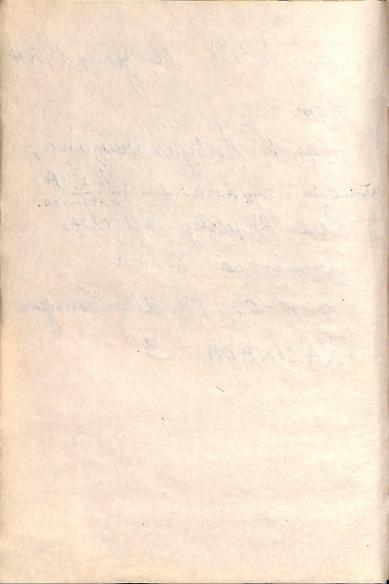
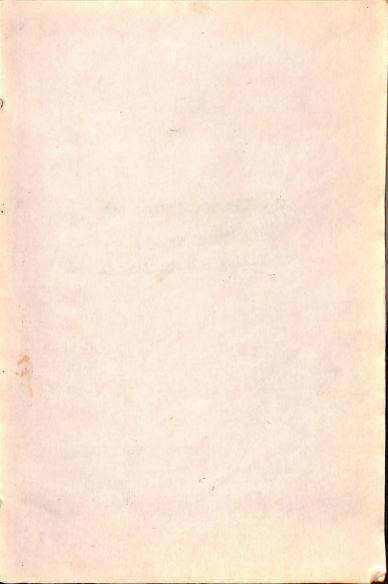
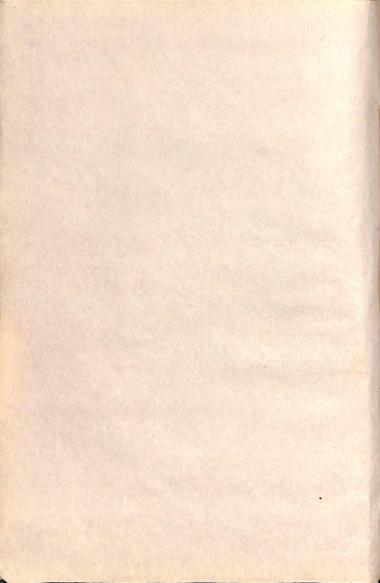
Gospel According to Avatar Meher Baba



Received on 16 July 1984 Sri K. Satyanarayana, Joint Secretary A.M. S. Andhra Center B. A.
Rtd. Deputy Collector
Srinivasa Nivas 2-18-22 Madhavanagar KAKINADA -3







THE GOSPEL ACCORDING TO AVATAR MEHER BABA ANDHRA CENTRE : KAKINADA

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BIOGRAPHICAL SKETCH OF MEHER BABA

Merwan S. Irani, known as Meher Baba was born in Poona in 1894 of Persian Farents. In 1914 while Meher Baba was still in college a momentous event occurred in his life the meeting with an ancient woman, Hazarat Babajan, a perfect master of her time, who made him, aware of his high spiritual destiny and at the same time gave him God realization. After some time Merwan lead a sort of itinerant life and came into contact with many perfect Masters and in particular Shri Sai Baba of Shirdi. Sadguru Upasani Meharaj of Sakori, Narayana Maharaj of Khadgaon and Hazarat Tajuddin Baba of Nagpur - all perfect masters of the age.

STOCKALMEN AND SERVICE OF PRINCIPLE SABA

Merona S. Brent, known as sher Saba was born in From in 1004 of Persian Tarents. In 1914 dile feren Raba was still in college a momentum event occurred in his life the meeting with an engient woman, lenarat Sabajon, a parfect marker of her time, the make him, swarts of his high spiritual desting and at the sens time gave his ded realtsation. Arter cons time Hervan load a sort of itingrat life and came into has anetaal toolies wan dith tooties in pertionles sent Set Sepo of Chird Sedgues Upagent Melegrat of Sekori, Negrous Velucit of Bredgeon and Hernrat Pajuddin Ston of Wagner - all porfeet masters of the age.

It was however upasani Maharaj, who during the next seven years, gave him divine, knowledge and control of the seven planes of consciousness. In 1921, Merwan himself became a perfect master and his spiritual mission began when he draw together his first close disciples, training them in arduous spiritual tasks and self-disciplins.

During the following two years,
Meher Baba wrote an account of the
Divine Experience. This book has not
been read by anyone, and it will be
published only after his world manifestation. Upon completing the manuscript he laid down his pen and has not
written a line since, except his signature when necessary.

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On July 10, 1925 Meher Baba began to observe silence, which he has continued till he dropped his physical body on 31st January, 1969, after completing his Avataric, mission.

The Masters many spiritual discourses and messages have been dictated through the medium of his Alphabet board. He is well-versed in six languages, including English. Since October, 1954 however the Master has discontinued the use of his Alphabet board also, reducing all communications to hand guestures unique to himself. The major part of his book " God Speaks " which outlines the whole scheme of creation and its purpose was laboriously dictated in this manner.

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Meher Baba frequently retired into seclusion and observed long fasts. These periods of seculation were periods of spiritual working on the inner planes for the good of all humanity. Alternating with the periods of seclusion. Meher Baba lead a life of dynamic activity. He toured the entire world several times. laid spiritual cables between East and West, attracted several westerners towards him and brought East and West together in spiritualisn.

Meher Baba also took special interest in contacting and personally serving those who are known as "Masts" or Godintoxicated persons, immersed in bless and unconscious of the body. For this

seclarion and observed land funtary there period of seeligion were nonich of spiritual worlding on the inner planes for the good of all humanity. Alternatincurred the passage of a section in a con-Babe lead a life of durante collwing. He control the entire only several barros el las daud normed nelden lend beies blet ent, oftwareted seving westerned the edition of the design.

rest in contection and perconsile sorvitions with are interest on Codeincoming the princes of the tell of Codeincoming the princes of the block of the body. For this :: 5 ::

work he journeyed many thousands of miles throughout India and Ceylon.

Meher Baba's aim is wholeheartedly a spiritual one, to awaken the Divinity in everyone and guide him or her to his or her goal which is Love.

He declared himself as the Avatar of the age and his followers and lovers belonging to all religions throughout the world believe and worship him as such with unflinching faith.

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THE THREE PRAYERS WHICH BABA GAVE US.

THE MASTER'S 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 clour, without expression, without me born, and without attributes.

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

You are indivisable, and none can see you, but with eyes divine.

