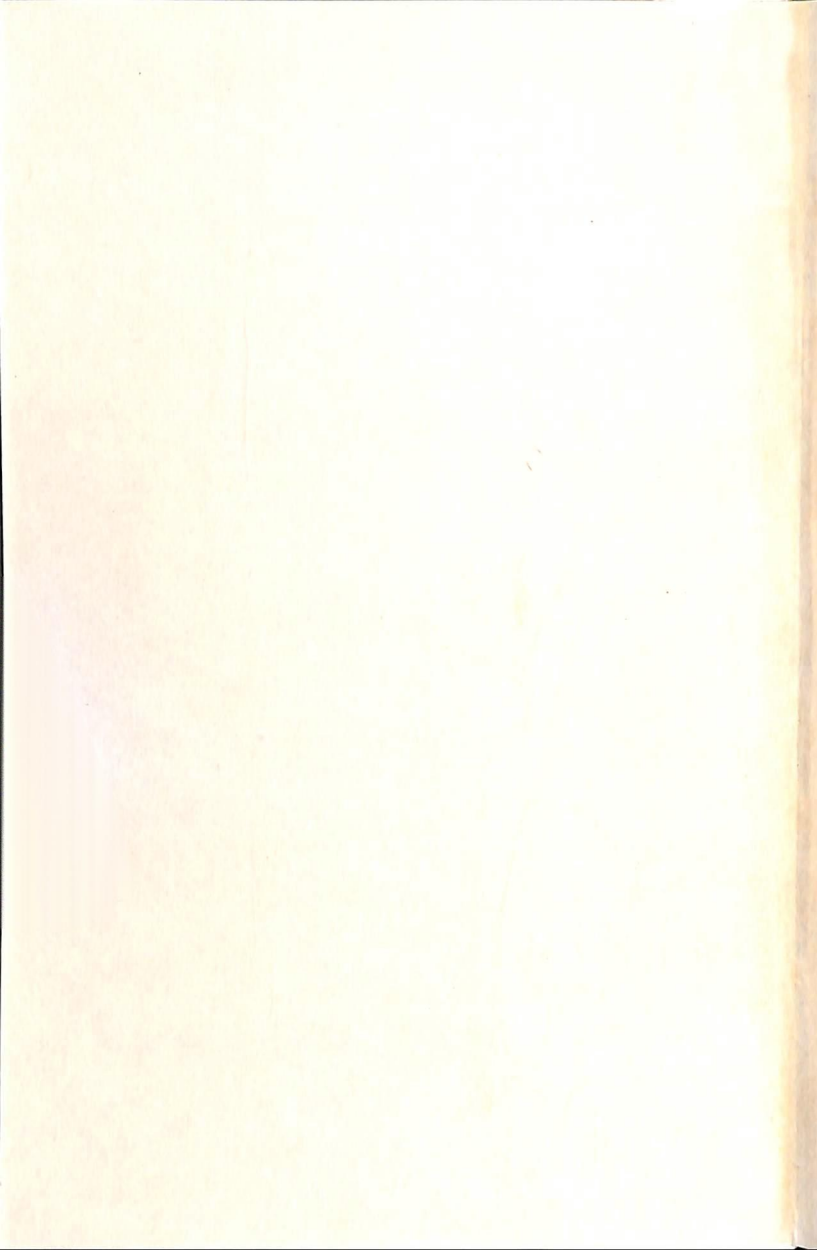
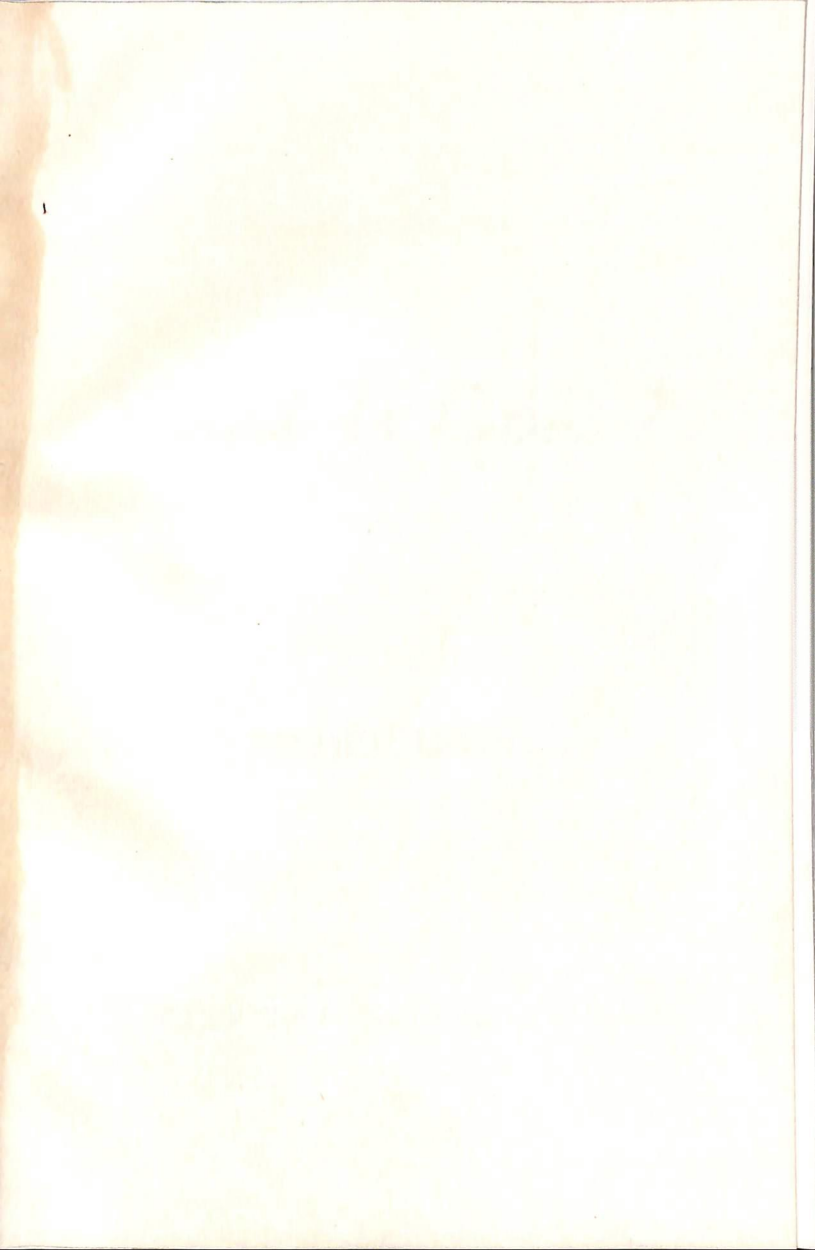


