

**An Introductory Sketch**  
**on**  
**THE LIFE AND WORK OF**  
**AVATAR MEHER BABA**  
**and**  
**HIS EXPOSITIONS:**

- I. NEW HUMANITY—HOPE FOR THE FUTURE
- II. SEVEN REALITIES OF HIS TEACHINGS
- III. EXISTENCE IS SUBSTANCE—LIFE IS SHADOW
- IV. GOD THE FATHER AND GOD THE MOTHER
- V. BHAKTI YOGA
- VI. LOVE AND DEVOTION
- VII. SPIRITUAL POTENTIAL OF THE FILM WORLD

SOME MESSAGES AND SAYINGS  
P R A Y E R S

---

**AVATAR MEHER BABA'S**  
**68TH BIRTHDAY CELEBRATIONS**  
**AT**  
**CALCUTTA**  
**(25th February, 1962)**



*Published for the Devotees in West Bengal of Avatar Meher Baba*

*by*

A. C. S. CHARI,

KOMALA VILAS,

73, RASHBEHARI AVENUE,

CALCUTTA—26

All copyrights: Meher Baba

By kind permission of Sole licensee

Mr. Adi K. Irani,

King's Road, Ahmednagar

(Maharashtra State)

*Printed by*

N. K. GOSSAIN & CO. PRIVATE LIMITED,

7/1, GRANT LANE,

CALCUTTA—12



AVATAR MEHER BABA'S SPECIAL MESSAGE FOR  
THIS (68<sup>TH</sup>) BIRTHDAY

*"On this Anniversary of My Birthday, I give you My  
blessings for the Deathday of your false selves and for  
the Birthday in Me of your One True SELF".*

MEHER-AZAD,  
Feb. 25th, 1962

— MEHER BABA

1-700495





## PREFACE

A Great MEHER BABA who is widely known for his spiritual awakening has made the deepest impact on human mind. A large number of people frequently ask about the personality and the works of Meher Baba. Mr. A. C. S. Chari, who has dedicated himself for carrying the message of Meher Baba to the people, has made an humble effort in this direction. I hope the people in general and particularly those who have tremendous faith in certain spiritual and moral values would like to be benefited by this brochure. It is also hoped that those who need further illumination on His Teachings and Mission would contact Mr. Chari and obtain more material.

It is undoubtedly true that the defences of peace are to be built up in the minds of men and such minds must be properly educated so that this process of mutual education brings perfect harmony and understanding not only to those who care to appreciate it but to the humanity as a whole.

VIRENDRA AGARWALA

---

*"We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate—we hold that such a book does a real, substantial good."*

—THE KEY TO THEOSOPHY, 246.

## “TO ONE AND ALL”\*\*

“I am equally approachable to one and all, big and small;  
To saints who rise and to sinners who fall,  
Through all the various paths that give the Divine Call.  
I am approachable alike to saint whom I adore,  
And to sinner whom I am for,  
And equally through Sufism, Vedantism, Christianity,  
or Zoroastrianism and Buddhism, and other Isms of any  
kind,  
And also directly through no medium of Isms at all”.

—MEHER BABA.

---

*“Hazrat Baba Jan gave Me divine bliss; Sai Baba gave  
Me divine power; Upasani Maharaj gave Me divine Knowledge.”*

—MEHER BABA.

---

*“The world needs no sectarian church, whether of Buddha,  
Jesus, Mahomed, Swedenborg, Calvin, or any other. There  
being but ONE Truth, man requires but one church—the  
Temple of God within us, walled in by matter but penetrable  
by any one who can find the way; the pure in heart see God.”*

—ISIS UNVEILED, II, 635.

---

*“The Masters require only that each shall do his/her best,  
and, above all, that each shall strive in reality to feel himself/  
herself one with his/her fellow-workers.”*

—H.P.B.’S FIVE MESSAGES, 24.

---

*“He is the chosen disciple who obeys the Master in every-  
thing and anything with all his heart.”*

—HAFIZ.

---

\*\* Copyright 1953. “The AWAKENER” Magazine—extracted by  
special permission.



## AN INTRODUCTORY SKETCH ON THE LIFE AND WORK OF AVATAR MEHER BABA

(By MR. A. C. S. CHARI)

**B**ORN on the 25th February, 1894, as the second of the ~~five~~<sup>8</sup> children of Persian parents (Parsees of the Zoroastrian faith) who had then settled in Poona (India), Merwan (Meherwan) Sheriar Irani 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, Poona. His father, Sheriar Mundegar Irani was a real seeker of God and a great Sufi. Merwan seemed in all respects a normal, healthy, happy boy, rather mischievous, loving the beautiful and despising the mean and petty, and noted for his gentleness and unselfishness. He did not appear to have been seeking anything outside the boundaries of his mundane activities. He was methodical and punctual, and a rapid learner. He loved the poetry and literature of the West as well as the East, excelled in studies and sports (cricket and hockey), was a leader in his class, well-liked by his classmates and teachers. He was brisk and alert to an unusual degree, a quick walker and a fast runner. His main interest was in literature and he read eagerly Shakespeare, Wordsworth, Shelley, as well as many other English, Indian and Persian poets. He was particularly fond of the great Persian poet Hafiz. Under the inspiration of that poet, he wrote many poems in the Indian dialects, in Persian and also in English, which were accepted and published in the newspapers and journals of that time. He loved music and had a beautiful singing voice. He also took interest in mystery stories and at the age of 15, wrote a story which was accepted and printed. In the school and college, he was regarded as a natural leader, called upon to arbitrate whenever quarrels arose; the boys came to him for advice on all subjects. At Deccan college, he formed a club called the "Cosmopolitan club", membership to which was open to anybody regardless of caste or community and whose rules prohibited coarse



language, gambling, quarreling, etc. His college career however was broken in the second year of college study.

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 where he was a student. As he approached a large shady neem tree, a very old <sup>wo</sup>man then of about 110 years (the Perfect Master by name Hazrat Baba Jan) rose from the midst of a group which sat beneath the tree, and came forward to meet Merwan. Merwan dismounted his cycle and the two looked into each other's eyes. Then the aged woman Hazrat Baba Jan kissed him on the forehead, between the eyes, and returned to the waiting group. No word was spoken. Merwan got into his cycle and continued on his way home. Later, Merwan related that at the moment of his contact with the aged woman,—a simple and apparently insignificant incident—a tremendous current as of high-powered electricity shot through his body, leaving in its wake a feeling of unearthly indescribable joy, 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, Hazrat 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".

His state, however, caused considerable worry and uneasiness to his mother Mrs. Shirinbanoo who could not understand what happened to her son and who tried all sorts of treatments. After some time, Merwan (Mr. M. S. Irani) 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.

In particular, Sri Upasani Maharaj who was contacted by Mr. M. S. Irani, in 1915, 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 place between the eyes where Hazrat Baba Jan had kissed him. During the period from 1915 to 1921, Mr. M. S. Irani was in close contact with Sri Upasani Maharaj of Sakori, though it would not be accurate to style him as a regular disciple of Sri Upasani Maharaj. While Mr. M. S. Irani had been brought down to normal consciousness, his sublime experience of what was described as "God-Consciousness" was not interrupted or diminished. At the end of 1921 or the beginning of 1922, Merwan thus became a Perfect Master at the age of 28 and he was thenceforth called "Meher Baba" (which means "Father of Compassion"). At that time, Sri Upasani Maharaj openly declared that Mr. M. S. Irani (whom he called Merwan) is the leading Sadguru of the age, that he will move the world and that all humanity will be benefited by his work. Sri Upasani Maharaj directed his own close disciples to thereafter follow and obey Merwan. In the words of Sri Upasani Maharaj, he would say to his disciples: "Follow Merwan, do as he says; a time will come when all the world will follow his lead". To quote Meher Baba:

"Sai Baba made me what I am, Baba Jan made me feel what I am, and Upasani Maharaj made me know what I am."

Meher Baba thus began his spiritual mission in 1922. He first drew a few close disciples around him (of them, most were devotees of Sri Upasani Maharaj who were transferred to Meher Baba under Sri Upasani Maharaj's orders) belonging to different religions. They were trained for a very arduous spiritual life of selfless service. In 1924, Meher Baba made his headquarters near Arangaon, a village six miles from Ahmednagar Railway Station, since called "Meherabad". Here, during the following years, many of his Eastern and Western disciples have participated in various spiritual and humanitarian activities under the direct guidance of the Master. Those included the Hazrat Baba Jan's school, where the students received free schooling, the Prem Ashram, a free boarding school for students of all castes and communities, particularly for the so-called "untouchables", a branch of which was for the spiritual awakening of select candidates, a Dharmasala or free shelter for the migrant poor, an Ashram for the God-intoxicated people called "Mast-s" (pronounced



to rhyme with "trusts") and also a charitable hospital and dispensary. These were, however, subsequently dissolved. In passing, it should be mentioned that Meher Baba never encouraged establishment of and attachment to institutions or Ashrams; his habit was always to disband and dissolve them after a short time.

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. The World hopes that it will someday be released, and this depends upon the will and pleasure of Meher Baba.

Since 1927, Meher Baba ceased writing, except very rarely putting his signature. Since 10th July, 1925, Baba has observed 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. All the works published under his name containing his discourses, messages or "sayings" were dictated by him either through the aforesaid alphabet board or by gestures and recorded by his close disciples. At the end of this brochure is given a list of books, now available, some published under Meher Baba's name and some by authors who have come into contact with him. The list also contains the Journals (now current) giving information of Meher Baba's work and propagating his messages and teachings. Some of the books were printed in America, England and Australia, and the rest in India.

Meher Baba attends to and replies letters and telegrams from his lovers all over the world, in the same manner. Those staying near Meher Baba (called his "Mandali") act as interpreters whenever a new visitor finds difficulty in following Meher Baba's gestures, or whenever Meher Baba gives "darshan" to his devotees or to the public or audience to anyone. When asked "Is it not difficult for you to express yourself clearly (because of your silence) in your high mission and noble under-



taking?", Meher Baba's reply was: "No; because, both internal and external mediums are at my disposal." "God has been everlastingly working in silence, unobserved, unheard, except by those who experience His Infinite SILENCE."

MEHER BABA, whose 68th Birthday (25th February, 1962) is being observed by his devotees all over the world, 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. He does not allow anyone to touch his feet or offer *pranam* or prostration. He does not wear any of the marks or robes of a saint, he does not grow any beard, but dresses plainly and lives as an ordinary man. He moves and mixes freely with one and all—of course, when he allows occasions for us to meet him and remain with him—keeps everyone at ease, plays with you, cracks jokes, enjoys humour and fun, listens to humorous stories and very much enjoys jokes made at his expense (of course, depends on his mood at the time).