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

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THE PARTY STREET STREET

O Perverlight, the preserver and probector of all,

You are without organize and; without end;

Non-dual, beyond comparison, and none can measure you.

You are without alour, mithout surresaion, without for book, and wiknout attributes.

you are unlimited and unfathomable, berond imprinction and conception eternal and imperialsole.

You are indivisable, and none can see you but with eyes divine.

You slways were, rou slways are, and

You are everwhere, you are in everything, and you are also beyond every-where 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 Onipotent and Onipresent,

You are Knowledge infinite, Power infinite, and bless infinite.

You are the Ocean of knowledge, allknowing the knower of the past the present and the future, and you are knowledge itself. You are everyhere, you are in everything, and you are also beyond every-

You are in the firmment and in the depths.

You are manifest and unmanifont; on all

You are in the three worlds and also

You are imperceptible and integerings,

You are the Creaton, the Look of Louis, the Look of Louis, the knower of all miss and hearts.

You are Onlystend and Onlaresent,

you are increate infinite, Power infinite.

You are the Cosen of knowledge, allknowled the knower of the gost the precent and the future, and you are knowledge itself. siss:

You are all-mariful 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; Allah; Elahi; Yesdan, Ahuramazda; and God the Beloved.

You are named Ezad, the only one worthy of worship.

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You are all worded and eternally benevolent.

You are the Soul of souls, the one with infinite attributes.

You are the Trinity of truth, inpuladre

You are the Source of truth, the lactur

You ear he incient one, the History of the high,

You ere Prebhu had Barenenwer.

You are the levoud-God and the Beyond-

You alo Perobranma; Allah; Alahi; Yesdan, Aburamanda; and God

You one named bread, the only one worthly

THE PRAYER OF REPENTANCE

Om Parabrahma Paramatma Ya-Yazdan, Lailah Illallah, O God, Father in Heaven!

We repent, 0 god most merecul 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; and 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 specially 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 back-biting.

THE STREET OF BEINGARES

Om Farebrahma Parematno Yar Kanden, Laileh Illallah, O God, Rether in Heaven!

our sine; for every thought that
our sine; for every thought that
was false or unjust or unclean;
for every word spoken that ought
not to have been spoken; and for
every deed done that ought not to
have been done.

thought inspired by selftenness; sad for every doed and word and thought inspired by letred.

e recent most specially for every lastful section; for every lie, for all hypocrisy; for every promise riven but not fulfilled; and for all slander and back-piting.

Most specially 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 be fall others.

In your unbounded mercy we ask you to forgive us 0 God : for all these sins committed by us and to forgive for our constant failures to think and speak and act according to your will.

Most apocially also we repent for every action that has brought rain to others, for every word and deed that has liven others with, and for every wish that make should be fall others.

In your unbounded mercy we ask you to
four ive us 0 God ! for all these
eins committed by us and to lengty
for our constant failures to tain
and speak and act according to you

PRAYER FOR BABA'S LOVERS AND MANDALI

Beloved God, help us all to love you more and more, and more and more, and still yet more, till we become worthy of union with you; and help us all to hold tast to Baba's Daaman till the very end.

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PRAYER FOR BABA'S LOVERS AND HANDALL

Beloved Gol, help us all to love you more end move, and more and move, still yet move, till we become worthy of union with you; and help us all to hold tast to Beba's Danmon till the very end.

BABA SAID:

Those who believe in me, yet feel like questioning my words and actions are weak in their convictions and belief in me. If you maintain a tight grip on my Daaman you will remain with me on the highest of levels or the lowest, wherever I am, wherever I may be - - - where the kite goes the tail goes, as long as it sticks to the kate. So long as you keep your grip tight it matters little whether you are a saint or a sinner - -

It is now for you to decide whether to hold on to my daaman believing in me and remaining devoted to me, by following my orders and instructions. Unose who believe in me, jet feel like questioning my words and eathous are wend in their convictions and eathous in me. If you maintain a tight grip on my begans you will remain with me on the highest of levels or the lowest, wherever I may be - - - where the tail ross, as long as the tail ross, as long as the tail ross, as long as you it sticks to me with it and my and little here your grip time it and man little.

to held we dearen seliciting in me to hear to

me pleased at the cost of your own comforts and pleasures. It means to remain
resigned to my will whether you keep
good health or bad, whether you make
money or lose it, and whether you gain
name and fame or become the laughing
stock of others.

8: 13 ::

me pleased at the cost of your pur conforts and pleaseres. It meths to remain resigned to my will unction you keep good health or bad, whether you wake money or lose it, and whether you will name and fame or become the lawying stock of others.

TRUE SPIRITUALITY

One who is keen about true spirituality must lose all self-will. He has to accept to Divine will irrespective of whether it happens to be in live with his cherished inclination or against them. This is a veritable death to the ego-life. It means that the ego-mind must not deem and anything. It must become lifeless, i.e., it must stop or cease to function.

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True spirituality requires the real love for God. A person cannot be said to love God, if he cannot accept his will without discontent or resentment.

THURS SPENDEN WAYNER

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True the dol. A person cannot be said to love the love dod, if is common accept his without discontent or resentant.

There was one real devotee of God. He was a multi-millionaire, enjoyed good health and reputation and had a happy family life. But as luck would have it he came to be deprived of all his wealth his friends asked him "what is your God doing? Why do you not ask him to help you? ". The devotee replied, "God's will be done". He did not allow the peace of him mind to be disturbed. He then lost his wife also. But he continued to remain resigned to the will of God and remained happy. Others said " He has a good reputation that keeps him happy "; and they became jealous, though he had lost so much at the hands of fate.

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He then happened to catch a nasty disease, abominable germs entering his body all over and rendering it ugly painful and loath some to look at. His body began to stink so horribly that EVE even his best friends and nearest relations who used to flatter and obey him, began to keep themselves at a distance. But even then he retained his equanimity resenting nothing and accepting the will of God with undaunted fortitude and unyielding cheerfulness. This was his real test. He passed through the ordeal of accepting the will of God without protests and retained his faith in him under the severest and most trying

We then inappended to enter a masty disease, aborinable corms outerine his body all over and replering it unly paintial and loath some to look at. His body began to stint as howibly that zwo even his boot friends and noerest relations who weed to glatter and sper his because to lesep trementives at a distance. But even then he retained his equanial w reserving nothing and Kasephint too will bas soutited fortimeted fortifule and unvielding cheerfulness, this yes h the air forest became oil . seed from of acceptant the will of dod without ni din ein beninter bre steetorg ralyst teen has teorges out rebet ali

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est and

circumstances. He was then hailed by others as being the lover of God, which he was.