What is God
Meher Baba





What Is God ?

MEHER BABA

MEHER ERA PUBLICATION, POONA

Published By :

K.K. Ramakrishnan, *Secretary*

Avatar Meher Baba Poona Centre

441/1. Somwar Peth, Pune-411 011

India.

Compiled from the writings in the name of Avatar Meher Baba. Publisher gratefully acknowledges for reprint of short notes from the following sources :

The Awakener Magazine V.XV, Nos.1 & 2: Berkeley, Calif. U.S.A. The Silent Master Meher Baba compiled by Irwin Luck Meher Baba Archives, 704 41st Avenue South, North Myrtle Beach, S.C. U.S.A. The Nothing And The Everything by Bhau Kalchuri (c) 1981 - Lawrence Reiter

(c) 1992, Avatar Meher Baba P. P. C. Trust,
Ahmednagar, India.

(c) 1992, Avatar Meher Baba Poona Centre,
Pune, India.

Typesetting & Printed by :

K. Joshi & Co.

Block Makers & Offset Printers

Near Bhikardas Maruti Temple, Pune : 30

Proof Reading by :

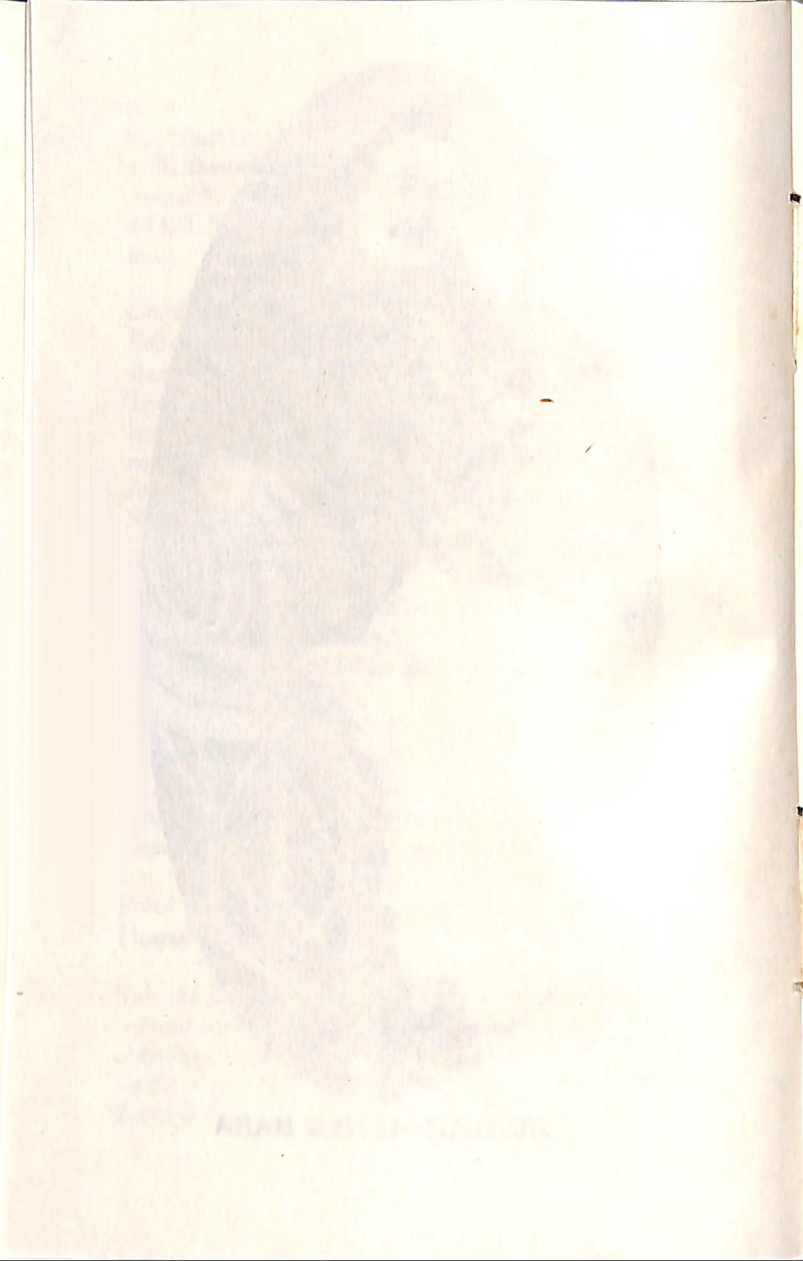
Homai D. Malati

This publication is not a profit making or competitive venture and its object is to disseminate the discourses, messages, sayings and statements of Avatar Meher Baba for the benefit of the public. Meher Era Journal, V.6, Nos. 2 and 3.