Some are rather outraged because he does not fit their pre-conceived pattern of a Master. They forget that this Master Meher Baba does not follow any pattern and that he breaks all patterns. There is in him no awe-inspiring solemnity or serenity that is attributed usually to the occult hierarchy, except, however, on certain occasions when his disciples have the chance of observing from a distance Meher Baba being engrossed in internal or esoteric work on other planes. As for all Perfect Masters, it is simple for Meher Baba to be in one place physically and be present at another place or places perhaps thousands of miles away, at the same time. 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 "Mast-s" in India and other foreign countries. He gives the "Masts" unique effective guidance and



spiritual push and he facilitates their onward march on the Path, so that they become more and more fit as vehicles for the expression of the Divine Will. They become more efficient agents for the promotion of God's plan on earth.

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, doing service to them and presenting them with gifts of grain, cloth, fruits and cash. Samples of His messages to (1) the lepers and (2) the blind are extracted elsewhere in this brochure.

Baba has been noted for his silent work done in seclusion, always unannounced and unostentatious and very often incognito. His work and plans are not revealed even to his close "Mandali" very often, though everyone of his disciples thirsts to know more about the several aspects of his Avataric work. As examples, devotees in Bengal and Bihar would be interested to know that 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. Recently, 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, spent some hours in a room in Dakshineswar Temple. (*Vide "Awakener"*, Vol. VII, No. 1, pp. 25-29).

The little of Baba's work that is known to and revealed to his close "Mandali" and disciples may not perhaps be understood and adequately appreciated by us.

Meher Baba has been active not only in India but in foreign countries. His first trip to England was in 1931, second in 1932, and thereafter a few more between 1932 and 1956. In all, he has made six journeys to America including Europe, and about ten journeys to other foreign countries. He is now a well-known International Spiritual Personality and looked upon by innumerable persons in India, Pakistan, England, America, Australia, Greece, Jerusalem, South Africa, Egypt,



China, 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. His spiritual help is not only individual, but collective, and it affects every phase of the daily life of man. He never interferes with one's religious beliefs and he permits all to follow unhindered their own creeds, customs and rituals. He gives no such thing as 'initiation', etc. 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". This, Meher Baba says, can only be successfully done and lived by the grace of a Perfect Master. 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 whole-heartedly to do anything at His orders, nay, even a suggestion or hint. Among them are his own family members, including his three younger brothers now alive (Jal, Behram and Adi\*) and his sister (Mani). Incidentally, his elder brother Jamshedji died in 1926 and his father Sheriar Mundegar Irani passed away in April, 1932. Jamshedji loved Meher Baba so intensely and died with loud utterances of Baba's name. Sheriarji, the father, actually worshipped Meher Baba's photo and Baba as God and had no doubts of the Avatarhood of his son. His mother Mrs. Shirinbanoo (Shirin-Mai) dropped her body in February, 1943.

---

\* Called 'Adi S. Irani' (or, Adi Junior)—to distinguish him from 'Adi K. Irani' (or Adi Senior) who is Meher Baba's Secretary.



Hazrat Baba Jan, till the date of her dropping her body on 21st September, 1931—(the time of Meher Baba's first visit to the West)—at her very ripe old age of 127 years, had known from the time of her own inner illumination that it was her lot to awaken Merwan to his great mission of ETERNAL AVATAR and she regarded Meher Baba as such, and spoke to others of Meher Baba's Avatarhood and greatness. In Hazrat Baba Jan's words: "I have made you so perfect, that very soon you will have half the world at your feet." Sri Upasani Maharaj also likewise regarded Merwan undoubtedly as the Avatar of the Age. Till the time of his dropping his body on 24th December, 1941, there were occasions when he paid visits to Meher Baba's house, and the houses of other disciples and performed "harti" to Meher Baba's photos or pictures. On one occasion, Shri Upasani Maharaj folded his hands to Meher Baba and said "Merwan, you are the Avatar, and I salute you". On 17th October, 1941, there was a very important confidential meeting between Sri Upasani Maharaj and Meher Baba, the details of which are recorded in "Meher Baba Journal" then current.

Among those who are prepared to implicitly follow and obey Meher Baba are quite a number who have not even met Him in His physical form. Astonishingly enough, among those who are, so to say, prepared to lay down even their lives at a hint or suggestion from Meher Baba, are quite a large number of devotees and disciples who do not appear to have been blessed with any substantial material or worldly benefit (such as, betterment of economic or family conditions, improvement of health, curing of ailments, etc.) as a result of their contact with Meher Baba. One could also explain such love and obedience on their part as due to "Divine Grace" or the result of "past connections" or merit earned either in the past or in the present.

On the contrary, almost all those who have come into close contact with Meher Baba have been and are subjected to severe experiences narrated by some graphically as "a sweet-smiling ego-surgeon's seemingly heartless operations", by some as "a continuous roasting in the fire or in the pan", etc. But yet, during all these experiences which are endured by the dis-



ciples quite cheerfully and courageously and in a sportsmanlike manner, the disciples who have had the benefit of Baba's grace or 'nazar' have come out of the ordeal richer than purified gold in every way. In the words of Jean Adriel in her inspiring book\* "Avatar", published in 1947: "Just as he (Meher Baba) quickens the positive side of our natures, inspiring us to deeper love, greater faith in God, so does he (Meher Baba) stir in equal measure the negative side with its 'Shadow' manifestation . . . . Under the tremendous impact of Baba's catalytic effect upon consciousness, the seeds in one's mind—be they seeds of so-called good or so-called evil—inevitably work their way into expression. Since Meher Baba knows that the conflict of the opposites must ultimately be overcome, he deliberately brings the warring elements out into the open, so that the disciple may be compelled to find the way of transcendence. These 'good' and 'bad' tendencies, called *Samskaras*, are the binding effects of past thoughts, emotions and deeds. These karmic fetters, which keep us in spiritual bondage, Meher Baba undertakes to remove, if we submit to his guidance and are accepted by him as disciples. From the moment of such surrender, the consciousness of the disciple is subject to whatever intensification of experience he needs, in Baba's judgment, for his cleansing and release."

"The moment one becomes the recipient of Meher Baba's special attention, karmic forces converge with singular intensity upon the disciple. Whatever good or bad effects the individual soul has accumulated during its journey through time are brought to one's conscious attention in an unmistakable and perhaps painful way. Particularly, one is compelled by force of circumstance to rise above all negative reactions, by developing those spiritual qualities of courage and resilience, which subsequently are converted into power to be used in the service of the Master".

His intimate disciples who have been benefited by following and obeying Meher Baba describe him as "ego-crushing surgeon" or "ego-specialist". The word "Ego" is not used here with the meaning given to it ('Real Ego') in Theosophical literature. "Egoism", in the sense Baba wants us here to understand that expression, is not merely selfishness or self-opinion-

---

\* Copyright 1947: Author, Jean Adriel. (United States of America).



atedness. To be conscious of our separate existence in any way, is false egoism. Such a slight thing as recalling "I am a man; I am sick; I have pain; I did not sleep," etc. is false egoism. So also, any feeling of self-concern or complacency or self-pity. "Hydra-headed though this false ego is," Baba says, "its main branches are four, namely, craving which arises from gratification of passion or desires, fear, anger and greed". Baba would never allow anyone to brood, to keep morose, wear a sullen and sulky face, or to worry, whatever may be the calamity that creates the occasion for any of these. What pleases Meher Baba most is a disciple enduring any kind of hardship or suffering with full courage and cheerfulness and not directly or indirectly bringing it to Meher Baba's notice or asking for his intervention and blessing for giving relief or alleviation. Time and again, he has forbidden people coming to him, for benefits which are regarded as boons by a worldly man, such as, curing of sickness, betterment of economic conditions, relief from troubles of different kinds, blessings for marriages and children, etc. In spite of these, the love and faith of his innumerable disciples and followers throughout the world is such that they are prepared to undergo any ordeal, any trial, any agony, and merit the love-blessings of Meher Baba. Questions were put to him: "What is your secret?" The answer of Meher Baba was: "Elimination of the ego (false ego)". "What is your line of work?" Meher Baba's answer was: "LOVE AND SERVICE". He would constantly tell his disciples and followers: "DON'T WORRY. Even though the world collapses around you, do not worry. Worry accumulates and grows in strength, becoming a habit long after the original cause has ceased to be". "Don't worry about anything. Keep thinking of Mè constantly. I am the only One that exists, the only One that matters."

A word about his workers both in the East and in the West. Meher Baba trains them for universal work, not for their personal enjoyment. His first object is to free them from the bondage of the ego (false ego) (the expression 'ego' used here in the sense which Meher Baba wants us to distinguish 'false ego' from 'real ego') which they have acquired in their present and former lives, so that they may be unobstructed channels for Meher Baba's work. He does not accept any one who does not come forward voluntarily for



doing his work. He does not accept any one as a worker who expects, either secretly or indirectly, any benefit in return—even spiritual benefit. Meher Baba has referred to the workers as wires and fuses in an electric installation. The electric energy generated at a power-station will flow as light and power into any home, shop, or factory, that is properly wired to receive it. A faulty contact, however remote and slight it be, will cause even an important or distant fuse to be blown off and will cause the supply of light and power to fail, plunging even a large town and all its homes into darkness, and bringing its factories to a standstill—sometimes, confusion. Meher Baba's love flowing through the workers or other disciples to the fellow-beings completes "*the Divine Circuit*". As a worker, he is engaged in a deep longing to help others to know who and what Meher Baba really is and what his brother or fellow-being really is—a child of God, and an heir to His Kingdom—and the worker or the disciple thus maintains his contact with Meher Baba uninterrupted. This he does by really loving his neighbour divinely and unselfishly and serving him. In this manner, the workers are souls filled with love of Baba, and the Light, Power and Joy of the Lord. When the workers really 'love Baba', they are in reality and in fact channels for Baba's Avataric work to the humanity, present and also future. The significance of this is very far-reaching and shows it is no easy matter to be a worker of Meher Baba! Meher Baba undoubtedly loves us. But do we love Meher Baba, as we all ought to? This is a self-searching question which each has to put to himself or herself. For example, we may be resentful, or of an irritable temper, or envious, or have pride (a 'superiority complex'), or be a little selfish, or have a possessive instinct, or lack 'team-spirit' or we may have slipped into the habit of silently or secretly criticising or condemning our neighbour. Any one of these means that we do *not* love Baba. In other words, it means that we are no longer a channel through which Meher Baba's compassionate love can flow to help and heal our neighbour. Thus, 'to love Meher Baba' is no easy matter! It requires a hero to do so, and a hero filled with Meher Baba's grace.

