

MESSAGE
by
Meher Baba,
The Perfect Master.

THE RELIGION OF LIFE.



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1910.

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In every clime and in every age, man has ceaselessly struggled with his enveloping darkness. He has struggled SEARCH FOR LIGHT 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 seeking 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 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 whole-heartedly accept Truth; nor can he whole-heartedly accept ignorance. So he takes shelter in high sounding words and comforting 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 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 pen-umbrial 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
skilfully woven structure of dry and intellectual
tenets, but in the form of an *Incarnation* or
Living Manifestation. It then becomes an irre-
sistible 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 whole-
heartedly 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 energised 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 undi-
vided 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

THE TRANSFORMATION OF THE DISCIPLE IS LIKE THE METAMORPHOSIS IN THE LIFE OF THE INSECTS	tune with the Infinite, should, after satisfying themselves about the spiritual
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perfection of their Master, unhesitatingly and unreservedly surrender themselves to him. The complete spiritual transformation, effected by the contact with the Master has a very instructive

parallel to the metamorphosis in the life of insects. Just as the caterpillar goes through the transitional encased 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-realisation, his entire mind is thrown in utter confusion by the new and

ANALOGY OF HATCHING

irresistible impulsion to
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

higgeldy-piggeldy and 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-realisation.*

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 sweetness of Divine Life.

THE WATCHWORDS

OF SPIRITUAL

LIFE ARE

PURITY, LOVE

AND SERVICE.

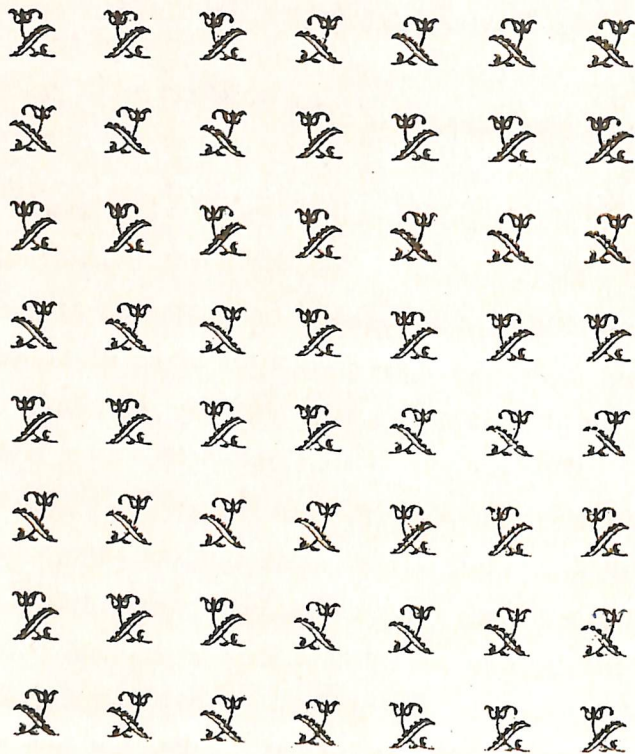
Selfishness in thought, emotion and action must be completely driven out so that there may be an untarded release of unimpeachable Divine Love. Not by seeking individual happiness or safety, but by again and again offering ones life in the service of others is it possible to rise to the unsurpassed completeness of realised Truth. God is not to be sought by running away from life but by establishing unity with the One in the many. Purity, Love and Service are the watch-words of spiritual life.

The vision of life, which I bring, can never allow anyone to remain encaged in the limiting
LIFE IN ETERNITY life of the narrow self, with
AND DIVINE LOVE its myriad desires. The
false separative ego has to be annihilated and the individual soul has to realise consciously its original and inviolable unity with God or the Oversoul. Only through the complete dispersion of separative ignorance is it possible to come into ones 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.

*For other publications concerning the Life and
Teaching of Meher Baba address:*

PUBLICATION COMMITTEE

MEHER BABA UNIVERSAL SPIRITUAL CENTRE
KING'S ROAD, AHMEDNAGAR, BOMBAY PROVINCE
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