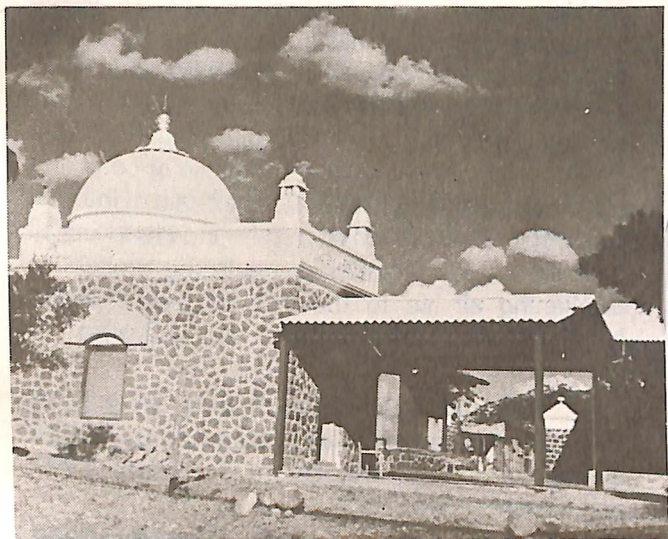
1-701524



AVATAR MEHER BABA



Link With Home



**SAMADHI at Meherabad -
the Spiritual Home of Meher Baba,**

Link With Home

Establish a conscious link with SAMADHI at Meherabad - the Spiritual Home of Meher Baba, our Father of all in Creation - by joining Baba's Arati and Prayers there at 7 A.M. and 7 P.M. every day. This enables each Baba lover not only to strengthen his or her internal connection with Baba, which He has established while in body, but also to establish and strengthen the chain of internal connections with which He has bound His lovers all over the world. This can also help the process of awakening all life to the love of God - Baba, being Infinite Consciousness and indweller of every heart.

Thought at Samadhi - 7 A.M. 29-9-1991 and found being practised in many places in India during my travel, October - December 1991 and March - April 1992.

K.K. Ramakrishnan

Contents

1.	What Is God ?	1
2.	Silent Revelations	10
3.	How To Love God ?	15
4.	Meher Baba You Alone Exist	18
5.	Darshan Of God In Human Form	26
6.	Meher Baba's Call	31
7.	Prayer For All	39
8.	The Prayer Of Repentance	43
9.	Arati Of Meher Baba	45



What Is God ?

GOD being infinite, the question can be answered in an infinite number of ways and words. But answers are not Truth. Answers are not experience. It is possible, however, for every man and woman to experience personally 'What God Is.' Indeed it is the birthright of every man and woman. It is the goal of all life. Creation sprung up for God to have conscious experience of Himself as the shoreless ocean of infinite power, knowledge and bliss. Creation is the effect of God's whim to know or will-to-be conscious of Himself.

In this so called practical world very very few people care to think deeply of this vital question 'What God Is.' Fewer feel the spirit underlying the question 'What God Is' And still fewer have realized the spirit through personal experience. But though

God has been realized by only a few, the idea can never be called an unpractical ideal. To realize God through conscious personal experience is quite practical but very very difficult. Why is it very difficult ? Because we are seeking for a thing which is within each one of us - which is each one of us. It is like an absent minded man searching for himself.

Those who know say God is all-pervading. There is no place where God is not. God is in everyone. God is in everything. God is everyone and everything. God is the One behind the many. God alone is ! It means world is a visible form of God... the formless and colourless God's creative and impulsive imagination to know Himself as Omnipresent, infinite and eternal. And God in turn is an invisible form of the world. When Yesoda opened the mouth of child Krishna to remove the mud she found him eating, she saw therein the whole world. That is what Arjuna saw when Lord Krishna showed His Universal Body in the battle field of Kurukshetra.

When we say God is One without a second, the One is not in the sense of half or two, but the One, that remains for ever One, without a second. If we observe carefully God's 'one-without-a-second-ness' is manifested in everyone and everything, animate and inanimate in existence. Sameness is impossible in a world of duality. And God is the symbol of 'Unity in Diversity' or 'Oneness of life' in

existence. ONENESS is the Truth, and goal of life is to experience the indivisible, infinite and eternal existence of God consciously.

Dr. W.Y. Evans-Wentz writes in his foreword in the book, 'LIFE AT ITS BESTLY MEHER BABA', 'No wiser definition of the term of God has ever been formulated than that set forth on page 13":

Philosophers, atheists and others may affirm or refute the existence of God, but as long as they do not deny the existence of their own being they continue to testify to their belief in God - for I tell you, with divine authority, that God is Existence, eternal and infinite. He is EVERYTHING.

To have an intellectual insight into the question 'What God Is,' we have to imbibe the four aspects or states of God as unfolded by Avatar Meher Baba :

**1. PARAMATMAN 2. ISHWAR
3. JIVATMAN 4. SHIVATMAN**

These four aspects or states of God are not four different things, but one and the same without any difference, just as a man may have four different personalities of being a Father, a Son, a Husband and a Brother - man remaining the same.

1. The Paramatman State :

In this state God is Almighty - Allah - Yazdan

- Ahurmazda. He is the Shoreless Ocean of Love and Beauty. God as Paramatman is the Shoreless Ocean of infinite power, knowledge and bliss. He is beyond time and space. He is beyond instinct intellect, imagination and inspiration. But He is 'unconscious', not in the ordinary sense of the word. By "unconscious" it is meant the Almighty is in the state, which may be called the Beyond-state, because it is beyond even the super-conscious state and is unconscious of its nature. For an average man's understanding, Beyond-state means beyond the reach of mind and intellect. In this state, the Almighty God cannot exercise His infinite power in the mental, subtle and gross planes. In short the Almighty does not know that He is the Shoreless Ocean of Truth. He resembles the sound sleep state of an ordinary man.