The life of a Meher-Baba-disciple or worker is not soft or smooth, nor is it intended to be. Meher Baba would say: "I have chosen you all and can work with both your good



and bad points." Meher Baba wants as his workers men and women strong and stable as mountains, who will go through the fire without flinching or faltering, and cheerfully working amidst all oppositions and difficulties of various kinds, without even caring for a word of thanks or even a gesture of appreciation from anyone, least of all from Meher Baba himself. Meher Baba would often stress: "Do not get disheartened or alarmed when adversity, calamity, or misfortunes pour upon you. Thank God, for, He has thereby given you the opportunity of acquiring forbearance and fortitude. One who has acquired the power of bearing with (enduring) adversity can easily enter upon the Spiritual Path." In passing, it may be stated with some amount of happy pride and gratification that by Meher Baba's grace, there are among Meher Baba's disciples and workers both in the East and in the West living examples of selfless workers and it is difficult to find their equals anywhere else. *They just leave everything to him, and just obey him.*

Meher Baba occasionally—the occasions depending purely on his pleasure and will—meets his lovers, gives them "darshan" or "sahavas" (company) and sometimes also gives "darshan" to the public. Thousands and tens of thousands are known to have rushed eagerly to have availed of such opportunities of Meher Baba's public "darshan". On such occasions, as a symbolic token of his love-blessings, Meher Baba distributes also *prasad*. During such meetings, Meher Baba indulges in humorous talks, here and there conveying deep spiritual truths with deep meaning. "Each person who receives the *prasad* from Meher Baba or who has Baba's "darshan" is benefited according to his or her own receptivity". "Perfect Masters can impart divine knowledge, bestow divine love and shower the grace of God-union, by a mere glance, touch or single divine thought."

Of money or property, Meher Baba has none. In fact, he never touches money at all, except, however, when he passes through his hands gifts of cash to the poor or the lepers on certain occasions, and such money is found by some of his devotees. Even the devotees have to obtain Meher Baba's sanction for making their money so available. It is not to be taken for granted—on the contrary, it is just otherwise—that any offering by a devotee especially of money will be accepted



by Meher Baba. Even the members of Meher Baba's "Mandali" do not and will not accept any gift in kind or in cash from any devotee or lover of Meher Baba unless he permits the same and such permission is never given unless Meher Baba is fully convinced that the gift is motivated by love on the part of the devotee-donor, and nothing else. Gifts from devotees are not at all encouraged; in fact, they are notified that no gift should be brought to Meher Baba. If at all Meher Baba seems to accept any gift on certain occasions, it would be just to show his pleasure at the love which prompted the lover to bring an offering or gift. However, such gifts are not retained by Meher Baba but are immediately distributed and given away to others as Meher Baba's *prasad*.

Meher Baba's physical body met with two serious accidents. Once, on 24th May, 1952, while crossing the American continent, Meher Baba along with a few of his disciples was injured in an automobile accident in a place near Prague, Oklahoma, breaking his left arm and left leg and suffering facial injuries. He was given medical treatment in America very promptly and some time after he recovered. The other and more serious one was on 2nd December, 1956 in a place on the road from Poona to Satara (Maharashtra State, India), when the right side of his body from the head down to the leg, particularly the hip and the pelvic region sustained serious fractures and injuries. In this second accident, one of his close "Mandali" died on the spot and three others received gruesome fractures and injuries. All have been since cured after prolonged medical treatment and of course with what the medical persons also described as "Meher Baba's grace". These two "personal disasters" were so often predicted long before the respective events, and Baba said that they are parts of His Avataric Mission and Life, that a part of his blood should be shed in America and another part of his blood in India. In Baba's words, "the sufferings are self-imposed" by him and such "self-imposed suffering is begotten of My (Meher Baba's) compassion and love for mankind". Like all Perfect Masters, Meher Baba could have in a moment cured himself or rid himself from reaction or perhaps prevented or averted such disasters. Perfect Masters do not abrogate the Law which they themselves established but they humbly submit themselves to it and bear the limitations and sufferings of ordinary human life. They also make use



of the law of action and reaction by inviting the suffering upon themselves that would otherwise have fallen upon humanity as its just due. Meher Baba said on the occasions of those two disasters: "The last thing I would do is to avert or avoid it". "I expect from you a deep understanding of My self-imposed suffering".

He maintained the trait of very quick walking (which he had even as a boy) till he met with the second 'personal disaster' on 2nd December, 1956. It would be a strain for others to keep pace with him; in fact, the majority of those accompanying him would have to run to keep pace with Meher Baba's ordinary quick walking. Further, in spite of these 'personal disasters' he continues to be very alert, active and brisk and maintains and radiates an unusually dynamic and vibrant smile and cheerfulness.

Almost everyone who has come into contact with Meher Baba has been found to be attracted to him and stuck to his "*Daaman*" (which means, that he has full unswerving hundred per cent faith in and love for Meher Baba and that he is trying to obey and follow Meher Baba fully to the end, through thick and thin). Everyone has gained experiences which are peculiar, unique and distinctive to each respectively, perhaps according to the individual level and requirements and receptivity. The working of Meher Baba on his devotees and on the masses in general may be said to be rather "internal" (this word is used for want of a better expression). Meher Baba often is deeply immersed in inner or esoteric work and it is believed that no event of the world happens except by His will. On occasions of such inner work on other planes than are visible to the ordinary observer, Meher Baba forbids anyone to come near him.

Of miracles, about which the ordinary man is more curious and with which he is impressed, although Meher Baba would say: "I perform no miracles and will perform none", there have been and are innumerable miracles. Lepers have been cured, deaths averted, poor families which were once destitute and living on charity have become blessed with affluent circumstances, criminals have reformed admirably, persons separated from each other with bitter feelings have become friendly and begun to sincerely love each other, and so on.



It should also be said that Meher Baba is a complete enigma to the intellectual or rational mind. But, by such a criterion, Meher Baba cannot be judged, because he does not function on the intellectual plane. Strange and inexplicable to the rational mind would seem His ways. On the other hand, when one looks at His capacity for organisation, for attention to details, for large-scale direction and movement, for strict punctuality, promptness and quickness of action, for discipline combined with affection and compassion, for attention to the small details of the creature comforts of his disciples whom he invites for meeting him, at public gatherings, on travels, etc.—all these qualities attributed unquestionably to a balanced and rational mind—Meher Baba has no equal.

Once, a raw theosophist in the West, after reading his discourses and messages, put Meher Baba the question: "Is God a person or a power?" Baba's answer was: "God is both personal and impersonal. He is in art, in literature, in science, and in fact, in everything".

The things which Meher Baba will not tolerate in any circumstances and by any one howsoever high-placed he may be, are: (i) observance of caste, especially by the orthodox so-called high-caste people towards the so-called "depressed" or "untouchables". (ii) hypocrisy, posing, and backbiting.

According to Meher Baba: "The real untouchables are those who cannot enter the temple of their own hearts and see the Lord therein."

"Do not get angry, but be pleased with him who backbites you, for, he thereby renders service to you by diminishing the load of your *Sanskaras*—and also pity him, for, thereby he makes his load of *Sanskaras* more burdensome...."

"Don't criticize. The habit of criticizing our fellow-beings is a bad one. At the back of it often lies self-righteousness, conceit and a false sense of superiority; sometimes, it indicates envy or a desire for retaliation."

Another strange feature not found in the accepted orthodox Sadgurus is Meher Baba's interest in motion pictures and also



in games such as, cricket, etc. Meher Baba has been known to use the motion pictures and cricket matches as potent means of quickening mass consciousness, availing of the excited and tense situations during the course of a play in a theatre or a match in a field by being present incognito. In this brochure is extracted a message recently given by him to the film stars and film producers who had the occasion to come to him for his "darshan".

The question is asked: "What is he and what is his business?" One answer, though not all-comprehensive, would be: "He is God-Man—the Ancient One, the Infinite Source of Wisdom and Justice, and the personification of Divine Love. Saints are His assets and sinners (so-called) are His liabilities. His business as Avatar is to go on turning His liabilities into assets". "The saints of the present were the sinners of the past."

Another question is asked: "What is the benefit which His devotees have received, or will receive?" The answer is by no means easy. Only those who have met Him and who have had the good fortune of realising the exquisite joy imparted by His presence, His dynamic and vibrant love, and of enjoying the charm of His touch or embrace or smile or gesture or prasad or token of His abundant Love, can testify what the experience really means to them—though one would wonder whether they can at all adequately express the experience in words. "He has the gift to appear to each disciple as if he loved him/her very specially and particularly". Further, in the words of Meher Baba, this is what is promised:

### DIRECT JOURNEY TO GOD\*

"The masses who try to attain the Truth by following rites and rituals are, as it were, in the goods train which is detained indefinitely at various stations. Those who sincerely and devotedly meditate on God or dedicate their lives to the service of humanity are, as it were, in the ordinary train which stops at every station according to

---

\* Vide "*Life at its best*" p. 20 (Copyright 1957; Sufism Re-oriented, San Francisco, Calif, U.S.A.)



the time-table. But those who seek the company of the Truth-realized Master and carry out his orders in full surrenderance and faith are, as it were, in a special train which will take them to the goal in the shortest possible time, without halts at intermediate stations."

The Divine Love which radiates from Meher Baba and permeates through His words, gestures, actions and activities, is utterly selfless and wholly universal. Meher Baba unfailingly awakens in those who come into contact with Him—for that matter, the contact need not be actually physically and directly with the Master; the contact may be a thought contact, or by just getting a photograph of Baba or a tract or a booklet about Him, or attending a meeting of his devotees or associating with one of His devotees—a new deep and beautiful understanding of life and its glorious purpose, which is not only to experience God but to become consciously united with God. In the words of Hazarat Inayat Khan: *"God alone is real and the goal of life is to be united with Him through Love."*

Meher Baba has been declaring that He would soon break His Silence and utter the One Word of Words which would shake the world. Each understands this declaration in his or her own way, and also indulges in one's own guesses. The implications of this oft-repeated (and oft-postponed) declaration or promise are awaited by humanity. In the meanwhile, the following which are a few of Meher Baba's recent "utterances" or "declarations" would appear to be very significant and meaningful and worthy of contemplation:—

"Unity in the midst of diversity can be made to be felt only by touching the very core of the heart. That is the work for which I have come.... I have come to sow the seed of love in your hearts so that, in spite of all superficial diversity which your life in illusion must experience and endure, the feeling of oneness, through love, is brought about amongst all the nations, creeds, sects and castes of the world."

"When I break my silence, it will not be to fill your ears with spiritual lectures. I shall speak only One Word and this Word will penetrate the hearts of all men and make even the so-called sinner feel that he is meant to be a saint, while the saint



will know that God is in the sinner as much as He is in himself. When I speak that Word, I shall lay the foundation for that which is to take place during the next 700 years."

"I perform no miracles and will perform none; until I manifest on breaking My outward silence. Then I will perform the One and Only Miracle, whose greatness and glory you cannot even imagine, and which will benefit not only those around Me, but the whole world—each and every being in consciousness. . . . The moment I break My silence and utter that Original Word, the first and last miracle of 'Baba' in this life will be performed. When I perform that Miracle, I won't raise the dead; but I will make those who live for the world, dead to the world and live in God. I won't give sight to the blind, but will make people blind to illusion and make them see God as Reality."

"I am the Ancient One, the One residing in every heart. Therefore, love others, make others happy, serve others even at discomfort to yourself; THIS IS TO LOVE ME."

"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. When I break my silence, the impact of my Love will be universal, and all life in creation will know, feel and receive of it . . . The breaking of my silence will help you to help yourself in knowing your real Self."

