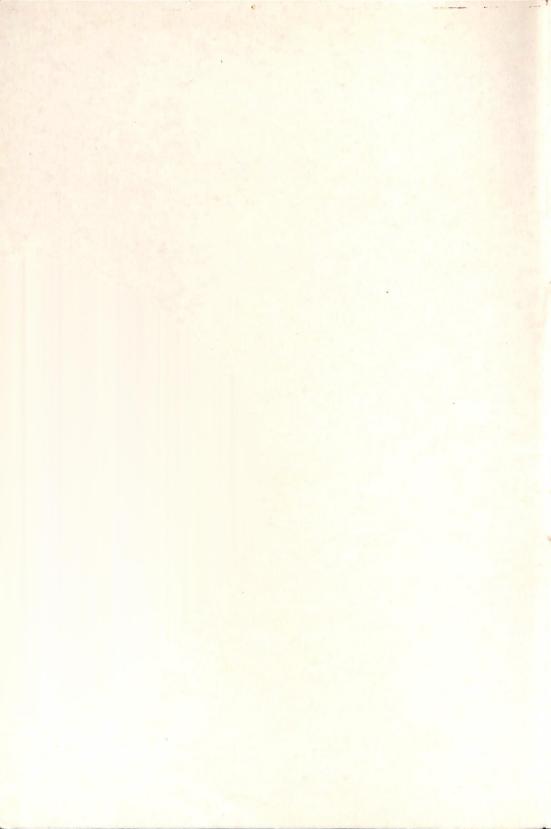
REVELATION OF DIVINITY



Avatar Meher Baba



REVELATION

OF

DIVINITY

MEHER BABA

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TO THE SEEKERS OF TRUTH AND LOVERS OF GOD.

WHO IS MEHER BABA,

THE FATHER OF ALL IN CREATION

AWAKENING HIMSELF THROUGH HIS CREATION

TO THE SEEKERS OF TRUTH AND LOVERS OF

WHO IS MENER DAILY

THE FATHER OF MALINICIES

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This small book is compiled from writings in the name of Meher Baba, the Avatar of the Age, and made available to society in order to enlighten the awareness of man with the true values of life unfolded by MEHER BABA in our time.

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K.K. Ramakrishnan

Secretary

Avatar Meher Baba Poona Centre

PREFACE

Sadhu T.L. Vaswani once remarked "Religion? Let us talk of it less and practise it more". This remark is a sad but an apt commentary on our human life, past and present. It contains much deeper meaning than what it apparently seems to have. It implies that, while an ordinary man merely talks of religion, a God-realized soul lives it.

All religions in the world belong to God, Who, in His infinite, formless state, is one and the same at all times. Every religion, be it Zoroastrian, Judaism, Hinduism, Buddhism, Christianity or Islam, proclaims God-realization to be the ultimate goal of life and prescribes different ways and means to attain this ideal. Thus, every religion is a distinct way of reaching Godhood.

Generally the teachings of all religions fall under three stages. The first stage is of observance of certain outward disciplinary rules and regulations laid down by ancient scriptures. The next stage is purification and sublimation of mind by following and imbibing some moral and ethical values. The third and last stage consists in self-effacement, i.e. in going beyond the individual mind (Man-o-nash) by wiping out all its good and bad sanskaras and annihilating the ego, which leads to Real Knowledge or God-realization.

Unfortunately, the ordinary human mind, which is only the smallest fraction of the Divine Universal Mind, has a natural tendency to function within its own limited individual framework, determined by domestic, social, political and economic surroundings with which it gets associated. It is, therefore, unable to grasp the inner subtle meaning of religion and put it into practice. This can be explained in another way by saying that the Avatar or God-Man, who, being the supreme authority is the pivot of this whole universe, veils Himself from man by the latter's own curtain of ignorance and manifests His Divine Glory to a selected and deserving few. Consequently, the ordinary human mind always remains extrovert and is often caught in the maze of God's maya or delusion. Because of this delusion, it can neither imagine nor believe in Infinite Real Existence of God which is beyond His maya. It starts considering God as some unknown and the most powerful being who rewards good actions and punishes bad ones. It does not fear God Himself but is afraid of the punishments of the Hell, which are supposed to be created by Him. As a result of this, majority of human beings care very little for moral values of a religion; what then to speak of the ultimate spiritual goal of life? For them religion is nothing but a practice of certain rites, rituals and certain age-old traditions for the fulfilment of their mundane desires as well as for extricating themselves from the fear of the Hell.

As the common masses are always addicted to the external forms of a religion, it is easy for the religious and political leaders to exploit their strong religious sentiments for their own selfish ends. Because of this, many a war in human history has been fought in the name of religion. It was again religion which played a major role in a number of communal riots in India. The very partition of India was a result of a religious holocaust. Even today religious sentiments are being misused for catching votes of the masses in elections. The present day political and social leaders deliver lectures on moral and spiritual values, but not an iota of what they preach, they practise.

As Meher Baba found that man had thus made a mockery of His teachings in the past Avataric Advents, He observed His unique Silence in His present Advent. It was through silence that He did His universal work of awakening mankind to its Real Goal of life, viz. to unite with God, Who is the Self of everyone's self and Who is Infinite Knowledge, Infinite Power, Infinite Bliss and Infinite Existence. Baba wanted every one of us to live the Words which He gave to humanity from time to time in the form of Zend Avesta, the Gita, the Bible and the Quran, and not merely to parrot them.

In view of the above, this small book brought out by the AVATAR MEHER BABA POONA CENTRE has become a valuable collection of some of the most important divine messages of Meher Baba, which give us an intellectual insight into the real meaning of religion, the ultimate goal of human life and the practical ways to achieve this goal. In 'The Highest of The High' and His 'Universal Message', Baba authoritatively and unequivocally declares Himself to be the Avatar of the present Age, and gives a Call to the whole of mankind, 'COME UNTO ME'. Like Lord Shri Krishna and Jesus Christ, he proclaims, 'I am the Goal and I am the Way'. Now the ball is in the court of the humanity at large. It is up to them to respond to the Call Divine.

According to Baba, there are different ways like Dnyanayoga, Karmayoga and Bhaktiyoga leading to God-realization, but complete surrender to a Perfect Master or the Avatar based on pure, unadulterated Love is the surest, safest and shortest way of reaching the ultimate Goal. However, this complete surrender is not possible without the grace of a Perfect Master or the Avatar. How then is it

possible for an average man to attract this grace? The answer to this question will be found in the following pages of this book.

Firstly, a man must cultivate an unshakable faith in his Sadguru or Avatar as a God-realized soul. Secondly, he should repeat the name of the Sadguru or the Avatar in his mind constantly for twenty-four hours a day. Thirdly, he should meditate on the form of the Sadguru or the Avatar whenever he gets leisure time. Fourthly, he should all the time think over 'Seven Realities of Life' as explained by Baba and try to follow as far as possible Baba's two messages - 'How To Love God' and 'Twelve Ways of Realizing Me'. If every man sincerely and honestly does this, he will be taking a step forward towards living the Avatar's Divine Words, which Baba expected from us all. Then Baba's grace will descend on the whole of mankind. Because of His Grace real peace will dawn in the world and the hope expressed by Lord Krishna in the Gita will be a reality:

SARVEPI SUKHINAH SANTHU SARVE SANTHU NIRAMAYAH SARVE BHADRANI PASYANTHU NA KASCHIT DUKHAMAPNUYAT

in the form of Meher Babs. He had come to en about humoust on all. This awalcehing is made possible than by become an about to have an and record to

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May Baba give us all the strength to live His Words!

Dr. M. R. Kantak, Deccan College, Pune.

INTRODUCTION

27th November 1926. Meher Baba was staying at Lonavla. Several people came to see Him. From Pune came a musician who was singing to entertain Him. Two sadhus arrived unexpectedly, whom Baba welcomed very lovingly. In the middle of the programme, Baba stopped the singing and wrote out a long discourse, in which among other things He wrote:

"The people of the world, the masses, do not really believe in the existence of God. They merely fear God as some unknown, mighty Being, Who rewards the good and worthy and punishes the wicked. And it is this punishment of hell created by God that they fear more than God Himself; for if they really believed in Him - in His existence - and were afraid of Him, their behaviour would be quite different from what it is today - dishonest, selfish, deceitful and wicked. If they really felt afraid of God, they would be ever alert not to do anything that would displease Him, or that He would not like. If they really trusted in God and believed in His existence, they would at once begin looking for Him and would never rest until they found Him. For when love for Him comes, fear vanishes. And when that love reaches its zenith, the lover finds that he himself is the Beloved".

For man to have a firm foundation of faith in and love for God, an intellectual insight into what the term God means and the function of that God in the affairs of all men and creatures is essential. This is what Meher Baba had given to mankind through the 'DIVINE THEME'. He explained to the participants of a special five days meeting held at Meherabad on May 15, 1943. (See God Speaks 2d ed., pp. 234 - 243.)

From 25th February 1894 to 31st January 1969, God walked on this earth in the form of Meher Baba. He had come to awaken Himself in all. This awakening is made possible, first, by helping man to have an intellectual awareness of God's presence in one's own heart; then an intuitive vision of God's indivisible existence in all men and creatures, in all things and beings; and finally, the actual experience of God within by loving the Avatar and losing oneself in that love. This Avataric advent was the greatest and most significant event in our time - an event in human history 1400 years after Muhammed. Knowing this, we have to pay proper heed, and care to germinate the seed of

Divine Love the Avatar had sown in our limited minds, and help it flourish and bear the fruit of that True knowledge of God which is inherently ours to gain.

If we truly love Meher Baba, as the Avatar of the Age, we have to be alert every moment of our life to do His Will in our thoughts, words and deeds.

Those who recognized Meher Baba as the Avatar of the Age, dedicated their lives to Him and endeavoured to live a life of self-effacing service and constant remembrance of His Holy Name by obeying His wish.

How did they recognize Him and how can we recognize Him today? C. B. Purdom writes in 'THE GOD-MAN' (p. 390):

".....Perfect Masters, as well as the Avatar, declare themselves, they are not dependent upon being recognized. Indeed there is no way in which divinity can be known except through revelation. It cannot be discovered, for our natural eyes cannot perceive it. We are wholly dependent upon Man-Gods and God-Men announcing themselves, and unless they choose to do so they remain undisclosed: we may brush by them in the street or sit at the same table with them unknowingly. Therefore, it is not arrogance or self-assertion upon their part when they declare themselves, for if they wish to be known they must say so".

It appears to me that God reveals the Divinity of His Avataric Advent through five channels . . . Through signs, symbols, dreams and visions . . . Through veiled and unveiled statements of the five Perfect Masters, who give form to the formless God and invest Him with Infinite Bliss, Infinite Knowledge and Infinite Power . . . Spontaneous expressions of recognition by spiritually advanced souls, saints and God-intoxicated persons known as 'masts' . . . Through manifestation of His glory by the Avatar Himself to a few . . . Through sayings, statements, messages and discourses by the Avatar himself.

This small book is compiled with the sole object of helping true aspirants after the truth of God's existence, recognize the Avatar, how to approach Him and derive spiritual benefit from His ever living presence in and around us.

In the first part of this book an effort is made to show how some of the early followers of Meher Baba recognized His Divinity, how that recognition was confirmed by the five Perfect Masters of the time, and by the spiritually advanced souls, saints, Yogis, Walis and God-realized souls and how that recognition became a firm conviction which enabled them (Baba followers) to dedicate their whole life to His cause.