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carrownestsaces. He was then inited by others as being the lover of Tod, whi he was.

BABA ON : COMPLETE SURRENDER

Seek me not to extricate yourself from predicaments but find me in order to surrender yourself whole - heartedly to my will. Do not cling to me 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 be your rest.

Do not ask me to bless you with a good job. Wish only to serve me more deligently and houestly, without expectation of reward. Never beg me to save your life, or the lives of

SABA OUT : COMPLUME SURRESPORT

Seek mo not to extricate yourself from predicaments but find me in order to surrender yourself whole - heartedly to my will. No not cling to me for worldly hoppiness and short-lived tonick and thin, specifician your own lappiness and conforts at my feet.

Let my happiness be your cheer and my conforts be your cheer and my conforts be your cheer and my conforts be your rest.

Do not ask me to blees you with a good job. Isa only to serve me more deligently and houestly, without expectation of reward. Never beg me to save your life, or the lives of

your dear ones. Only beg me to accept you and permit you to lay dawn your life for me. Never expect me to cure you of your bodily afflictions. Bseech me rather to cure you of your ignorance.

I am the one so many seek and so few find. No amount of intellect can fathour me, no amount of ansterity can attain me. Only when one loves me and loses one's self in me, aim I found.

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Beech me rather to once you of your
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I am the one so many seek and so few rind. To amount of intellect can rithing is, no smount of sustantity can apresid me. Only rien one loves me and losse one sealf in Me, cim I found.

BABA ON : LOVE GOD

My message to all is "Love God".

Love means suffering and pain for oneself and happiness for others. To the giver it is suffering without malice or hatred. To the receiver it is a blessing without obligation.

To love God as he ought to be loved we must live for God and die for God, knowing that the goal for all life is to love God and find him as our ownself.

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If instead of seeing foulto in others, we look within ourselve, we are loving God. If instead of robbing others to help ourselves, to help ourselves, to help ourselves,

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 as more fortunate than many many others, we are loving God. If we endure our lot with fatience and contentment accepting it as his will we are loving God. If we understand that the greatest act of devotion towards God is not to harm any of his beings we are loving God. Therefore let us become the soldiers of God. Let us struggle for the truth. Let us live not for ourselves, but for others. Let us speak

We are Loving God. If we suffer in Lee's sufferings of others and feel lappy in the handiness of others, we Entymow to heatent II theo antyof and over our own misfortunes, we think of Ourselves as more fortunite than many many others, we are loving God. If we endure our lot with pationes and contentment socepting it as his will vo a to loving tod. If we understand that the gracest act of devotion toresed tollis not to harm any of his being we are laying vod. Mierefore leb us become the soldiers of Cod. Let us struggle for the truth. Let us live not for ourselves, but for others. Int us opsi

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truly think truly and act truly. It us be honest as God is infinite honesty. Let us return love for hatred and win others over to God.

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truly trink truly and set truly. It us be honest as God is infinite honesty. Let us return love for hatred and win others over to God.

BABA ON : MY WISH

The lover has to keep the wish of the beloved. My wish for my lovers is as follows:-

- 1. Do not shirk your responsibilities.
- 2. Attend faithfully to your worldly duties but keep always at the back of your mind that all this is Baba's.
- 3. When you feel happy, think 'Baba wants me to be happy'.
- 4. Be resigned to every situation and think honestly and sincerely 'Baba has placed me in this situation.'
- 5. With the understanding that Baba is in everyone, try to help and serve others.

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The lover as to keep the wish of the best of the best

- . no and shirt your companied des co.
- o. Attend farthfull to your worldly duties but leep always at the back of your mint that all this is keen a.
 - 3. Free you feel happy, think 'Robe.
 - think homestly and sincercity 'Bebe hos placed as in his attention.'
 - 5. Tich me ultershindin unt labe is in everyone, the to help and serve others.

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6. I say with my divine authority to each and all that whosever takes my name at the time of breathing his last comes to me so do not forget to remember me in your last moments. Unless you start remembering me from now on, it will be difficult to remember me when your end approaches. You should start practising from now on. Even if you take my name only once every day you will not forget to remember me in your dying moments.

6. I say with my divine audiority
to each shit all that whosever
takes my name at the time of
breathing his last comes to me
so do not forget to remember me
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when your and approaches. You shoul
if you take my name only once every
day you will not forget to remember
me in your dying moments.

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BABA SAID:

Love for God and obedience to a Master are beyond the reach of man on his own, and that complete surrender is almost impossible. The best thing is for man to purify his heart.

The best way to cleanse the heart and to prepare for the stilling of the mind is to lead a normal life in the world. Living in the midst of your day-to-day duties, responsibilities, likes and dislikes becomes the very means for the purification of your heart. For the purification of your heart leave your thoughts alove but

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maintain constant vigil over your actions. Let thoughts come and go without putting then into action.

It is better to feel angry sometimes rather than merely to repress anger.

Although your mind may be angry do not let your heart know it. Remain unaffected. If you never feel angry, you will be like stone, in which form the mind is least developed.

Let the thoughts of anger, lust and greed come and go freely without putting them into words and deeds. Then the related impressions in your mind

meanthin constant vigil over your notions. Let thoughts come and to without the notion.

It is orbien to feel mon sometime notice that the remess or mr.

Though your mind my to and do not let your least land it. Densis unsiferoted. If you never that picty, wit will be like stone, in with form the mind is least developed.

Vet the thornies of anger, instent greed come sut to freely vitness onttin them this words and de de, then the related impressions in your and begin to wear out and become less harmful.

When you feel angry or have lustful thoughts, remember Baba at once. Let My name serve as a net around you.

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Degin to wear out and become less

When you feel energy or have lestful bloughts, remember dabs at the cones. Let by neme sorve as a not havound you.

SOME OF THE MESSAGES OF MEHER BABA

Don't run away from the world,
run away from your own lowerself.
Don't renounce the world, renounce your
own lower self. Dont seek solitude any
where but within you own self. Silently
cry out within your own self. "Beloved
one reveal yourself to me as my own real
infinites self".