"The time has come for the pre-ordained destruction of multiple separateness which keeps man away from experiencing the feeling of unity and brotherhood. This destruction will take place very soon, will cause three-fourths of the world to be destroyed. The remaining one-fourth will be brought together to live a life of concord and mutual understanding, thus establishing the feeling of oneness in all fellow-beings leading them towards lasting happiness."

"Humanity is not going to be saved by any material power—nuclear or otherwise. It can be saved only through *divine intervention*. God has never failed humanity in its dark and critical periods. The greatest danger to man is not from any natural catastrophe but from himself.



"It is not possible to realize human brotherhood merely by appealing to high ideals or to a sense of duty. Something more than that is essential to release human consciousness from the clutches of selfishness and greed.

"Today, the urgent need of mankind is not sects or organized religions, but LOVE. Divine love will conquer hate and fear. It will not depend upon other justifications, but will justify itself.

"I have come to awaken in man this divine love. It will restore to him the unfathomable richness of his own eternal being and will solve all of his problems."

"Be brave. Be happy. I and you all are One. And the Infinite that eternally belongs to Me will one day belong to every individual."

"No one can understand My ways. I am beyond your understanding. Only Perfect Masters can know Me and My ways."

"The Powerhouse is to be switched on and all connected with it will be enlightened; it will be not only here, but throughout the world. If the bulbs are of low candle-power, the light will be little. If the bulbs are of high candle-power, the light will be bright. But bulbs not working or fused will not be giving the Light. That is why I have been telling you all *to love Me more and more*. All this talk of books, literature is good for preparing the ground; but the time for the 'Powerhouse' to be switched on is so near that the only thing that will count *now* is LOVE."

---

## AVATAR MEHER BABA'S SPECIAL MESSAGE FOR THE 68TH BIRTHDAY

---

“ON THIS ANNIVERSARY OF MY BIRTHDAY, I GIVE  
YOU MY BLESSINGS FOR THE DEATHDAY OF  
YOUR FALSE SELVES, AND FOR THE BIRTHDAY IN ME  
OF YOUR ONE TRUE SELF.”

— MEHER BABA

MEHER-AZAD,  
25th Feb., 1962

---

“I am never born. I never die. Yet, every moment, I take birth and undergo death. The countless illusory births and deaths are necessary landmarks in the progression of man's consciousness to Truth—a prelude to the Real Death and Real Birth. The Real Death is when one dies to self; and the Real Birth is when, dying to self, one is born in God, to live forever His Eternal Life *consciously*.”

I give you all My Love and Blessings for the Real Death and the Real Life.”

— MEHER BABA  
(on 25th Feb. 1954)

---

“*Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest.*”

—THE VOICE OF THE SILENCE, 17.

---

“*Bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.*”

—THE VOICE OF THE SILENCE, 54.



## THE NEW HUMANITY—HOPE FOR THE FUTURE\*

(By MEHER BABA)

### THE DIVINE PLAN

AS in the great critical periods of human history, humanity is now going through the agonising travail of spiritual rebirth. Great forces of destruction are afoot and might seem to be dominant at the moment. But constructive and creative forces, which will redeem humanity are also being released through several channels. And though the working of these forces of light is chiefly silent, it is eventually bound to bring about those transformations, which will make the further spiritual sojourn of humanity safe and steady. It is all a part of the Divine Plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth.

### WAR IS A SYMPTOM OF GRAVER CAUSES

At present, the urgent problem, with which humanity is faced, is to devise ways and means of eliminating competition, conflict and rivalry in all the subtle and gross forms, which they assume in the various spheres of life. Military wars are of course the most obvious among the sources of chaos and destruction. However, wars, in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver, which is at their root. Wars and the suffering, which they bring, cannot be completely avoided by a mere propaganda against wars; if they are to disappear from human history, it is necessary to tackle their root-cause. Even when military wars are not being waged, individuals or groups of individuals are constantly engaged in economic or some other subtle form of warfare: and the military wars, with all the cruelty which they involve, arise only when these underground causes are aggravated.

---

\* By kind Courtesy of "MEHER BABA JOURNAL" Vol. III, No. 1.



## THE ULTIMATE CAUSE OF CHAOS IS IN ÉGOISM AND SELF-INTEREST

The root-cause of the chaos, which precipitates itself in wars, is, that most persons are in the grip of egoism and selfish considerations; and they express their egoism and self-interest individually as well as collectively. This is the life of illusory values in which men are caught. To face the Truth is to realize that life is one, in and through its manifold manifestations; and to have this understanding is to forget the limiting self in the realization of the unity of life.

## WARS ARE BOTH UNNECESSARY AND UNREASONABLE

With the dawn of this true understanding, the problem of wars would immediately disappear. Wars have to be so clearly seen to be both unnecessary and unreasonable that the immediate problem would not be to stop wars but to wage them spiritually against the attitude of mind responsible for such a cruel and painful state of things. In the light of the Truth of the unity of all, life co-operative and harmonious becomes natural and inevitable. Hence, the chief task before those, who are deeply concerned with the rebuilding of humanity, is to do their utmost in dispelling the spiritual ignorance, which envelops the mind of humanity.

## SELF-INTEREST MUST BE ELIMINATED FROM ALL THE SPHERES OF LIFE

Wars do not arise merely to secure material adjustment: they are often the product of uncritical identification with the narrow interests, which through association come to be included in that part of the world, which is regarded as 'mine'. Material adjustment is only a part of the wider problem of establishing spiritual adjustment: but spiritual adjustment requires the elimination of the self not only from the material aspects of life but also from those spheres which affect the intellectual, emotional and cultural life of man.

## EVEN MATERIAL ADJUSTMENT REQUIRES SPIRITUAL UNDERSTANDING

To understand the problem of humanity as merely the problem of bread is to reduce humanity to the level of anima-



lity. But, even when man sets himself to the limited task of securing purely material adjustment, he can only succeed in this attempt if he has spiritual understanding. Economic adjustment is impossible unless people realize that there can be no planned and co-operative action in economic matters unless self-interest gives place to self-giving love; otherwise with the best of equipment and efficiency in the material spheres, they cannot avoid mutual conflict and insufficiency.

#### THE RIGHTFUL PLACE OF SCIENCE

The NEW HUMANITY, which has to emerge out of the travail of present struggle and suffering, will of course not afford to ignore science or its practical attainments. It is a mistake to look upon science as anti-spiritual. Science is a help or hindrance to spirituality according to the use to which it is put. Just as art, when rightly expressed, is the expression of spirituality, so science, which is properly handled, can be the expression and fulfilment of the spirit. Scientific truths, concerning the physical body and its life in the gross world, can become a medium for the soul to know itself; but, if they have to serve this purpose they must be properly fitted in the larger spiritual understanding, which includes a steady perception of true and lasting values. In the absence of such spiritual understanding, scientific truths and attainments are liable to be used for mutual destruction and for a life, which will tend to strengthen the chains which bind the spirit. All-sided progress of humanity can be assured only if science and religion proceed hand in hand.

#### THE NEED FOR SPIRITUAL EXPERIENCE

The coming civilization of the NEW HUMANITY shall be ensouled not by dry intellectual doctrines, but by living spiritual experience. Spiritual experience has a hold on the deeper truths, which are inaccessible to mere intellect; it cannot be born of unaided intellect. Spiritual truths can often be stated and expressed through the intellect; and the intellect surely is of some help for the communication of spiritual experience. But by itself, the intellect is insufficient to enable man to have spiritual experience or to communicate it to others. If two persons have had headache they can co-operatively



examine their experience of headache and make it explicit to themselves through the work of the intellect. But, if a person has never experienced headache, no amount of intellectual explanation will be enough for making him understand what headache is. A man must have the headache if he is to know what it truly is: and in order that he should understand it, he may have to be hit on the head. Intellectual explanation can never be a substitute for spiritual experience; it can at best prepare the ground for the appearance of that experience.

#### THE NATURE AND PLACE OF SPIRITUAL EXPERIENCE

Spiritual experience involves something more than what can be grasped by mere intellect; and this is often emphasised by saying that it is a mystical experience. Mysticism is often regarded as something anti-intellectual, obscure and confused, or impractical, and unconnected with experience; but in fact true mysticism is none of these. There is nothing irrational in true mysticism, when it is, as it should be, a vision of Reality as it is; it is a form of perception, which is absolutely unclouded; it is so practical that it can be lived every moment of life and can be expressed in every-day duties; and its connection with experience is so deep that, in one sense, it is the final understanding of all experience. When spiritual experience is described as being mystical, one should not assume that it is something supernatural or entirely beyond the grasp of human consciousness; all that is meant is that it is not accessible to the limited human intellect, unless it transcends its limits and is illumined by the direct realization of the Infinite. Christ pointed out the way to the spiritual experience when he said: 'Leave all and follow me'. This meant that man has to leave his limitations including his virtues and vices and get established in the infinite life of God. Real spiritual experience not only involves the realization of the soul on the higher planes, but also a right attitude to worldly duties and every-day life; if it loses its connection with experience or the different phases of life, what we have is a neurotic reaction, which is far from being a spiritual experience.

#### SPIRITUAL EXPERIENCE IS NOT BORN OF ESCAPE

The spiritual experience, which shall enliven and energise the NEW HUMANITY, cannot be a reaction to the stern



and uncompromising demands of the realities of life. Those, who do not have the capacity to adjust themselves to the flow of life, have a tendency to recoil from the realities of life and to seek shelter and protection in the self-created fortress of illusions. Such reaction is an attempt to perpetuate one's separate existence by protecting it from the demands made by life; and it can only give a pseudo-solution of the problems of life, by providing a false sense of safety and self-completeness. It is not even an advance towards the real and lasting solution; on the contrary, it is a side-tracking from the true Path. Man will again and again be dislodged from his illusory shelters by fresh and irresistible waves of life; and he will invite upon himself fresh forms of suffering by seeking to protect his separative existence through escape.

#### THE NEW HUMANITY WILL NOT BE ATTACHED TO EXTERNAL FORMS

Just as a person may seek to hold on his separative experience through escape, so he may seek to hold it on through uncritical identification with forms, ceremonies and rituals or with traditions and conventions. Forms, ceremonies and rituals, traditions and conventions are, in most cases, fetters to the release of infinite life. If they are a pliant medium for the expression of unlimited life, they would be an asset rather than a handicap for securing the fulfilment of the divine life on earth; but they mostly have a tendency to gather prestige and claims in their own right independently of the life, which they might express; and, when this happens, any attachment to them must eventually lead to a drastic curtailment and restriction of life. The NEW HUMANITY shall be free from the life of limitations and allow unhampered scope for the creative life of the spirit, and break the attachment to external forms and learn to subordinate them to the claims of the spirit. The limited life of illusions and false values will then be replaced by the unlimited life in the Truth; and the limitations, through which the separative self lives will wither away at the touch of true understanding.

