

An Introductory Sketch
on
THE LIFE AND WORK OF
AVATAR MEHER BABA

By
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(Author)

Fourth (Revised) Edition

May, 1981

Please await SUPPLEMENT to this Edition.

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P R A Y E R

Dictated by AVATAR MEHER BABA (13th August, 1953)

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 wert, Thou always art, 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 independant.

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.

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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 ; Yazdan ; Ahuramazda ; God
Almighty ; and God the Beloved.

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

★...★...★

REPENTANCE & PRAYER FOR FORGIVENESS

Dictated by AVATAR MEHER BABA (8th November, 1952)

OM 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 selfish-
ness, 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 backbiting.

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 Will.

★...★...★

A PRAYER FOR BABA LOVERS

Dictated by MEHER BABA (in 1959)

Beloved God, help us all

To love You more and more,

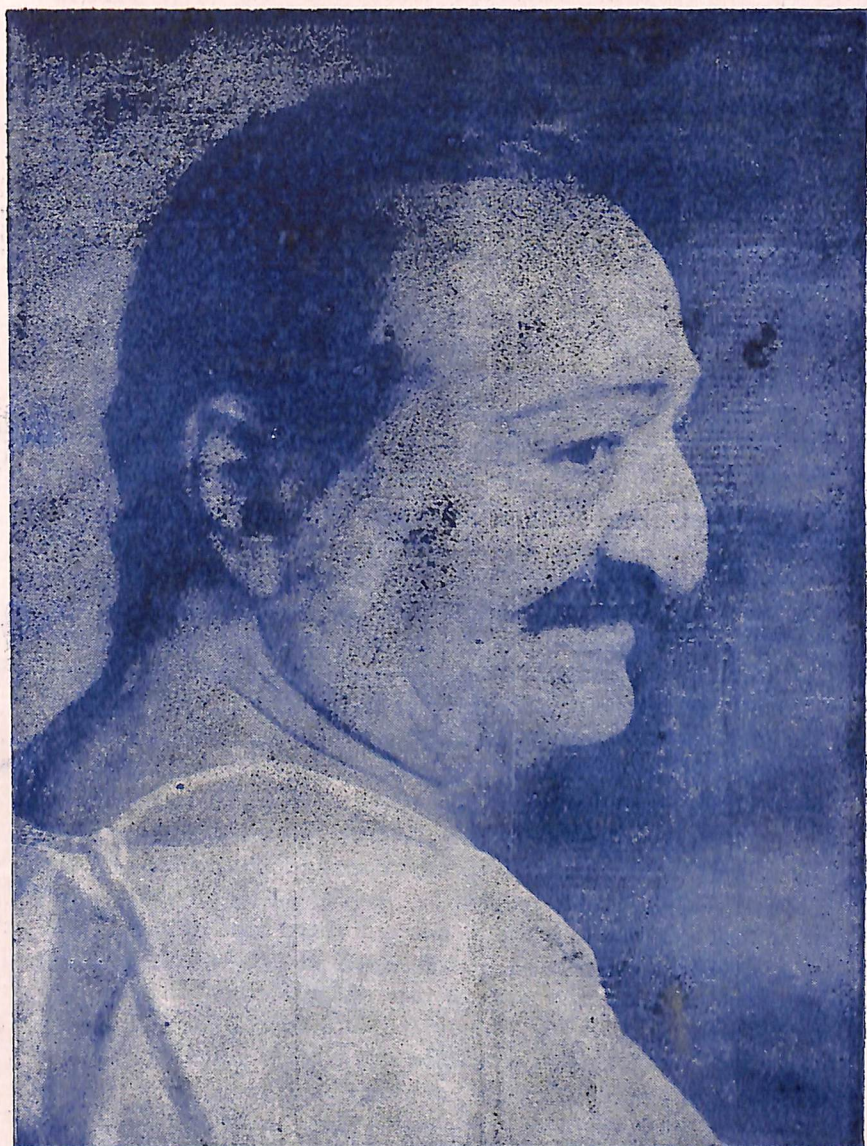
And more and more, and still yet more,

Till we become worthy of union with you;

And help us all to hold fast

To Baba's *daaman* till the very end.

★...★...★...★...★



"Things that are real are given and received in SILENCE"

"God is for those who are not for themselves"

*"Although I take birth for all mankind, fortunate are those who love
Me while I am still on earth"*

— MEHER BABA

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

(By Mr. A. C. S. Chari, Calcutta)

Fourth (Revised) Edition

[Please await SUPPLEMENT to this Edition]



BORN on the 25th February, 1894, as the second of the eight 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 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 the 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 of 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 Mystic poet Hafiz. Under the inspiration of Hafiz, he wrote many poems in Indian dialects, in Persian and also in English, which were accepted and published in 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 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

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whose rules prohibited coarse language, gambling, quarrelling, etc. His college career, however, was broken in the second year of college study.