2. The Creator State :

In this state God is Ishwar.

He is the same Almighty, the Shoreless Ocean of Love and Beauty ; boundless ocean of infinite power,knowledge and bliss. But He is not conscious of this aspect; He is conscious of the creation, which He creates, preserves and destroys. As the Creator, He does not know He is the Shoreless Ocean of Truth. Consequently, He is not beyond cause and effect, time and space. Creation is the effect of the cause of His consciousness. The cause of His consciousness is the whim of God to

know Himself. The whim of God manifested as creation and God became conscious of being the Creator. The time and duration of His existence is one divine cycle, and the space for His activities is the entire creation.

3. An Individual - Jivatman

In this state God is the same Almighty, the Shoreless Ocean of Love and Beauty; boundless ocean of infinite power, knowledge and bliss. Like the Creator, God in this state is both conscious and unconscious. He is unconscious of His Real Self, Atman (Soul), and does not know that He is the Shoreless Ocean of Truth, but He is conscious of the limited existence of an individual, say a drop in a bubble. Therefore, the Jivatman like the Creator, in spite of being the infinite One, is not infinite, but finite. He is not beyond the law of cause and effect. He is restricted by the law of cause and effect and bound by time and space. The life of the individual is the effect of the cause of his consciousness. The duration of his life is as long as the divine cycle, or till he becomes conscious of his Self, i.e., he realizes that he is the Almighty God, the Shoreless Ocean of Love and Beauty; the boundless ocean of infinite power, knowledge and bliss.

Jivatman means life plus Soul. Atman is identical with Paramatman; Soul is identical with Over-Soul. Thus if the Jivatman wishes to become Paramatman, he has to give up Jiva or life. But

giving up life does not mean ordinary dying or committing suicide. The word life is used in the sense of worldly desires. Life is a process of fulfilling ceaseless desires. One must be free from all worldly desires, both good and bad, and their renunciation amounts to giving up Jiva or life.

Desires must be given up consciously, because desires and thoughts are sanskaras or mental impressions of past actions. Mind is the veil between the Atman and the consciousness developed through the evolutionary process. Mind is accumulated impressions of experiences of the individualised soul while developing consciousness through higher forms leading to the highest human form. Mental impressions with the help of the energy of the subtle body express themselves in actions in the gross plane. When all the sanskaras are wiped out consciously, the Atman would begin to see the Truth and our mind will not be engrossed in worldly desires. In other words, life must be given up while living. Otherwise Jivatman, minus Jiva, always was, is and ever will be the unconscious Almighty. The renunciation of desires of body, mind and world, while retaining consciousness of the unconsciousness, is the goal.

In ordinary sound sleep, every Jivatman loses life (desires), but not consciously; and so he has to get up again. Similarly, ordinary death is no death at all. It is a longer sound sleep, and one has to get

up again (in another body). The ordinary death thus does not liberate the Jivatman from the chain of worldly desires. The Jivatman must die and still be living, i.e., he must become fully conscious of the pure, infinite, sexless Self, and unconscious of body, mind and the universe.

4. The God-Man - Shivatman or Sadguru or Kutub

Shivatman means Shiv plus Atman. It means Atman (Soul) that has become one with Almighty God or Paramatman, the Shoreless Ocean of Love and Beauty; the Boundless Ocean of Infinite Power, Knowledge and Bliss.

When a Jivatman (Jiv plus Atman) or individualized soul after passing through the evolutionary network of Creator and creation and reincarnating process of eightyfour lakhs of births and deaths, ultimately succeeds in knowing himself to be the Almighty God, he becomes Shivatman - God-Man. It is then that He becomes what He really was, and will ever remain, the Infinite, Ocean of unending bliss. He is like the drop in the bubble that drank the ocean itself. He is the Infinite Light that dispels all darkness of illusion or ignorance. Infinite consciousness absorbing infinite, unconsciousness. For Him now neither there is the Creator nor the creation. He is no longer finite becoming unlimited existence. He is consciously Existence, indivisible, infinite and Eternal. God-Man or Shivatman is con-

scious that He is in and is the forms of gas, stones, metals, vegetables and trees, worms, insects and reptiles, fish, birds, animals and human beings. He is conscious that He is in and is each one of the seven thousand human beings progressively manifesting divinity on earth and forming the Spiritual Hierarchy. He is conscious that He is in and is each one of the fifty-six Self-Realized souls living the life of God on earth at all times. He is conscious that He alone is and in each one of the five Perfect Masters, who guard and guide the destinies and affairs of all men and creatures of this world and worlds invisible to our eyes, who controls the formation and movement of universes beyond the reach of human mind and intellect.

Shivatman is the same Paramatman plus knowledge and consciousness. He is the perfect wakeful state. He is Love, lover and Beloved. He is knowledge, knower and known. He knows that He is in every Jivatman and that every Jivatman is in Him. The Shivatman experiences this while the Jivatman does not. Both are the same, and yet, what a difference ! Shivatman knows that He is the All-in-All existence, that in existence He always was and will ever remain the same One Infinite Ocean of Truth, Love and Beauty, while the Jivatman, though he is the same Ocean of Truth, Love and Beauty, does not know whence he came and where he will go.

The Avatar is God becoming Man for all mankind. He is the same One Paramatman, who is playing the different parts of the Almighty, Ishwar or Creator, Jivatman or individual and Shivatman or God-Man. The Avatar assumes all the four states of God at one and the same time. When God becomes Man for all mankind, He also becomes an ant for all ants in creation; a pig for all pigs in creation; a particle of dust for all dusts in creation and so on. He becomes and appears to all forms of life in creation. He truly becomes everyone and everything.