If you have rock-like faith in God and flame-like lover for him, nothing in this world will effect you. Misery will not trouble you. Flattery will not touch you. Happiness will not humour you. Such faith and love will cause you tirise above the imaginary phenomenon and make you understand that God alone is res

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If you have rook-like faith in dod and flame-like lover for him, nothing in this world will effect you. Misery will not touch not trouble you. Plattery will not touch you. Happiness will not human you. Such faith and love will cause you the increment of alone and rise above the increment of alone is not nece you understend that God alone is not

real.

The purpose of life is to realise God within ourselves. This can be done even whilst attending to our worldly duties. In ever-day walk of life and amidst intense activities we should feel detached and dedicate our doings to our beloved God.

Do not get disheartence and alarmed when adversity calamity and misfortune powr in upon you. Thank fod for he has thereby given you the opportunity of acquiring forbearance and fortitude. Those who have acquired the power of bearing with adversities can easily enter the spiritual path.

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The purpose of hife is to realise of rithin ourselves. This can be done even whilet attending to our worldly dries. In ever-day rall of life our saidst intends socivities to shall feel detached and didicate our deing to our beloved Cod.

No not get disheartened and alersed when adversity calearity and mishortuna pour in upon you. Unant pet for he harmened you the apportunity of acquiring forbearance and for automose who have sequired our nower of the apprint with alversities on an analy once the apprint other order of the apprinted on an analy once.

Trust God completely and he will solve all difficulties. Faithfully leave everything to him and he will see to everything. Love God sincerely and he will reveal himself. And as you love, your heart must love, so that even your mind is not aware of it. As you love God whole-heartedly and honestly sacrificing everything at the alter of this supreme love, you will realise the beloved within you.

God loves most those who suffer most, unimvited suffering is a blessing in disguise. Fortunate are those whose love is tested by midfortunes. Love demands that the lover sacrifices for the Beloved. The book of heart holds

Trust God completely and he will only all difficulties, lathifully leave everything to him and he will see to everything. Love God sincerely and will revent Himself. And as you love, your neart must love, so that even your mind is not aware of it. As you love God whole-reartedly and honestly sacrificing everything at the alter of this supreme love, you will realise the beloved within you.

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the key to the mystery of life.

Back-biters are friends, as they take over our bad sanskaras to themselves.

Be angry with none but your weaknes
Hate none but your lustful self. Be
gready to own more and more wealth of
tolerance and justice. Let your temptation be to tempt me (Baba) with your
love in order to receive my grace.

Wage war against your desires, and Godhood will be your victory. Real living k is dying for God.

Live less for yourself and more for others. One must die to one's ownself to be able to live in all other selves. 1:18::

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Hack-hiters are frients, as they take over our part sancheros to high

Be anony with none into your westered

He's none but your lustral self. Se greenly to own more and more with of tolerance and justice. Ich your temptation be to bemore me (Bays) with your tation be to bemore me (Bays) with your

Tove in order to receive in the last

location will semment victory. H.

Live lens for rowerly and more for others. One migh size to one's ownwolf to be sele to live the all of or oelves.

One who dies for God lives for ever.

Man does not seek suffering, it comes to him as an outcome of his search for happiness. Happiness is sought through the fulfilment of desires, but in the pursuit of desires he is preparing for suffering from their non-fulfilment.

Such of the an aspirents who hold fast to Baba's daarman need not go in search of a living perfect Master to cross the Sixth Plane of conscionsness to Seventh Plane. If anybody thinks that such a guidance of a living perfect Master is all the more necessary since.

One who dies for God lives for ever.

Nan does not seek suffering, it comes to him as an outcome of his see for happiness. Happiness is sought through the fulfilment of desires, but in the pursuit of desires he is prepring for suffering from their non-ful ment.

Such of the sm aspirents who I tast to Daba's dasman need not to search of a living perfect laster t cross the Sixth Plane of consciousr to Seventh Plane. If anybody think that such a ruidence of a living polaster is all the more necessary state.

Baba dropped his mortal coil, his surrenderance to the Highest of the High is not absolute. The guidance of perfect Masters will come only when there is absolute surrenderance to the Highest of the High. When the pupil is ready, the Master appears of his own accord. This was ilustrated in the case of St. Francis of Assizi. When he had not perfect Master to give him realization, the ancient Sufi Frophet Khwaja Khizr took on a temporary human form and gave him the touch of grace which made him a perfect soul - a -Sadguru or perfect master. Of all the

Bobs (ropped hie mortal coil, his and to tandail ont of constablism a High is not absolute. The midence of perfect l'asters will come only whe there is absolute surrenderance to the Hi lost of the Hids. Then the manil is really, the Mester appears of his second. This was ilustrated in the case of St. Francis of Assiri. Then and not perfect laster to dive bin realization, the ancient Suft Propin Erreja Witte took on a temoment ha a come and grave him the tonor of mage - a - Loce Jooling a min aban noir edd He 30 . rotest tester. Or ell the

high roads which take the pilgirm directly to his divine destination, the quickest lies through the God-man or the Avatar.

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high reads which take the pilgirm directly to his divine destination, the quickest lies through the Col-ran or the Avatar.

QUINTESSENCE OF MEHER BABA'S MESSAGES TO HIS LOVER-WORKERS

Greeting one another with all apparent smiles and embraces without forgetting our party spirit, old differences, conflicts, rivairies, and animosities and without giving up our usual habit of back-biting, slandering fault-finding or intriguing through jealousy, envy hatred and fear, speaking writing or publishing so many great words about Baba just to achieve our selfish ends, for securing some money, name and fame or for exhibiting some airs of self-righteousness and superiority, travelling so many miles in the guise of an apparent hard worker in

QUINTUSSENCE OF MERIR BABA'S MISSARES.

Greeting one enother dith all apparent smiles and embraces without fouretting our negte snirit, old differences, oppflicts, rivairies, ou miving Juontily bno selidiacmine bas our usual labit of back-biting, elander ing realt-finding or intri wing through jealousy, envy hatred end fear, enedita writin or publishing so many most words about Baba just to achteve our solfish ends, for scenting some noney, name and fame or for exhibiting some airs of self-right-ousness and superiority, trevelling so meny miles in the mi meriew inani Jaeraqa as to esima order to secure: 36 ::

ostensibly on Baba's blessed name.

Establishing so many institutions organising so many big meetings, sammelanas and meals and constructing so many edifices and statues in embodying our Divine Beloved in our usual traditional way of rites and ceremonies with all pompous display just to secure wide popularity or publicity, all for self-glorification.

They are in fact completely hypocritical, empty, hollow and meaningless, since they kiss, embrace and nourish our little self in some firm or other.