In May, 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 woman then of about 110 years (a 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 his eyes, and returned to the waiting group. No word was spoken. Merwan got onto his cycle and continued on his way home. For nine months after this seemingly insignificant incident, Merwan experienced indescribable bliss. Thereafter, one night in January 1914, Baba Jan made him realize in a flash the infinite bliss of Self-Realization (God-Realization). For three days, Merwan remained unconscious. From the fourth day he became semi-conscious and did things more like an automaton than as a normal human being. 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., Narayan Maharaj of Kedgoan, Sai Baba of Shirdi, Upasani Maharaj of Sakori and Tajuddin Baba of Nagpur.

In particular, Sri Upasani Maharaj, (who was contacted by Merwan, 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—a deliberate and significant way of Upasani Maharaj, a Perfect Master—which hit him on the forehead at the exact place between his eyes where Hazrat Baba Jan had kissed him. Merwan began to regain a little gross (body) consciousness from

that moment. During the period from 1915 to 1921, Merwan was in close contact with Sri Upasani Maharaj of Sakori. While he was being brought down gradually to normal consciousness, his sublime experience of what was described as "God-Consciousness" was not interrupted or diminished. At the end of 1921, 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 Meher Baba (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:

"Hazrat Babu Jan gave me divine bliss; Sai Baba gave me divine power; Upasani Maharaj gave me divine knowledge".

"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 lovers 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 "*Meher-abad*". Here, during the following years, many of his Eastern and Western lovers have participated in various spiritual and humanitarian activities under the direct guidance of the Master. These included the Hazrat Baba Jan 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. To superficial onlookers, it may look as though his habit was always to disband and dissolve them after a short time. But, the ways of Perfect Masters have unquestionably deeper meaning and purpose. To quote Meher Baba:

"When one has to erect a large building, a temporary scaffolding is erected. When the building is completed, the scaffolding is removed. The schools, hospitals, etc., were but scaffoldings for My real work. Now that that is finished, the scaffolding has to go".

Meher Baba always discouraged narrow attachment to institutions and ashrams, and broke them up when he found people getting themselves involved in separatist tendencies. At the same time, he wants individuals and groups to co-operate and co-ordinate their efforts in the spread of His name and messages.

Since 10th July, 1925, Meher Baba observed complete silence of the tongue, not uttering a word. This silence continued till the date of His dropping His physical body on 31st January 1969.

Between July 1925 and December 1926, Meher Baba wrote an account of his spiritual experiences ; this book, however, has not been published yet.

Since January 1927, Baba ceased writing, except very rarely putting his signature*. 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 communicated only by gestures. All 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 followers. On the back cover page of this brochure, is given a list of some 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 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.

* He signed 'M. S. Irani'.

Meher Baba attended to and replied to letters and telegrams from his lovers all over the world, in the said manner. Those staying near Meher Baba (called his "Mandali") acted as interpreters whenever a new visitor found difficulty in following Meher Baba's gestures, or whenever Meher Baba gave "darshan" to his lovers 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 undertaking?", 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 led a very simple life of strict celibacy, ate little and simple food, vegetarian in his usual normal routine diet, and never slept like an ordinary human being.

"In superconsciousness, the soul experiences itself as almighty, its bliss is unbounded and its continuous awareness of itself as the Infinite Truth admits no slightest interruptions by the self-forgetfulness of the ordinary sleep-state, dream-state, or wake-state".— (*Listen, Humanity** : page 126).

He often retired in strict seclusion and observed long and strenuous fasts. He had no *mutt*, ashram or organisation or institution. He did not usually allow anyone to touch his feet or offer *pranam* or prostration. He did not wear any of the marks or robes of a saint, he did not grow any beard, but dressed plainly and lived as an ordinary man. He moved and mixed freely with one and all — of course, when he allowed occasions for us to meet him and remain with him — kept everyone at ease, played with you, cracked jokes, sometimes had games of marbles or cards, enjoyed humor and fun, listened to humorous stories and very much enjoyed jokes made at his expense (of course, depended on his mood at the time). The modern man was drawn to him and found in him LOVE which is the kernel of all religions and faiths and even atheism, and perhaps because Baba did not profess to teach, but declared that He only *awakens* the Divine Love in everyone.