The knowledge of 'What God Is' makes it imperative for man to love all and serve each other. Hence Meher Baba said : LOVE ME IN ALL. SERVE ME IN EACH OTHER. SERVE HIM WHO SERVES THE WHOLE UNIVERSE. OBEY HIM WHO COMMANDS THE WHOLE CREATION. LOVE HIM WHO IS LOVE ITSELF.





Silent Revelations

Let these words be inscribed in your heart :
NOTHING IS REAL BUT GOD. NOTHING
MATTERS BUT LOVE FOR GOD.

God is everywhere and DOES everything.
God is within us and KNOWS everything. God is
beyond us and IS everything. GOD ALONE IS.

God cannot be explained, He cannot be
argued about, He cannot be theorized, nor can He
be discussed and understood. God can only be lived.

LIVE FOR GOD AND DIE FOR GOD.
People are making unlimited sacrifices and
enduring untold sufferings for the sake of their
country or political ideology. They are therefore
capable of the same sacrifices and endurance for the
sake of God, or the Truth. All religions have

unequivocally claimed man for a life in the Truth; thus it is sheer folly to fight in the name of religion. It is time humanity had a fresh vision of the truth that all life is one and God is the only thing that is real and that matters. God is worth living for, and He is also worth dying for. All else is a vain and empty pursuit of illusory values.

Mind stopped is God. Mind working is man. Mind slowed down is Mast. Mind working fast is mad.

God is your innermost Self. Do not search for God outside of you.

Silently cry out within your own self, "Beloved One, reveal yourself to me as my own Real Infinite Self.

Trust God completely and He will solve all your difficulties. Faithfully leave everything to Him and He will see to everything. Love God sincerely and He will reveal Himself to you.

The aim of life is to love God. The Goal of life is to become one with God. To do this, you have not to renounce the world, but to renounce the low desires, dishonesty and hypocrisy. Then in the midst of activities you will be loving God as He should be loved.

God does not listen to the language of the tongue. He does not listen to the language of the

mind. He responds to the language of the heart.

There is nothing beyond God and there is nothing without God, yet God can always be captured with love. As stated by a seer, wealth may be sacrificed for health, wealth and health for self-respect, and all three for one's own religion; but to gain God, everything, including religion, should be sacrificed without hesitation.

God is not far from the seeker, nor is it impossible to see him. He is like the sun, which is ever shining right above you. It is you who have held over your head the umbrella of your variegated mental impressions which hide Him from your view. You have only to remove the umbrella and the sun is there for you to see. It does not have to be brought there from anywhere. But such a tiny and trivial thing as an umbrella can deprive you of the sight of such a stupendous fact as the sun.

To ask for purely intellectual proof of the existence of God is like asking for the privilege of being able to see with your ears.

Mind cannot reach that which is beyond it. God is infinite and beyond the reach of Mind.

God's imagination begets UNIVERSAL MIND, UNIVERSAL ENERGY, and UNIVERSAL BODY, in which are contained the individual minds, individual energies, and individual bodies of every thing and being in creation.

God alone is Real and all else that you see and feel is nothing but a series of nothings.

Except God all things are like a passing show. God is never changing; all else is ever changing.

Births and deaths are illusory phenomena. One really dies when one is born to live as God, the Eternal who is beyond both birth and death.

On annihilating death in life by completely freeing consciousness of all illusion, man becomes God in the naked truth of His own true existence.

God is for those who are not for themselves.

Not by fruitless surveys of the past, nor by elusive longings for the future, nor by enslavement to the fleeting moment, but by staking everything for God, is it possible for you to experience yourself as the illimitable ocean of Love. Here and nowhere else is the final solution of all your problems.

We must lose ourselves in order to find ourselves : Thus loss itself is gain. We must die to self to live in God. Thus death means life. We must become completely void to be completely possessed by God. Thus complete emptiness means absolute fullness.

Have love and you will conquer the lower and limited self of cravings that veil your own true being as God.

There is no Sadhana greater than love. There

is no law higher than love. And there is no goal beyond love. God and Love are identical.

From the beginning of all beginnings, I have been saying, I say it now, and to the end of ends I will say it, that he who loves God becomes God.





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 ones, 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.

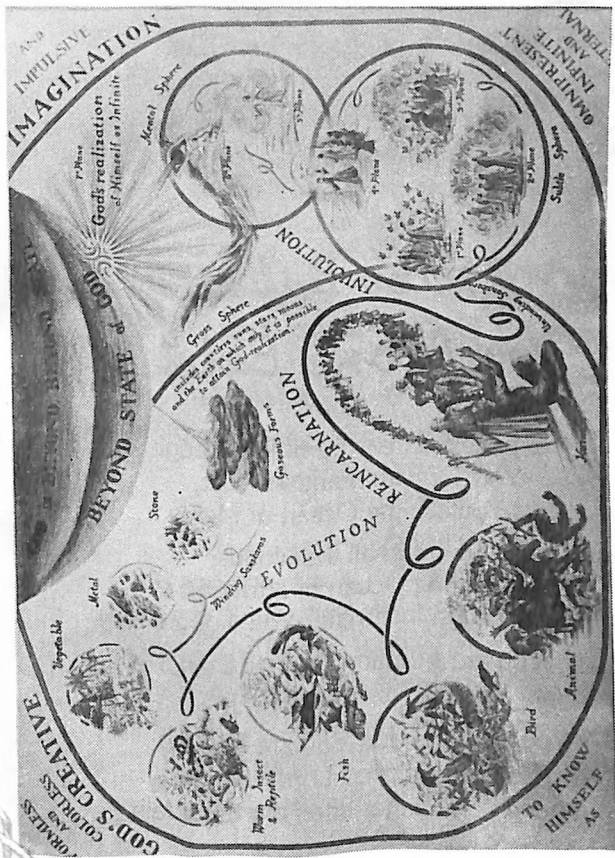
To love God as he ought to be loved, we must
live for God and die for God, knowing that the goal
of life is to Love God, and find Him as our own Self.