They are nothing but a mere semblance of activity. Here the very spirit of

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to some ulterior and purpose by tradie; ostensibly on Baba's blessed name.

Usiablishing oo many institutions organishing so many big meeting, sammed lanas and meets and constructing so many ediffices and sinthes in embodying our Divine Beloved in our usual traditional way of rites and coremonies with all pomoous itsplay just to secure wide powellarity or publicity, all for self-glorification.

They are in fact completely hypooritical, empty, hollow and meaningless, since they kiss, embrace and nourish our little self in some firm or other.

They are nothing but a nere semblance of activity. Here the very spirit of

our selfless love, real compassion, genuine forgiveness, spontaneous mercy and true adjustment with all purity, honesty and cooperation to work as on inseparable harmonious unit of loving brothers and sisters for our Divine Father's cause without showing our differences of caste and creed or position and status is totally ignored and forgotten. On the other hand such activity only reveals a mere shadow-play of our ignorance and selfinterest. It exhibits the utter weakness of our mind and our habitual craving for the perpetuation of our little self through all spectacular show and false attraction for flecting

our seifless love, real compassion, genuine foreiveness, spontaneous He div tue adjustment with all purity , honesty and cooperation to Work as on insensyable barmonious unit of loving brothers and sisters for our fivine Thihar's cause without charant our differences of caste and offeted at outsits has neitleed to been impred and fodgotten, On the owner and such selivity only reveals a r shadow-play of our traorence and a interest. It exhibits the utter von. head of our wind and our political envin for the perpetuation of our little ent should at appointing show and false abbrookies for fleching

things to gain some ephemeral pleasures as if they are all real and lasting.

It is this false understanding false attachment that cause all separateness and selfishness, differences and contentions, grudges and ill feelings, jealousy and hatred slander and back-biting fear and uncertainity, unhappiness and sorrow.

What Baba expects is complete
self-effacement and self-giving through
constant self-deuial and all-embraing
love and service to others by losing
ourselves totally in his work without
the expression of our small self in
any form by way of lust, greed and ange:

thin's to gain some ephemounl pleasures as if they are all real and lasting.

It is this folso understanding false attachment that cause all senctions and selfishness, differences and contentions, graders and ill feelings, jealousy and harred slander and reck-pitting fear and ancestataity, unherpainess and source.

That Baba emects is complete self-cifacement and self-cifacement and self-cifacemble constant and self-cifacemble and service to others by losiourcelves totally in his work will hout the expression of our small self in any form by toy of lust, great and says

or by false imagination and foolish questioning or by any criticism and ego - centric comment.

He expects only complete dedication and whole - hearted submission to his will and wish without showing any other ness injustice, evil propensity and any hurt or harm in thought world and deed.

He is quite against all fault finding promise breaking, dishonesty
and hypoerisy in thought, word and deed
and he exhorts us to avoid all isolation, discourtesy, evil propensity,
exploitation, selfish craving, selfconceit and ego-assertion.

or by false imagination and foolish questioning or by any oriticis and eyo - centric comment.

He expects only complete dedication and whole - hearted submission to his will and wish without showing any other ness injustics, evil proposely and an hurt or herm in thought roud and deed.

He is quite equinet all coult finding promise preskin; dishonesty
and hypoerisy in thought, word and dec
and he exhorts us to avoid all isolution, discountary, avil proper
exploitation, sulfish craving
conceit and eyo-assemtion.

To eschew all this he desires:-

That we should always seek his unfailing help and protection through all praise and constant prayer admitting our faults and begging for his forgiveness with all sincerity and avoid such lapses in future.

That our faith in His Avatarhood must be implicit and unshakable at all times.

That our obedience to his primary instructions must be complete, whole hearted and spoutaneous so that our life should be pure honest, everloving and ever serviceable with all sacrifie, radiating a shinting example while

To escaer all this he desires:

"Inct we should always sock his
unfailing help and protection through
all praise and constant prayer admitting our faults and begains for his
forgiveness with all sincevity and
avoid such lesses in future.

Diet our feith in His Weternood must be implicit and unshaleble at times.

Instructions must be orgaliste, whole hearted and spoutshous so that our life should be pure honset, everloving and ever sorvicesols with all scarifie, redisting a suitable while

spreading his name andhis message of Love and Truth.

That Baba's wish that we should constantly remember his name and life and leave everything to his sweet will without any mental reservations.

And that our surrenderance must be total through all contentment and resignation without any second thought and without any expectation in return sacrificing all our happiness and comforts for his holy cause and for the service of the indigent, by facing all trials and tribulations bravely and cheerfully with all patience and poise

Sprending his name andhis messace of

That Baba's wish that we should constantly remember his name and life and leave everything to his sweet will without any mental reservations.

And that our surrenderance met be total through all contentment and resignation without any second thouser and without any expectation in return sacrificing all our repairess and oc forts for his hely cause and for the service of the indigent, by facing all trials and techniquet or and cheerfully with all potience and poise even in the midst of most adverse circumstances and critical situations.

After some time we find that Baba is not at all lying latent in our hearts, but is found constantly reminding us that we should be always aware and vigilant to do all that is good and noble only and to love him more and more by leaving all results to him completely without forgetting his name ever for a second.

What all work we do is not for Baba benefit for there is nothing for Baba as the conscious and Ommipotent God to gain, but he is always infinitely bevevolent and all-merciful ever sacrificing

even da the mideo of most sivense of wellow.

After some the end that the date

is not at all lying latent is our hearts, but is found constantly remind into us a mark a mark and the vigilant to do all the tip good and note only and to love him hard and more by leavily all results to him cordinates at the cordinate and classify the cordinates are conditional formatting his cordinates accord.

Mat all work to do is not for have sensit for there is nothing for from the sale that conceins and designated to to gain, or to is always indicated bevery values and all-merciful ever sacrificing

his whole life for the well-being of all humanity through unbounded compassion and vicarious suffering transunting all our bad sanaskaras into good ones.

Therefore the work entrusted to us is not for Himself but for our own individual and collective good to purify us, to deflate our ego and to redeem us from our spiritual bondage by bringing us close and closer to his dwvine presence by our sharing, an infiniteswal part of His universal burden.

Baba being infinitely compessionate has been giving us so many chances nis whole life for the well-being of all humanity through unbounded compares ion and vicarious suffering transuntiant our bod sanaskers into good ones.

