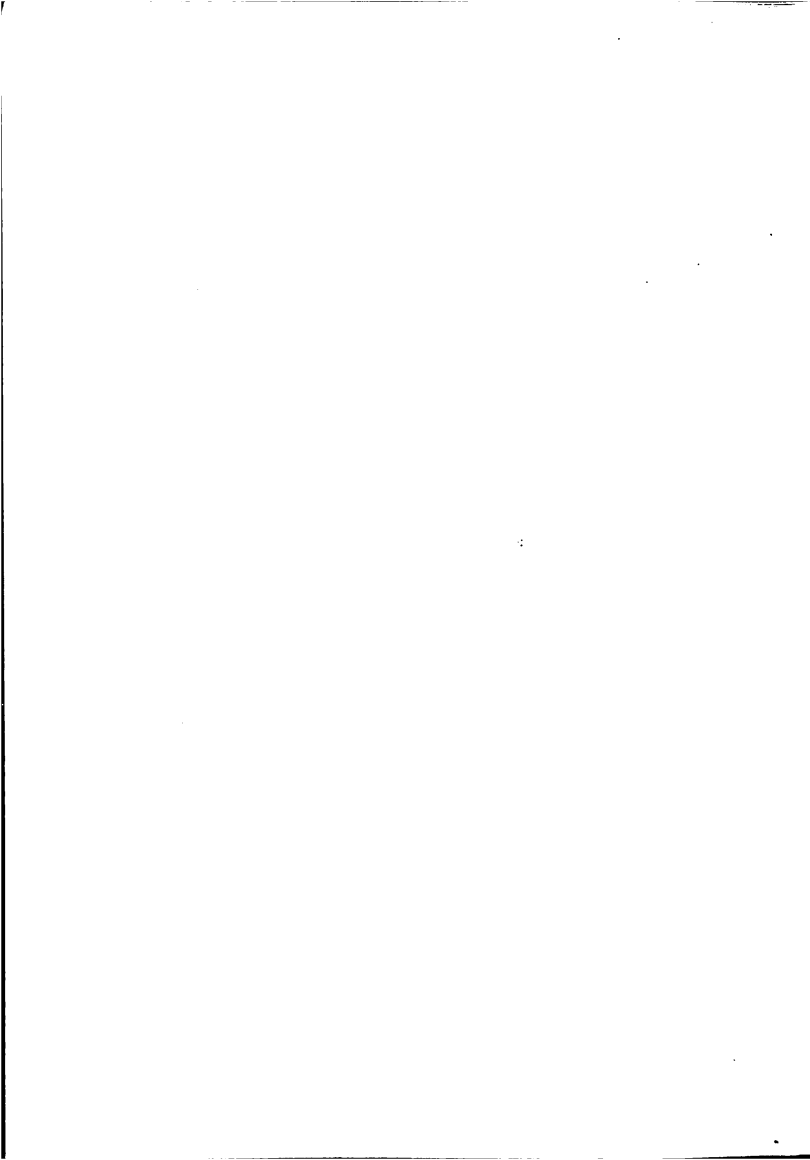


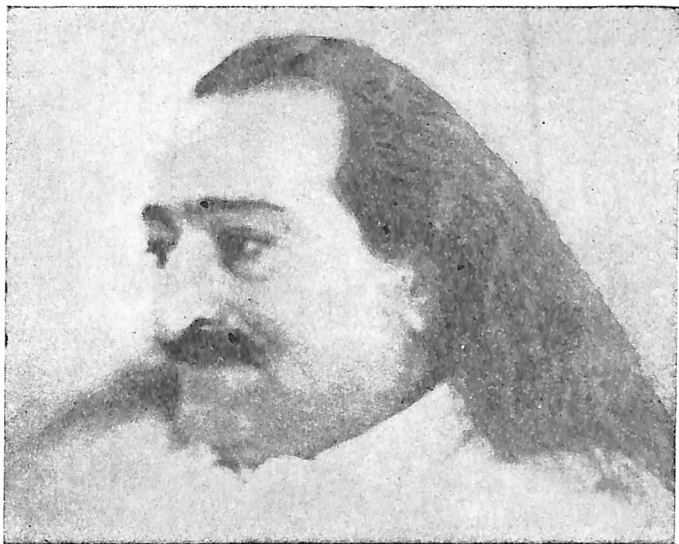
MEHER BABA

HIS BIOGRAPHICAL SKETCH
HIS MESSAGE "*THE AVATAR*"



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"I have come not to teach, but to awaken."