To realize God is to attain liberation from the
bondage of illusion.

Live only to find and realize your true identity
with your beloved God.

The energy which is expended in mere think-
ing, talking or writing is like the steam which
escapes through the whistle of the railway engine ...
That is why the sages have always insisted on
practice rather than theory. This applies particularly
to those who want to know and realize God.





CREATION, EVOLUTION, REINCARNATION, INVOLUTION & REALIZATION,
 ACCORDING TO MEHER BABA



Meher Baba

You Alone Exist

Oh priceless treasure of knowledge
You are within and without,
and You are the Ocean of Mercy.

You are in all the worlds;
You are the Ocean of attributes :
Oh Meher, God-Incarnate, You alone exist !

You are Yezdan. You are Ezad.
You are Allah and Ishwar.

You are Ram and You are Buddha.
You are Beloved Lord Krishna
Who with one finger lifted the mountain ;
You alone exist !

You are the beyond God
and the Beyond-Beyond God also.
Oh Ocean of Kindness, you alone exist.

You are Mohammed,
You are Perfection personified.
You are knowledge Itself,
and You alone exist.

You live in everyone
and You are everyone.
Oh Beloved, You are the Enlightened one,
and You alone exist.

You are with attributes
and without attributes;
You are the sole player
in the divine game. You alone exist.

You are matchless, the only One !
You reside in every heart,
and You alone exist.

You are eternally motionless,
and immovable is Your abode.
You are the Highest, for You alone exist.

You are the Doer,
the deed, and the cause of doing !
The sustainer You are,
and the Master of Masters.
You alone exist.

You are the seeker, the worship.
and the Sadhana.
Oh Meher, God-Incarnate, You alone exist !

You are in front and behind,
You are above and below,
O Lord, You live in every house,
and You alone exist.

You are beyond Beyond,
yet You remain within everyone.
You are All-Pervading, and You alone exist.

You are in each neighbourhood.
You are the Sustainer.
You Yourself are all worlds,
and You alone exist.

Everywhere, whether above or below,
You are complete;
You alone exist.

You are unseen, yet seen also.
You live in everyone
forgiving each his sins.
You alone exist.

There is no one without You !
You are manifesting and unmanifest
as You alone exist.

You are man. You are birds.
You are fish and animals,
for You alone exist.

You are bugs and gnats,
You are snakes and scorpions,
You are ants and mosquitoes,
for You alone exist.

You are insects, You are lice,
You are dogs, asses and pigs,
You alone exist.

You are deer and elephants,
You are cats and monkeys;
You alone exist.

You are the moon and the stars,
the dawn and the night,
and the sun and also the light.
You alone exist.

You are wind and water,
and the animals of the water;
You alone exist.

You are silver and gold,
You are copper and iron,
You are brass and stone;
You alone exist.

You are tea and coffee,
and the sugar also;
You alone exist.

You are paper and the book,
You are the school and office;
You alone exist.

You are pen and ink
and You are the gifted writer,
You alone exist.

You are the door and window.
You are the marble floor;
You alone exist.

You are the medicine and the disease
and the doctor also;
You alone exist.

You are the game and the player,
and the spectator also;
You alone exist.

You are the flower and the thorn,
and You are the fragrance.
You alone exist.

You are the singer .
You are the musical instrument;
You are the sweet tunes,
for You alone exist.

You are the prayer and the words of the prayer.
You are the forces of evil
and the powers of light.
You alone exist.

You are soldier, the army,
and the Supreme General,
You alone exist.

You are the sailor, the ship,
and the wide Ocean;
You alone exist !

You are the storm's turbulence
and the tranquil waters.
You are the Pearl
and You are the shell.
You alone exist.

You are the shore, the ferryman,
and the Sea also,
for you alone exist.

You are the begger, the giver,
and the charity;
You alone exist.

You are the slave and the Lord,
You are the Beyond God.
You are God. You alone exist.

You are mother and Father,
You are Master, brother and friend.
You are family and relatives;
You alone exist.

There is no one besides You !
Eternally You are,
for You alone exist.

You are Pran and You are heart.
You are also the Beloved of the heart;
You alone exist.

You are the Beloved and the Lover,
and You are the nectar of Love
as You alone exist.

You are breath and life itself.
Our minds are enthralled
by Your beauty !
For You alone exist !

You are the house.
You are the inhabitants
and the bricks and furnishings.
You alone exist.

You are the worshipper,
his worship,
and the One worshipped,
as You alone exist .

You are Consciousness
and the way to Consciousness
Oh Meher, God-Incarnate,
You alone exist !

You are khwaja, You are Qutub !
You are Pir and Qalandar !
You alone exist.

You are Hafiz, you are Sanai !
You are Dara and Alexander !
You alone exist.

You are Jesus Christ ! You are Elahi !
You are the Ocean,

infinite and pure;
You alone exist.

You are the Koran
and the One who prays !
You are Vali,
and You are the Messenger,
You alone exist.

You are the Beginning,
and You are the End.
You are also beyond the Beginning
and beyond the End. You alone exist.

You are infinitely beautiful
and infinitely close !
Oh Meher, God-Incarnate, You alone exist.

You are Brahma and You are Vishnu,
You are the guileless Shankar.
You alone exist !

Bhau says,
" O Beloved Meher, You are the Word
and You are The Letter !
You alone exist !"