Therefore the work entrusted to us is not for partial but for our own individual and collective good to partiry us, to deflete our' ero and to red-

eam us from our spirituden, bringing us close and dwyine presence by our infinitental part of # 0 burden.

Baba being infinitely comp

and opportunities to utilise our talents and capabilities selflessly in various ways for the understanding and experiencing the oneness of all life in everything including religion which should reflect only pure love and truth through all regard and respect for him and for man without showing any invidiou distinctions and giveng room for the expression of our ego which always comes in the way in some form or other between our work and Baba through our separative attitude and selfcentred tendencies, influenced by the willy tricks of Maya which impede the very quickening of our spiritual progress by causing so many fresh bindings, limitations and frustations.

and encommission to utiline our talent may a far the anderstabling and ornerdenotes the onenens of all life in everything including religion which should nother only pure love and truth Unrough all regard and coapert for him and for men without shoring my invidio distinctions and giveng room to expression of our ego wildh alwa in the may in some form on other be our work and liebs through our separate. etitude and selfcentred tendencies, influenced by the villy tries of lave which impede the very quickening of one spiritual progress by emeint so many fresh bindings, limitations and francinano.tt

It is this false play of our ego with its multiple selfish interests that perpetuate and feed its existence making us indulge in so may misdeeds and miscepresentations by holding out so many false hopes, and resort to so many secret manipulatious directly or indirectly.

Therefore Baba wants that we should be ever vigilant and scrupulously hones and kind in thought, word and deed with out giving any room at any time for the rise of any evil thought or ego.

Baba is ever eager to release us from the cage of all illusion which is nothing but the creation of Maya throug It is this false play of our ago with its multiple solfish intercets that perfetuete and feed its estatent meking us indulys in so may misdeads and miscepresents tions by holding on so may false hopes, and resort to many secret manipulations directly.

Interface Roba wants thet we be even vigilant and sorumulo and kind in thought, word and out riving our room at any time rise of any evel thought or ero.

Base is ever easer to release from the care of all illustion which nothing but the exection of Mars th

through God's imagination. It is this Maya which ever haunts us through the weakness of our mind. Thus he w wants to wean us away from the tantalising illusion so as to draw us closer and closer to his proximity at every moment through constant remembrance of him and leaving everything to him completely with all faith love proper understanding and obediance by inbiling his great qualities of love, compassion mercy, forgiveness selfless service and patient vicarious suffering so that we should realise our divine destiny of eternal freedom and abiding happiness as quickly as possible in this very span of life.

through God's translation; It is this englated avec mather and and the variances of our hand. This he was eld hord tiens ou succer of admir lister illuston so as to dien in ale ond older to dis proximity at ev moment timough constant, remembry him of minteriors or vote in smill compared with the properties indi we tenesthese has the religion by indi tion aver to a little on the and love, and saion mercy, remd.veners selfices service and potiont vicarious suff air entvib the neither bijorie on that ce destiny of blommal femode and so waited la polocea es quigel es nossi lo in this your span of 1190.

Another thing Baba often stresse is that we should not resort to any unclean false and stop gap method to achieve our purpose.

Such dirty work he vehemently condumns. Baba is always for complete purity and honesty.

whole creation and Master of Maya. He is the sole Dispursor. He is all power ful and wholly competent to do his work quite independently without the need to rely on anyone or on anything.

If #e entrusts some work to us, it is for our immediate good.

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Another thing Habs often stress is that we enough not renort to sho muchod to muchod to doliseve our nursocce.

Such disty work he vokamently condumns. Saba is allers for complete purity and homesty.

Haba is the augment ford of the shole ereation and daster of ford.

is the sole Wester. He to sill ful and wholly comparent to do his quite independ attract strong the acceptance or an arrelator.

If he entrute some one to us.

Because of his great love for us, he creates circumstances at every moment and wants help us thus so as to give an all-round perfection in everything small are great as quickly as possible by making us live a life of all vigilance awareness, strength, patience, poise, nobility, ever-growing, benevolence, selfless love, supreme sacrifice, complete honesty and all sided purity with internal detachment.

Because of his grent love for us, he oreates circumstances at every moment and wants help us thus so as to give an all-round perfection in everything small are great as quickly as possible by and ing us live a life of all vigilence awareness, strength, patience, poise, nobility, ever-growing benevolence, selfless love, supreme sacrifice, complete honesty andall sided purity winternal detachment.

MIRACLES AND MIRACLE MONGERING

This world is illusion. Therefore as a rule God-realised persons do not perform great public miracles which are displays of the Masters power to create further illusion Hazarat Meher Baba says Miracles whether performed by perfect Masters or by Yogis, are mere illusion in comparison with the everlasting truth and are not more real than the shadows of this world.

Miracles performed by yogis are essentially selfish as they are invariably based on personal (egoistic) motives whereas the miracles of sadgurus or perfect Masters are absolutely selfless as they are based on the principle of

This world is illusion. Therefore as a rule God-reslised persons do not perfor great public miracles which are displays of the Masters power to create further illusion Mararat Meler Babs eave Miracles whether performed by perfect Masters or by Yogis, are meno illusion in communican with the everlasting truth and are not more real tent to rhadous of this world.

discoles perfor at they are inveressentially solfies as they are inverbly based on personal (egotsic) motives discress the miracles of coderius or perfect Easters are absoluted solfless sa they are based on the principle of giving a spintual push to humanity. Hazarat Mehar Baba has clarified further by saying "God has to be known through Love and not through the intekectnal search after Miractes. That is the reason why for those who are closest and dearest to me I do not perform miracls I would have rather no following than use miracles for convincing others of my divinity. It is true that while loving people often do have spiritual experiences which were hitherto unknown to them and these experiences help them in the further opening of their hearts.

siving a optubural pack to hurselby. liegoreth leight toba ige clerifiched. the intellegantal bearen often director The is the mason by for those the ton ob I on or decemb Are decembe era Serior misself I could not seriou as Civaco mot salonain sen mend trikvolle's ing others of my divinity. It to tru that while loving the poople often to howe spiritual exhaustences which hitting and or momin of within emericances nello then in the fut opening of sheir hearbs.

SOME PRACTICAL HINTS TO MEHER LOVERS.

- Remember that where egoism is there is no God and where God is there is no egoism.
- 2. There are three things that keep one from God. They are Kam, Krodh and Kanchan i.e., lust anger and greed.