Some are rather outraged because he did not fit into their preconceived pattern of a Master. They forget that this Master Meher Baba did not follow any pattern and that he broke all

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Patterns. There was in him no awe-inspiring solemnity or serenity that is attributed usually to the occult hierarchy, except, however, on certain occasions when his lovers 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. A few years prior to 1969, he lived in Pimpalgaon (the place also called "Meher-azad"), nine miles from Ahmednagar (Maharashtra State, India).

He was particularly interested in contacting advanced souls and souls intoxicated with divine love called "Mast-s" who are on different planes of consciousness. Meher Baba had 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 gave the "Mast-s" unique effective guidance and spiritual push and he facilitated 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 was 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.

Baba has been noted for his silent work done in seclusion, always unannounced and unostentatious and very often incognito. His work and plans were not revealed even to his close "Mandali" very often, though everyone of his lovers thirsts to know more about the several aspects of his Avataric work. As instances, lovers 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. 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 one day in the room (once occupied by

Sri Ramakrishna Paramahansa Dev and Sree Sarada Devi) in Dakshineswar Temple. (*Vide "The 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 lovers may not perhaps be correctly understood and adequately appreciated by us.

Meher Baba was 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 1968. In all, he has made seven journeys to America including Europe, and about ten journeys to foreign countries. He is now well-known International Spiritual Personality and looked upon by innumerable persons in India, Pakistan, England, America, Australia, Germany, Switzerland, Mexico, Lebanon, New Zealand, Greece, Jerusalem, South Africa, Egypt, Japan, Ceylon, Malaya, France, Persia (Iran) and other countries, as the "AVATAR of the Age" —the Christ or Messaiah.

Regarding his spiritual mission, Meher Baba emphatically and with unquestionable authority declares that He is the Highest of the High, the Ancient One, the living Christ, the Avatar of the Age. He often emphasises: "*I have come not 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 generally prescribes no pooja, mantra, japa, tapas, yoga or ritual. There have been, however, a few exceptions, perhaps necessitated for special reasons concerning the respective individuals or groups. 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 said can only be successfully done and lived by the grace of a Perfect Master. He never used expressions like "*devotees*" or "*disciples*" but refers to all as "*His Lovers*". His lovers today belong to all nationalities, stations in life, born in different circumstances

and strata of society and professing different religions and creeds and even no religion, or atheism. 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 younger brothers now alive (Jal 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. His mother Mrs. Shirinbanoo (Shirin-Mai) dropped her body in February 1943. Jamshedji loved Meher Baba 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.

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 Upasani Maharaj dropping his body on 24th December, 1941, there were occasions when he paid visits to the house of one of his lovers and performed "*aarti*" to Meher Baba's photos or pictures. On one occasion, Sri 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 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. It is an astounding revelation to notice the large number of lovers from all parts of the world coming up after Meher Baba dropped his body on 31st. January 1969 and during the past

* Called "Adi S. Irani" (or, Adi Junior) - to distinguish him from 'Adi K. Irani' (or, Adi Senior) who was Meher Baba's Secretary and who passed away in April 1980.

years—persons who had not seen or met or heard of Meher Baba. 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 lovers 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 graphically by some 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 lovers quite cheerfully, courageously and in a sportsmanlike manner, the lovers 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 subjected 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

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

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 lovers, who have been benefited by following and obeying Meher Baba, describe him as an "ego-crushing surgeon" or "ego-specialist". The word "ego" is not used here with the meaning given to it ('Real Ego') in Theosophical or Vedantic literature. "Egoism", in the sense Baba wants us here to understand that expression, is not merely selfishness, or being self-opinionated. To be conscious of our separate existence in any way, is false egoism. Such a slight thing as re-calling "I am a man; I am sick; I have pain; I did not sleep", etc. is false egoism. So also, is 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, to 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 lover 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 jobs, marriages, children, etc. In spite of these, the love and faith of his innumerable lovers 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 lovers 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 Me constantly. I am the only One that exists, the only One that matters". "Hold on to my 'dāaman'".

To those familiar with Bhagawan Krishna's 'sayings' in the Bhagavat Gita, the following are some of the 'utterances' of Meher Baba similar to those of Shri Krishana:

"I am not limited by this Form. I use it like a garment to make Myself visible to you, and I communicate with you. Don't try to understand Me. My depth is unfathomable. Just love Me".

"I veil Myself from man by his own curtain of ignorance and manifest My Glory to a few. My present Avatāric form is the last incarnation of this Cycle of time, and hence, My manifestation will be the greatest".

"I am God personified. You, who have the chance of being in My living presence, are fortunate and blessed".

"I am God—God the Beyond and God in human form".

"I was Rama, I was Krishna; I was this One, I was that One, and now I am Meher Babā. In this Form of flesh and blood, I am that same Ancient One who alone is eternally worshipped and ignored, ever remembered and forgotten".