The second part contains the proclamations by the Avatar Himself of his Divinity. Besides the experiences of those who followed Him, when He was physically amongst us, the proclamations give not only an intellectual insight based on logic and reason, but also an intuitive vision of the Truth.

The third part deals with the WAYS of approach, Love, longing for Meher Baba and finding Him within. More and more people are being drawn into the orbit of Meher Baba's Love as an outcome of His universal work in seclusion. Observing the increasing crowd of thousands at Meherabad during the Amartithi Day year after year, and the life pattern of Meher Baba Lovers in general, one is reminded of His remarks about the belief of the people of the world in the existence of God, with which this introduction began. One is driven to the question: 'Do they realize who Meher Baba is? Are they convinced that He is the Avatar of the Age, the Ancient One, the Highest of the High? Do they love Him or do they love what they expect to gain from Him?

"I veil myself from man by his own curtain of ignorance, and manifest my Glory to a few", said Meher Baba. This revelation is going on, and will go on eternally. However, the attitude and approach of the masses in general should be taken into consideration. Also the qualities that are required to be developed before one approaches the Avatar, are discussed in this book.

The message 'The Highest of the High', Meher Baba had given on 7th September 1953 at Dehra Dun on the sacred birthday of Zoroaster is the most explicit and direct public statement made by Him about Himself, before He gave out the 'Universal, Message' on 10 July 1958 and His address to 'My dear children' in 1962. In 'the Highest of the High', Meher Baba not only asserts His Avatarhood with divine authority, but also lays out a panorama of functioning spiritual hierarchy of real Sadhus, Mahatmas, Mahapurushas, Yogis, Saints and Walis under the supreme control of the Avatar, Whose Will is Law, Whose Wish governs the Law and Whose Love sustains the universe.

It is important to remember that the only one God, all the religions of the world proclaim as the Father of all in creation is the Avatar, who comes again and again to remind His children - people on the earth - that they should live like children of the One Father in the House of their Father, which is the earth. And when He is on the earth, He gives a new direction to humanity in its spiritual ongoing and a spiritual push to the whole of creation. All the present world confusion and chaos, divisions and conflicts and hatred and destruction, natural

and man made, are nothing but the outcome of the silent work the Avatar had done on this earth during the time He was physically amongst us.

Different religions came into existence out of the innocent efforts made by those who were around Him each time, to perpetuate the memory of the atmosphere around Him during every time of His advent at different places, assuming different names, speaking different languages and revealing the One Eternal Truth in different garbs. The Avatar comes not to glorify the name He assumes by establishing a religion in His name. The Avatar suffers Himself to be persecuted and tortured, to be humiliated and condemned by humanity for whose sake He comes, in order that humanity, by the very act of condemning God's manifestation in the form of the Avatar should, however, indirectly, assert the existence of God in His Infinite Eternal state. When the Jews crucified Jesus on the mount of Calvery they believed and asserted the existence of God as Jehova and the millions of them who were present knelt before the Massiah on the cross when he manifested His inner glory through a dark cloud enveloping the earth that afternoon and creating a mild earthquake.

Zoroaster, Ram, Krishna, Buddha, Jesus, Muhammed and Meher Baba - are the different names, the Eternally Existing God assumed in His advents as the Avatar, the Ancient One, the Highest of the High. Knowing this truth, we must bow down to the image of Meher Baba within our hearts, when we happen to pass by an Agyary of the Zoroastrians, Synagogue of the Jews, Pagoda of the Buddhists or when we hear the ringing of the bell of a Christian Church or a Hindu temple or call to prayer by the Azan of a Masjid of the Muslims. Baba said on December 11th, 1925 that Christ, Muhammed, Buddha, Krishna, Ram and Zarathustra - they all had his face and hair. Love for God in any name and form is love for Meher Baba. This is made clear by Baba when He said in 'The Highest of the High': "Whatever miraculous experiences are experienced by my lovers who recognize me as such, or by those who love me unknowingly through other channels, they are but the outcome of their own firm faith in me.

The Avatar belongs to no religion. Every religion belongs to Him, in the sense every religion is a separate way of realizing Him as the Self of one's own self and the self of all. The only religion of the Avatar is His being the Ancient One, Who, after having overcome the sting of ignorance, comes again and again as the Redeemer to open to all the Kingdom of Bliss, Knowledge and Power. And the only religion the Avatar teaches to all is of love for God, Who resides in every heart and is everyone and everything.

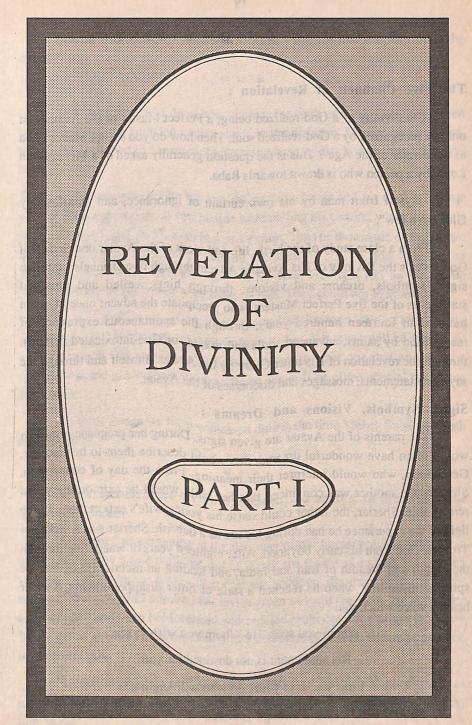
"Let your life itself be my message of Love and Truth to others, "said Meher Baba to his dear ones. Baba stressed the necessity of living the spiritual values when he said in His Universal Message: "Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric Form, I observe Silence. You have asked for and been given enough words - it is now time to live them". It is through constant prayer to him for his help that we can ever become what he expects of us. So, our daily prayers should add: Beloved Baba, bless us all. Forgive our sins committed consciously or unconsciously in this life and in all the lives in the past, and make us worthy of your love, worthy vehicles for your work and help us to make our lives living messages of your Love and Truth.

It is through our daily lives that people around us come to know that "Meher Baba is above all the man made religious and racial distinctions and that Baba gives no importance to creed, caste or performance of religious ceremonies and rites. We have to develop a mental attitude based on the Seven Realities of life Baba had given."

We must realize that we are on the threshold of tremendous transformation from an "Age of Darkness" to an "Age of Light", Meher Baba represents and for which He had suffered all His life. God is not up there above the heavens, nor is He within the four walls of churches, synagogues, mosques, temples and pagodas. God is right here with us all the time, watching over His children with boundless love and warmth. We have to leave everything to God and live always under His omniscient care. Constant and wholehearted remembrance of the Holy Name of Meher Baba is the remedy for all ills of life. May Beloved Baba bless us all with that gift of His Love so that we may remember Him as naturally as we breathe.

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K. K. Ramakrishnan.



REVELATION OF DIVINITY

The Five Channels of Revelation:

The divinity of a God-realized being, a Perfect Master or the Avatar can only be recognized by a God-realized soul. Then how do you accept Meher Baba as the Avatar of the Age? This is the question generally asked of a Meher Baba Lover by a person who is drawn towards Baba.

"I veil myself from man by his own curtain of ignorance, and manifest my Glory to a few".

From a close study of the birth, life and work of the Avatar one finds that God reveals the Divinity of His Avataric Advent through five channels - through signs, symbols, dreams and visions; through hints, veiled and unveiled statements of the five Perfect Masters, who precipitate the advent once in seven hundred to fourteen hundred years; through the spontaneous expression of recognition by saints, advanced souls and masts or God-intoxicated persons; through the revelation of His inner Glory by the Avatar Himself and through the sayings, statements, messages and discourses of the Avatar.

Signs, Symbols, Visions and Dreams:

The parents of the Avatar are given signs. During her pregnancy, Shireen would often have wonderful dreams. She would describe them to her mother, Golandoon, who would interpret their meaning. From the day of conception, Shireen, the mother was convinced that her child would be extraordinary and remarkable. Sheriar, the father could sense his young wife's expectations in the light of the experience he had during his life as a dervish. Sheriar was a seeker of Truth or God from his early boyhood. After eighteen years of wandering through the length and breadth of Iran and India, and leading an ascetic life of intense spiritual discipline, when he reached a state of bitter disappointments, Sheriar heard a voice which said:

He Whom you seek, He Whom you wish to see,

His attainment is not destined for you.

Your son, it is your son who will attain it,

And through your son - you!

Sheriar was thus convinced that this child was the one vouchsafed by the divine voice.

* * *

25th February 1894. Five hours before the birth of the divine child, when the midnight gong sounded twelve times in the distance, Shireen had a dream, which she described to her mother who was sitting by her bed in David Sassoon Hospital, Pune.

"I saw a glorious person like the sun sitting in a chariot and his cool brilliance pervaded the atmosphere. A few people were pulling his chariot, while thousands of people were leading this man in a procession. Tens of thousands of eyes were gazing at him, consoled by his divine radiance I, too, was in the procession and marveled at the luster of his face. His light fell on the whole procession and people's eyes were fixed on him. They could not look away".

Hearing this, with tears of joy, her mother Golandoon said, Shireen, my daughter, a very auspicious son will be born to you. His name will be spread all over the world. He will be among thousands of people one day and will be carried in grand processions as you dreamt. He will be given special reverence and honour".

All these things we have witnessed during the time Meher Baba was with us physically.

* * *

A few months after his birth, Shireen had another dream which she described to Sheriar:

"I dreamt I was standing at the doorway of our home, holding Merwan in my arms. Nearby was a well and out of it rose the figure of a small but striking woman - a splendorous Devi - like a Hindu goddess. She was rising out of the centre of the well and I admired her lavish green sari and the many green bangles adorning her arms. On her forehead was painted multi-coloured bright jasmines. In her hands she held an arti-worship tray containing flowers, burning camphor, incense and oils.

"I stood motionless and quiet in fascination of her until she beckoned me to hand over Merwan. The goddess implored me, 'Give me your son . . . Give him to me".

"Frightened, I held on to Merwan all the more tightly and awakened from the dream. I was relieved when I saw Merwan sleeping by my side".

After this dream, Shireen would have thoughts of her son as having an exceptional calling in life.

* * *

During June 1921, Shireen had a significant dream similar to the one she had when Merwan was a baby. Later, narrating her dream she said:

"I was sitting on the doorstep of our house. Merwan was sitting under the tree across the lane. Suddenly I saw the delicate figure of a beautiful Hindu girl with her hair tied in plaits, three golden flowers pinned in it. The delicate figure wore jewelled necklaces and bracelets. A small boy was by her side. They emerged from the well in our courtyard and approached Merwan with outstretched arms. Merwan rose and stood before the girl.

I came forward and asked the girl, why are you here?

What do you want? Who are you?

"The girl answered, 'I am Paramatma " I want to take your son with me".

"I held Merwan in my arms saying, 'I won't let my son leave me." Then Merwan spoke, Let me go, don't hold me back! I want to go with her, mother!"

"I held Merwan tightly by the hand and ordered the girl to leave! Suddenly the two figures jumped back into the well and disappeared".

Shireen awakened from the dream and called to Sheriar. The dream had upset her and she described it to her husband, who consoled her.