#### IDENTIFICATION WITH A NARROW GROUP IS A FORM OF THE LIMITED SELF

Just as a person may seek to hold on his separative existence through escape or identification with the external forms,



he may seek to hold it on through identification with some narrow class, creed, sect or religion, or with the divisions based upon sex. Here the individual may seem to have lost his separative existence through identification with the larger whole. But, in fact, he is often expressing his separative existence through such identification, which enables him to take delight from his feeling of being separate from others, who belong to another class, nationality, creed, sect, religion or sex.

#### THE LIMITED SELF LIVES THROUGH THE OPPOSITES

Separative existence derives its being and strength by identifying itself with one opposite and by contra-distinguishing itself from the other. A man may seek to protect his separate existence through identification with one ideology rather than another or with his conception of the good as distinguished from what he regards as evil. What we get in identification with a narrow group or section or with some limited ideal, is not a real merging of the separative self but only an appearance of such merging. A real merging of the limited self in the ocean of universal life involves complete surrender of separative existence in all its forms.

#### HOPE FOR THE FUTURE

The large mass of humanity is, however, caught up in the clutches of separative and assertive tendencies; and, for one, who is overpowered by the spectacle of these fetters of humanity there is bound to be nothing but unrelieved despair about its future. One must look deeper into the realities of the day if he is to get a correct perspective of the present distress of humanity. The real possibilities of the NEW HUMANITY of the Future are hidden to the perception of those, who only look at the surface of the World-situation; but they are there all the same and they only need the spark of spiritual understanding to come into full play and effect. The forces of lust and hate and greed make for incalculable suffering and chaos; but, the one relieving feature about human nature is that even in the midst of the working of disruptive forces there invariably exists some form of love.



## LOVE MUST BE FREE FROM ITS LIMITATIONS

Even wars require and call upon the existence and exercise of co-operative functioning; but the scope of this co-operative functioning is artificially restricted by identification with a limited group or ideal. Wars often are carried on by a form of love; but it is a love which has not been understood properly. In order that love should come to its own it must be free from all its trammels and become unlimited. Love does exist in all the phases of human life; but it is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste, or religion. If there is to be resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it—a love which shall know no corruption and which shall be entirely free from individual or collective greed.

## LOVE IS SELF-COMMUNICATIVE

The NEW HUMANITY will come into existence through a release of love in measureless abundance; and this release of love itself can come through the spiritual awakening brought about by the Masters. Love cannot be born of mere determination: through the exercise of will, one can at best be dutiful. One may, through struggle and effort, succeed in securing that his external action is in conformity with his conception of what is right: but such action is spiritually barren, because it lacks the inward beauty of spontaneous love. Love has to spring spontaneously from within: and it is in no way amenable to any form of inner or outer force. Love and coercion can never go together; but, though love cannot be forced upon any one, it can be awakened in him through love itself. Love is essentially self-communicative and its own evidence: those who do not have it, catch it from those who have it. Those who get love from others cannot be its recipients without giving a response, which, in itself, is of the nature of love. True love is unconquerable and irresistible; and it goes on gathering power and spreading itself, until eventually it transforms everyone, whom it touches. Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart.



## REDEMPTION OF HUMANITY THROUGH DIVINE LOVE

When it is recognised that there are no claims greater than the claims of the universal Divine Life which without exception includes every one and everything, love shall not only establish peace, harmony and happiness in social, national and international spheres, but it will shine in its own purity and beauty. Divine Love is unassailable by the onslaughts of duality and is an expression of divinity itself; and it is through Divine Love, that the NEW HUMANITY will come in tune with the Divine Plan. Divine Love will not only introduce imperishable sweetness and infinite bliss in personal life, but it will also make possible an era of NEW HUMANITY. Through Divine Love, the NEW HUMANITY will learn the art of co-operative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom; it will shed all illusions and get established in the Truth; it will enjoy peace and abiding happiness; it will be initiated into the life of Eternity.

— MEHER BABA

---

*"Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee knows, for it is knowledge, is not of fleeting life : it is the man that was, that is, and will be, for whom the hour shall never strike."*

—THE VOICE OF THE SILENCE, 34.

---

*"Theosophy considers humanity as an emanation from divinity on its return path thereto."*

—THE KEY TO THEOSOPHY, 214.

---

*"To live to benefit mankind is the first step. To practise the six glorious virtues is the second."*

—THE VOICE OF THE SILENCE, 36.

## THE SEVEN REALITIES\*

OF

## MEHER BABA'S TEACHING

---

*Existence, Love, Sacrifice,  
Renunciation, Knowledge, Control & Surrender*

---

MEHER BABA'S teaching gives no importance to creed, dogma, caste systems, and the performance of religious ceremonies and rites, but to the UNDERSTANDING of the following seven Realities:—

1. The only *REAL EXISTENCE* is that of the One and only God, who is the Self in every (finite) self.
2. The only *REAL LOVE* is the Love for this Infinity (God), which arouses an intense longing to see, know, and become one with its Truth (God).
3. The only *REAL SACRIFICE* is that in which, in pursuance of this Love, all things, body, mind, position, welfare, and even life itself, are sacrificed.
4. The only *REAL RENUNCIATION* is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.
5. The only *REAL KNOWLEDGE* is the knowledge that God is the inner dweller in good people and so-called bad, in saint and so-called sinner. This

---

\* By courtesy of "Meher Baba Journal" Vol. III No. 4.



Knowledge requires you to help all equally as circumstances demand, without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy, with brotherly or sisterly feeling for each one; to harm no one in thought, word, or deed, not even those who harm you.

6. The only *REAL CONTROL* is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.
7. The only *REAL SURRENDER* is that in which the poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

---

"Be angry with none but your weakness.

Hate none but your lustful self.

Be greedy to own more and more wealth of tolerance and justice.

Let your temptation be to tempt Me with your love in order to receive My grace.

Wage war against your desires, and Godhood will be your victory.

Real living is dying for God.

Live less for yourself and more for others.

One must die to one's own self to be able to live in all other selves.

One who dies for God lives for ever." —MEHER BABA.

---

"Befitting a fortunate slave, carry out every command of the Master without any question of 'why' and 'what'."

—HAFIZ.

---

"About what you hear from the Master, never say it is wrong, because, My dear, the fault lies in your own incapacity to understand Him."

—HAFIZ.

# EXISTENCE\* IS SUBSTANCE† AND LIFE IS SHADOW

By MEHER BABA

**E**XISTENCE is Eternal, whereas Life is perishable. Comparatively, Existence is what his body is to man and Life is as the cloth that covers the body. The same body changes clothes according to the seasons, time and circumstances, just as the One and Eternal Existence is always there throughout the countless and varied aspects of Life.

Shrouded beyond recognition by the cloak of Life with its multifarious folds and colours, is Existence Unchangeable. It is the garb of Life with its veils of mind, energy and gross forms that 'shadows' and superimposes on Existence, presenting the eternal, indivisible and unchangeable Existence as transient, varied and everchanging.

Existence is all-pervading and is the underlying essence of all things, whether animate or inanimate, real or unreal, varied in species or uniform in forms, collective or individual, abstract or substantial.

In the Eternity of Existence there is no Time. There is no Past and no Future; only the everlasting Present. In Eternity, nothing has ever happened and nothing will ever happen. Everything is happening in the unending *NOW*.

Existence is God; whereas, Life is illusion.

Existence is Reality; whereas, Life is imagination.

Existence is Everlasting; whereas, Life is ephemeral.

Existence is Unchangeable; whereas, Life is everchanging.

---

\* EXISTENCE—"Sat" in Sanskrit.

† By courtesy of an old devotee of Rajahmundry (Andhra Pradesh—India) from his record.

[Copyright, 1954—"The AWAKENER" Magazine. Re-printed by permission.]



Existence is Freedom; whereas, Life is a binding.  
Existence is Indivisible; whereas, Life is multiple.  
Existence is Imperceptible; whereas, Life is deceptive.  
Existence is Independent, whereas, Life is dependent on  
mind, energy and gross forms.  
Existence *is*; whereas Life *appears to be*.  
Existence, therefore, is *not* Life.

Birth and death do not mark the beginning or end of Life. Whereas the numerous stages and states of Life which constitute the so-called births and deaths are governed by the laws of evolution and re-incarnation, Life comes into being *only once* with the advent of the first dim rays of limited consciousness and succumbs to death *only once* on attaining the Unlimited Consciousness of Infinite Existence. Life as such has no re-incarnation.

Existence, All-knowing , All-powerful, All-present God, is beyond cause and effect, beyond time and space, beyond all actions.

Existence touches all, all shadows and all things. Nothing can ever touch Existence. Even the very fact of its being does not touch Existence.

For Existence to assert itself as "Existence", Life must be shed; this means, realising Existence consciously. It is Life that endows limitations to the Unlimited Self. Life of the limited self is sustained by the mind creating impressions; by energy supplying the impetus to accumulate and dissipate these impressions through expressions; and by gross forms and bodies functioning as the instruments through which these impressions are spent, reinforced and eventually exhausted, through ACTIONS.

Life is thickly linked with actions. Life is lived through actions. Life is valued through actions. Life's survival depends on actions. Life cognizant is actions—actions opposite in nature, actions affirmative and negative, actions constructive and destructive.

Therefore, to let Life succumb to its ultimate death is to let all actions end.



When actions end completely, Life of the limited self spontaneously experiences itself as Existence of the Unlimited Self. Existence being realised, evolution and involution of consciousness is complete; illusion vanishes and the law of re-incarnation no longer binds.

Simply to desist from committing actions will never put an end to actions. It would merely mean putting into action yet another action—that of inactivity.

To escape from actions is not the remedy for the up-rooting of actions. Rather, this would give scope to the limited self to get more involved in the very act of escaping, thus creating more actions.

Actions, both good and bad, are like knots in the tangled thread of Life. The more persistent the efforts to undo the knots of actions, the firmer become the knots and greater the entanglement.

Only actions can nullify actions in the same way that poison can counteract the effects of poison. A deeply embedded thorn may be extricated by the use of another thorn or any sharp object resembling it, such as, a needle, used with skill and precaution. Similarly, actions are totally uprooted by other actions when they are committed by some activating agent other than the 'self'.

Karma Yoga, Dnyan Yoga, Raj Yoga and Bhakti Yoga serve the purpose of being prominent sign-posts on the Path of Truth, directing the Seeker towards the Goal of Eternal Existence. But the hold of Life, fed by actions, is so tight on the aspirant that even with the help of these inspiring sign-posts he fails to be guided in the right direction. As long as the 'self' is bound by actions, the aspirant, or even the pilgrim on the path toward Truth is sure to go astray through self-deception.

Throughout all ages, Sadhus and Seekers, Sages and Saints, Munis and Monks, Tapasvis and Sanyasis, Yogis, Sufis and Talibs have struggled during their lifetime, undergoing untold hardships in their efforts to extricate themselves from the maze of actions and to realize the Eternal Existence by overcoming Life.



They fail in their attempts because the more they struggle with their 'self', the firmer the 'self' becomes gripped by Life, through actions intensified by austerities and penances, by seclusions and pilgrimages, by meditation and concentration, by assertive utterances and silent contemplation, by intense activity and inactivity, by silence and verbosity, by 'japas' and 'tapas', and by all types of "Yogas" and 'Chillas'.

