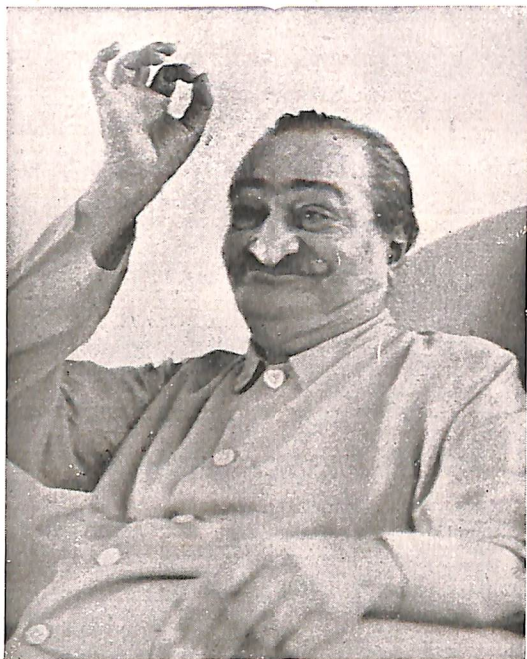


1964



Seventy Flowers

OFFERED AT THE SACRED FEET OF

AVATAR MEHER BABA

ON THE OCCASION OF HIS

70th BIRTHDAY

BIRTHDAY MESSAGE

The aim of life is to love God.

The goal of life is to become one with God.

The surest and quickest way to achieve this goal is to hold on to my daaman by loving me more and more.

I have suffered much and will have to suffer much more till I break my Silence.

I give my Love to my lovers.

25th Feb. 1964

MEHER BABA.

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A SHORT LIFE SKETCH OF THE SILENT MASTER

Born on the 25th February, 1894, Meher Baba completed his preparatory school grades at St. Vincent's High School, Poona, with high credit, and at the age of 17, entered the Deccan College.

In 1913, as a lad of 18, Merwan (as he was then called) was riding his bicycle along the hot dusty road of Poona on his way home from Deccan College. As he approached a large shady neem tree, a very old woman then of about 110 years (the Perfect Master by name Baba Jan) rose from the midst of a group which sat beneath the tree, and came forward to meet Merwan. Baba Jan kissed him on the forehead, between the eyes. No word was spoken. At that moment a tremendous current, as of high-powered electricity, shot through his body, leaving in its wake a feeling of Divine ecstasy, combined with intense Pain. It remained with him for some months until one night he suddenly lost all awareness of the physical body and found himself lifted to a state of supreme consciousness, called "God Consciousness". Once in January, 1914, Baba Jan told everyone: "This child of mine (referring to Merwan) will create a great sensation in the world and do immense Good to humanity". On another occasion, she openly declared: "Merwan would startle the world with His God-power and Love".

After sometime, Merwan led a sort of itinerant life and came into contact with many saints and in particular, other spiritual Masters in India of that time *viz.*, Shri Sai Baba of Shirdi, Sadguru Upasani Maharaj of Sakori, Narayan Maharaj of Khedgaon and Hazrat Tajuddin Baba of Nagpur.

Sri Upasani Maharaj brought him back to normal consciousness, by a slow process. At the first meeting, Sri Upasani Maharaj flung a small stone at the forehead of Merwan which hit him on the forehead at the exact

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place between the eyes where Baba Jan had kissed him. During the period from 1915 to 1921, Baba was in close contact with Sri Upasani Maharaj who brought him down to normal consciousness. His sublime experience of what was described as "God-Consciousness" was however not interrupted or diminished. At the end of 1921 or the beginning of 1922, Merwan thus became a Perfect Master and he was thenceforth called "Meher Baba" (which means "Father of Compassion"). At that time, Sri Upasani Maharaj openly declared that MEHER BABA will move the whole world and that all humanity will be benefitted by His Spiritual work. Sri Upasani Maharaj would say to his disciples : "Follow Merwan, do as he says : a time will come when all the world will follow his lead".