Darshan Of God In Human Form

Early morning on Sunday, 12 September 1954. A large pandal or tent without sides was erected at Wadia Park in Ahmednagar, Maharashtra, India. Some 10,000 people had already arrived and were seated both in the pandal and beside it, the men on one side and women on the other side. Prominent local people including the Mayor and Member of Parliament were present. They later addressed the public in honour of Baba. Also on the platform were fourteen women disciples of Upasni Maharaj of Sakori, one of the five Perfect Masters of Avatar Meher Baba. Also a large number of Baba's lovers and the mandali.

Precisely at nine o'clock Baba arrived. He walked to the platform and spelled out on his alphabet board, 'Not as man to man, but as God to God, I bow to you, to save you the trouble of bowing down to me'. Descending to the edge of the platform while this announcement was broadcast in English and Marathi, Baba prostrated himself before the assembled people. Mounting the steps again, he spelled out, 'To make you all share my feeling of being one with you and one of you, I sit down beside you'. Then he descended from the platform and sat first among the men, afterwards among the women. Returning to the platform, he washed the feet of seven poor men, wiped them with a towel & laid his head over them, & then gave each a gift of 51 rupees, saying, 'As each one of you is in one way or another an incarnation of God, I feel happy to bow down to you and to lay at your feet this Dev-Dakshana (a gift offered to God).

Baba resumed his seat, and two messages were read out in English and Marathi, including 'Baba's Call.' Following this came seven speeches eulogizing Baba and the performance of arati by six young women in light-blue saris, waving camphor lamps; bhajans or devotional songs continued. Then came the main event, the darshan and giving of prasad, to a seemingly endless procession of men, women and children, flowing for eight hours past Baba, who had seated himself on the lower

edge of the platform. He gave each of them a sweetmeat, while they tried to touch his feet either with their heads or hands. The long queues of men and women, in turn, controlled by police, were made to move as quick as possible. Many tried to kiss his feet, but there was no time for that. The people were of every class, well-dressed ladies and gentlemen and men in uniform as well as beggars.

The stream of humanity was for some hours smooth and orderly, but towards noon a flow of women and children was interrupted by a tidal wave of men, who impatiently pressed forward to the edge of the platform, in spite of efforts by the Ahmednagar police and the mandali to restrain them. It seemed, for a few minutes, as if they would overcome Baba. The din was terrific, both on the floor and on the platform, where exhortations for the men to return to their places were broadcast. Finally, Baba mounted his seat on the platform and motioned for them to go back, which reluctantly they did, and stream flowed again in swift but orderly fashion. The authority of the Avatar enforcing His divine will by a mere gesture of his hands. As the procession continued, Baba would now and then pat some child on the cheek, a man or woman on the head, or recall a woman who had been pushed ahead before he could give her prasad. In the early afternoon his right hand grew so weary that he started giving out the sweets with his left. When some of his disciples asked him to rest, he replied :

'This is my rest.' Every so often he would glance about the platform, sometimes smiling, sometimes gesticulating.

He made no pause for a meal but at three o'clock left the platform for fifteen minutes to visit another part of the park, where over 20,000 poor people were seated, waiting to begin their meal of wheat grains with curry-sauce, served on large leaf plates. They did not think of eating until Baba first partook of their food. He sat down with them and ate.

Seated beside Baba during the darshan was Gadge Maharaj, an elderly saint, highly respected in Maharashtra. Every so often exchanges would take place between Baba and him, and occasionally amusing incidents occurred. One woman, who evidently believed in collecting as many blessings as possible while she could, having touched Baba's feet and received her gift, tried also to touch Gadge Maharaj's feet as she passed him, who drew himself up in displeasure, but Baba smiled and Gadge Maharaj softened.

At four-thirty, Baba called C.B. Purdom, the English author of his biography - The God-Man to sit beside him. He watched Baba giving his darshan, and he felt that in giving these small gifts Baba was giving himself each time to each one, who approached him. It was not a mere casual handing out of a sweetmeat, but a personal contact that he

was establishing. Yet he had been doing this for many hours, the sweat rolling off his face, wiped every few minutes by one of the mandali. He sat beside Baba for nearly an hour until he felt he could bear it no longer. Baba was not exhausted, but Purdom was. And this has been the experience of those who had the opportunity of sitting with Baba for long hours doing nothing, but just watching him and listening to his words silently given.

Shortly before six o'clock the crowd got entirely out of hand. It would soon be dark, and thousands had not yet received prasad, so a rush was made upon Baba, which the police could not stop, and the ceremony had to be abruptly abandoned. With great difficulty the police and mandali got him away to his car. There at first he sat on the top bowing to the people, as the car moved slowly out of the park through the crowd with Baba in a distinctly novel position.

Even after Baba had left, the crowd was continually being augmented by new arrivals. Kirtans (devotional songs) were sung in the park until ten o'clock at night & by the time the programme was concluded they said 1,00,000 people had been there.





Meher Baba's Call

Age after age, amidst the clamour of disruptions, wars, fear and chaos, rings the Avatar's call : ' COME ALL UNTO ME'.

Although, because of the veil of illusion, this Call of the Ancient One may appear as a voice in the wilderness, its echo and recho nevertheless pervades through time and space, to rouse at first a few, and eventually millions, from their deep slumber of ignorance. And in the midst of illusion, as the Voice behind all voices, it awakens humanity to bear witness to the manifestation of God amidst mankind.

The time is come. I repeat the Call, and bid all to come unto me.

This time-honoured Call of mine thrills the

hearts of those who have patiently endured all in their love for God, loving God only for love of God. There are those who fear and shudder at its reverberations, and would flee or resist. And there are yet others who, baffled, fail to understand why the Highest of the High, who is All-sufficient, need necessarily give this call to humanity.

Irrespective of doubts and convictions, and for the Infinite Love I bear for one and all, I continue to come as the Avatar, to be judged time and again by humanity in its ignorance, in order to help man distinguish the Real from the false.