Meher Baba (Merwan by then called) was sleeping in the next room; Behramji and Gustadji were also staying in the house that night. Meher also awakened when Shireen did and, after overhearing his mother narrate the dream to Sheriar, started laughing. He called Behramji and Gustadji and narrated Shireen's dream to them, then jokingly he said, "Memo (mother) had this dream . . . bad, bad - very bad!" Shireen overheard her son joking about her fears and she became even more upset. She shouted at him, "Merwan, why do you laugh? Tell me, what does the dream mean?"

Meher started laughing even more, "I know the meaning,"he shouted back and repeated with amusement, "It's bad, bad - very bad!" Shireen was irritated by his remarks but he refused to reveal the meaning of the dream. Parmatma is a Sanskrit word meaning Infinite Consciousness or the Infinitely conscious God. Parmatma, the infinitely conscious God or the Infinite Consciousness of God Himself was indeed uniting with Meher, but as far as his mother was concerned, it was bad, bad - very bad! It is the impersonal state of the Infinite Consciousness of God, whereas the Perfect Master or the Avatar represents the personal state of Infinite Consciousness. The meaning of Shireen's dream was that her son was infinitely conscious or becoming Infinite Consciousness Itself. In the sense that it was bad meant that Shireen had lost her son to God and would never regain the same mother-son relation.

It is interesting to note that the dream took place just before Merwan was to leave for Sakori for the final stay with Upasni Maharaj in the process of descending his consciousness to the gross plane.

During January 1914, one day, Babajan, one of the five Perfect Masters unveiled divinity in Merwan by a kiss on his forehead between the eye-brows. Since then Merwan had been in a state of a Majzoob - one drowned in infinity. For almost two years, creation did not exist for him - in his individual mind - in any manner or form whatsoever. Merwan's consciousness was divine - it was infinite - it was perfect, but he had no mastery of all-knowledge, all-power, and all-bliss. Merwan was conscious of Infinite Light, and was Light Itself, but totally unconscious of Its shadow (creation) - his own self and the world.

When Upasni Maharaj struck Merwan with the stone at their initial encounter, it was the first time in nearly two years that he received an iota of gross consciousness. From that time Merwan's consciousness began descending towards earthly consciousness. Upasni Maharaj played the most direct role in bringing Merwan back down to function on every level and plane of existence. It took seven years for Merwan to fully regain his individual human consciousness while simultaneously being God-Conscious.

* * *

When Merwan was eleven months old, one day, Shireen left him outside in a cradle underneath a tree while she went back to the kitchen to cook. When she returned, a dreadful sight made her nearly faint. A deadly black cobra had crawled into the cradle and had curled itself around Merwan, who was happily playing with it! Terrified, Shireen screamed loudly for help. The cobra quietly slipped away, as if it had only been innocently playing with the little child. Shireen clasped Merwan in her arms and she later related that he looked at her as

if to say, "Why did you interrupt my play? I was having fun!" By the time the neighbours gathered, the cobra had disappeared. The neighbours consoled Shireen, assuring her that that was an auspicious sign of her son's exceptional future.

The cobra or serpent is believed to be a symbol of intelligence, of wisdom and of power. Shiva, the Lord of Yogis, has a serpant around his neck as a necklace.

* * *

Perfect Masters' Hints, Veiled and Unveiled Statement:

Since Merwan would be seen regularly around Hazrat Babajan, her own followers would inquire about him. She would often repeat to them, "He is my son, my beloved son . . . He is why I am here in Poona . . . one day my son will shake the world.

You have no idea of his greatness".

Hearing these cryptic statements often, one of her devotees, Babu Genuba Ubale sought Merwan out. One time Merwan revealed his inner majesty to Babu who became overpowered in Merwan's presence and lay dazed on the floor. Later Babu went to Babajan who told him, "I told you he is my son, didn't I? You have no idea who he is".

* * *

It was in the month of April, 1915. Merwan one afternoon boarded a train at Poona railway station. He bought a ticket for Raichur in the South of India. But as if compelled by some force he got off the train at the remote village of Kedgaon, fifty kilometers from Poona. He walked seven miles from the railway station to the Ashram of Sadguru Narayan Maharaj. During his walk he became dazed.

Narayan Maharaj was giving his blessings to a large crowd who came to his palace for his darshan. He was wearing a gold crown and was seated on the silver throne of Dattatrey. Upon seeing Merwan, Narayan stopped the darshan and had all the people disperse. He came down from his throne and, taking Merwan by the hand, gently led him up a few steps to allow him to sit upon the throne. From his own shoulders Narayan removed a flower garland, placed it around Merwan's neck and called for mango juice which was given to Merwan to

drink. Merwan and Narayan then talked together for a while, though what they conversed about is not known.

Through his contact with Narayan Maharaj, Merwan began to feel the glory of his Godhood. He was still dazzled by the glorious light and bliss, but now his own light and bliss began to affect those who came in his contact.

All the five Perfect Masters played direct roles in bringing the Avatar into creation. It was through Babajan that Merwan attained Infinite Bliss, through Sai Baba that he attained Infinite Power and through Upasni Maharaj that he attained Infinite Knowledge. While Upasni Maharaj played the most direct role in bringing Merwan back down to function on every level and plane of existence, Narayan Maharaj and Tajuddin Baba played indirect roles in bringing him down after he was God-Realized. One may conclude that Narayan Maharaj and Tajuddin Baba brought Merwan down through the mental planes, and Sai Baba brought him across the fourth plane of Infinite Power and divine powers, and then through the three planes of the subtle world.

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In spite of many dreams and visions she (Shireen mai) had before and after the birth of Merwan, Shireen, his mother, was upset with her son's association with Babajan and Upasni Maharaj and she used to go to Babajan and Upasni Maharaj demanding the return of her son. Being unable to control her distress she once went to Kedgaon to confront Sadguru Narayan Maharaj about Merwan. Narayan Maharaj received her with great respect and told her, "Dear woman, you are very fortunate. Your son is Jagat - the Lord of the universe - and you yourself will be adored in times to come as the Mother of the entire universe!... Have patience, everything will soon be all right. You will see who your son really is one day".

Shireen was comforted by Narayan Maharaj's gentle manner, However, she was not fully consoled nor understood the Sadguru's remark.

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After some days in Pune on his return from Kedgaon, Merwan went to Nagpur with Behramji to meet Tajuddin Baba. There was a large gathering of devotees around the Qutub. He was in an ill-tempered and fiery mood that day. He was venting his fury on those around him - abusing everyone who came for his darshan that day.

When Merwan and Behramji walked toward where Tajuddin was seated, to everyone's surprise Tajuddin became silent, stood up and started walking towards Merwan - limping as if suddenly crippled - staggering towards him with roses in his hand. Their eyes met and their gaze locked. Tajuddin caressed the roses on Merwan's cheeks and forehead. No words were spoken . Silence is the language of divinity.

The year was 1919. Merwan was returning with Sadashiv from Jagannath Puri where they went as instructed by Upasni Maharaj. On their way they visited Kharagpur and met some Upasni Maharaj's devotees. Then they proceeded to Nagpur. While in Nagpur, Merwan told Sadashiv, "I am also connected with Tajuddin Baba. I want you to take three or four of Upasni Maharaj's devotees with you to Vaki Shariff and meet Tajuddin Baba. Take flowers and fruits to Taj. Give him my salutations, though I cannot go."

However, when Sadashiv with some of Maharaj's devotees reached Tajuddin's headquarters, they found that the Master had departed just an hour before. Disappointed, they went back to Nagpur and explained this to Merwan. For four days Merwan instructed them to go to Vaki Shariff and each time Sadashiv and the devotees of Upasni Maharaj missed Tajuddin who had slipped away ahead of their arrival. Finally Sadashiv complained to Merwan of his unwillingness to go back again. It was a long tonga ride of eighteen kilometers each way. However, Merwan insisted, "Go for the fifth time. I assure you he will be there. Tajuddin will be waiting for you".

This time he was there, and after Sadashiv and the others bowed to the Master, Tajuddin inquired, "For four days you have been put to such trouble, but today I was waiting just for you to arrive. Do you know why I wasn't here "? Tajuddin then showed them a photograph of Merwan remarking, "This heavenly rose was calling me for the past four days. But he was also sending you to me! Sadashiv was surprised to learn that each day Tajuddin had gone to Nagpur to visit Merwan.

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It was December 1915. One day while the first World War was going on, Sai Baba was returning from the Lendi procession in Shirdi when Merwan, who was sitting under a tree with his friend Khodu, stretched head long on the road in Sashtanga Namaskar at the feet of Sai Baba. Seeing Merwan at his feet Sai Baba

with a thunderous voice uttered the holy name 'PARVARDIGAR'. When Merwan rose, their eyes met. Gazing into the eyes of the youth the old fakir again uttered 'PARVARDIGAR'. Then when for the third time the holy word sounded from the depth of the old master's Godhood as he proclaimed, 'PARVARDIGAR', he prostrated himself before the young man. Sai Baba, who was the head of the Spiritual Hierarchy of the time and the Chief of the directing body of five Perfect Masters, who guide the destinies and affairs of all men and creatures, gave Merwan Infinite Power and charge of the World His hailing the advent of the Avatar with the holy word PARVARDIGAR is equivalent to the entire creation hailing and recognising the Avatar in our time.

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Internally directed by Sai Baba, Merwan wandered in a dazed state to the Khandoba's temple, where Upasni Maharaj had been fasting under Sai Baba's orders. He was sitting naked outside on the steps of the temple as Merwan slowly walked forward with folded hands. Looking directly at him, Upasni picked up a stone, stood up and threw it at the young man, striking him on the forehead with such force that the wound bled . . . The young man did not run away but approached closer to Upasni. Finally they embraced. Upasni kissed the wound, then took him inside the Khandoba's temple where they stayed two days alone, and lovingly sent him back home with his friend Khodu.

The young Zoroastrian whom Upasni Maharaj had struck with a stone would be seen on and off for seven years at Sakori. In 1921, the young man stayed in Sakori continuously for six months and the day he left, Upasni bowed to him proclaiming, "You are Adi Shakti!" "You are the Primal Force". During 1922, the young man came back to visit Upasni at Sakori two more times. But after this he did not see Upasni for almost twenty years. However, Upasni often mentioned this young man.

In 1936, Upasni Maharaj went to Ahmednagar for one purpose to perform the arti before the young man's photograph. Afterwards, he asked the people there, "Do you really know who he is? He is the Avatar!"

Upasni Maharaj, one of the five perfect Masters, who had brought the Primal Force into the human form, played the most significant role in preparing the Avatar for his universal work. Merwan had become not only his leading disciple but also the spiritual heir and a God-Conscious Master himself. Both met for the last time in a deserted area called Dahigaon, on October 17th, 1941.

They met in seclusion, alone together in a hut. No one knows what they did, but it is said that Upasni again repeated, "ADI SHAKTI", and beckoned leave from this world.

After this meeting at Dahigaon, Upasni Maharaj started hinting that he would pass away soon. And he did pass away on 24th December 1941.

* * *

Upasni Maharaj played a significant role in forming the early circle of Meher Baba's disciples and guiding them in implicit obedience to Meher Baba's wish.

December 1918. By this time, Merwan's aunt Dowla, uncle Faredoon and his cousins Aspandiar and Naja had surrendered to his guidance completely and their lives were at his command. The whole family of in-laws had a special feeling of love for their Merwan. One incident which sealed their love for him occurred when aunt Dowla and Aspandiar went to Sakori to have Upasni Maharaj's darshan. There the great yogi said to them, "Your Merwan is no ordinary man! He is as great as Zarathustra!"

