessarily give this Call to humanity.

Irrespective of doubts and convictions, and for the Infinite Love I bear for one and all, I continue to come as the Avatar, to be judged time and again by humanity in its ignorance, in order to help man distinguish the Real from the false.

Invariably muffled in the cloak of the infinitely true humility of the Ancient One, the Divine Call is at first little heeded, until, in its infinite strength it spreads in volume to reverberate and keep on reverberating in countless hearts as the Voice of Reality.

Strength begets humility, whereas modesty bespeaks weakness. Only he who is truly great can *be* really humble.

When, in the firm knowledge of it, a man admits his true greatness, it is in itself an expression of humility. He accepts his greatness as most natural and is expressing merely what he is, just as a man would not hesitate to admit to himself and others the fact of his being man.

For a truly great man, who knows himself to be truly great, to deny his greatness would be to belittle what he indubitably is. For whereas modesty is the basis of guise, true greatness is free from camouflage.

On the other hand, when a man expresses a greatness he knows or feels he does not possess, he is the greatest hypocrite.

Honest is the man who is not great, and, knowing and feeling this, firmly and frankly states that he is not great.

There are more than a few who are not great, yet assume a humility in the genuine belief of their own worth. Through words and actions they express repeatedly their humbleness, professing to be servants of humanity. True humility is not acquired by merely donning a garb of humility. True humility spontaneously and continually emanates from the strength of the truly great. Voicing one's humbleness does not make one humble. For all that a parrot may utter, "I am a man," it does not make it so.

Better the absence of greatness than the establishing of a false greatness by assumed humility. Not only do these efforts at humility on man's part not express strength, they are, on the contrary, expressions of modesty born of weakness, which springs from a lack of knowledge of the truth of Reality.

Beware of modesty. Modesty, under the cloak of humility, invariably leads one into the clutches of self-deception. Modesty breeds egoism and man eventually succumbs to pride through assumed humility.

The greatest greatness and the greatest humility go hand in hand naturally and without effort.

When the Greatest of all says, "I am the Greatest," it is but a spontaneous expression of an infallible Truth. The strength of his greatness lies not in raising the dead but in his great humiliation when he allows himself to be ridiculed, persecuted and crucified at the hands of those who are weak in flesh and spirit. Throughout the ages, humanity has failed to fathom the true depth of the Humility underlying the greatness of the Avatar, gauging his Divinity by its acquired, limited religious standards. Even real saints and sages, who have some knowledge of the Truth, have failed to understand the Avatar's greatness when faced with his real humility.

Age after age history repeats itself when men and women, in their ignorance, limitations and pride, sit in judgment over the God-incarnated man who declares his Godhood, and condemn him for uttering the Truths they cannot understand. He is indifferent to abuse and persecution for, in his true compassion he understands, in his continual experience of Reality he knows, and in his infinite mercy he forgives.

God is all. God knows all, and God does all. When the Avatar proclaims he is the Ancient One, it is God who proclaims His manifestation on earth. When man utters for or against the Avatarhood it is God who speaks through him. It is God alone who declares Himself through the Avatar and mankind.

I tell you all with my Divine authority, that you and I are not "WE," but "ONE." You unconsciously feel my Avatarhood within you; I consciously feel in you what each of you feel. Thus every one of us is Avatar, in the sense that everyone and everything is everyone and everything, at the same time, and for all time.

There is nothing but God. He is the only Reality, and we all are one in the indivisible Oneness of this absolute Reality. When the One who has realized God says, "I am God. You are God, and we are all one," and also awakens this feeling of Oneness in his illusion-bound selves, then the question of the lowly and the great, the poor and the rich, the humble and the modest, the good and the bad, simply vanishes. It is his false awareness of duality that misleads man into making illusory distinctions and filing them into separate categories.

I repeat and emphasize that in my continual and eternal experience of Reality, no difference exists between the worldly rich and the poor. But if ever such a question of difference between opulence and poverty were to exist for me, I would deem him really poor who, possessing worldly riches, possesses not

the wealth of love for God. And I would know him truly rich who, owning nothing, possesses the priceless treasure of his love for God. His is the poverty that kings could envy and that makes even the King of kings his slave.

Know, therefore, that in the eyes of God the only difference between the rich and the poor is not of wealth and poverty, but in the degrees of intensity and sincerity in the longing for God.

Love for God alone can annihilate the falsity of the limited ego, the basis of life ephemeral. It alone can make one realize the Reality of one's Unlimited Ego, the basis of Eternal Existence. The divine Ego, as the basis of Eternal Existence, continually expresses Itself; but shrouded in the veil of ignorance, man misconstrues his Indivisible Ego and experiences and expresses it as the limited, separate ego.