"I am that Ancient One whose past is worshipped and remembered, whose present is ignored and forgotten and whose future (Advent) is anticipated with great fervour and longing".

"Believe Me, I am the Ancient One. Do not doubt that for a moment. I am not this body that you see. It is only a coat I put on, when I visit you".

"Although I take birth for all mankind, fortunate are those who love Me while I am still on earth".

"When I break My silence, people will realize that I am GOD. Blessed are those who recognize Me before I break My silence".

"There is no charm in coming to Me after I break My silence. Blessed are those who come to Me now".

"No one requires an introduction to Me, for no one is a stranger to Me. As a matter of fact; they have all come with many introductions—for many times in previous lives have they been introduced to Me and have gone away and forgotten Me and met Me again".

"I clearly see your former lives, with all your intimate and intricate relationships with so many individuals. That which you as individuals know at this moment, I knew aeons ago, and what you as individuals in ages to come will be knowing at a particular moment, I know now".

"If My actions cause confusion, it is because of your lack of complete trust. Therefore, uproot all doubt and remember well that whatever I do is for the best. All My actions are My divine response born of My divine love".

... compare, as instances, the following verses of the Bhagavat Gita: Ch. IV: verses 5, 6; Ch. IX: verse 11; Ch. VII: verses 25, 26; Ch. VI: verse 30; Ch. X: verses 10, 11.

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 lovers 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 lover thus maintains his contact with Meher Baba uninterruptedly. 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 Avatāric 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 or lover 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' and be His servant or worker is no easy matter! It requires a hero to do so, and a hero filled with Meher Baba's *Grace*!

The mundane life of a Meher-Baba-lover 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 work 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 lovers 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.*

Of money or property, Meher Baba had none. In fact, he never touched money at all, except, however, when he gave gifts of cash to the poor or the lepers on certain occasions, and such money was found by some of his lovers. Even the lovers had to obtain Meher Baba's sanction for making their money so available. It is not taken for granted—on the contrary, it is just otherwise—that any offering by a lover, especially of money, will be accepted by Meher Baba. Even the members of Baba's "Mandali" did not and would not accept any gift in kind or in cash from any lover of Meher Baba unless Baba permits the same and such permission is never given unless Meher Baba is fully convinced that the gift is

motivated by selfless love on the part of the donor, and nothing else. Gifts from lovers were not at all encouraged ; in fact, they were notified that no gift should be brought to Meher Baba. If at all Meher Baba seemed 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 were not retained by Meher Baba but were immediately distributed and given away to others as His *prasad*. Some of the lovers had offered to Baba what *they* loved most, such as, fruits, candy, nuts, chocolates, cigarettes, baskets of eggs, bottles of syrup and, though some are disapproved by the orthodox notions, Baba happily accepted the love offerings and distributed them as "*prasad*". The modern man loves Baba, also because Baba is most modern. Meher Baba has founded a Trust partly for the benefit of some forty persons who were dependant on him and largely for the benefit of public of a perpetual charitable nature. More will be dealt on this in the forthcoming supplement and donations are now invited after 31st January, 1969 to effectuate the Trust.

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 lovers was injured in an automobile accident on the road to Prague (Oklahoma) breaking his left arm and left leg and suffering facial injuries. He was given medical treatment in America very promptly and sometime 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 head to foot, 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. They have since been cured after prolonged medical treatment and of course by, what the medical persons also described as, "Master 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 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". Meher Baba could have in a moment cured himself or rid himself from re-action or

perhaps prevented or averted such disasters. Perfect Masters do not abrogate the Law which they themselves have 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 befallen upon humanity as its just due. Humanity finds its redemption from its *Karma* through Meher Baba's suffering. 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".

In the words of a poet, one of Baba's 'Mandali':

"We may not know, we cannot tell

What pains he had to bear

But we believe it was for us

He hung and suffered there".

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 his 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 in contact with Meher Baba has been found to be attracted to him and has struck to his "*daaman*" (which means, that he has full unswerving one 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 levels, requirements and receptivity. The working of Meher Baba on his lovers 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 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 forbade anyone to come near him.

Meher Baba occasionally — the occasions depending purely on his pleasure and will — met his lovers, gave them "*darshan*"

or "*sahas*" (company) and sometimes also gave "*darshan*" to the public. Thousands and tens of thousands are known to have rushed eagerly and availed of such opportunities of Meher Baba's public "*darshan*". On such occasions, as a symbolic token of his love blessings, Meher Baba distributed also *prasad*. During such meetings, Meher Baba kept the atmosphere humorous, conveying here and there spiritual truths with deep meanings. "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. The marvellous effects of *darshan* of His photos, visit to Tomb Shrine and places visited by Him — are none the less, even now.