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One of Upasni's followers was a very special lady name Gulmai who was wife of Khan Saheb Kaikushru Sarosh Irani of Ahmednagar. On her first visit to the Master in 1919, he told her, "You and I have past connections. You are deeply connected with me spiritually through previous births. I have had my nazar on you for a long time. Finally you have come".

Cryptically, he then said, "Your Zarathushtra is here . . . I am closely linked with Zoroastrians though I was raised a Hindu and, in the future, they will flock to me in large numbers". It is significant to note that Merwan was there at Sakori when the above statement was made.

Kaikhushru and his family were living in the Parsi dharmashala in Ahmednagar during this time. In 1921, he had built a new house next door which he named "Sarosh Manzil".

Gulmai invited Upasni Maharaj to cut the ribbon at the opening ceremony. The Sadguru happily came, but also called Meher Baba who arrived with Gustadji the next day from Pune. This was Meher Baba's first visit to Ahmednagar. Upasni Maharaj and Meher Baba stayed at Sarosh Manzil for seven days as honoured guests of the family.

After the house warming ceremony, Kaikhushru was accompanying the Master in an automobile back to Sakori. But before Upasni left, he made a significant pronouncement to the whole family. Standing by the car, Upasni pointed to Meher Baba and told Gulmai, Rustom, Adi, Piroja and Dolly (the four children of Gulmai and Kaikhushru), "When I provide Meher with the engine, your Prophet Zarathushtra will manifest! The engine will take all those carriages connected with it to the different spiritual stations where they are destined to go".

With tears in her eyes, Gulmai looked at Meher Baba as Upasni Maharaj drove off. Meher Baba's eyes gazed over Rustom, Adi, Piroja and Dolly, filling their hearts with the love of God and for him. Meher Baba embraced each one and then departed for Pune with Gustadji, leaving this family of Zoroastrians longing for their Prophet Zarathushtra to manifest.

By the engine, Upasni Maharaj meant 'the divine authority' to function as the Perfect Master or the Avatar. And at the end of December 1921, when Upasni Maharaj handed over the charge to Meher Baba the whole family dedicated their life to Meher Baba and worked for the cause of the Avatar all their life.

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At Banaras, during November 1919, Upasni Maharaj performed a great Yagna - Sacrificial Fire dedicated to Sai Baba in which thousands of Sai Baba's devotees and seven hundred of Upansi Maharaj's followers participated. Overseeing of all arrangements of this great congregation was entrusted by Upasni Maharaj to Merwan and Sadashiv. After this event, as instructed by Upasni Maharaj Merwan accompanied by Sadashiv went to Jagannath Puri on the east coast of India. Few days after their return to Pune, Upasni Maharaj again called Merwan and Sadashiv to Sakori. Upasni Maharaj accompanied them to Nasik. It is significant to note that the Sadguru did not take any of his other devotees with them. The three of them walked the distance of four miles from the city of Nasik to a Hindu temple in the jungle forest, called the Mahadev temple - where they spent the night. The next day Upasni Maharaj sent Sadashiv on an errand back to the city to buy some biscuits and snacks, while the sadguru remained alone with Merwan, for the purpose of working to bring Merwan further down from divine consciousness to regain gross consciousness.

By the time Sadashiv returned with the biscuits it was dark. Upasni asked him, "Were you afraid of walking through the jungle?"Sadashiv replied, "Yes, I

was somewhat frightened". Upasni remarked, "I was just behind you. There is nothing to be afraid of".

Then the Sadguru's appearance changed and he became gloriously radiant and he told Sadashiv, "Remember this always: Merwan will make the whole world dance to his tune! If you hold to him, you will never have anything to fear". They again slept in the temple, and the next day Upasni Maharaj took the two to the village of Gawalwadi, where they climbed the mountain of Bhorgad. There Upasni showed them the cave where he had sat for nearly a year repeating God's name, fasting without food or water long before he had met Sai Baba and had become God-realized.

They stayed the night in the cave, then descended the mountain and walked back to Nasik, where they immediately departed for Sakori. After one day in Sakori, Upasni sent Merwan and Sadashiv back to Pune.

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Later in 1920, Merwan wanted to remain in a secluded place without the slightest disturbance. He had chosen the cave near Nasik where Upasni Maharaj had fasted for almost a year. As desired by him, Sayyed Saheb accompanied him. They took a train to Nasik and walked through the jungle to the village of Gawalwadi where they climbed the Bhorgad mountain and found the cave that Upasni Maharaj had shown to Merwan. Sayyed Saheb stayed along the mountain cliffs while Merwan remained in the cave alone for forty days and nights, fasting only on milk which Sayyed would bring from the village each day.

After forty days, Merwan left the remote region and stayed at Sayyed's family's house in Nasik and while there told him to telegraph all of those in Poona - Sadashiv, Behramji, Gustadji, etc. to come to Nasik to be with him.

Sayyed Saheb was profoundly impressed by Merwan's great spiritual strength and attributes, and no longer like the name Merwan Seth (Merwan was then called by his admirers in Pune out of respect for him) - thinking it sounded too ordinary. While all the Pune friends were gathered in Nasik, Sayyed Saheb brought up the topic of changing Merwan's title. Each man agreed, but what new name could they give Merwan? One of the men suggested "Mehru Baba" - meaning the Great One, but was not approved. After several other choices were suggested and rejected, Sayyed Saheb himself, in the end, proposed the name "Meher Baba" - meaning Compassionate Father. Immediately it was endorsed by all! Soon after, they returned to Pune, including Merwan now named Meher

Baba! It seemed the whole purpose of the circle of men coming to Nasik was to choose the new name. From that day in 1920, anyone who became intimately associated with Merwan Sheriar Irani called him Meher Baba.

Babajan unveiled divinity in Merwan with a gentle kiss on his forehead between the eyebrows in January 1914. After Babajan's kiss, Merwan had attained God-Consciousness. His inner state was that of a Majzoob - one drowned in infinity. For almost two years, creation did not exist for him. Merwan lost every tinge of normal human consciousness. He had a human body that automatically acted, but he had not the slightest awareness of that body. He was only conscious of being infinite in knowledge, power and bliss. When Upasni Maharaj struck Merwan with the stone at their first meeting at Shirdi in December 1915, it was the first time in nearly two years that he had received an iota of gross consciousness.

From 1915 upto 1921, while regaining his gross consciousness in Pune, Merwan was slowly becoming aware of his immediate surroundings. From July 1921, he stayed with Upasni Maharaj at Sakori continuously for six months. At the end of that period he regained human consciousness while retaining the divine consciousness.

As the six months period drew to a close and it was becoming evident that Meher Baba was soon to depart from Sakori, Upasni Maharaj would tell those who came for his darshan, "Go to Meher! I have handed over my charge and authority to him. Meher now holds my key".

On another occasion Upasni Maharaj told a group of his disciples, "Whatever I had gotten from Sai Baba, I have handed over to Meher. If you want what Sai Baba gave me, go to Meher".

Later, when a large gathering of disciples, including Durgabai, whom he called his spiritual mother, were present, Upasni looked at Durgabai and pointed to Meher Baba, saying, "This lad will shake the whole world!"

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Another time when Upasni Maharaj's disciples from Kharagpur and Nagpur had come to Sakori, Upasni interrupted his discourse and pointed to Meher Baba and remarked, "Up to now, no guru has opened a college of Dnyan (Spiritual or Divine Knowledge), but he will soon do so".

Late in 1921, Gustadji was called to Sakori. When he came to Sakori, Upasni Maharaj and Meher Baba were seated together: Upasni Maharaj solemnly told Gustadji, "I have made Meher Perfect. From now on, hold on to him".

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Sadashiv was called to Sakori in 1921. On one occasion he was sitting with Upasni Maharaj who suddenly started shedding tears and uttered, "Ah, Meher! He now has all that Sai Baba gave me! Everything has been transferred to him now!... The whole burden is on his shoulders now!"

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Finally, Behramji was called to Sakori in late 1921 to see Meher Baba. Upasni took Behramji aside and told him, "Your friend is now perfect. Always do as Meher says and obey him implicitly".

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Although Meher Baba's early disciples had a strong conviction and faith in him, hearing these words directly from one as great as Upasni Maharaj impressed these young men profoundly. Each one returned to Pune and repeated Upasni Maharaj's words that Meher Baba was perfect - a Sadguru - to many others and thus this information gradually spread throughout Pune.

In January 1922, Meher Baba left Sakori and began his universal work. A few minutes before his departure, Upasni Maharaj called him into his hut and with folded hands proclaimed, "Ah, Meher, you are Adi Shakti - The Primal Force! You are the Avatar!" Meher Baba shed tears of bliss and bowed down at the feet of the Perfect Master. Upasni Maharaj held him in his arms for a long time and also wept. "Ah, Meher! My dear Meher!" Tears flowed as he let him leave the hut.

Meher Baba said goodbye to all those gathered outside the hut and swiftly climbed into a waiting horse tonga. However, his departure was delayed when Upasni Maharaj's women disciples rushed forward to kiss his feet and have his darshan. Within seconds, the tonga galloped away to the railway station. Alone, Meher Baba then took a train to Bombay.

For a long time, until the tonga was out of sight, Upasni Maharaj gazed as the dust stirred on the road. Silent tears caressed the Sadguru's cheeks as he saw Meher disappear. Durgabai's heart, too, ached - full of love for Meher Baba -

So did each of the close ones at Sakori in whose heart he had found a place, was grieved. At that time Meher Baba was almost twenty-eight years old.

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THOSE WHO BEAR WITNESS

Next to the five Perfect Masters of the time, divinity of the Avatar of God is revealed to and recognized by 'masts', advanced souls and saints.

The word 'mast ' means one who is intoxicated with Divine Love. Masts are immersed in Divine Bliss and are in a different state of consciousness than an ordinary man. Although they appear to be mad, they are spiritually advanced and according to their degree of advancement they also have Divine Knowledge and Power. They see the beauty and loveliness of God and love God desperately. They are true men of God and in their complete absorption in God they apparently have no concern with the mundane affairs of the world. They are found in large numbers in India and Ceylon, and also in Iran, Egypt and Arabia.

One of the all-absorbing and self-withering work of Meher Baba as the Avatar of our time was his contact with 'masts' or true lovers of God. The period of ten years beginning from February 1939 has special significance in Meher Baba's life and his work with them. The years from 1941 to 1947 were intensely devoted to searching out such God-intoxicated souls from the nooks and corners of India. During 1941 and 1942 Baba travelled 18,000 and 15,000 miles respectively in search of such souls. They had no physical means of knowing who he was and hence their spontaneous utterances have great significance.

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On 14 October 1946, Meher Baba contacted AZIM KHAN BABA: Seeing Meher Baba, he said: "You are Allah. You brought forth the creation, and once in a thousand years you come down to see the play of what you have created".

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In January 1947, when Meher Baba contacted Bhorewala Baba, an adept pilgrim of Bhor, he said: "Meher Baba has in him the whole universe. He is the Master of everyone. He is within every disciple. He is this world, that which is

above it, and below it. He is in me and in everyone. He is the saint of saints. He is Tajuddin Baba. At one glance he sees the whole continent of India".