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BIOGRAPHICAL SKETCH OF MEHER BABA

The Perfect Master

MEHER BABA was born of Persian parents at Poona, India in 1894. His father, Sheriar Irani, was a real seeker of God (*sanyassin*) and a great Sufi. Meher Baba attended Deccan College at Poona. When he was nineteen he met an ancient woman, Hazrat Babajan of Poona, a Spiritually Perfect Master. This momentous meeting gave him *God-realization* and made him aware of his Divine mission. Meher Baba's absorption in God-consciousness led to his being completely unconscious of the things of the world and he remained in this transcended state for nine months.

In 1915, Meher Baba met his second Master, Sadguru Upasni Maharaj of Sakori and during a period of seven years of close contact with this Perfect Master, he was brought down to normal consciousness, that is, to the Superconscious state was added the gross and the subtle consciousness. Thus in 1921 he became a *Perfect Master*.

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

The early period of Meher Baba's life as a Perfect Master can be conveniently divided into three parts according to

the places where he lived, (1) The hut on the Ferguson College Road, Poona, where he drew around him his first close disciples; (2) *Manzil-e-Meem*, at Dadar, Bombay; this stay was chiefly devoted to the training of his *mandali* (close disciples) for an arduous spiritual life; (3) Meherabad, Ahmednagar (Bombay Presidency) where a new colony was established which has been his headquarters ever since. Here under Meher Baba's guidance the disciples put into practice their training in selfless service. Interesting activities of this Meherabad Colony were: The Hazrat Babajan School where the students received free schooling; Meher Ashram, a free boarding house for students, one particular branch of which was for the spiritual awaking of the selected candidates; *Dharmashala* or Free Shelter for the migrant poor; and The Meher Charitable Hospital and Dispensary. Meher Baba also took personal interest in the upliftment of the depressed classes, and in all the institutions no distinction was made between Brahmin or Untouchable who mingled in common fellowship under the inspiration of the Master. His disciples of the Colony were of various religions and among his Hindu disciples, even the caste distinctions came to be abolished.

On July 10th, 1925, Meher Baba began to observe SILENCE. The use of his present alphabet-board, by which he points to the Roman letters and digits for communication, came later, in 1927. Meher Baba's articles are dictated through the medium of his alphabet-board. He is well-versed in six languages, including English. His silence maintained for spiritual reasons continues until this day. It is the

prelude to his manifestation.

In the near future when he publicly and universally will speak, his world manifestation will come to full expression.

Meher Baba frequently retires into seclusion and observes long fasts. These periods of seclusion are periods of spiritual working on the *inner planes* for the good of all humanity. Alternating with the periods of seclusion, Meher Baba leads a life of dynamic activity.

In 1931 Meher Baba first toured the West, visiting principally England and America, and it was at this time that he first contacted many of his Western disciples. Since that date he has visited the West nine times and has twice encircled the globe. His disciples today are of many nationalities, classes and religions, for *the Truth underlying every religion is the basis of Meher Baba's teaching.*

In 1936 a group of western disciples joined Meher Baba at the Meher Retreat in Nasik, India. This period of training was to develop his international group of selfless helpers, whose services will be capable of universal application.

A new period of training for Western disciples began in 1938 at Ahmednagar, where for the first time Meher Baba combined in the life and activities of the Meherabad Colony his Western and his Eastern disciples.

During recent years, Meher Baba has established in Ahmednagar District, first at Rahuri and then at Ahmednagar—a special *Asbram* for the "God-Mad"—men who are spiritually advanced but apparently mad. This is unique work for the Master. By personally serving them and looking after

their physical needs, he fills the minds of these beings with consciousness—these souls whose hearts are already full of Love.

Also lately, he has taken special interest in contacting *masts*—God-intoxicated persons, who are immersed in bliss and unconscious of the body.