Pay heed when I say with my Divine Authority that the Oneness of Reality is so uncompromisingly unlimited and all-pervading that not only "We are One," but even this collective term of "We," has no place in the Infinite Indivisible Oneness.

Awaken from your ignorance, and try at least to understand that in the uncompromisingly Indivisible Oneness, not only is the Avatar God, but also the ant and the sparrow, just as one and all of you, are nothing but God. The only apparent difference is in

the states of consciousness. The Avatar knows that that which is a sparrow is not a sparrow, whereas the sparrow does not realize this, and, being ignorant of its ignorance, identifies itself as a sparrow.

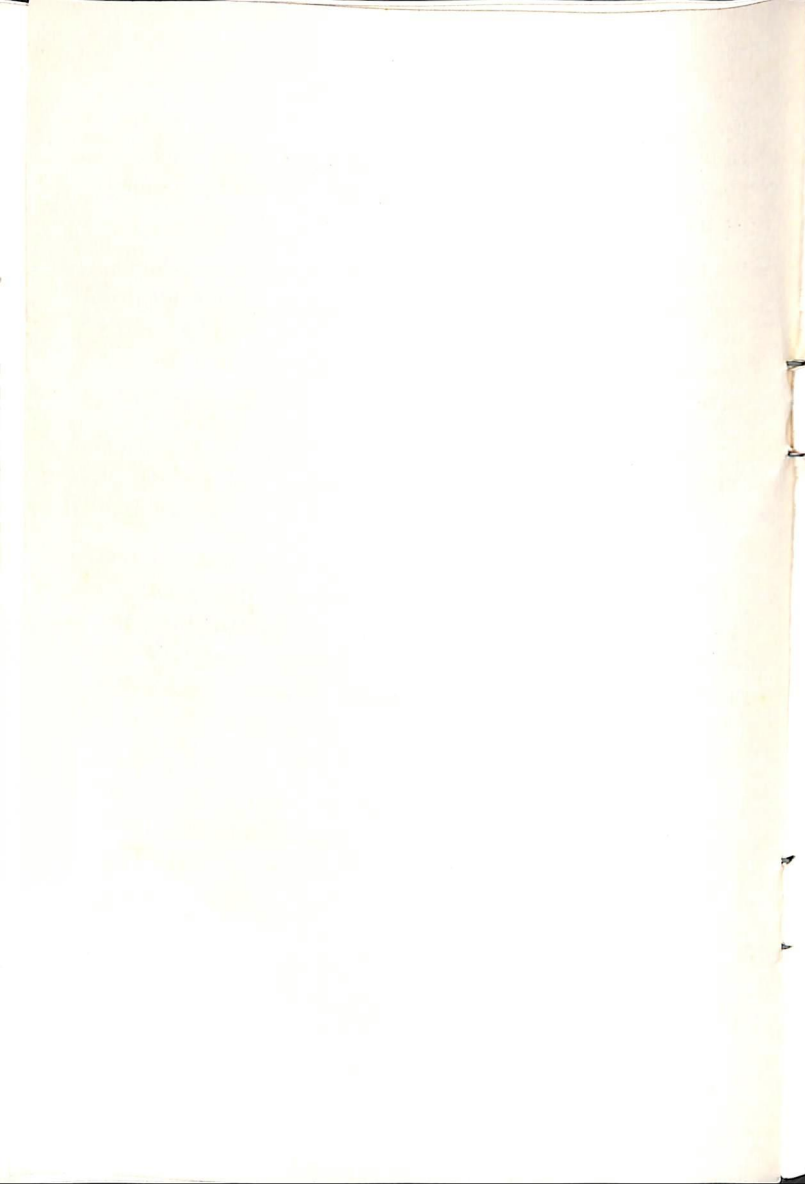
Live not in ignorance. Do not waste your precious life-span in differentiating and judging your fellow-men, but learn to long for the love of God. Even in the midst of your worldly activities, live only to find and realize your true Identity with your Beloved God.

Be pure and simple, and love all because all are one. Live a sincere life; be natural, and be honest with yourself.

Honesty will guard you against false modesty and will give you the strength of true humility. Spare no pains to help others. Seek no other reward than the gift of Divine Love. Yearn for this gift sincerely and intensely, and I promise in the name of my Divine Honesty that I will give you much more than you yearn for.

I give you all my blessing that the spark of my Divine Love may implant in your hearts the deep longing for love of God.

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