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Brahmanandji Mast, an adept pilgrim of Mathura, on 14 October 1946, touched Baba's feet and said: "Behold, how devoted love draws the Lord Krishna to me, the perfect Master is here".

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Chatti Baba, a high mast of high spiritual status from Nagapatam, south India: In June 1940, he said one day, while pouring earth over his head, "There will be such trouble and privation, and many will die of starvation, but Baba will assuage the suffering of the world".

In March 1941, in Quetta, he said: "There will be so great a calamity in the world that no one can imagine it. Even brother will kill brother and there will be great tribulation then all the world will think of my big brother. At that time Baba will draw aside the veil, and all will pay obeisance to him".

In June or July, 1941, in Ajmer, he told a disciple, "You want to leave, don't you? But what is the good of it. All the world is in Baba's power. So where will you go? Serve him now, he is the Ocean, because, one day when lots of people throng to see him, you may never get the opportunity of seeing him".

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For more testimonies about Meher Baba by such advanced souls and saints, read WAYFARERS by DR. WILLIAM DONKIN

HOW HE DREW THE EARLY DISCIPLES AROUND HIM

Most of the early disciples of Meher Baba, who dedicated their lives to the cause of the Avatar, we find, were directly or indirectly influenced by the Perfect Masters, Babajan and Upasni Maharaj.

Sayyed Saheb Pirzade was a regular visitor to Babajan, who personally introduced Merwan to him. Gradually Sayyed met Merwanji more frequently and was profoundly drawn closer to him. Merwan would take personal interest in

Sayyed's difficulties, financial as well as otherwise. Because of Merwan's deep concern, Sayyed opened his heart to him. He played an important role in the early period of Meher Baba's life and work. As stated elsewhere, he was the person who gave the name MEHER BABA to Merwan Sheriar Irani in the year 1920.

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Munshi Rahim was the storekeeper at the Government Public Works Department in Pune. One day Merwan went to the Government building in connection with some business with the toddy shop. Without knowing who he was, Munshi Rahim was so much taken aback by Merwan's appearance that he could not even say, "May I help you, sir?" Munshi simply stared at the striking figure and wondered who this young man was. Merwan introduced himself and casually proceeded to do the business for which he had come. After he left, Munshi longed to see Merwan. Soon after this event, Sayyed Saheb invited Merwan to Munshi Rahim's home. While Merwan was there, Munshi had a profound spiritual experience - he saw and merged in Merwan's divine aura and halo. Munshi inwardly recognized Merwan to be not of the flesh but someone spiritual and offered his home for Merwan's activities, which was accepted.

Munshi Rahim gradually became convinced that Merwan had the ability to read his thoughts. One evening he was thinking, "For some days now, I have been eating meat - tomorrow I must eat fish. But how can I buy fish? It is not the season. Next morning, Munshi was surprised when he saw Merwan bicycling towards him, carrying a large fish in his hands. Merwan smiled and handing the fish to Munshi, pedalled away without a word! This incident convinced Munshi that Merwan knew everything, for he had not told anyone that he would like to have some fish. Gradually his house became a small spiritual centre.

Some were drawn to Meher Baba by his striking handsome personality; some by his love and concern for their welfare; to some he unveiled his inner majesty and divine power and omniscience. But they were all divinely destined to be drawn into his circle. Each one had a unique role to play at a given time. Everything appeared to be preplanned.

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Sadashiv Govind Shelke Patel was the Chief of the fishermen community at Kasba Peth. He was five years older than Merwan. He was also the owner of

the new toddy shop when he came into Merwanji's contact. He lived upstairs in the same building as the shop. One day Merwanji happened to pass by Sadashiv's apartment and requested a meal. Sadashiv was quite unprepared to have such an auspicious guest and answered that the food was not ready.

Merwanji replied, "That's all right, some leftovers will do". Wishing he had more elaborate fare, reluctantly Sadashiv put the leftovers in front of Merwanji, who ate it with pleasure. After this incident, Sadashiv had certain occult experiences. He began seeing Merwanji everywhere! Although both were devoted to Babajan, initially Sadashiv had taken Merwanji to be a lowly toddy shop keeper like himself. But he later recognized Merwanji to be someone quite different. It was Sadashiv who, for the first time, used the appelation "Merwan Seth" in referring to Merwanji. From 1918 onward he was called Merwan Seth by people living in Kasba Peth.

Merwan Seth introduced Sadashiv to Sayyed Saheb and they immediately became close friends. Later on he would take either man with him when he visited Upasni Maharaj. It was through Merwan that both came to recognize Upasni Maharaj's greatness and spiritual authority as a God-conscious Master. After they recognized Merwan's special relation to the Hindu Sadguru both men as mentioned above, served as personal messengers, delivering and receiving letters and messages between Merwan and Upasni Maharaj.

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During 1919, Merwan happened to visit Bombay. At this time, another young Persian named Khodadad Farhad Irani was living there. Khodadad had a burning ambition to become a movie actor and, obsessed with this idea, he went from one movie studio to another for auditions, but no one chose him for a part. He became disappointed and depressed finally contemplating suicide.

While Khodadad's inner turmoil was occurring, Merwan was walking through the city, when he came across the dejected young man sitting on the sidewalk. Seeing him, Merwan stopped and inquired, "Who are you, son? Why do you look so sad? You look as if you haven't a hope in the world!"

Khodadad retorted, "What business is it of yours, sir? Who are you anyway?

Merwan smiled and said, "I am the owner of a film company in Pune and I am here in Bombay to interview actors. Would you happen to know anyone who would like to work in a film company?" The young man couldn't believe

his ears and excitedly said, "Yes, sir, I've been looking for such a job myself for the past three months!"

Merwan said, "Fine, I will hire you. Can you come with me now to Pune?"
"Of course", Khodadad immediately agreed.

Merwan took Khodadad to Pune but when they arrived there he said, "I want you to work in my toddy shop. Your work here is just temporary. My film company is in the final stages of formation and as soon as it starts up I promise you will work there". Khodadad agreed.

However, by being constantly in the spiritually intoxicating atmosphere of Kasba Peth, the young man soon forgot his previous ambition for acting and became totally dedicated to Merwan's activities. Later, Merwan nicknamed him "Nervous" and he became one of his close disciples.

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One day in January 1924, Meher Baba went for a walk with Naval Talati to Chowpatty Beach of Bombay. His gaze happened to fall on a man sitting in a pensive mood. Baba and Naval walked nearer to the man, and Naval caught his attention. The man raised his sad eyes and asked, "What do you want?"

Meher Baba answered, laughing, "We don't want anything". The man queried, "Then why are you disturbing me?"

Baba replied, "To tell you that only bliss and joy are destined for you!"

Astonished, the man replied, "Joy? I am not so lucky! Happiness is not a part of my life. All my happiness has gone away!"

In a serious tone, Baba explained, "Your false idea of happiness will vanish to bring you real bliss. It will be removed to find true joy. So why be miserable and unhappy?"

Hearing this, the man was puzzled and wondered, "Who is this man who reads my mind?" He gazed at Baba, then asked, "Who are you?"

Baba only smiled, but his smile was the turning point in the man's life. As he looked at Baba, he was roused from his painful reverie and freed from the sorrow gripping his heart. Naval told him about Meher Baba, who then said, "You have a very important part to play in my cinema!"

At this point, the man disclosed, "I too have a cinema . . . I am the owner . . ."

Baba burst out laughing and said, "I am talking about the Universal Cinema. But what I want to tell you is that good luck is in store for you and you should not feel dejected". Naval then gave him Baba's address and they left. Reading the address, the man's distress dissolved into rays of hope.

Who was this man sitting so lonely along the beach? He was a man so distraught that he was about to commit suicide by drowning himself in the sea. Why? He once had a very beautiful wife, whom he loved most dearly. He was completely devoted to her and sacrificed much for her happiness and comfort. Although he had complied with her every wish, she left him for another man his best friend. It nearly drove him insane and he could no longer bear his misery. That day, he had come to the shores of Chowpatty Beach to end his life. People commit suicide every day, but the Saviour did not allow this suicide to happen. Why? Because he was to become Meher Baba's first secretary, Chanji. On the pretext of taking a stroll, he had come to the seashore and lifted the man's heart from the pit of despair. At that moment, the man was given a new life and eventually he proved to be an invaluable medium for the Master's work.

Feramroze Hormusji Dadachanji was born in Bombay on November 23rd, 1892. Educated in Parsi schools in Bombay, he went to college for a year in Karachi and then studied Journalism He also knew shorthand and typing and later worked for Greaves Cotton Company in Bombay during 1912. After four years, during World War I, he enlisted as a journalist on the hospital ship Takada. After the war, he worked at various jobs as a salesman, accountant and correspondent with different Bombay companies. He also worked as an advertiser and manager of movie theatres and eventually owned one cinema in partnership-the Madeleine Theatre on Grant Road, Bombay. His partner was his best friend, who had an affair with his wife. The affair led to a divorce, which was quite scandalous in the Parsi community.

Dadachanji, as he was called, was then thirty-one years old, and soon after the incident at Chowpatty Beach, began visiting Meher Baba regularly. The Master, during this period, nicknamed him Chanji. Due to Chanji's influence, his entire Parsi family, as well as numerous other Parsis and Iranis in Bombay, eventually devoted their lives to Meher Baba's cause. After some years, Chanji was reconciled to the turn of events in his marriage which had driven him to despair, because it was his despair that had led Meher Baba to save him.

Chanji was a kind man with a forgiving heart, and he never hated his ex-wife and his partner for what had happened.

He worked strenuously for Meher Baba's cause from the day he joined him in 1925. His diary notes are treasures giving authentic information about Meher Baba's activities. The major correspondence with the East and the West was attended by Chanji very efficiently and to Baba's satisfaction. Even in trains, he would be seen typing Baba news and Baba pearls - a very loving and energetic person, with a rock-like faith in Baba's divinity. Dadachanji passed away on August 25, 1944 while in Kashmir with Baba. In a special circular dictated by Meher Baba and issued on December 15, 1944 the following appeared:

"The death of Faramroze Dadachanji, one of my most beloved and intimate disciples, has resulted in my personally attending to the details of the work connected with the long-delayed one-month meeting. So I have decided to send Adi K. Irani by the end of this month to the signatories to choose finally any one month between February 15 and May 15, 1945.

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Margaret Craske, who had her own dancing school in London met Meher Baba on his first visit to England in 1931. She wrote about her meeting:

"He was standing at the foot of the steps leading to the front door, dressed a thin white gown, a short furry coat and pink turban and he was looking at the house very quietly. He passed in through the door and gave me a smile in passing ... A little later I went in to see him. I was very nervous and did not know how to address him, but as soon as I entered the room I was completely won over by the love which seemed to permeate his whole personality. He spelt out on the alphabet board: It was your love that brought me, meaning. I suppose, that he came to the West in response to the longing of those like myself who had heard of him and greatly desired to meet him. Of the four days which I spent in Devonshire with him and the group, it is difficult to write. The whole time was invested with a dream-like quality of pure love, timelessness and great beauty. It was as if the curtain had been drawn aside and we were privileged to know and feel from our hearts who Baba is. I have not experienced anything quite like it since. We have passed through trials and tests which have deepened our faith in Baba and our love for him, but nothing since has quite equalled the exquisite beauty of these four days".