This contact results not only individually but also collectively, in the sense that these contacts are not only beneficial for the *masts*, who have been contacted spiritually, but also helps Baba's universal spiritual work.

Meher Baba's plans for the future include twelve Spiritual Centres, one of which is the long-established Meherabad Colony, 120 miles from Bombay, and another is in process of construction in the South of India, near Bangalore, Mysore State. This *Universal Spiritual Centre*, when completed, shall offer to every type of person the unique opportunity to acquire spiritual training, knowledge and experience, according to the longing and capacity of the person.

In the United States a new Spiritual Centre, *The Abode for One and All*, is being constructed on a property of 800 acres at Myrtle Beach, South Carolina.

C. B. Purdom of London wrote a series of articles concerning Meher Baba, published in *Everyman*, of which he was Editor, and various extracts are quoted hereunder:

"It is sufficient to be in his (Meher Baba's) presence to know the Truth. He does not need to speak; he has the power of Truth in him."

* * * *

"It is not to be thought that he is an unpractical mystic, out of touch with every-day affairs. His knowledge includes even the concerns of ordinary men and women. He is one who brings into the conscious world of common-place things, experience of the Unconscious."

"He makes no demands on anyone, but those who come to him for help have to be prepared to do what he says, which may be severe. The way to Truth is simple, but it is very hard; for the way to know God is to know oneself, to face oneself in one's own inner consciousness, and then, renouncing everything to let God flood the soul. *Meher Baba is master of one knowledge, which is God, but that knowledge includes everything else.* The rules that he gives, so far as he gives any at all, are meditation, selfless service and pure intention. He does not ask the Christian to cease being a Christian, but to be a true follower of Christ, that is, to do what Christ said. He does not ask the sceptical man or woman of today to accept any dogma, but in the spirit of humility to obey the God in his heart. What Meher Baba says the mystics of the Western world have said; he also *lives* it. What he says, the psychologists of the West have also said in part; but he interprets their theories in practical life."

* * * *

"It may be strange to find a great spiritual teacher from the East speaking in terms that belong to our scientific textbooks; but it is stranger still, and this is the overwhelming fact about Meher Baba, that he is one whose word is alive with the spirit."

* * * *

“The greatest visible social power among us is still *example*. To behold in another the realization of our ideals, or what we wish were our ideals, is what impresses us most. The teacher that the Age wants is a living example of what all may become. It is the power of the lived or experienced Truth that we look for, not the mere utterance of the Truth. . . . Therefore the only teacher that we can accept is one who has experienced God, or whatever we like to call the ultimate Reality. He must be one who has consciously bridged the gulf between time and eternity and can show others how to do likewise.”

* * * *

“That, indeed, is how a teacher is recognized. He enables us to discover ourselves, to understand ourselves by his presence, simply by our awareness of him. We get through him a change of heart. He has the power to transmit grace, kindle love, and bestow *Illumination*. Above all he has abounding life. In him the idea has not only become thought as in philosophers, or inspiration as in poets, but flesh and blood. He is a living work of art. In such a teacher God in the heart becomes conscious. He can, therefore, awaken God in others.”

* * * *

“He (Meher Baba) does not seek to convert men to anything; certainly he does not attempt to change their religion. All religions are revelations of God. What he does say is that whatever religion one has should become experience. It should transform life. Until it does that it is a dead religion.”

* * * *

"He does not bring Eastern ideas for us to act upon, but intends to help us to act upon what we already know. He revivifies unused knowledge. He does more than that, of course, for he shows us the necessity for a change of heart and enables us to gain real knowledge through experience. Above all, he unites the mind and heart, so that we need no longer be divided personalities, but can live as entire men."

"Those who recognize him are the humble, the single-hearted, the despairing and the aspiring. The self-satisfied or the proud will not recognize him. 'Who walks in singleness of heart shall be my companion—I will reveal myself to him by ways the learned understand not.' "

"There are imperfect teachers who know a little, we meet them often; but the perfect teacher is met with rarely. It is the turning point in one's life when such a meeting takes place, and it does not happen to everyone. We can meet Teachers in books; but it is better to meet them in the flesh. The difficulty is that they do not often let themselves be seen."