Emancipation from the grip of Life and freedom from the labyrinths of actions is made possible for all and attained by a few, when a Perfect Master—Sadguru, or Qutub—is approached and His grace and guidance are invoked. The Perfect Master's invariable counsel is complete surrender to him. Those few who do surrender their all—mind, body, possessions—so that with their complete surrender they also surrender consciously their own 'self' to the Perfect Master, yet have their very being left conscious to commit actions activated now, only by the dictates of the Master.

Such actions, after the surrender of one's 'self', are no longer one's own actions. Therefore, these actions are capable of uprooting all other actions which feed and sustain Life. Life then becomes gradually lifeless and eventually succumbs, by the grace of the Perfect Master, to its final death. Life, which once debarred the persevering aspirant from realizing Perpetual Existence, can now no longer work its own deception.

I have emphasized in the past, I tell you now, and I shall age after age forever more repeat, that you shed your cloak of Life and realize Existence *which is eternally yours*.

To realize this Truth of Unchangeable, Indivisible, All-pervading Existence, the simplest way is to *surrender* to Me *completely*; so completely that you are not even conscious of your surrender, conscious only to obey Me and to act as and when I order you.

If you seek to live perpetually, then crave for the death of your 'deceptive self' at the hands of 'Complete Surrender' to Me. This *Yoga* is the Essence of all Yogas in one.

— MEHER BABA



## I AM THE SON OF GOD THE FATHER AND GOD THE MOTHER IN ONE\*

By MEHER BABA

**G**OD is One. He is both father and mother in One. He is in everyone and in everything; but God is beyond this too. I will tell you about God in the Beyond state. In the Beyond state, God is both God the father and God the mother simultaneously.

Now, we will discuss the worldly father and mother. Suppose a couple has seven sons. It is natural for the father to love those sons who are useful to him, who are healthy, intelligent, brilliant—obviously, the father will remain pleased with such sons. Now the six sons of this worldly father are healthy, strong, intelligent and good in all respects; the seventh son is a disabled weakling, innocent, simple and guileless (Bhola). The father has no love for this seventh son and loves only his six sons. But the mother loves her seventh son the most; more so, because he is weak, sick, disabled, simple and guileless. God is both the father and the mother in One. The Avatars are the Sons of the Father in the Beyond state. All past Avataric periods witnessed the presence of the Avatar as the healthy, bright, wise Son of God. All this means that the Avatar always remained the Beloved Son of the Father. Note that the Avatar always takes a male form and mingles with mankind as man.

Hitherto, God in the Beyond state did not have occasion to play the part of God the mother. In this Avataric period, God the Father is very pleased with Me at my being infinitely bright, wise, efficient and perfect in all respects ("Ustad" or "shrewd") as My Father wants Me to be; and I am the beloved Son of My Father. At the same time, in this form I am physi-

---

\* By courtesy of an old devotee from his notes.

[Copyright 1958, 'The AWAKENER'—Re-printed by kind permission.]

cally disabled. In America, in 1952, I was injured on the left side of My physical frame from leg to face. In India, in 1956, I injured My right side from the head down to the leg. Besides being physically disabled, I am also infinitely simple and guileless ("Bhola"). Thus, I am also the well-beloved Son of My God the Mother. So, in this Incarnation of the Avatar, God has the occasion, as it were, to play the part of both Father and Mother.

—MEHER BABA

---

### SELECT "SAYINGS"

"When the Master himself gives, it is equal to milk. But when you yourself ask for it, then it is equal to water. And, if you force the Master to give you anything, it is like blood."

—KABIR.

---

"Be content with your lot, whether rich or poor, happy or miserable. Understand that God has designed it for your own (ultimate) good and be resigned to His will."

—MEHER BABA.

---

"What you see of ME, that is with my coat, body, etc., it is not ME. You have yet to see ME. If you have just a glimpse of ME you will be free from binding. One in a million can have that glimpse; and one out of those millions (having such glimpse) can have a realisation of ME."

—MEHER BABA.

---

"When you breathe your last, repeat BABA'S (God's) name and you will surely come to ME. This may look or seem easiest, but that is also very difficult. Unless you are in the habit of loving ME every second of your life, you cannot think of ME in the last moment."—MEHER BABA.



## BHAKTI YOGA\*

(By MEHER BABA)

OUT of a number of practices which lead to the ultimate goal of humanity—God-Realization—, Bhakti Yoga is one of the most important. Almost the whole of humanity is concerned with Bhakti Yoga, which, in simple words, means the art of worship. But it must be understood in all its true aspects, and not merely in a narrow and shallow sense, in which the term is commonly used and interpreted.

The profound worship based on the high ideals of philosophy and spirituality, prompted by divine love, doubtless constitutes true Bhakti Yoga. It follows then that the various ceremonies, rituals, which are part and parcel of every creed or the "shariat" of every "religion", constitute only its shadow. Nevertheless, it may be said that the ritualistic worship, which the masses of humanity confuse with religion, is Bhakti Yoga in its incipient or initial stage. A number of the ceremonies performed by the followers of every creed are doubtless useless, but those ceremonies and modes of offering prayers, which are essentially based on the principle of conveying or evoking worship, may be said to constitute elementary Bhakti Yoga.

Although Bhakti Yoga cannot be divided into separate, watertight compartments, it may be said to have three principal stages. The first stage, which is elementary, concerns itself with ritualistic worship. The *Namaz* of the Muslims, the *Tal-Bhajan* and the *Sandhya-Pujas* of the Hindus, the *Kusti* and *Bhantars* of the Zoroastrians, the prayers of the Christians, etc., are no doubt Bhakti—worship in rudimentary stages. The first stage of Bhakti Yoga is therefore general, and almost everyone is concerned with it and can practise it.

---

\* By kind courtesy of "AWAKENER" Vol. VI No. 1.  
[ Copyright, 1959.]



The second stage, which is intermediate, concerns itself with the constant remembrance of God. The worshipper, through constant mental or physical repetitions (*Nam-Smaran* or *Zikra*) of any one name of God, achieves the fixity of thought on God, without the medium of any ceremony. In other words, when a person's thoughts are always directed towards God, throughout the waking state, even while eating or talking, he may be said to be in the second stage of Bhakti Yoga.

This kind of constant remembrance of God must not be confounded with meditation. In meditation, one makes an attempt to achieve fixity of thought; whereas one who has reached the second stage of Bhakti Yoga already possesses the one sole and single thought for God, and therefore has no more need of organized thinking. Just as a variety of thoughts come to an ordinary man, even without the intention on his part to have them, the Bhakti Yogin in the second stage simply cannot help thinking about the Lord, wherever and however he may be. This fixity of thought on God is higher Bhakti or worship.

The third stage, which is advanced, concerns itself with divine love and longing of a high order. The higher Bhakti of the second stage ultimately leads the aspirant to this third or highest stage of Bhakti Yoga; in other words, to the highest Bhakti and to the True Love. The one in this stage can be called the true Lover of God. For him there is no question of fixity of thought. He is beyond thought. His thoughts, so to say, have got melted into the blazing and all-consuming fire of an intense longing for the Beloved—God. So much so, that far from thinking about his physical needs, the aspirant in this stage of Bhakti or Love, is almost incognizant of his very corporality.

From this survey of the three stages of Bhakti Yoga, it is quite evident that for householders, men of busy avocations, in short, for the masses, the practice of worship is possible only up to the first stage. The average man should follow his creed, whatever it may be, in all sincerity, regardless of the rewards to come, and with the only aim and object of—"I want nothing but You—God."

But when I say "following one's own creed", I mean that everybody should be free to base his worship on the religious



ideas and methods that appeal to him most, and not that one should stop dead at believing or disbelieving certain statements of a particular scripture, about subjects that are generally beyond the sphere of intellect. It is the act of worship from the heart, and not thoughts and beliefs, that counts in the religious province.

Thus, for a Hindu, a Muslim, a Christian, a Parsi, the best Bhakti is the performance of the *Puja*, the *Namaz*, the prayers, and the *Kusti* ceremony, respectively. But the performance must be from the very depths of the heart, and with the only object of "I want nothing but You (God)". Otherwise, a religion, however beautiful be its teachings, however grand be its philosophy, becomes nothing but a mere farce, which people indulge in generally more through force of habit and fear of society than through any idea of true devotion and worship.

Unless there is the will to worship, no number of ceremonies and no amount of lip-prayer will ever serve the true purpose of religion. It is one thing to learn by heart the whole of a scripture; it is quite another thing to repeat a single sentence of it from the heart. A Hindu may have the *Shastras* at his fingertips, but if he lacks in devotion from the heart, he is no better than a typewriter or a calculating machine.

A Muslim may laugh at so-called idol-worship; but he becomes guilty of stray-thought worship, if, while placing his forehead down in *Sijda* in the course of his *Namaz*, without being prompted by the will to worship, he is attacked by objectionable thoughts, for it means that he is at that time paying homage, not to the Almighty, but to those very thoughts. For instance, if a Muslim gets the thought of any man or woman, while doing the *Sijda*, it amounts to having offered the *Sijda* to that man or woman, and thus the *Namaz* turns into a farce.

This point was convincingly elucidated by the Muslim saint, Sufi Sarmast (who was averse to offering ritualistic prayers) when Aurangzeb once forced him to participate in the congregational *Namaz*. The Saint joined the congregation against his will, but he soon revolted against it by calling loudly to the Imam, who, at the particular moment of leading the prayers, was mentally busy arranging the finances for the forth-



coming marriage of his daughter, that "the God of the Imam was beneath his feet". The Saint's words were verified later when a treasure-trove was actually found just beneath the spot where Sufi Sarmast was standing at the time of praying with the congregation.

To sum up, it is possible for everyone, belonging to any creed and to any station in life, to practise Bhakti Yoga or the true art of worship in its first stage. The act of worship should spring from the heart. Let it be borne in mind that worship from the heart presupposes great efforts. It cannot be evoked with a mere wish. If one decides upon practising true Bhakti, one has to make heroic efforts in order to achieve fixity of mind, because, contrary thoughts are very likely to disturb one's mind. It is because the average person's frame of mind is averse to remaining unchanged for any considerable period of time, that *repeated efforts* to evoke deep devotion are essential; and in fact are the turning points in such practices that distinguish the right sense of religion from the shallow show of a mere routine.

\* \* \* \*

Some persons may be so constituted that they can readily take to the second stage of Bhakti Yoga, without having passed through the first stage. But whether the devotee has or has not passed through the first stage, in the beginning of the second stage, he has to make vigorous efforts in thinking about the Almighty as much and as often as possible. The efforts must be continued until he becomes above efforts; and he becomes above efforts only when worship from the heart becomes his *second nature*. He who can naturally worship from the heart without finding it necessary to make artificial efforts, may justifiably be said to have attained to higher Bhakti.