Delia De Leon, an actress, who gives her first impression upon meeting Baba:

"I was stunned with the wonder and beauty of him. I had seen his face before in my dreams; the eyes were startling in their beauty; the face seemed of luminous honey-colour, framed by a halo of long dark hair. His hands were most noticeable; they were strong, slim and sensitive ... During the week of his stay in London I saw him every day. Time and place seemed not to exist. Everyone and everything faded from my mind except Baba. He alone seemed real - the Perfect Human Being. Compared to him everyone seemed like a shadow. He drew me irresistibly; his love melted me, and his humour and charm attracted me. His silence was more potent than words ... When I looked at the people passing me in the street, I thought, 'Baba is in the world and they do not know it. How strange that this should be happening to me. From that moment I gave my life into his keeping and I knew that my spiritual search was at an end".

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Two of those who became very close to Baba on his second visit to London were Will and Mary Backett. Both were originally sufis, whom Baba later referred to as his 'dear archangels". Will, a retired businessman, tells about his first contact with Baba:

"Looking back I see Meher Baba again, seated so quietly on a settee yet there was something compelling in his posture. I had felt that I wished to make Baba some offering as a greeting when meeting him for the first time. Almost impetuously, I chose a few grapes. In its little brown bag it seemed quite unworthy but I just poured my love into it by mental effort, for not yet had the well-springs of love for Baba been opened in my heart ...

Clumsily, it must have seemed, did I offer him the fruit, while my friend was recounting my physical weaknesses to him. With quiet composure, Baba detached a grape from the bunch and handed it to me. My friend told me that Baba wished me to eat it, saying that he had truly charged it with his healing power and Love, and so I obediently followed his direction and ate the grape at once, slowly, almost like one in a dream. With that blessed fruit came the commencement of a return to health, which, other methods up to then had failed to give. And gradually energy has returned, though perhaps of a different character than before ... I can see the guidance and the power of his Love and wisdom".

We have now excerpt from Mary's impressions:

"I first met Baba at Kitty Davy's home in London (April 1932). He was seated in a small room at the top of the house, surrounded by some close devotees. They did not hear me enter, but Baba sprang up with the agility, power and grace that characterize all his movements, and came quickly forward. He then signed to me to sit beside Him and took my hand with that gentle touch we all know so well. Immediately I felt a great upliftment of consciousness, such as I had never experienced with anyone before ... He gave me far more in the space of three minutes than I had gained in thirty years of earnest seeking or through others, because I experienced the tangible, definite gift of Grace. Divine Love that he bestowed, whereas others could only make talk about it".

Mary Backett, soon after meeting Baba, had an almost prophetic insight into her and Will's future work. She related how Baba in a vision stood before her and suddenly became very tall in stature and from His eyes poured forth Divine Love: "I became bathed in it, "she explained. "I knew intuitively it was not for me and sought anxiously for the interpretation of the wonderful experience. The words came clearly into my consiousness "feed My sheep!" This was no easy task as the Backetts had no car and this meant in and out of buses, in and out of subways, and miles on foot. You never asked Will in Vain; you never received the answer, "It is too far" - "I am too old" - "There is no time". He and Mary never failed to do Baba's work. Yes, "feed My sheep" - This was truly the purpose of their life in Baba, and to them Baba's words were ever the words of the Great Shepherd.

* * *

Elizabeth Patterson was one of those who met Meher Baba for the first time during his first visit to America in 1931. She describes her experience:

"A friend ... knowing my interest in Eastern philosophy had written me that a Perfect Master from India was coming to this country. Later she telephoned me at my New York apartment that Meher Baba had arrived and was staying outside the city at Harmon-on-Hudson and that I was to come out there that day. It was sudden and I had other things to do that seemed important and still I went - perhaps I was inwardly drawn to meet the Master.

When I looked at Baba, I recognized Him. I remember having heard that He was silent and I was silent too because I kept trying to remember where I'd seen Him before. He didn't look like anyone I'd met in India where I had been

before, or any other place. It was absolute recognition. His silence did not seem strange or awkward ...

I can only think now, what a difference a day makes in the course of one's whole life. My experience was that of meeting someone I had always known, it was one of recognition from the recesses of forgotten time and at the same time, a portent of the future.

Elizabeth's life of service to Meher Baba's cause is incomparable. Meher Centre-on-the Lakes at Myrtle Beach, South Carolina in U.S.A. is the biggest Centre in the world for the cause of the Avatar. He inaugurated it in 1952 and stayed there in 1956 and 1958. He called it His Home in the West. The Centre property of 500 acres was an offering to Meher Baba from the heart of Elizabeth.

REVELATION OF DIVINITY

BY THE AVATAR HIMSELF

PART II

THE HIGHEST OF THE HIGH

Consciously or unconsciously, directly or indirectly, each and every reature, each and every human being - in one form or the other - strives to assert individuality. But when eventually man consciously experiences that he is Infinite, Eternal and Indivisible, then he is fully conscious of his individuality as God, and as such experiences Infinite Knowledge, Infinite Power and Infinite Bliss. Thus man becomes God, and is recognized as a Perfect Master, Sadguru or Kutub. To worship this Man is to Worship God.

When God manifests on earth in the form of man and reveals His Divinity to mankind, He is recognized as the Avatar - the Messiah - the Prophet. Thus God becomes Man.

And so Infinite God, age after age, throughout all cycles, wills through His Infinite Mercy to effect His presence amidst mankind by stooping down to human level in the human form, but His physical presence amidst mankind not being apprehended, He is looked upon as an ordinary man of the world. When He asserts, however, His Divinity on earth by proclaiming Himself the Avatar of the Age, He is worshipped by some who accept Him as God; and glorified by a few who know him as God on Earth. But it invariably falls to the lot of the rest of humanity to condemn Him, while He is physically in their midst.

Thus, it is that God as man, proclaiming Himself as the Avatar, suffers Himself to be persecuted and tortured, to be humiliated and condemned by humanity for whose sake His Infinite Love has made Him stoop so low, in order that humanity, by its very act of condemning God's manifestation in the form of Avatar should, however, indirectly, assert the existence of God in His Infinite Eternal state.

The Avatar is always one and the same, because God is always One and the Same, the Eternal, Indivisible, Infinite One, who manifests Himself in the form of man as the Avatar, as the Messiah, as the Prophet, as the Ancient One-the Highest of the High. This Eternally One and the Same Avatar repeats His manifestation from time to time, in different cycles, adopting different forms and different names, in different places, to reveal Truth in different garbs and different languages, in order to raise humanity from the pit of ignorance and help free it from the bondage of delusions.

Of the most recognized and much worshipped manifestation of God as Avatar, that of Zoroaster is the earliest - having been before Ram, Krishna, Buddha, Jesus and Mohammed. Thousands of years ago, he gave to the world

the essence of Truth in the form of three fundamental precepts - Good Thought, Good Words, and Good Deeds. These precepts were and are constantly unfolded to humanity in one form or another, directly or indirectly in every cycle, by the Avatar of the Age, as he leads humanity imperceptibly towards the Truth. To put these precepts of Good Thoughts, Good Words and Good Deeds into practice is not as easily done as it would appear, though it is not impossible. But to live up to these precepts honestly and literally is as apparently impossible as it is to practice a living death in the midst of life.

In the world there are countless Sadhus, Mahatmas, Mahapurushas,

Saints, Yogis and Walis, though the number of genuine ones is very, very limited. The few genuine ones are, according to their spiritual status, in a category of their own, which is neither on a level with the ordinary human being nor on a level with the state of the Highest of the High.

I am neither a Mahatma nor a Mahapurush, neither a Sadhu nor a Saint, neither a Yogi nor a Wali. Those who approach me with the desire to gain wealth or to retain their possessions, those who seek through me relief from distress and suffering, those who ask my help to fulfill and satisfy mundane desires, to them I once again declare that, as I am not a Sadhu, a Saint or a Mahatma, Mahapurush or Yogi, to seek these things through me is but to court utter disappointment, though only apparently, for eventually this disappointment is itself invariably instrumental in bringing about the complete transformation of mundane wants and desires.

The Sadhus, Saints, Yogis, Walis and such others who are on the via media, can and do perform miracles and satisfy the transient material needs of individuals who approach them for help and relief.

The question therefore, arises that if I am not a Sadhu, not a Saint, not a Yogi, not a Mahapurush nor a Wali, then what am I? The natural assumption would be that I am either just an ordinary human being, or I am the Highest of the High. But one thing I say definitely, and that is that I can never be included amongst those having the intermediary status of the real Sadhus, Saints, Yogis and such others.

Now, if I am just an ordinary man, my capabilities and powers are limited - I am no better or different from an ordinary human being. If people take me as such then they should not expect any supernatural help from me in the form of

miracles or spiritual guidance; and to approach me to fulfill their desires would also be absolutely futile.

On the other hand, if I am beyond the level of an ordinary human being, and much beyond the level of Saints and Yogis, then I must be the Highest of the High. In which case, to judge me with your human intellect and limited mind and to approach me with mundane desires would not only be the height of folly but sheer ignorance as well; because no amount of intellectual gymnastics could ever understand my ways or judge my Infinite State.

If I am the Highest of the High my Will is Law, my Wish governs the Law, and my Love sustains the Universe. Whatever your apparent calamities and transient sufferings, they are but the outcome of my Love for the ultimate good. Therefore, to approach me for deliverance from your predicaments, to expect me to satisfy your worldly desires, would be asking me to do the impossible - to undo what I have already ordained.

If you truly and in all faith accept your Baba as the Highest of the High, it behooves you to lay down your life at His feet, rather than to crave the fulfillment of your desires. Not your one life but your millions of lives would be but a small sacrifice to place at the feet of One such as Baba, who is the Highest of the High; for Baba's unbounded love is the only sure and unfailing guide to lead you safely through the innumerable blind alleys of your transient life.

They cannot obligate me, who, surrendering their all - (body, mind, possessions) - which perforce they must discard one day - surrender with a motive; surrender because they understand that to gain the everlasting treasure of Bliss they must relinquish ephemeral possessions. This desire for greater gain is still clinging behind their surrender, and as such the surrender cannot be complete.

Know you all that if I am the Highest of the High, my role demands that I strip you of all your possessions and wants, consume all your desires and make you desireless rather than satisfy your desires. Sadhus, Saints, Yogis and Walis can give you what you want; but I take away your wants and free you from attachments and liberate you from the bondage of ignorance. I am the One to take, not the One to give, what you want or as you want.

Mere intellectuals can never understand me through their intellect. If I am the Highest of the High, it becomes impossible for the intellect to gauge me nor is it possible for my ways to be fathomed by the limited human mind.

I am not to be attained by those who, loving me, stand reverentially by in rapt admiration. I am not for those who ridicule me and point at me with contempt. To have a crowd of tens of millions flocking around me is not what I am for. I am for the selected few, who scattered amongst the crowd, silently and unostentatiously surrender their all - body, mind and possessions - to me. I am still more for those who, after surrendering their all, never give another thought to their surrender. They are all mine who are prepared to renounce even the very thought of their renunciation and who, keeping constant vigil in the midst of intense activity, await their turn to lay down their lives for the cause of Truth at a glance or sign from me. Those who have indomitable courage to face willingly and cheerfully the worst calamities, who have unshakable faith in me, eager to fulfil my slightest wish at the cost of their happiness and comfort, they indeed, truly love me.