Meher Baba thus began his spiritual mission in 1922. In 1924, he made his headquarters near Arangaon, called "Meher-abad", situated in Ahmednagar District.

Between 1921 and 1926, Meher Baba wrote an account of his spiritual experiences ; this book, however, has not been published yet, and is kept in safe custody. Baba says that it contains hitherto unknown spiritual secrets.

From 1927 Meher Baba ceased writing, except very rarely putting his signature. Since 10th July, 1925, Baba has been observing complete SILENCE of the tongue, not uttering a word. This 'Silence' continues till this date. Till 7th October, 1954, Meher Baba was communicating by means of an English alphabet board on which he spelt out words by pointing at the letters with his fingers. After 7th October, 1954, even the alphabet board was abandoned, and since then he communicates only by gestures.

MEHER BABA, leads a very simple life of strict celibacy, not married, eats little and simple food, vegetarian in his diet, sleeps little or not at all. He often retires in strict seclusion and observes long and strenuous fasts. He has no mutt, or ashram or organisation or institution.

At present, he lives in Pimpalgaon (also called "Meher Azad"), a place nine miles from Ahmednagar (Maharashtra State, India).

He is particularly interested in contacting advanced souls and souls intoxicated with Divine Love called "Masts", who are on different planes of consciousness. Meher Baba has toured a great deal incognito, to several remote places putting himself to considerable hardship and expense and contacted thousands of these "Masts" in India and other foreign countries.

Meher Baba is also particularly interested in contacting the poor, the blind and the lepers, bathing them, washing their feet, placing his head on their feet, and doing service to them.

As examples, Meher Baba was physically present incognito and worked for many days and rendered service and help in Calcutta and other parts of Bengal during the Great Famine of 1943. In October, 1950, shortly after the Bihar floods, he was present incognito in some of the worst-affected villages and gave relief to the victims of the flood. On that occasion (October, 1950), Baba passed through Calcutta incognito; stayed for four or five days, and spent some hours in a room in Dakshin-eswar Temple.

Meher Baba has been active not only in India but in foreign countries also. His first trip to England was in 1931, second in 1932, and thereafter a few more between 1932 and 1956. He has made more than six journeys to America including Europe, and about ten journeys to other foreign countries. He is looked upon by innumerable persons in India, Pakistan, England, America, Australia, Greece, Jerusalem, South Africa, Egypt, Japan, Persia and other countries, as the "AVATAR of the Age".

Regarding his spiritual mission, Meher Baba has declared that He is the Highest of the High, the Ancient One, the Avatar of the Age. He often emphasises, "I have not come to teach, but to awaken"—in other words,

to give a general spiritual push to the whole of humanity and to lead those who come to Him towards the Light of the Truth.

He prescribes no pooja, mantra, japa, tapas, yoga or ritual. The only "sadhana" he prescribes is : "LOVE", which should be one's attitude in thought, word and deed every moment, while living the normal life of the world and doing one's work or duty as a worldly or normal human being. "I will teach (train) you how to move in the world yet be at all times in inward communion with ME as the INFINITE BEING", says MEHER BABA.

His disciples today belong to all nationalities, stations in life, born in different circumstances and strata of society and professing different religions and creeds. There are thousands, both in the East and in the West, who implicitly obey and follow Him, so implicitly and lovingly that they are prepared cheerfully and wholeheartedly to do anything at His orders, nay, even a suggestion or hint.

**A GARLAND
OF
SEVENTY FLOWERS**

1. I belong to no religion. Every religion belongs to Me. My personal religion is My being the Ancient Infinite One, and the religion I impart to all is Love for GOD, which is the Truth of all religions.

2. If we love God honestly, we become one with Him. Never before has dishonesty and hypocrisy prevailed in this world as today. If the least hypocrisy creeps into our thoughts, words and deeds, God, who is the innermost Self in us all, keeps Himself hidden.

3. To love God in the most practical way is to love our fellow beings.

4. If we feel for others in the same way as we feel for our own dear ones, we love God.

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

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

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

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

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

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

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

12. God is absolutely independent. The only way to approach Him is through love, constant repetition of His Name, and invocation of His Mercy.