To refer to such "*darshans*" only as instances :

Meher Baba had some years ago promised a "*sahas*" to men and women of the East and the West. It was planned to be in India in 1958, then postponed to May 1962, and finally, it came off in November, 1962. It lasted for five days, 1st to 5th November, 1962. Meher Baba's lovers came from all parts of the world some travelling 18,000 miles and some spending all their life's savings, to make a trip. The venue of the "*sahas*" was the bungalow named "Guru Prasad", in Poona. On 1st November, Baba met 144 Western men and women at 9 a.m. in the main hall. Every morning, on all the five days, the Western lovers sat around Baba from 9 a.m. to 11.30 a.m., enjoying the bliss of his company and, as it were, "drinking the nectar of His wisdom".

In the afternoon, at 2.40 p.m. on 1st November, Baba appeared on the platform specially erected and decorated for the occasion, amidst thundering cheers of "*Avatar Meher Baba Ki Jai*", as the entire audience of Western and the Eastern lovers stood—nearly 5,500 in number. This East-West Gathering was not meant for giving any discourses, though in the mornings Baba would throw out by gestures some discourses when the Western lovers sat round him. Every afternoon, a fleeting panorama of faces, dark and fair, all equally aglow with love, flashed past Baba, one by one. At the close of the afternoon session, a group of women each one dressed in one of the seven colours, performed with trays of lighted camphor "*aarti*", while variegated coloured lights played over them. The "*aarti*" song is in Hindi composed by Madhusudhan and party (Baba-lovers) and is

available as a gramophone record from a leading concern and is much in demand. Translations in English, Telugu and other languages are also recited. The Journal "The Awakener" brought out a Special Number (Vol. IX, Nos. 1 and 2) giving a factual record of this great "*sahavas*". Francis Brabazon has also published a book styled "East-West Gathering" on this "*sahavas*".

The next "darshan" Baba gave was in April-June of 1963, at Poona, in the same bungalow "Guru Prasad" — a building placed at his disposal during those months by its owner, a Baba-lover. His lovers came every week-end to, as it were, "bask in the sunshine of His Love". During these meetings, Baba gave many short 'discourses' and would often explain (by his gestures which would be, then and there, interpreted by one of his "Mandali" the "ghazals" sung before him by artistes of repute. "Ghazals" are the expression of rapture, anguish and longing from a lover's heart for the Divine Beloved. Baba enjoyed some of the "ghazals" sung by one famous woman artiste by name Begum Akhtar, and she always poured out her tears and her heart to Him while she sang her "ghazals". During those week-end meetings with his lovers (who would come from long distances to remain with Baba a few minutes), Baba would often 'tell' amusing incidents and experiences which the "Mandali" had during their long years with him. "Guru Prasad" bungalow became the rendezvous of all Baba-lovers during the months April-June 1963. A few came from the U.S.A., U.K., Australia, Persia and other countries, just for a few minutes' stay in Baba's presence and left India, without going to any other part of India.

On 1st May, 1965, found Baba-lovers swarming like bees to their hive in Poona, where Baba held a "*sahavas*" for the Eastern lovers. Almost all the hotels, rest-houses, public buildings, many of the schools (vacation time) were full of Baba-lovers, and some of the trains and buses coming to Poona had only Baba-lovers. People travelled thousands of miles in the hot summer for the bliss of remaining in the presence of their Beloved Baba just for a few hours. On the 1st May, 1965, there was a meeting at the Hall of the Poona Meher Centre where Baba gave "darshan". To a welcome speech, Eruch read out Baba's reply in which Baba said: "I am happy that in welcoming Me to this Hall which in your love you have built for My work, you are welcoming me to a place in your lives and a seat in each of your hearts. For it is to live in your hearts and to share in

your lives that I have come among you". From the 2nd May to the 6th May, 1965, Baba gave his "*sahas*" at "Guru Prasad" bungalow, Poona, and the number that gathered daily during those days and lined up in queues to go *once* near Baba was about 6,000. Though the programme was to commence at 7.30 a.m., people got ready by 4 a.m. and stood waiting in queues outside the gates of the bungalow daily. Many who had Baba's *darshan* left Baba's presence with a glowing smile and of having obtained something valuable to cherish all their lifetime; some were moved to tears at having to leave his presence too soon, and some with hopes of meeting him again, and many trying to linger around at a distance so that they may continue to have a look at Baba from a distance. Each "*sahas*" (gathering) after a few hours would end in the "*aarti*". The following is the expression of those present at Poona during the six days: "Whether paradise exists high above the clouds or not, whether paradise is a posthumous mental state of intense joy or not, paradise had definitely descended to "Guru Prasad" bungalow during these six days, at any rate, for those thousands of men, women, children of all castes, religions, waiks of life, States, languages, who had come there and seen Meher Baba their Beloved, cheerful and radiant on the dais — a memory which shall remain ever green". Some had come from foreign countries also, just to have Baba's '*darshan*' during those six days.