From my point of view, far more blessed is the atheist who confidently discharges his worldly responsibilities, accepting them as his honorable duty, than the man who presumes he is a devout believer in God, yet shirks the responsibilities apportioned to him through Divine Law and runs after Sadhus, Saints and Yogis, seeking relief from the suffering which ultimately would have pronounced his eternal Liberation.

To have one eye glued on the enchanting pleasures of the flesh and with the other expect to see a spark of Eternal Bliss is not only impossible but the height of hypocrisy.

I cannot expect you to understand all at once what I want you to know. It is for me to awaken you from time to time throughout the ages, sowing the seed in your limited minds, which must in due course and with proper heed and care on your part, germinate, flourish and bear the fruit of that True Knowledge which is inherently yours to gain.

If on the other hand, led by your ignorance, you persist in going your own way, none can stop you in your choice of progress; for that too is progress which, however slow and painful, eventually and after innumerable incarnations, is bound to make you realize that which I want you to know now. To save yourself from further entanglement in the maze of delusion and self-created

suffering which owes its magnitude to the extent of your ignorance of the true Goal, awake now. Pay heed and strive for Freedom by experiencing ignorance in its true perspective. Be honest with yourself and God. One may fool the world and one's neighbours, but one can never escape from the knowledge of the Omniscient - such is the Divine Law.

I declare to all of you who approach me, and to those of you who desire to approach me, accepting me as the Highest of the High, that you must never come with the desire in your heart which craves for wealth and worldly gain, but only with the fervent longing to give your all - body, mind and possessions with all their attachments. Seek me not in order to extricate you from your predicaments, but find me in order to surrender yourself wholeheartedly to my Will. Cling to me not for worldly happiness and short-lived comforts, but adhere to me, through thick and thin, sacrificing your own happiness and comforts at my feet. Let my happiness be your cheer and my comforts your rest. Do not ask me to bless you with a good job, but desire to serve me more diligently and honestly without expectation of reward. Never beg of me to save your life or the lives of your dear ones, but beg me to accept you and permit you to lay down your lives for me. Never expect me to cure you of your bodily afflictions but beseech me to cure you of your Ignorance. Never stretch out your hands to receive anything from me, but hold them high in praise of me whom you have approached as the Highest of the High.

If I am the Highest of the High, nothing is then impossible to me; and though I do not perform miracles to satisfy individual needs - the satisfaction of which would result in entangling the individual more and more into the net of ephemeral existence - yet time and again at certain periods I manifest the Infinite Power in the form of miracles, but only for the spiritual upliftment and benefit of humanity and all creatures.

However, miraculous experiences have often been experienced by individuals who love me and have unswerving faith in me, and these have been attributed to my nazar or Grace on them. But I want all to know that it does not befit my lovers to attribute such individual miraculous experiences to my state of the Highest of the High. If I am the Highest of the High I am above these illusory plays of Maya in the course of the Divine Law. Therefore, whatever miraculous experiences are experienced by my lovers who recognize me as such, or by those who love me unknowingly through other channels, they are but the outcome of their own firm faith in me. Their unshakable faith often

superseding the course of the play of Maya gives them those experiences which they call Miracles. Such experiences derived through firm Faith eventually do good and do not entangle the individuals who experience them into further and greater bindings of Illusion.

If I am the Highest of the High, then a wish of my Universal Will is sufficient to give, in an instant, God-Realization to one and all, and thus free every creature in creation from the shackles of Ignorance. But blessed is Knowledge that is gained through the experience of Ignorance, in accordance with the Divine Law. This Knowledge is made possible for you to attain in the midst of Ignorance by the guidance of Perfect Masters and surrenderance to the Highest of the High.

MEHER BABA'S UNIVERSAL MESSAGE

I have come not to teach but to awaken. Understand therefore that I lay down no precepts.

Throughout eternity I have laid down principles and precepts, but mankind has ignored them. Man's inability to live God's words makes the Avatar's teachings a mockery. Instead of practising the compassion He taught, man has waged crusades in His name. Instead of living humility, purity and truth of His words, man has given way to hatred, greed and violence.

Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric Form I observe Silence. You have asked for and been given enough words - it is now time to live them. To get nearer and nearer to God you have to get further and further away from "I", "my", "me" and "mine". You have not to renounce anything but your own self. It is as simple as that, though found to be almost impossible. It is possible for you to renounce your limited self by my Grace. I have come to release that Grace.

I repeat, I lay down no precepts. When I release the tide of Truth which I have come to give, men's daily lives will be the living precept. The words I have not spoken will come to life in them.

I veil myself from man by his own curtain of ignorance, and manifest my Glory to a few. My present Avataric Form is the last Incarnation of this cycle of time, hence my Manifestation will be the greatest. When I break my Silence, the impact of my Love will be universal and all life in creation will know, feel and receive of it. It will help every individual to break himself free from his own bondage in his own way. I am the Divine Beloved who loves you more than you can ever love yourself. The breaking of my Silence will help you to help yourself in knowing your real Self.

All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out except through my coming in your midst.

I had to come, and I have come. I am the Ancient One.

FATHER OF ALL IN CREATION

Meher Baba's Address to His Children: Over five thousand lovers from the East and the West Gathered at Guruprasad, Pune on 1st November 1962:

My dear Children,

Your coming from different places and from across oceans has pleased me. And although no sacrifice to be near me is too great, I am touched by the sacrifice that some of you have made.

Those who have not been able to come should not feel disheartened, for my love is with them as always and specially so at this time.

You have come from great distances not for some convention or conference but to enjoy my company and feel afresh my love in your hearts. It is a coming together of children of East and West in the house of their Father.

All religions of the world proclaim that there is but one God, the Father of all in creation. I am that Father.

I have come to remind all people that they should live on earth as the children of the One Father until my Grace awakens them to the realization that they are all one without a second, and that all divisions and conflicts and hatred are but a shadow-play of their own ignorance.

Although all are my children they ignore the simplicity and beauty of this Truth by indulging in hatreds, conflicts and wars that divide them in enmity, instead of living as one family in their Father's house. Even amongst you who love me and accept me for what I am there is sometimes lack of understanding of one another's hearts.

Patiently I have suffered these things in silence for all my children. It is time that they become aware of the presence of their Father in their midst and of their responsibility towards Him and themselves. I shall break my Silence, and, with my Word of Words, arouse my children to realize in their lives, the indivisible Existence which is God.

Throughout the years I have been giving many messages and discourses.

Today I simply want to tell you who are gathered here in my love to shut the

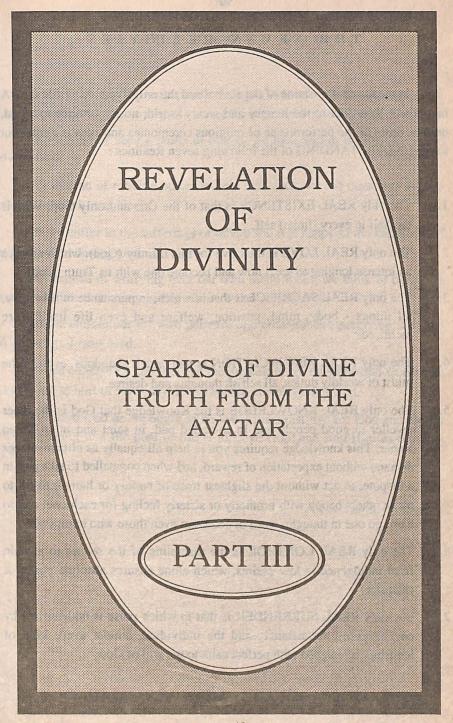
ears of your minds and open the ears of your hearts to hear my Word when I utter it.

Do not seek my blessing which is always with you, but long for the day when my Grace will descend on all who love me. Most blessed are they who do not even long for my Grace, but simply seek to do my Will.

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THE SEVEN REALITIES

In the new dispensation of the eternal and the only Truth, MEHER BABA had come to unfold to the hungry and weary world, no importance to creed, dogma, caste or the performance of religious ceremonies and rites is given, but to the UNDERSTANDING of the following seven Realities:

- 1. The only REAL EXISTENCE is that of the One and only God, Who is the Self in every (finite) self.
- 2. The only REAL LOVE is the Love for this Infinity (God), which arouses an intense longing to see, know and become one with its Truth (God).
- The only REAL SACRIFICE is that in which, in pursuance of this Love, all things - body, mind, position, welfare and even life itself - are sacrificed.
- 4. The only REAL RENUNCIATION is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.
- 5. The only REAL KNOWLEDGE is the Knowledge that God is the inner dweller in good people and in so-called bad, in saint and in so-called sinner. This knowledge requires you to help all equally as circumstances demand without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy with brotherly or sisterly feeling for each one; and to harm no one in thought, word or deed, not even those who harm you.
- The only REAL CONTROL is the discipline of the senses to abstain from indulgence in low desires, which alone ensures absolute purity of character.
- 7. The only REAL SURRENDER is that in which poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

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HOW TO LOVE GOD

To love God in the most practical way is to love our fellow beings. If we feel for others in the same way as we feel for our own dear ones, we love God.

If, instead of seeing faults in others, we look within ourselves, we are loving God.

If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our own misfortunes, we think of ourselves more fortunate than many, many others, we are loving God.

If we endure our lot with patience and contentment, accepting it as His Will, we are loving God.

If we understand and feel that the greatest act of devotion and worship to God is not to hurt or harm any of His beings, we are loving God.

To love God as He ought to be loved, we must live for God and die for God, knowing that the goal of life is to Love God, and find Him as our own Self.

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TWELVE WAYS OF REALIZING ME

LONGING

If you experience that same longing and thirst for Union with Me as one who has been lying for days in the hot sun of the Sahara experiences the longing for water, then you will realize Me.

2. PEACE OF MIND

If you have the peace of a frozen lake, then too, you will realize me.

3. HUMILTIY

If you have the humility of the earth which can be moulded into any shape, then you will know me.

4. DESPERATION

If you experience the desperation that causes a man to commit suicide and you feel that you cannot live without seeing Me, then you will see Me.

5. FAITH

If you have the complete faith that Kalyan had for his Master, in believing it was night although it was day, because his Master said so, then you will know me.

6. FIDELITY

If you have the fidelity that the breath has in giving you company, even without your constantly feeling it, till the end of your life, that both in happiness and in suffering gives you company and never turns against you, then you will know Me.

7. CONTROL THROUGH LOVE

When your love for Me drives away your lust for the things of the senses, then you will realize Me.

8. SELFLESS SERVICE

If you have the quality of selfless service unaffected by results, similar to that of the sun which serves the world by shining on all creation, on the grass in the field, on the birds in the air, on the beast in the forest,

on all mankind with its sinner and its saint, its rich and its Poor,unconscious of their attitude towards it, then you will win Me.

9. RENUNCIATION

If you renounce for Me everything physical, mental and spiritual, then you have Me.

10. OBEDIENCE

If your obedience is as spontaneous, complete and natural as the light is to the eye or the smell is to the nose, then you come to Me.

11. SURRENDERANCE

If your surrenderance to Me is as whole-hearted as that of one, who, suffering from insomnia, surrenders to sudden sleep without fear of being lost, then you have Me.

12. LOVE

If you have that love for Me which St. Francis had for Jesus, then not only will you realize me but you will please Me.

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If a person is centre without reserve, from the bounty which the Cod-Man

- Meher Baba

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GOD-REALIZATION AND GOD-MAN

When a person attains God-Realization, he has infinite power, knowledge and bliss; and these intrinsic characteristics of inner realization are the same in all God-Realized persons.