 Inst and greed may be overcome, but the control of the temper is the hardest of all. If you overcome these three enemies, you are a vali (saint), a person who controls Kam, Krodh and Kanchan.
- The contact of a saint, the service to humanity and the repetition of God's name, these three combined are the highest possible Yogas and religions practices! If this much is done, all the religions are observed completely.

BOWS GLACKICAL HINES TO MEIOR LOVERS.

- 1. Remember that water egoism is there is is no God and where God is there is no egoism.
- 2. There are three things that keep one from God. They are Kom, Grodh and Knacken i.e., lust anger and greed.

 Inst and greed may be evercome, but the centrol of the tenest is the hardest of all. If you ever three three enumies, you are three three enumies, you are from those three enumies, you are from the country.
- 3. The contact of a saint, the service to humanity and the repetition of God's name, these three combined are the highest possible Yorks and roll-gions practices: If this much is done, all the religions are observed completely.

- 4. Neither praise nor blame should distract you from the path of your duty. Leave aside all other considerations, if your conscience tells you that you have discharged the duty properly, that is enough.
- 5. Spiritual aspirants should get up very early. If you get up late, there is not much difference between you and the worldlyminded. The early hours of the morning from three to six are best for meditation.
- 6. Never break a promise, and be true to your word, to whomsoever given.
- 7. The purpose of life is to realise

 God within ourselves. This can be

 even which attending

 done to our worldly duties. In the

- 4. Neither preise nor blame should distract you from the path of your duty. Leave aside all other considerations, if your conscience tells you that you have discharged the dut properly, that is enough.
- 5. Spiritual applicate should got up ourly. If you got up late, there is not much difference between you end two late worldly aladed. The centy hours of the morning from times to six set bush for medifation.
 - 6. Never breek a promise, and be due 6.
 - To the purious of life is to conlice on the day of the con bot days, the contract of the contr

everyday walks of life and amidst intense activities, we should feel detached and dedicate our doings to our beloved God.

- 8. Let each 'Baba-lover' wherever he or she may be, be the 'Baba's Centre' personified radiating the eternal message of Love, Divine, living a life of love, sacrifice and honesty.
- 9. Live such a life of love, sacrifice, forgiveness and tolerance, that others will love Me.
- 10. God is your innermost self.
- 11. One who loves cannot talk about loving.

overeder wells of lare and unider interest spiritates, we should feel doctored and devicable our doings to our believed for.

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or sie may be, be the 'Babe's
demined personified undesting the
laternal seesage or love, living.
living a life of love, specifice

9. Mive anch a live of love, den in in forgiveness and believenes, but orders will love the.

10. God is your internant tell.

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- 12. When you feel angry or have lustful thoughts, remember Baba at once.

 Let my name serve as a net around you.
- 13. God is infinite honesty. To love God hammatyx you must be honest.
- 14. To be with a perfect master for one moment is equal to a hundred years of sincere prayer with all one's heart and soul.
- 15. There should not be any trace of show in the work you do for Baba.
- 16. The world will do my work when I am not physically here.
- 17. The Avatars are sould of the father in the Beyond State.

- iz. Then you feel engry or neve lustful thoughts, remember 8-ba et once.
 Let ify news serve as a set snown!
 - 15. Cod is infinite housely. To love dod inmenter you have no house to
 - 14. To be with a perfect master for one moment is equal to a hundred rears, of singers provide with all one is heart and aval.
 - 15. Hiere should not be ent hade of ... here to the labor.
 - 16. The roeld will do my work men I am not physically news.
- 17. The Evotene are cont of the father

- 18. If you stop thinking of your own happiness and give happiness to others, you will then indeed play the part of the lover of God, because beloved God is an all.
- 19. If you just take my name at the moment of dropping your body you will come to me.
- 20. Start learning to love God by beginning to love tose whom you cannot.
- 21. One of the proofs of Baba's greatness is the greatness of those who have been with #tim all their lives.
- 22. God never condêmns us or turns us from his door; so we should not condemn even those who condemn us.

- 18. If you stop thinking of your own happiness and give happiness to others, you will then indeed oley the part of the lover of Wod, because beloved God is in all.
 - 19. If you just take my dame at the moment of drapping your hody you will come to me.
 - oo. Steart learning to love God by be inning to love topo whom you cannot.
- 21. One of the proofs of Beba's greetness is the greatness of those who have been with Him all their liver.
- 22. God never condemns us ar turns us from his door; so we should not condemn even those who condemn us.

- 23. We should think well of those who think ill of us.
- 24. Only on this earth can God be realised.
- in your hearts, all the words that you speak or print in my name are hollow, all the miles that you travel in my cause are Zero; all organisations for my work are but an appearance of activity; all buildings to contain me are empty places and all statues that you make to unbody me are of someone else.
- 26. The most practical way for the condman, man to express the language of the heart, whilst attending to

- est the sould entity will of those win
 - 24. Only on this earth one Got bo
- or numerous of an object of the first in your nearts, all the words that you speak or print in my numbers that holliw, all the miles that you travel in my all the miles that you or numerous for my work are not or numerous of another than out I ture to concein me are empty places are all strained that you mail to insert of another than the concess are all strained that you mail to insert of another than the concess are all strained that you mail to insert of another than all the concess also the concess also.
 - M. The most pend test for the control of the language of the language, dulter attending to

daily life duties, is to speak lovingly and act lovingly towards all mankind irrespective of caste, creed and position, taking God to be present in each and every one.

- 27. It is the truth when I say that the waves do not roll and the leaves do not move without my will.
- 28. Do your best and leave the result to God.
- 29. Don't criticise. The habit of criticising our fellow beings is a bad one. At the back of it often lies self-righteousness conceit, a false sense of superiority.

 Sometimes it indicates every, or a desire for retaliation.

eally life murios, is to some a loving in an act lovingly towards all ankind irrespective of omits, cred and position, taking that to be present in each and nymer one.

77. It is the bruth when I see the the trace weres do not coll sis the loster and not not not will.

28. Do your bast and inoue on another

and the continue our fellow beings is a bad only At the order of it often lies color of it often lies color of it often it felse color of allow ones, a felse color of allowed with.

dentire von cotalitation.

- 30. True sanctity says Baba, does not lie in the dead walls of brick and stone or even in the waters of the sacred rivers, but in the living beings who fill the environment with the fire of their devotion love and worship and in the great spiritual forces released by the masters during their, stay there.
- 31. Make Baba your constant companion by repeating his name within you while attending to your daily normal duties.
- 32. To entrust the development of your soul to the guidance of an imperfect teacher is like making a mad man sit on your chest with a sharp instrument.