Three days are celebrated every year by all Baba-lovers at all places in the world. One is the Birthday (which is the 25th February) and the second the Silence anniversary (which is the 10th July). The third is the 31st January (Amar thithi Day). At many places, both in India and in foreign countries, Baba-lovers celebrate and have "*mela*" (fairs etc.) on the anniversaries of the dates of Baba's first visit to such places. At Nauranga (U.P.), Kovvur (Andhra Pradesh), at Dehra Dun (U.P.), statues of Baba have been erected on sites which are called "Meher Dham" or "Mehersthan" and regarded as places of worship and pilgrimage. Another village in U. P. called Maheva (Hamirpur District, U. P.), perhaps would be regarded as an important place for lovers of Meher Baba. All the above places are full of spiritual experiences to Baba-lovers, the places being surcharged with Baba's dynamic Love and Grace. "Meher-abad" (Upper and Lower) near Ahmednagar and the places where Baba stayed and worked in the early days and where the physical body of Baba is

entombed after it dropped on 31st January, 1969 (called "Tomb Shrine"), and "Meher-azad" (in Pimpalgaon village near Ahmednagar) are places which Baba-lovers visit whenever permitted. They are reputed places of pilgrimage.

The celebrations of the Birthday, the Silence day, Amarthithi day and other important days are always on mammoth scale — meetings, processions, distributions of literature, photos, lockets, of food and clothing to the poor (called in India "Narayana seva" which means service to God in human form of the poor), bhajans, kirtan, dance dramas, "*Burra katha*" (Baba life-story in ballad songs); opening of free dispensaries, exhibitions of articles and pictures depicting Baba's life and work, talks on the All India Radio, etc. and these, for several days preceding and following the actual day of observance.

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 definitely 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.

To quote Meher Baba :

"Miracles, whether performed by Perfect Masters or by so-called 'yogis', are mere illusions in comparison with the Everlasting Truth, and are not more real than the shadows of this world. Miracles performed by so-called 'yogis' are essentially selfish, as they are invariably based on personal (egotistic) motives; whereas the miracles of Sadgurus and Perfect Masters are absolutely selfless, as they are based on the principle of giving a spiritual push to humanity.....".

"God has to be known through Love and not through the intellectual search after miracles. That is the reason why, for those who are closest and dearest to Me, I do not perform miracles. I would rather have no following than use miracles for convincing others of My Divinity. It is true that while loving Me people often do have spiritual experiences which were hitherto

unknown to them ; and these experiences help them in the further opening of their hearts".

For a fuller exposition by Meher Baba on MIRACLES, please study the Chapter 'SUPERVENING ORDERS IN SPIRITUAL PANORAMA' in the Book "BEAMS FROM MEHER BABA"*.

It may 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 lovers whom he invites for meeting him, at public gatherings, on travels, etc. — all these qualities are unquestionably characteristics of a balanced and rational mind — Meher Baba has no equal.

A very common criticism is that Meher Baba very often and suddenly changes his plans and programmes, so much so, it gives an impression that 'he is not sure of himself'. It is difficult to answer this at the human level, by arguments and logic. The utterance of Baba in answer to this (at Nasik (India) — 1937) is worthy of note:

"I never make plans, never change plans. It is all one endless plan of making people know that there is no plan".

Once, a raw Theosophist in the West, after reading his discourse 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 anyone, 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 (iii) back-biting.

* Copyright : 1958 ; Sufism Re-Oriented Inc., U. S. A.

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 be angry, but be pleased with him who back-bites you, for he thereby renders service to you by diminishing the load of your *Sanskaras*—and also pity him, for thereby he makes his own load of *Sanskaras* more burdensome.....".

"Don't criticise. The habit of criticising 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. and in all the current events in the world. Meher Baba has been known to use the motion pictures, cricket matches, etc. 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. He is the Modern Avatar suited in every way to the modern man and the present Age.

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 in the modern garb, 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 lovers 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 lover 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 the time table. But those who seek the company of the Truth-realised 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 in contact with him—[for that matter, the contact need not be actually physical 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 lovers, or associating with one of his lovers] — a new deep and beautiful understanding of life and its glorious purpose, which is not only to experience God, but become consciously united with God. "*God alone is real and the goal of life is to be united with Him through Love*". — says Meher Baba.