Let it be noted that it is not necessary for a man to stop carrying out his worldly duties and obligations, to achieve or to practise this higher Bhakti. He may conduct his business or follow his profession, he may lead the family life and look after all his necessary external requirements; but amidst all his worldly engagements he should *ever be alert* on the Lord. The more he can remember the object of the heart-worship,



along with the routine work of his everyday life, the better for him. Besides reiterating the name of the Almighty in the ordinary manner, the seeker of the subjective, spiritual side-lights in the second, more advanced stage of Bhakti Yoga should make it a rule to retire into a dark room all alone for about a couple of hours every night. During this period of retirement he must try to avoid all thoughts save that of "I want You, O Lord", and repeat continuously any one of the names of the Almighty which he has adopted for the purpose of *Nam-Smaran*.

This is the best course open for those who neither feel satisfied with objective worship, nor can afford to renounce all for God. If sincerely followed, this intermediate practice is bound to bear fruit sooner or later and provide the aspirant with the subjective "glimpses" of the great Reality in some way or another. For instance, one may be able to see or hear without using the gross organs of sight and sound; or perhaps even get established on the Path itself.

But for the few who insist, from the very depth of their souls and from the innermost core of their heart, on seeing the Reality actually face to face, at all costs and consequences, there is but one way. And that is complete renunciation. Such heroes must not only possess the indomitable courage of renouncing the world, forsaking all possessions and properties, tearing up all external connections, but also of practising internal renunciation, which means giving up all desires and passions, but entertaining the aspiration for God-realization.

After renouncing fully and faithfully, both in the letter and spirit of the word, as described above, the hero-aspirant must either surrender himself completely to a Perfect Master, in whom he has faith; or retire for good in a forest, or on a mountain, or along the riverside, with the name of the Lord on his lips, with the thought of God in his mind, with the aspiration of seeing Him in his heart. In short, until the aspirant comes to the goal, or the guide—a living Perfect Master—he should lead the life of renunciation, wandering or sitting in solitude, ever ready to lay down his life in the cause of his aspiration. But this does not mean he should never feel hungry, or, wherever or whenever food is available



he should avoid it. Renunciation certainly means that one should, among other things, cease to think about food, but hunger is not always the result of thinking. One never requires thought about hunger in order to become hungry. It is as natural as breathing. However, it has great connection with the intensity of Bhakti or longing on the part of the aspirant. The more intense becomes the divine longing, the more reduced become the physical needs.

Even on this phenomenal plane, we often find worldly people becoming indifferent for a long time to what we call the indispensable necessities of life, in the heat and attraction of an absorbing work and pleasure. This is just what happens on the spiritual plane too. One may become so very pre-occupied with the ideal in view as to forget all about these supposedly indispensable necessities of life for months together, without permanently harming oneself physically. No harm can come where there is no thought of any harm. And when we say that those who really insist on seeing God must renounce all and go about with their very lives in their shirt sleeves, we certainly mean that no consideration for any personal loss or danger should be entertained. We do not mean that the aspirant should commit suicide; but he should certainly cease to cling to life and be prepared to lose it, if and when circumstances demand it.

This may seem impracticable, and it is certainly next to impossible for most persons to reach this height of Bhakti Yoga. Yet every human being is potentially capable of demonstrating this high achievement; and some, though very few in number, do manifest divinity in this way from time to time. To give a recent example, His Holiness Sadguru Upasni Maharaj of Sakori seated himself in seclusion several years ago on a hill near Nasik, for fully one year continuously, and during this whole period took neither food nor water, even once. And yet he remained alive! A God-realized person can, if he or she so wishes, remain without food, water, or even breathing, for years together, but there is no wonder about it, as the God-Realized One possesses infinite powers.

But in the above example the noteworthy point is that at the time of remaining without food or water for one year,



Shri Upasani Maharaj was not God-Realized. It was simply owing to the intensity of his divine longing that Shri Maharaj was able to forget the consciousness and needs of his corporeal frame.

The question may be asked as to what a man, who is completely renounced and retired into solitude, should do to secure the bare necessities of life, i.e., food, when he feels a great pinch of hunger. He must go a-begging for food, and for this purpose, may mix slightly with others temporarily. But he must be prepared to partake of and be satisfied with any kind of food, whether it is agreeable or disagreeable, and sufficient or insufficient. And no sooner is his most acute need supplied, than he should go back and remain in solitude all by himself, with the thought of God.

It should not be implied from the above that begging, as practised by a large number of so-called *Sadhus* and other professional beggars, who are a curse to society and a disgrace to spirituality, is here advocated or condoned. On the contrary, it is a fact that the first and foremost law of spirituality and God-finding is to *give*, from the start to the finish. And the true renouncer, the great hero who has given up all desires—the root-cause of beggary—when he begs for and takes food and bare necessities from a man of the world, he gives that man an opportunity to serve and share in the great and noble search for God. In order to elucidate the point, we will now discuss "*Sahkama*" and "*Nishkama*", the two kinds of Bhakti.

A worship may be sincere, it may be from the heart, but if the worshipper offers it with the expectation of any return whether in the shape of worldly benefits, or for blessings in the life hereafter, his worship is "*Sahkama*": and this *Sahkama* is generally connected with the first stage of Bhakti Yoga. When worship from the heart is offered for the sake of worship only, and without any thoughts of reward in this or the next life, it is called "*Nishkama*" and is concerned with the second and the third stages of Bhakti Yoga. True, the aspiration to see and be one with God is the chief motive of the highest worship, but this aspiration is poles asunder from worldly desires. This aspiration is such that even when one comes face to face with God, it remains in full blaze until the Union

is effected—as evident from what Hafiz exclaimed when he reached the sixth plane, viz.:

*“Khatiram vakhti havas kardi kay binam chizha Ta toora didam na kardi jooz ba didarat haves!”*

—which means:

*“I always desired to see different things, but since I have seen You, I desire to see nothing but You.”*

Efforts may be made to turn *Sahkama Bhakti* into *Nishkama Bhakti* even in the first stage. In the beginning, worship is necessarily “*Sahkama*”. Next stage: a man may cease to worship God for the sake of temporal gains. But even then, it seldom happens that, while worshipping, a man in the initial stage can help avoiding thoughts for reward in the life to come. And although this *Sahkama Bhakti* is nothing but beggary, it is all the same the beginning of true *Bhakti*, for, while begging directly or indirectly of God for any kind of favours, the worshipper sincerely praises God. Because the praise, actuated by the thoughts of gain, is from the heart, it is likely to turn into disinterested praise, which in turn leads to *Nishkama Bhakti*.

MEHER BABA

---

“Ask God not for money, fame, power, health, or children, but ask for His Grace of LOVE (for God) which will lead you to eternal bliss and freedom. This love can be practised by anyone, high, low, rich, poor and everyone of each caste and creed can love God.”—MEHER BABA.

---

*“There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active.”*

—ISIS UNVEILED, II, 587.



## LOVE AND DEVOTION\*

(By MEHER BABA)

LOVE burns the lover.  
Devotion burns the Beloved.  
Love seeks happiness for the Beloved.  
Devotion seeks for blessings from the Beloved.  
Love seeks to shoulder the burden of the Beloved.  
Devotion throws the burden on the Beloved.  
Love gives; Devotion asks.  
Love is silent and sublime, devoid of outward expressions.  
Devotion expresses itself outwardly.  
Love does not require the presence of the Beloved in order to love.  
Devotion demands the presence of the Beloved to express affection for the Beloved.

— MEHER BABA

---

*"Each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed."*

—H.P.B.'s FIVE MESSAGES, 4.

---

*"In every conceivable case (one must) himself/herself be a centre of spiritual action, and from him/her and his/her own daily individual life must radiate those higher spiritual forces which alone can regenerate his/her fellow-beings."*

—THE KEY TO THEOSOPHY, 233-4.

---

\* By courtesy of an old devotee from his notes.

[Copyright, 1958—'The AWAKENER' Magazine. Re-printed by permission.]

## SPIRITUAL POTENTIAL OF THE FILM-WORLD\* AGE OF "MIRROR CIVILISATION"

FOR better or for worse, the world of motion-pictures has grown up extensively within the larger world of so-called realities. But the film-world is not foreign to the "real" world—the two are affiliated so intimately that they can be seen, essentially, to be made of the same fabric. For, everyone is, in a sense, an actor; and the world has often been compared to the stage by poets and philosophers. In point of fact, much of what goes for "action" in modern life can be called little but "acting", and so the larger world has little ground to regard only the film-world as being imitative. In the film-world, the actor has to think, feel and act according to the pattern held before him; to mirror, though temporarily, the personality of the character being portrayed by him. This can be said to be equally true, to a considerable extent, of those outside the world of motion-pictures; who struggle to follow the conventional pattern of living as they imagine it is expected of them, even if it cramps their inner individual expression. This is so not only figuratively but literally. While looking in the mirror, people often see themselves more through the eyes of others than through their own. The reflected image evokes in their minds the impression they will make on others and the expectations which others have of them—and the best that most can do is to try to look the part they play. Thus the mirror, literally and figuratively, has become such a seemingly indispensable part of modern life that we might almost name this Age a mirror-civilization.

When the actor plays the part of a king he knows it to be an illusion and has, in a sense, an advantage over the king in the outer world who is not necessarily aware of any illusion. Both, however, are equally helpless in their failure to find the

---

\* By courtesy of "Neetee" dated 29th May 1958.  
[Copyright, 1959—'The AWAKENER' Magazine. Re-printed by permission.]



Real. No one condemns the actor (who plays the part of an emperor or reformer) as a hypocrite, for, although he appears to be what he is not, his honesty is taken for granted because his audience knows that he is acting a part. But there are many outside the world of stage and screen who, in actual life, do not appear as they really are. The former are *on* the screen of their creation, the latter *behind* the screen of their creation.

### SPIRITUAL POTENTIAL

There are specific claims and privileges as well as specific duties and potentialities that no actor can afford to ignore. An actor who may be technically faultless in his part, is yet trivial and worthless if he tries to evade his inherent spiritual potential. The film-world cannot escape its obligations to the larger world on which it makes so substantial an impression; and those obligations demand that its spiritual potential take precedence over the desire to make money. The cine-writers, the producers and the actors should realize their spiritual potential instead of looking at their art as merely or mainly a business. The more vividly they realize this, the more dignified and satisfactory will the result of their efforts be; and their inner account with themselves will be vastly gratifying, even though the same might not be said of their account in the Bank!! If the film-world cannot or will not give the greatest importance to this *spiritual potential*, it is a failure in the ultimate sense.

The ordinary man, whose urgent need is to relax from the stress of life, to lessen the sense of insecurity and try to fill the emptiness within—(for which greed and war are mostly responsible)—, turns instinctively to the fleeting diversion of entertainment—and the film-world affords this to a great extent. The film-world therefore, which still has one of the greatest scopes for influencing the lives of myriads, should ask itself whether it is utilizing its *spiritual potential* to the full so that man may be helped in his search for Truth, or merely for pandering to his pleasure of the 'false'; whether it is encouraging and inspiring the youth to face the responsibilities of the world of tomorrow, or retarding the youth's inner growth with an over-dose of sex and crime-films; and whether it is striving after wealth and fame at the cost of man's inherent thirst for the spiritual and the uplifting.