- Jo. True cancetty says habs, dose not

 Lie in the dead wells of brick and
 stone or even in the maters of the
 secred rivers, but in the living
 beings who fill the environment
 with the file of their devotion
 love and vorenty and in the do
 spiritual forces reloaced by the
 masters durin thate, stay there.
- 31. Hake Bebe your constant companion by repesting his name within you while ottoning to your daily normal duties.
- 52. To entrust the develorment of from
 eval to the guidance of an insurfic
 teacher is like indice a caure
 att on your cheet with a caure
 instrucent.

So long as you hold fast to the 330 Daaman of Baba there is no need to go after other saints however great they may be or profess to be Baba repeatedly warned that several false sainto will spring up like mushrooms from no where. Nowdays we hear that several mini Babas (Chota Babas) and imitation Babas have sprung up indulging in miraclemongering. Some of them may not hesitate to say that they are the reincapation of some past Sadgurus, knowing full well that they are held in high esteam by the public. It is a well established faith in all religions that no Sadguru will reincarnate. They

1). So loar es rou hold fast to the Bearing of Supe Views to no need to co after other saids porcover Peda repeatedly wired that saver rel calme cainto eill coring ap like man woods from no whore. deplaying we near that several agent Bann have entrue up indulging in mireclemonymein. Some of the Sade wies, inswing full well that they are held in the steem by Fig pablic. It is a well establiand takes in all adjudges there no Setting seal retrocting to

are Karanajanmulu and they leave the bodies once they finish their universal work. It is also an established faith in all religions that no Avatar would drop his mortal coil unless he complete the universal work for which he has taken human form. It is strange that some people have sprung up with saintly appearances announcing that they are entrusted with the Avatar's work. Baba has repeatedly warned us to beware of such persons.

about the theoritical and intellectual knowledge of the planes of consciousness and the creation of the universe.

Any amount of beturing on these subjects does not indicate the depth of spiri-

work. It is also an educated at the deron his moreal coil amines as con law to the continue of the state of the barriers who be sone people have apault in the acian. and result of the constant of the state of the sacrusa fora

AA. Bobo lovers quel and resident and anough to the conditional and the store the conditional and the store the conditional and conditional and conditional and conditional and conditional and the conditiona

tuality. Baba spoke of direct journey to God of his lovers blind folded. A true Baba lover will never be able to indulge in Miraele - mongering. He will appear just like any other ordinary man. His desires though in a lesser degree will continue till he attains salvation.

the Apostles of Baba. If you want to get any clarification about Baba or abour what he said, you will have to get it from his Apostles. They have the exclusive privilege to get at the knowledge of Baba being at his feet having all and following him, in though word and deed.

inelity. Sobe spoke of direct journey to God of his lovers blind folded. A true been lover will pover or able to indulge in bircels - monjoring. He will no sear just like any other ordinal near man. His desires blocky in a loser dayree will convinue like a true of the convinue like a true of the convinue like a true of the convinue of the convinue

35. The twolve Intinate Verietland the the the Appendica of Sabe. If you won't to get any elevation if an elect the constant he waid, you will have to get it from the Appendice. There have the constant we believe to the constant of the fact that the constant of the fact that the fa

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36. A God man is ever existant even if he is no more in flesh and blood and they who take him to be dead, when his body falls and in the darkest depths of ignorance.

56. A god men is ever existent ever if he is no core in fleet and blood and they who take his to be dead, within body falls the in the derivat driving of ignorance.

PROROGUE

We are fortunate that we are contemparies of Shri Meher Baba. All his followers belonging to all religions, castes and creeds throughout the world acclaim him as the Avatar of the Age. Yet most people living today might not have heard of his Name, just as if asked, who is Budha or who is Mohammad or who is Jesus the Christ where they were alive, most people would have said that wh they had not heard of them either. It took more than thousand years for the world manifestation of Jesus. It is gratifying to note that during the life time of Shri Meher Baba, the Government of Maharastra approved the installation of the

Tues for tothe attendent own of terms stem of the Mater 1850, 1411 at followers belowers to all religious. essis and occepted by the choice one very ppt to M sin to baner could son to be at the addition of the act of the death that the cart of rest alive, most secole toull nove no different ton bed went win don't Euraphid part over door it . The le to mother article by sever oral each server James. In the goodstaring and note that a cold by a remark cast off or in a they, the development of Money the ord To males Enten out beverne

marble slab on 9th December, 1968 bearing inscription, of Avatar Meher Baba's birth date 25th February, 1894 on the outside wall of the building in Sassoon General Hospital, Poona where he was born. Meher Baba mentioned that after 21st May 1968 something great will happen which had never happened he before and which will never happen for thousands of years afterwards. The darshan programme in April to June 1969 at Guruprasad Hall in Poona is such a great event. It was the greatest darshan in which the Master of Masters bestowed His gift of obedience to those who had come for it. Baba said this darshan was only for

marble clab on 9th December, 1968 bearing inceringion, of Avator Mener Cobe's birth date fith lebrarry, 1894 on the outside well of the building Saccoon Conoral Rosettel, Poons when he was born. Hahre Baha mentioned after 21st May 1968 constitue cres will hongen which had never hebil seven it. Total the excited Province as any lo akmayord wol the decide programme in April to The 1969 at decembered lall in Po ent am al innert event. It was the grantest dereign in which the theter -eno to this aid howetand outstant to die to those who had up to for it. nel wire any mederal aid bies or al

his lovers, old and new i.e., those who had already received the gift of his love. Otherwise would it be possible for thousands of new lovers who had not sean Him physically to come for his darshan after he dropped his mortal avil, from all corners of the world at great expense and inconvenience just to obey his orders and lowed their heads to Baba in their hearts during that memorable darshan programme. He must have released the word of words implanting love in their hearts even now several new lovers of Baba who have not seen Him in His physical form are taking darshan annual ly at his tomb (Samadhi) at Meherabad.

Fig Lovers, old and now i. v., those of the Love, Companies would all Consiste for themselved of each lar refins lande mid and ten lies out colo for his demonen after this his morrel and the complete Lauthon ald was of test war, by with at soon of sheet wint !--- ! at be side that is not an report had his evol minuless shoot to hear deduction throughout accomplish to His and . and erand of (internal) doct all the of

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His Manifestation has started. It may take some more years to have world Manifestation of Avatar Meher Baba.

JAI MEHER BABA