13. Mercy is God's nature (Swabhav).

14. Bliss is God's original state (assal halat).

15. Power is God's existence (astitava).

16. Knowledge is God's duty (kartavya).

17. The infinite state of God gets lost in the infinite jumble of infinite contradictions.

18. To know God in His infinite contradictions is to become conscious of His consciousness of His unconsciousness.

19. To achieve the God-state, do absolutely nothing while doing everything.

20. To find God you must find yourself lost to yourself.

21. To be infinitely conscious, you must consciously lose consciousness of yourself.

22. Space is the gulf between Imagination and Reality. Evolution of consciousness fills this gulf.

23. Time is the interval between your very first imagination and your very-last imagination.

24. Where imagination ends God is and Godhood begins.

25. Imagination is an eternal mimicry of Reality effecting the shadow-play of Illusion.

26. God is not anything comprehensible. He is Reality—Consciousness—Absolute Consciousness—Infinite Consciousness.

27. Realization of God is absolute Consciousness minus consciousness of Imagination. Godhood is Absolute Consciousness plus consciousness of Imagination being imagination.

28. To be ever present with God, never be absent from Him.

29. Do not desire union with God; but long for union till you go beyond longing for union, and long only for the will and pleasure of Beloved God.

30. Mind may die. Maya may die. Body dies and dies. But hope and thirst never die. Thus has said the slave Kabir.

31. Complete forgetfulness of self is to even forget that you have forgotten.

32. Complete remembrance of God, honesty in action, making no one unhappy, being the cause of happiness in others, and no submission to low, selfish, lustful desires, while living a normal worldly life—can lead one to the path of Realization. But complete obedience to the God-Man brings one directly to God.

33. The more you try to understand God, you understand Him less and less. How can He, who is beyond explanation, be expressed? His being infinitely simple has rendered Him infinitely difficult. The secret is that you have to become what you are.

34. God does not listen to the language of the tongue, which constitutes 'Japs', 'Zikra' 'Mantras' and devotional songs. He does not listen to the language of the mind which constitutes meditation, concentration and thoughts about God. He listens only to the language of the heart which constitutes love. So love God and become free in this very life.

35. If you were to ask Me why I do not talk, I would say, perhaps, for three reasons. Firstly, I feel that through you all I am eternally talking. Secondly, to relieve the boredom of talking incessantly through your forms, I keep silence in My personal physical form. And thirdly, because all talk in itself is idle talk. Lectures, messages, statements, discourses of any kind, spiritual or otherwise, imparted through utterances or writings, are just idle talk when not acted upon or lived upto.

36. Our Very Life should be such as to be God's Message of Truth in the world. In our everyday life of worldly duties, if 'Love-Service-Honesty' is manifested, renunciation is achieved without renouncing the world.

37. The whole of life is like playing a game of hide and seek in which you have to find your real Self. I give you My blessings for the success of this which will make you realize life as all-time play.

38. Children are innocent and free from vain egoism. Children can have no low desires. After becoming free from all childishness, when a man really becomes child-like, he can realize God.

39. In The Material world every pie of money counts. In the Subtle world every ounce of energy counts. In the Mental world every force of thought counts. In the Beyond State only God counts and in the Realm of God-man everything counts as nothing and nothing counts as everything.

40. If, instead of mechanically performing ceremonies and rituals because of age-old customs, people were to serve their fellow beings with the selflessness of love, taking God to be equally residing in one and all and knowing that by so serving others they are serving Me, My work will have been fulfilled.

41. God alone is real, all else is false. So you must try to love God who is within us all, and to gain this love you should try to be honest in your thoughts, words and actions.

42. It is not what the world thinks of us that matters, but what God knows about us that matters.

43. Unless we are stripped of all egoistic tendencies and desires, and unless our soul attains its original naked state, we can not embrace God the Beloved who is Eternally Naked in His Infinity.