* * * *

"What Meher Baba is, people must discover for themselves. His authority must convince without argument. *He must be recognized by the heart.*"

THE AVATAR

By Meher Baba

CONSCIOUSLY or unconsciously, every living creature seeks one thing. In the lower forms of life and in less advanced human beings, the quest is unconscious; in advanced human beings, it is conscious. The object of the quest is called by many names: Self-realization, God-realization, union with God. Essentially it is a search for all of these, but in a special way. Everyone has moments of happiness, glimpses of truth, fleeting experiences of union with God; what they want is to make them permanent. They want to establish an abiding reality in the midst of constant change.

It is a natural desire, based fundamentally on a memory, dim or clear as the individual's evolution may be low or high, of his essential unity with God; for every living thing is a partial manifestation of God, conditioned only by its lack of knowledge of its own true nature. The whole of evolution, in fact, is an evolution from unconscious divinity to conscious divinity, in which God Himself, essentially eternal and unchangeable, assumes an infinite variety of forms, enjoys an infinite variety of experience and transcends an infinite variety of self-imposed limitations. Evolution from the standpoint of the Creator is a divine sport, in which the Unconditioned tests the infinitude of His absolute knowledge, power and bliss in the midst of all conditions. But evolution from the standpoint of the creature, with his

limited knowledge, limited power, limited capacity for enjoying bliss, is an epic of alternating rest and struggle, joy and sorrow, love and hate, until in the perfected man, God balances the pairs of opposites and transcends duality. Then creature and Creator recognize themselves as one; changelessness is established in the midst of change, eternity is experienced in the midst of time. God knows Himself as God, unchangeable in essence, infinite in manifestation, ever experiencing the supreme bliss of Self-realization in continually fresh awareness of Himself by Himself.

This realization must and does take place only in the midst of life, for it is only in the midst of life that limitation can be experienced and transcended, and that subsequent freedom from limitation can be enjoyed. This freedom from limitation assumes three forms.

Most God-realized souls leave the body at once and forever, and remain eternally merged in the unmanifest aspect of God. They are conscious only of the bliss of union. Creation no longer exists for them. Their constant round of births and deaths is ended. This is known as *mukti* or liberation.

Some God-realized souls retain the body for a time, but their consciousness is merged completely in the unmanifest aspect of God, and they are, therefore, not conscious either of their bodies or of creation. They experience constantly the infinite bliss, power and knowledge of God, but they cannot consciously use them in creation or help others to attain to liberation. Nevertheless, their presence on earth is like a focal point for the concentration and radiation of the

infinite power, knowledge and bliss of God; and those who approach them, serve them, and worship them, are spiritually benefited by contact with them. These souls are called *Majzubs* and this particular type of liberation is called *videb-mukti* or liberation with the body.

A few God-realized souls keep the body, yet are conscious of themselves as God in both His unmanifest and His manifest aspects. They know themselves both as the unchangeable divine essence and as the infinitely varied manifestation. They experience themselves as God apart from creation; as God the Creator, Preserver and Destroyer of the whole of creation; and as God who has accepted and transcended the limitations of creation. They experience constantly the absolute peace, the infinite knowledge, power and bliss of God. They enjoy to the full the divine sport of creation. They know themselves as God in everything, and are, therefore, able to help everything, spiritually, and to make other souls realize God, either as *Muktas*, *Majzubs* or *Sadgurus* as they themselves are called.

There are fifty-six *Sadgurus* or Perfect Masters in the world at all times. They are always one in consciousness. They are always different in function. For the most part, they live and work apart from and unknown to the general public, but five, who act in a sense as a directing body, always work in public and attain to public prominence and importance. In *Avataric* periods, the *Avatar*, as a supreme *Sadguru*, takes his place as the head of this body and of the spiritual hierarchy as a whole.

Avataric periods are like the spring-tide of creation. They

bring a new release of power, a new awakening of consciousness, a new experience of life—not merely for a few, but for all. Qualities of energy and awareness, which had been used and enjoyed by only a few advanced souls, are made available for all humanity. Life, as a whole, is stepped up to a higher level of consciousness, is geared to a new rate of energy. The transition from sensation to reason was one such step; the transition from reason to intuition will be another.