## INDIVISIBLE TRUTH

The correct solution of every problem can come only from Indivisible Truth. There can be no factitious cleavage in the unity of Life by magnifying the often fallacious distinctions between theory and practice, the artificial and the natural, the real and the false. The emphasis of every aspect of the One Indivisible Life must be on the underlying Unity, and not on apparent differences—and this applies with as much force to those in the film-world as to those in the outer world.

The great initiator of the Truth of your being is Divine Love—Love that burns the limiting self, that disarms all fears, that rises above temptations, that is deaf to the voices of lust and jealousy, that expresses the Infinite *spiritual potential*. Those in the film-world have also to play their part unreservedly in the Divine game of life, aspiring to the highest within them; then only can they find real beauty, and then only can they fully express it.

The *spiritual potential* of those in the film-world, though in no way different from that of those outside it, must often be differently expressed. *You can, even as an actor, experience and express Divinity.* In the world of the motion-picture and by its means, you can learn, and you can teach. But, if you do not find love or happiness, truth or fulfilment in yourself, you cannot truly impart them to your audience. You cannot inspire, unless you are yourself inspired; nor can you awaken love in insensitive souls, without yourself being pierced by love.

The actor has to realize that real and living beauty is made manifest only by discovering and releasing the spiritual potential within himself. Artifice can, no doubt, do much to heighten the fresh and radiant beauty that is natural to youth. But this is artifice, and not art, and such transient beauty is poles apart from real beauty. Without vision your art will be shallow; do not therefore hesitate to glean that vision from the Great Ones. This will give you a living inspiration, bringing fulfilment in your life.

So, My message to the film-world is: Do not play to the gallery or the salary, but play to the Infinite within. Live



in the presence of God, even while acting your part, so that you can be true to yourself, to your partners and employers, and to the larger and One Indivisible Life of which you are each an inseparable part. *If the world is a stage, God is the only Producer, and you can never be anything but a trivial actor if you are not in unison with Him.*

—MEHER BABA

---

During His visit to the Leper Colony near Amraoti, Meher Baba laid special stress on the following:—

- (1) God loves most those who suffer most.
- (2) Uninvited suffering is a blessing in disguise.
- (3) Both pain and pleasure ultimately end in nothing.
- (4) Lepers must give up despondency and despair, and must look upon their afflictions as a God-given opportunity to get nearer to Him.
- (5) Compared with the few suffering from physical leprosy, many in the world today are suffering from leprosy of the mind.

I have a plan of my own to open a world-wide asylum for all kinds of “lepers” in the world. —MEHER BABA.

---

Message of Meher Baba during his visit to the Institution for the Blind, Poona, on 11th April, 1959.

“People generally think that the blind are unfortunate. You may also sometimes think so. But it is people with the sight of eyes who are really unfortunate. They think that all the things they see are real. But they never see God, who alone is real.

All those who do not see God are blind. The only thing worth seeing is God. So, even those who have physical sight may be more blind than those who are physically blind and love God within.

Today I embrace you with my love so that some day you may have real sight and see ME (God) everywhere”.

—MEHER BABA.

## SOME PRAYERS

*(Dictated by AVATAR MEHER BABA)*

**O** PARVARDIGAR, the Preserver and Protector of All!  
Thou art without Beginning, and without End;

Non-dual, beyond comparison; and none can measure  
Thee.

Thou art without colour, without expression, without form,  
and without attributes.

Thou art unlimited and unfathomable, beyond imagination  
and conception; eternal and imperishable.

Thou art indivisible; and none can see Thee but with  
eyes Divine.

Thou always were, Thou always are and Thou always  
will be.

Thou art everywhere, Thou art in everything; and Thou  
art also beyond everywhere and beyond everything.

Thou art in the firmament and in the depths, Thou art  
manifest and unmanifest; on all planes, and beyond all planes.

Thou art in the three worlds, and also beyond the three  
worlds.

Thou art imperceptible and independent.

Thou art the Creator, the Lord of Lords, the Knower of  
all minds and hearts; Thou art Omnipotent and Omnipresent.

Thou art Knowledge Infinite, Power Infinite, and Bliss  
Infinite.



Thou art the Ocean of Knowledge, All-Knowing, Infinitely-Knowing; the Knower of the past, the present and the future; and Thou art Knowledge itself.

Thou art All-merciful and eternally benevolent.

Thou art the Soul of souls, the One with infinite attributes.

Thou art the Trinity—of Truth, Knowledge and Bliss.

Thou art the Source of Truth; the Ocean of Love.

Thou art the Ancient One, the HIGHEST OF THE HIGH; Thou art Prabhu and Parameshwar; Thou art the Beyond-God, and the Beyond-Beyond-God also; Thou art Parabrahma; Paramatma; Allah; Elahi; Yezdan; Ahuramazda, God Almighty; and God the Beloved.

Thou art named EZAD; i.e., the Only One worthy of worship.

---

## THE CHRISTIAN PRAYER\*

**I**N the name of the Father, and of the Son, and of the Holy Ghost, O Lord, hear my prayer and let my cry come unto Thee!

Thou Who art the God of the Gods, the Father Almighty,  
art the Father Everlasting!

O God, Almighty Father, the Lord of Lords! The King of  
Kings! All the earth doth worship Thee!

To Thee all angels, to Thee the Heavens and all Powers,  
To Thee all saints and all beings with unceasing voice  
do cry:  
The Holy! The Holy of Holies!

Full are the Heavens and the Earth of the Majesty of Thy glory,  
Thou the Glorious! Thou the Exalted Effulgence;  
Thou the Praiseworthy in the assemblage of the Prophets;  
Thou the Celestial Beauty, art the Eternal Song of Thy Lovers.  
Thou Who art acknowledged, praised and worshipped through-  
out the world, in all churches, synagogues, mosques,  
temples and pagodas—

To Thee I most humbly bow down.

Thou of Unbounded Majesty, art the Father of the Creation;

Thy true adorable and Only Begotten Son, the Christ, is the  
King of Glory, the Saviour of Mankind, the Ancient One,  
the Highest of the High!

O Christ! The Messiah! Thou of the Father Everlasting art  
the Son Everlasting!

---

\* By kind courtesy of "AWAKENER" Vol. II No. 3 & Vol. VIII No. 1.  
[Copyright, 1954 & 1961.]



Thou, O most merciful Lord, hath taken upon Thee to deliver men from bondage to eternal glory;

O The Ancient One! The Redeemer! Thou, having first overcome the sting of ignorance, didst open to all the kingdom of Bliss, Knowledge, and Power!

I most humbly praise Thee, O My God!

I most firmly acknowledge Thee, O My God!

O My Soul of souls, I believe in Thee, because Thou art Truth itself,

I worship Thee, O Highest of the High, because Thou art the Only One worthy of adoration.

I love Thee above all things and beings, because Thou art Love Divine itself.

I beseech Thee, because Thou art Mercy itself!

I offer Thee all my thoughts, words and actions, my sufferings and joys because Thou art the Only Beloved.

I therefore beseech Thee, my God, my Lord of Lords, the Highest of the High, the Ancient One, to have mercy on me according to Thy Unbounded Mercy, and let my cry come unto Thee!

O My Beloved! Suffer me not to be separated from Thee for ever and ever!

— AMEN.

---

*"Christ—the true esoteric SAVIOUR—is no man, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him."* —THE ESOTERIC CHARACTER OF THE GOSPELS, 2.

## REPENTANCE & PRAYER FOR FORGIVENESS

**O** M PARABRAHMA-PARAMATMA, Ya-Yazdan, Ya-Allah,  
O God, Father in Heaven!

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, 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.

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 befall others.

In Thy unbounded mercy, we ask Thee 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 Thy Divine Will.





## THE HIGH-ROADS TO GOD

"....The quickest of these High-Roads to God lies through the God-Man, who is consciously One with the Truth. In the God-Man, God reveals Himself in all His glory, with His Infinite Power, Unfathomable Knowledge, Inexpressible Bliss and Eternal Existence. The path through the God-Man is available only to those fortunate ones, who approach Him, *in complete surrenderance and unwavering faith*. Such complete surrenderance to the God-Man is, however, *possible only to the very advanced aspirants*. But when this is not possible, the *other* High-Roads which can *eventually* win the Grace of God, are:—

- (1) Love for God and intense longing to see Him and to be united with Him.
- (2) Being in constant company with the saints and lovers of God and rendering them whole-hearted service.
- (3) Avoiding lust, greed, anger, hatred and the temptations for power, fame and fault-finding.
- (4) Leaving everyone and everything in complete external renunciation, and in solitude, devoting oneself to fasting, prayer and meditation.
- (5) Carrying on all worldly duties with equal acceptance of success or failure, with a pure heart and clean mind and remaining unattached in the midst of intense activity; and
- (6) Selfless service of humanity, without any thought of gain or reward."

—MEHER BABA.

---

"....There are innumerable pages of your life record still to be written up, fair and blank they are as yet. Child of your Race and of your Age, seize the diamond pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving. So will you win your way ever upward to the higher planes of Spiritual Consciousness. Fear not; faint not; be faithful to the ideal you can dimly see. You have (also) much to unlearn...."

—A MASTER'S LETTER.



## IMPORTANT PUBLICATIONS

BY AND ABOUT MEHER BABA

*Now Available*

	Rs. nP.
1. GOD SPEAKS ... ..	30.00
2. AVATAR ... ..	10.00
3. CIVILISATION OR CHAOS? ... ..	10.50
4. STAY WITH GOD ... ..	10.00
5. DISCOURSES (Five Volumes, each Rs. 3/-) ...	15.00
6. LISTEN, HUMANITY ... ..	25.00
7. GOD TO MAN and MAN TO GOD ... ..	10.00
8. BEAMS FROM MEHER BABA ... ..	5.00
9. LIFE AT ITS BEST ... ..	5.00
10. IN QUEST OF TRUTH ... ..	(in print)
11. "THE AWAKENER" a current English Quarterly, edited and published in New York, now running its 8th year. Subscription inclusive of registered postage Rs. 9/- per annum. Back numbers are also available.	
12. "DIVYA VANI", a current Quarterly in English, edited by a distinguished Editorial committee and published in India (Nidadavole P.O., West Godavari Dt., Andhra Pradesh). Subs: Rs. 4 per annum.	
13. "MEHER PUKAR", a Hindi Monthly journal published at Hamirpur U.P. (Subs: Rs. 4/- per annum.)	
14. "AVATAR MEHER", a Telugu Monthly journal published at Eluru, West Godavari Dt., Andhra Pradesh. (Subs: Rs. 6/- per annum.)	

AND OTHER BOOKS in English, and translations in Bengali, Hindi, Mahrathi, Gujerati, Telugu and other Indian languages.

*Please enquire :*

A. C. S. CHARI,

KOMALA VILAS,

73, RASHBEHARI AVENUE,  
CALCUTTA—26