God-Realization is the very goal of all creation. All earthly pleasure, howsoever great, is but a fleeting shadow of the Eternal Bliss of God-Realization; all mundane knowledge, howsoever comprehensive, is but a distorted reflection of the Absolute Truth of God-Realization; all human might, howsoever imposing, is but a fragment of the Infinite Power of God-Realization.

All that is noble, beautiful and lovely, all that is great and good and inspiring in the universe is just an infinitesimal fraction of the Unfading and Unspeakable Glory of God-Realization.

The Eternal Bliss, the Absolute Truth, the Infinite Power, and the Unfading Glory of God-Realization, are not to be had for nothing. The individualized soul has to go through all the travail of pain and struggle of evolution before it can inherit this Treasure, which is hidden at the heart of creation.

The state of perfection, in which the God-Man dwells, is beyond all forms of duality and opposites; it is a state of unlimited freedom and unimpaired completeness, immortal sweetness, and undying happiness, untarnished divinity and unhampered creativity.

The God-Man may be said to be the Lord and Servant of the Universe at one and the same time: as one who showers his spiritual bounty on all in measureless abundance, he is the Lord of the Universe; and as one who continuously bears the burden of all and helps them through numberless spiritual difficulties, he is the Servant of the Universe.

And just as he is Lord and Servant in one, he is also the supreme Lover and the matchless Beloved. The Love, which he gives or receives, goes to free the soul from ignorance. In giving Love, he gives it to himself in other forms; and in receiving Love, he receives what has been awakened through his own Grace, which is continuously showered on all without distinctions.

If a person accepts, without reserve, from the bounty which the God-Man showers, he creates a link, which will stand by him until he attains the goal of freedom and God-Realization.

It is better to study God than to be ignorant about Him; it is better to feel God than to study Him; it is better to experience God than to feel God; and it is better to become God than to experience Him.

The true nature of God in its entirety is known to the aspirant only when he attains unity with God, by losing himself into His being.

The individual soul has to realize its identity with the Supreme Universal Soul with full consciousness.

The Real Happiness which comes through realizing God is worth all the physical and mental suffering in the universe; then all suffering is as if it were not.

It is not possible for a person to have the slightest idea of that inexpressible happiness without actually having the experience of Godhood.

The happiness of God-Realization is Self-sustained, eternally fresh and unfading, boundless and indescribable; and it is for this happiness that the world has sprung into existence.

My existence is for this Love and the Truth; and to suffering humanity I say:

HAVE HOPE ... I have come to help you in winning the one Victory of all victories . . . to win yourself.

- Meher Baba.

THE FINAL ACCOUNT

"WHEN THE GOAL OF LIFE IS ATTAINED, ONE ACHIEVES:

THE REPARATION OF ALL WRONGS,
THE HEALING OF ALL WOUNDS,
THE RIGHTING OF ALL FAILURES,
THE SWEETENING OF ALL SUFFERINGS,
THE RELAXATION OF ALL STRIVINGS,
THE HARMONIZING OF ALL STRIFE,
THE UNRAVELLING OF ALL ENIGMAS,
AND THE REAL AND FULL MEANING OF ALL LIFE ...
PAST, PRESENT AND FUTURE".

- MEHER BABA

PRAYER

O PARVARDIGAR, The Preserver and Protector of All,
You are without Beginning, and without End;
Non-dual, beyond Comparison; and none can measure You.
You are without colour, without expression, without form,
and without attributes.

You are unlimited and unfathomable, beyond imagination and conception; eternal and imperishable.

You are indivisible; and none can see You, but with eyes Divine.

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

You are everywhere, You are in everything; and You are also beyond everywhere and beyond everything.

You are in the firmament and in the depths, You are manifest and unmanifest; on all planes, and beyond all planes.

You are in the three worlds, and also beyond the three worlds; You are imperceptible and independent.

You are the Creator, the Lord of Lords, the Knower of all minds and hearts; You are Omnipotent and Omnipresent. You are Knowledge Infinite, Power Infinite, and Bliss Infinite.

You are the Ocean of Knowledge, All-Knowing, Infinitely -

Knowing; the Knower of the past, the present and the future, and You are Knowledge itself.

You are All-merciful and eternally benevolent;

You are the soul of souls, the One with infinite attributes;

You are the Trinity of Truth, Knowledge and Bliss;

You are the Source of Truth, the Ocean of Love;

You are the Ancient One, the Highest of the High; You are Prabhu and Parameshwar; You are the Beyond-God, and the Beyond-Beyond-God also; You are Parabrahma, Parmatma; Allah; Elahi; Yezdan; Ahuramazda; and God the Beloved.

You are named Ezad: the only One worthy of worship.

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This Prayer was dictated by Baba, and during the twenty-one days of Baba's special work (the thirteenth of August to the second of September, 1953) it was recited every day by one of the Mandali in Baba's presence. The Gujarati translation of the Prayer was also read out by another of the Mandali.

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Many a time Meher Baba had joined His lovers while they recited this prayer, even when He was physically handicapped, and said, because He had joined this prayer, whosoever recites it will be benefited.

This prayer can be recited by anyone belonging to any religion. It is the Universal Prayer given by God-Man to men.

Self-More self-Control of the self-of-

THE PRAYER OF REPENTANCE

- 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; 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 especially 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 especially 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 your Unbounded Mercy we ask you 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 Your Will.

* * * problem * * * problem of oil source.

MEHER BABA'S ARATI

How can one fathom Your Fathomless being?

How can we know You we see with gross eyes.

A glimpse of Your shadow has blinded our seeing;

How can your Glory ere be realized?

Refrain:

Thoughts cannot reach You and words cannot speak You, Infinite Ocean of unending bliss.

Though we beseech You, how can we seek You?

How can the Finite know limitlessness?

Refrain:

At Your command, suns and stars give their light;
What in the worlds can I offer as mine?
Even my gift of love would be naught in Your sight,
But veiled reflections of Your Love Divine.

Refrain:

You are the Ancient One, Lord of Creation, How can we measure Your true majesty? You are the Christ, the Divine Incarnation, Dear Lord, please don't be indifferent to me.

Refrain:

You are the beginning and end of all things;
Tis You alone who assumes every role.
Sinners and saints, beggers and kings,
You are the Source and You are the Goal.

Refrain:

How can one fathom Your fathomless being?

How can we know You, we see with gross eyes.

A glimpse of Your shadow has blinded our seeing.

How can Your glory ere be realized.

Refrain:

Consumed is my mind in Your fire and flame;
Accept it, O Meher, in Oneness.
Consumed is my heart in the sound of Your name.
Accept, O Meher, my Arati;
Accept, O Meher, my song.

JAI BABA!

by Hank Mindlin
U. S. A.

Baba Pearls

"I belong to no religion. Every religion belongs to Me. My own personal religion is of My being the Ancient Infinite One and the religion I teach to all is of love for God.

"This love can be practiced by any one, high, low, rich, poor and every one of each caste and creed can love God.

"The one God who resides equally in us all is approachable to every one through love. So I give My blessings that at least some of you would love God as He is to be loved."

"I am the One so many seek and so few find. No amount of intellect can fathom Me. No amount of austerity can attain Me. Only when one loves Me and loses one's self in Me, am I found.

"This love must be so honest that not only others should not know it, but you yourself should not be aware of it."

"One of the Divine aspects is Infinite Goodness, and so, do good but without expecting any appreciation for the same from any quarter."

"All these messages, writings, and lectures mean nothing. For the common man, the most practical way of loving God is to help others lovingly. God is in every one, so if you try to love others, help others, make others happy, you are then loving God. So even attending to your everyday life-duties, you can still love God.

"If at least some of you try to love God, My coming here will be worth the purpose."

"Love for God can be expressed in so many ways because He has infinite aspects. The three aspects of Power, Knowledge and Bliss are well-known, but

infinite Honesty and infinite Goodness are also His main aspects, and goodness means where there is no thought of self.

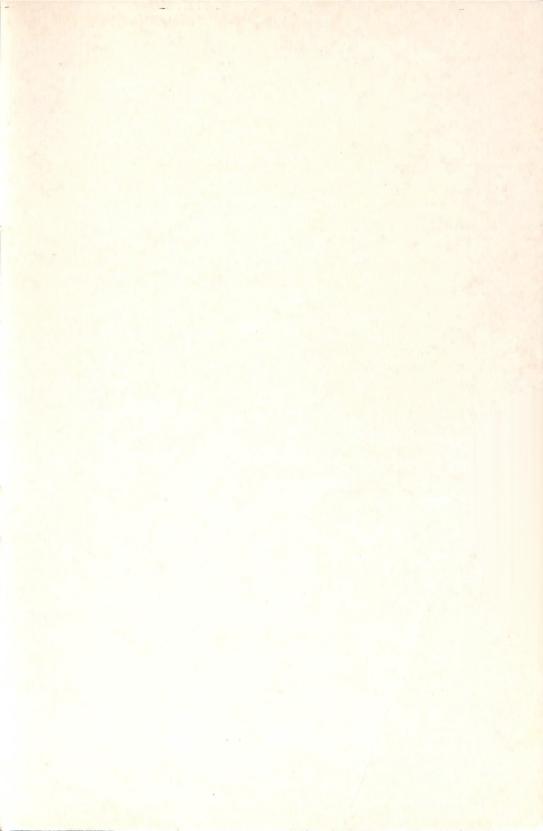
"When you serve your fellow-beings with selflessness, you serve God, but this term "Selflessness" is so very loosely used that, in its very use, its purpose is lost. Selfless service means that it has to be so very natural that even the thought that you have served should be absent."

"What God's aspect of honesty means is that you serve others in order to make them happy at the cost of your own happiness. Honesty demands that no show and no fuss is made of your service and you treat others as you treat your own dear ones."

* * *

INVOCATION

Mandirs and Masjids, temples and mosques, And Churches in the East and West Conceal Thy Face, -O First and only Fair. For Thou art Love incarnate And Thou dwellest in the heart! To Thee I turn my heart! And pray: lead me to Thyself! Thou art my Buddhi, mind. Thou art my heart and will, My Light and Joy, My Divine Destiny, And Thou art my bhakti, My devotion supreme! Teach me to cast aside All pride of action. And in Thy pure service Pure Nothing be! Teach me how I may receive In silence the gift from Thee, O Silent One! And as I gaze in silence at the Evening Star, And in silence walk through the night, Teach my heart in silence still To sing at Thy Lotus feet; To sing and like the candle which burns at night But goeth out at dawn, In silence at Thy Feet Expire!



MY MESSAGE TODAY, TO THOSE WHO LOVE ME AND BELIEVE IN MY LIFE, IS THAT IN ORDER TO ESCAPE THIS COSMIC ILLUSION, AND TO REALIZE AND ATTAIN THE SUPREME REALITY, WE MUST ABIDE BY THE FOLLOWING: FIRST AND FOREMOST OUR COMPLETE SURRENDER TO THE GOD-MAN, IN WHOM GOD REVEALS HIMSELF IN HIS FULL GLORY, HIS INFINITE POWER, HIS UNFATHOMABLE KNOWLEDGE, HIS INEXPRESSIBLE BLISS, AND HIS ETERNAL EXISTENCE.

MEHER BABA 21 ST MARCH, 1952