. This new influx of the creative impulse takes, through the medium of a divine personality an incarnation of God in a special sense—an *Avatar*. This *Avatar* was the first individual soul to emerge from the evolutionary process as a *Sad-guru*, and he is the only *Avatar* who has ever manifested or will ever manifest. Through him, God first completed the journey from unconscious divinity to conscious divinity, first unconsciously became man in order consciously to become God. Through him, periodically God consciously becomes man for the liberation of mankind.

The *Avatar* appears in different forms, under different names, at different times, in different parts of the world. As his appearance always coincides with the spiritual birth of man, so the period immediately preceding his manifestation is always one in which humanity suffers from the pangs of the approaching birth. Man seems more than ever enslaved by desire, more than ever driven by greed, held by fear, swept by anger. The strong dominate the weak; the rich oppress the poor. Large masses of people are exploited for the benefit of the few who are in power. The individual, who finds no peace or rest, seeks to forget himself in excitement.

Immorality increases, crime flourishes, religion is ridiculed. Corruption spreads throughout the social order. Class and national hatreds are aroused and fostered. Wars break out, humanity grows desperate. There seems to be no possibility of stemming the tide of destruction.

At this moment the *Avatar* appears. Being the total manifestation of God in human form, he is like a gauge against which man can measure what he is and what he may become. He tries the standard of human values by interpreting them in terms of divinely human life.

He is interested in everything, but not concerned about anything. The slightest mishap may command his sympathy; the greatest tragedy will not upset him. He is beyond the alternations of pain and pleasure, desire and satisfaction, rest and struggle, life and death. To him, they are equally illusions which he has transcended, but by which others are bound, and from which he has come to free them. He uses every circumstance as a means to lead others towards Realization.

He knows that men do not cease to exist when they die, and therefore, is not concerned over death. He knows that destruction must precede construction; that out of suffering is born peace and bliss, that out of struggle comes liberation from the bonds of action. He is only concerned about concern.

In those who contact him he awakens a love that consumes all selfish desires in the flame of the one desire to serve him. Those who consecrate their lives to him gradually

become identified with him in consciousness. Little by little their humanity is absorbed into his divinity, and they become free.

Those who are closest to him are known as his circle. Every *Sadguru* has an intimate circle of twelve disciples, who, in point of realization, are made equal to the *Sadguru* himself, though they differ from him in function and authority. In *Avataric* periods, the *Avatar* has a circle of one hundred and twenty disciples, all of whom experience realization, and work for the liberation of others.

Their work is not only for contemporary humanity, but for posterity as well. The unfoldment of life and consciousness for the whole *Avataric* cycle, which has been mapped out in the creative world before the *Avatar* took form, is endorsed and fixed in the formative and material worlds during the *Avatar's* life on earth.

The *Avatar* awakens contemporary humanity to realization of its true spiritual nature, gives liberation to those who are ready, and quickens the life of the spirit in his time. For posterity is left the stimulating power of his divinely human example, the nobility of a life supremely lived, of a love unmixed with desire, of a power unused except for others, of a peace untroubled by ambition, of a knowledge undimmed by illusion. He has demonstrated the possibility of a divine life for all humanity, of a heavenly life on earth. Those who have the necessary courage and integrity can follow when they will.

Those who are spiritually awake have been aware for

some time that the world is at present in the midst of a period such as always preceeds *Avataric* manifestations. Even awakened men and women are becoming aware of it now. From their darkness they are reaching out for light; in their sorrow they are longing for comfort; from the midst of the strife into which they have found themselves plunged they are praying for peace and deliverance.

For the moment, they must be patient. The wave of destruction must rise still higher, must spread still further. But when, from the depths of his heart, man desires something more lasting than wealth, something more real than material power, the wave will recede. Then peace will come, joy will come, light will come.

The breaking of my silence—the signal for my public manifestation—is not far off. I bring the greatest treasure which it is possible for man to receive—a treasure which includes all other treasures, which will endure for ever, and which increases when shared with others. Be ready to receive it!

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