"When one remains completely resigned to the Divine Will of God, all service, sacrifice, solitude, seeking and surrenderance merely symbolize one's Love for God". — *Meher Baba*.

Why Meher Baba was observing 'silence' and why he continued to observe it and what he promises to do, may be gleaned from a deep understanding of some of his 'sayings' and 'messages'. To quote Baba:

"If you were to ask me why I do not talk, I would say, mostly for three reasons: Firstly, I feel that through you all, I am talking eternally. Secondly, to relieve the boredom of talking incessantly through your forms, I keep silence in my personal physical form

* Vide "LIFE AT ITS BEST" p. 20 (Copyright 1947 : Suñism Re-Oriented, Inc., U. S. A.)

And thirdly, because all talk in itself is idle talk. Lectures, messages, statements, discourses of any kind, spiritual or otherwise, imparted through utterances or writings are just idle talk when not acted upon or lived up to”.

Meher Baba was declaring that he would soon break his *Silence* and utter the One Word of Words which would shake the world. Each understands this declaration at his/her own level, and also indulges in one's own guesses. The correct 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 many “utterances” or “declarations”, would appear to be very significant and meaningful:

“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”.

Most of Baba's “utterances” (through gestures and recorded) about “The Word” and “the Breaking of the Silence” have been collected in a small brochure titled “*What does ‘Speaking The Word’ Mean?*”. Recently, the Hon'ble Mr. Justice P. B. Mukharji, the senior-most and top-ranking sitting Judge of the Calcutta High Court (also an eminent Jurist) and well versed in matters of philosophy and spirituality (regarded by many also as a mystic personality) gave a clear exposition on Baba's “**UTTERING OF THE ONE WORD**”, and this is available as a printed booklet in English (also translated into some Indian languages).

Meher Baba caused the following special messages to be sent respectively to two different lovers and they are published here, so as to benefit the whole humanity:—

“...In this very life of yours, you will witness the result of the

uttering of the Original Word when Baba breaks His Silence; till then, Baba wishes you to hold on to His *daaman*...

"...that soon after November, 1967, all those who love Baba wholeheartedly with implicit faith in Him will have His Grace to know Who He Is..."

It may be appropriate to conclude this "Introductory Sketch on the Life and Work of Avatar Meher Baba" with the following excerpt from a recent article of a distinguished God-lover (a great and old soul, now in a young body) and to commend it for contemplation:

"...Meher Baba is the Way. He is the Goal. As a man seeking for the vale of happiness may toil for days and nights through a maze of mountain ranges and come at last to a dead wall or rock and find himself despairing until a sudden casual push may move aside a bush, or a stone, and disclose a gate through which he may rush to the top of the highest peak, wondering how he had failed to see it all the while, and may behold spread clearly and still before him the panorama of the scenes of his toilsome journey on the one side, and the scenes of the happy vale of scenting flowers, fruits and crystal waters on the other, such is the finding of this great summation. All the problems that bewildered him ere now receive easy solution. The breaking of Meher Baba's Silence and the release of Love and Grace shall similarly throw open the gates to Eternity. To groping humanity, Meher Baba has given the Divine Call "*Come all unto me*". Let us hearken to His Call and let our 'parched lips' taste of the pure waters of the Eternal Life which He brings. In moments of complete despair when the world is siezed with tension all around, it is really cheering to discover that Meher Baba shall revive mankind from madness to sanity, from gloom to happiness, from chaos to order, from darkness to Light. Meher Baba is the new hope of despairing humanity.....".

Note: This brochure is intended to be just a brief *sketch* and that of an *introductory* nature—(yet, imperfect and perhaps, inadequate)—only to introduce the reader to a deeper study of the other publications and journals and to help one to contact Meher Baba's Tomb Shrine and the Perpetual Public Charitable Trust at Ahmednagar. A Supplement bringing the matter upto date is under preparation and will be released as early as possible.

March, 1981

Calcutta.

AUTHOR.

HOW TO LOVE GOD

"To love God in the most practical way is to love our fellow-beings. If we feel for others in the same way as we feel for our own dear one's, we love God.

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

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

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

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

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

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

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

— MEHER BABA



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 surrender and unwavering faith*. Such complete surrender 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.

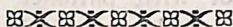
(3) Avoiding lust, greed, anger, hatred and the temptations for power, fame and fault-finding.

(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



MESSAGES

"Be composed in the Reality of My Love, for all confusion and despair is your own shadow which will vanish when I speak THE WORD".