44. I Have Come not to teach but to awaken. Understand therefore that I lay down no precepts.

45. Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric Form, I observe Silence. You have asked for and been given enough words it is now time to live them.

46. To get nearer and nearer to God you have to get further and further away from "I", "My", "Me" and "Mine". You have not to renounce anything but your own self.

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

48. I veil myself from man by his own curtain of ignorance, and manifest My Glory to a few. My present Avataric Form is the last Incarnation of this cycle of time, hence My Manifestation will be the greatest.

49. I am the Divine Beloved who loves you more than you can ever love yourself. The breaking of my Silence will help you to help yourself in knowing your real Self.

50. I say with Divine Authority that I am in you all, and if you honestly love God you will find Him everywhere. And remember, if you cannot love God and cannot lead saintly lives, then at least do not make a show of love and saintliness, because the worst scoundrels are better than hypocritical saints.

51. It is now high time that universal suffering should

hasten humanity to the turning point in its spiritual history.

52. It is now high time that the very agonies of our times should become a means for the bringing of real understanding of human relationship.

53. The balanced progress of humanity can be assured only if science and religion proceed hand in hand.

54. The coming civilization of the New humanity will not be ensouled by dry intellectual doctrine, but by living spiritual experience.

55. If two persons have had headaches they can use the intellect to discuss their mutual experience. But if one of them has never had a headache, no amount of intellectual explanation will ever tell him what a headache is.

56. Intellectual explanation can never be a substitute for spiritual experience.

57. Unlearn all you have learned intellectually. Not remember the past, forget the present, and not think of the future.

58. Renounce everything and everyone including your own self.

59. Escape from all that is illusory and take refuge in reality.

60. Burn all your desires and longings and kindle the one and only desire and longing—union with the Divine Beloved.

61. To have my real darshan is to find me.

62. The way to find me is to find your abode in me.

63. And the only one and sure way to find your abode in me is to love me.

64. To love me as I love you, you must become the

recipient of my grace. Only my grace can bestow the gift of divine Love.

65. To receive my grace, you must obey me wholeheartedly with the firm foundation of unshakable faith in me.

66. And you can only obey me spontaneously as I want when you completely surrender yourselves to me, so that my wish becomes your law and my love sustains your being.

67. Age after age, many aspire for such a surrender, but only very few really attempt to surrender themselves to me completely as I want.

68. He who succeeds, ultimately not only finds me but becomes me and realizes the goal of life.

69. My being in your midst today would serve its purpose even if one from among this multitude has understood what I want you all to know.

70. To be worthy of the Divine gift to love, let all your thoughts, words and deeds be controlled by the constant remembrance of God.

—MEHER BABA—

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These Seventy Flowers have been taken from the Sayings of Avatar Meher Baba through the courtesy of Shri Adi K. Irani, Meher Publications, Kings Road, Ahmednagar (Maharashtra).

THE PRAYER OF REPENTANCE

We repent, O God Most Merciful, for all our sins; for every thought that was false or unjust or unclean; for every word spoken that ought not to have been spoken; for every deed done that ought not to have been done.

We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

We repent most especially for every lustful thought and every lustful action; for every lie; for all hypocrisy; for every promise given but not fulfilled, and for all slander and backbiting.

Most especially also, we repent for every action that has brought ruin to others; for every word and deed that has given others pain; and for every wish that pain should befall others.

In your Unbounded Mercy we ask you to forgive us, O God! for all these sins committed by us, and to forgive us for our constant failures to think and speak and act according to Your Will.

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SPECIAL MESSAGE

Throughout the ages men have been deeply involved in the struggle for peace and happiness. It is this struggle that lands them into chaos and misery. If men were only to become conscious of the fact that peace and happiness are not to be fought for but to be sought for within oneself, they would abandon their fighting and be at peace with themselves and the world.

I have come not to teach, but to awaken — to awaken men to that peace and happiness which can not be obtained through struggle; neither can it be bargained about, nor borrowed, nor bestowed, for it is inherent in all.

25th February 1964.

MEHER BABA

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