

Message
by
MEHER BABA

THE RELIGION OF LIFE



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In every clime and in every age, man has ceaselessly struggled with his enveloping darkness.

SEARCH FOR LIGHT He has struggled and prayed
for Light. In temple or
church, in mosque or agyari, or again in the unredeemed loneliness of his life, he has prayed and struggled, struggled and prayed without losing faith and hope; and even when he has seemed to give up his prayerful approach, he has never given up seek-

ing more and more Light, through the exercise of his limited intellect. Those, who have seriously experimented with some world-religion or the other, exhibit their zeal by trying to follow the Teaching of the Founder with inviolable fidelity. In the lives of such people, *ardent and unyielding search for Truth* is generally the most prominent note. Time and again, however, man has lost his moorings. He has got entangled in the superficiality of rigid

RITUALS AND CEREMONIES forms and ceremonies,
 seeking consolation in
mechanical ritualism and evading the drastic results of *applied Truth*. *As Truth is the very negation of the ego-life, to which man desperately clings, he tries to escape from the deeper perceptions of his own Higher Self, ardently praying for Light in some form of Church, but resisting it in every day practical*

life, in numberless ways. Afraid of the flooding forces of Light, which his own prayers have released, man seeks to perpetuate his ego-life, by embracing self-delusion and by clinging to word rather than meaning, to form rather than spirit.

He cannot wholeheartedly accept Truth; nor can he wholeheartedly accept ignorance. So he takes shelter in high sounding words and comforting

ANALOGY OF
THE OSTRICH

slogans, misleading himself and others, thinking that he is following

Light, when in reality, he is resisting it. But the pseudo-light which he seems to get through fanatic allegiance to non-understood dogma, cannot give him real peace; nor can it eternally fortify him against the purifying and redeeming forces of the Living

Truth, which he has himself invited upon himself, through moments of sincere prayers and earnest search. *Not being able to reconcile himself with Light or with Darkness, man seeks to entrench his ego-life by taking his stand in the illusory and penumbral realm of merely verbal learning, which is like a mirage that only arrests further search for real water, without in any way allaying thirst.* But he cannot eternally elude the redemptive forces of life, by overloading himself with half-digested and tenaciously held intellectual formulations. *He is like the ostrich, which is reputed to bury its head in sand, when pursued, believing that it is unseen.*

Man cannot permanently escape his own
LIVING TRUTH Divine Self and must inevitably
yield to the life-giving Truth,
which finally overtakes him, not in the form of a
skillfully woven structure of dry and intellectual

tenets, but in the form of an *Incarnation* or *Living Manifestation*. It then becomes an irresistible and emancipatory power, challenging the false without compromise, and releasing the limitless Divine Life of Love and Understanding. Man can be dislodged from *the sandy land of empty words*, only when he voluntarily and wholeheartedly surrenders himself to a *Perfect Spiritual Master, who in his example, brings to him the Religion of Life*. The Religion of Life is not fettered by mechanically repeated formulae of the unenlightened, purblind and limited intellect. It is dynamically energized by the assimilation of Truth, grasped through *lucid and unerring intuition, which never falters and never fails, because it has emerged out of the fusion of head and heart, intellect and love*.

The Master is important and indispensable
in spiritual life, not only because He
MASTER *shows* the Path, but also because
AND He *takes* the disciple to the goal.
DISCIPLE *Because of His unity with the One*
Divine Self, which is in all selves,
the Master becomes the Divine Beloved for the
disciple. The Master as Truth represents the
Highest self of the disciple and therefore has
supreme and unquestionable claim to the undivided
loyalty and unqualified surrender from the disciple.
It is only when the disciple dedicates his entire life
to the Master, with complete and unswerving faith,
that he can fully benefit from the unfailing and
abundant life-current, which flows to him from the
Master.

Those who desire to invite upon themselves
the psychic transformation that brings them in
tune with the
THE TRANSFORMATION Infinite, should,
OF THE DISCIPLE IS after satisfying
LIKE THE METAMORPHOSIS themselves
IN THE LIFE OF THE INSECTS about the
spiritual

perfection of their Master, unhesitatingly and un-
reservedly surrender themselves to him. The com-
plete spiritual transformation effected by the con-
tact with the Master has a very instructive parallel
to the metamorphosis in the life of insects. *Just
as the caterpillar goes through the transitional en-
cased stage of chrysalis before it becomes a full-
fledged butterfly, the aspirant has to go through the
transitional stage of self surrender to the Master,*

before he is spiritually reborn in the image of the Master and becomes Truth-conscious.

When a man becomes a serious aspirant for God-realization, his entire mind is thrown in utter confusion by the new and

ANALOGY OF

irresistible *impulsion to*

HATCHING

unchain itself and be

initiated into the undivided

and boundless life of true values. While attempting to overthrow the burden of the false and restricting ego, the mind needs the direction and help of the Master. The process would be chaotic unless it is under the controlling guidance of the Master, who knows the ins and outs of the Path. The consciousness of the disciple, with all its darkness and limitations, may be compared to the undeveloped state of a bird in the egg. During the period of

incubation, the mother-bird has to sit on the egg and hatch it with the warmth provided by its wings, before the bird attains to full development and comes out in unrestricted freedom. In the same way, *the disciple has to receive from the Master all His loving protection and direction, before he can become spiritually perfect and inherit the complete emancipation of God-realization.*

But the Path to the summit of Truth is not strewn with roses. Deep-rooted attachments, in all their uncanny forms, must be courageously and ruthlessly plucked out, so that the crystal purity of the heart may reflect the unutterable

THE WATCHWORDS
OF SPIRITUAL
LIFE ARE
PURITY, LOVE
AND SERVICE.

sweetness of Divine Life.
Selfishness in thought,
emotion and action must be
completely driven out so
that there may be an unre-

dispersion of separative ignorance is it possible to come into one's own divinity. *Thus and thus only, shall the soul get established in the unfading and boundless bliss of the undivided Life in Eternity. Thus and thus only, shall the soul open itself to the immeasurable Divine Love of Truth-consciousness, unobscured by hate or malice, untethered by jealousy, unrestrained by ego, untarnished by desire, unenslaved by attachment, unretarded by fear and unrestricted by the changing shadows of illusory duality.*

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