"Shun those masters who are like multi-coloured electric signs that flash on and off, brightening the dark sky of your world for a moment and leaving you in darkness again".

"I am the Sun which is hidden by the shadow of yourself. Cease thinking that you are your shadow, and you will find that the Sun which I am is your own Reality".

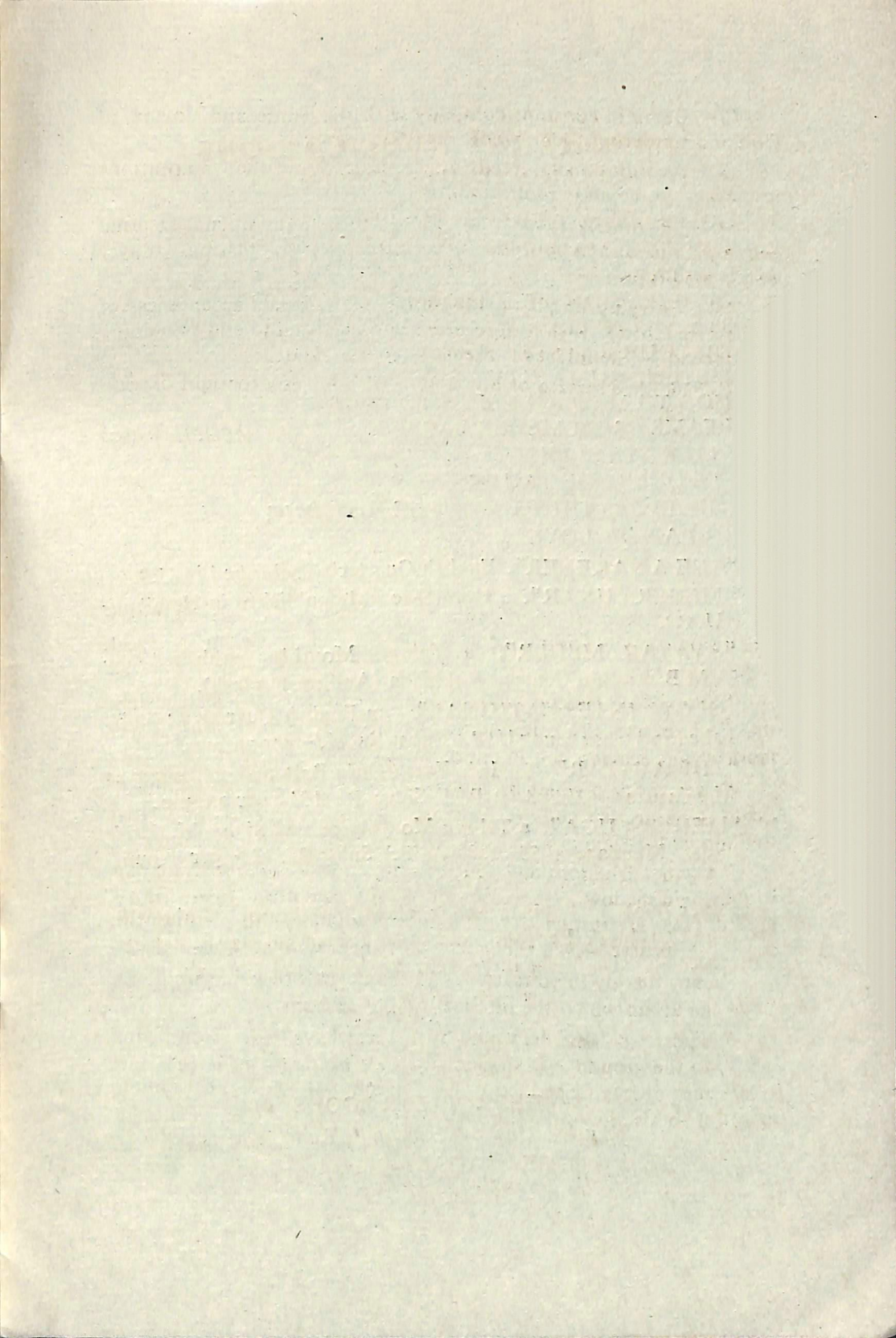
"All that frightens and confuses you and grips you with despair is your own shadow. When the Sun of Love manifests in Its Glory, and all faces are turned towards that Radiance, all shadows will have disappeared—even the memory of them will have vanished".

"I am the joy in your heart and the despair of your mind—for Love can attain which the intellect cannot fathom".

"A post, to stand erect and firm, must have its butt-end sunk well into the ground. Likewise, my lover needs to have the base of his faith deeply embedded in My Divinity, if he would remain steadfast in his love".

— MEHER BABA





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