Invariably muffled in the clock of the infinitely true humility of the Ancient One, the Divine Call is at first little heeded, until, in its Infinite strength it spreads in volume to reverberate and keep on reverberating in countless hearts as the Voice of Reality.

Strength begets humility, whereas modesty bespeaks weakness. Only he who is truly great can be really humble.

When, in the firm knowledge of it, a man admits his true greatness, it is in itself an expression of humility. He accepts his greatness as most natural and is expressing merely what he is, just as a man would not hesitate to admit to himself and others the fact of his being man.

For a truly great man, who knows himself to

be truly great, to deny his greatness would be to belittle what he indubitably is. For whereas modesty is the basis of guise, true greatness is free from camouflage.

On the other hand, when a man expresses a greatness he knows or feels he does not possess, he is the greatest hypocrite.

Honest is the man who is not great and, knowing and feeling this, firmly and frankly states that he is not great.

There are more than a few who are not great, yet assume a humility in the genuine belief of their own worth. Through words and actions they express repeatedly their humbleness, professing to be the servants of humanity. True humility is not acquired by merely donning a garb of humility. True humility spontaneously and continually emanates from the strength of the truly great. Voicing one's humbleness does not make one humble. For all that a parrot may utter 'I am a man', it does not make it so.

Better the absence of greatness than the establishing of a false greatness by assumed humility. Not only do these efforts at humility on man's part not express strength, they are, on the contrary, expressions of modesty born of weakness which springs from a lack of knowledge of the truth of Reality.

Beware of modesty. Modesty, under the clock of humility, invariably leads one into the clutches of self-deception. Modesty breeds egoism and man eventually succumbs to pride through assumed humility.

The greatest greatness and the greatest humility go hand in hand naturally and without effort.

When the Greatest of all says, 'I am the Greatest,' it is but a spontaneous expression of an infallible Truth. The strength of His greatness lies, not in raising the dead, but in His great humiliation when He allows Himself to be ridiculed, persecuted and crucified at the hands of those who are weak in flesh and spirit. Throughout the ages, humanity has failed to fathom the true depths of the Humility underlying the greatness of the Avatar, gauging his Divinity by its acquired limited religious standards. Even real saints and sages, who have some knowledge of the Truth, have failed to understand the Avatar's greatness when faced with his real humility.

Age after age history repeats itself when men and women, in their ignorance, limitations and pride, sit in judgement over the God-incarnated man who declares his Godhood, and condemn him for uttering the Truths they cannot understand. He is indifferent to abuse and persecution for, in His true compassion, He understands, in His continual

experience of Reality he knows, and in His Infinite Mercy He forgives.

God is all. God knows all, and God does all. When the Avatar proclaims he is the Ancient One, it is God who proclaimes His manifestation on earth. When man utters for or against the Avatarhood it is God who speaks through him. It is God alone who declares Himself through the Avatar and mankind.

I tell you all with my Divine authority, that you and I are not "WE", but "ONE". You unconsciously feel my Avatarhood within you; I consciously feel in you what each of you feel. Thus every one of us is Avatar, in the sense that everyone and everything is everyone and everything, at the same time, and for all time.

There is nothing but God. He is the only Reality, and we all are one in the indivisible Oneness of this absolute Reality. When the One who has realized God says, 'I am God, You are God and we are all one,' and also awakens this feeling of Oneness in His illusion bound selves, then the question of the lowly and the great, the poor and the rich, the humble and the modest, the good and the bad, simply vanishes. It is his false awareness of duality that misleads man into making illusory distinctions and filing them into separate categories.

I repeat and emphasize that in my continual

and eternal experience of Reality no difference exist between the worldly rich and the poor.

But, if ever such a question of difference between opulence and poverty were to exist for me, I would deem him really poor, who possessing worldly riches, possesses not the wealth of Love for God. And, I would know him truly rich who owning nothing, possesses the priceless treasure of his Love for God. His is the poverty that kings could envy, and makes even the King of kings his slave.

Know therefore, that in the eyes of God the only difference between the rich and the poor is not of wealth and poverty, but the degrees of intensity and sincerity in the longing for God.

Love for God alone can annihilate the falsity of the limited ego, the basis of life ephemeral. It alone can make one realize the Reality of one's Unlimited Ego, the basis of Eternal Existence. The divine Ego, as the basis of Eternal Existence, continually expresses Itself; but shrouded in the veil of ignorance, man misconstrues his Indivisible Ego and experiences and expresses it as the limited, seperate ego.

Pay heed when I say with my Divine authority, that the Oneness of Reality is so uncompromisingly Unlimited and All-pervading that not only 'We are one', but even this collective term of "WE" has no place in the Infinite Indivisible Oneness.

Awaken from your ignorance, and try at least to understand that in the uncompromisingly Indivisible Oneness not only is the Avatar God, but also the ant and the sparrow, just as one and all of you, are nothing but God. The only apparent difference is in the states of Consciousness. The Avatar knows that which is a sparrow is not a sparrow, whereas the sparrow does not realize this and, being ignorant of its ignorance, identifies itself as a sparrow.

Live not in ignorance. Do not waste your precious life-span in differentiating between and judging your fellow-men, but learn to long for the love of God. Even in the midst of your worldly activities, live only to find and realize your true Identity with your Beloved God.

Be pure and simple, and love all because all are one. Live a sincere life, be natural, and be honest to yourself.

Honesty will guard you against false modesty and will give you the strength of true humility. Spare no pains to help others. Seek no other reward than the gift of Divine Love. Yearn for this gift sincerely and intensely, and I promise in the name of my Divine Honesty, that I will give you much more than you yearn for.

I GIVE YOU ALL MY BLESSING THAT
THE SPARK OF MY DIVINE LOVE MAY

IMPLANT IN YOUR HEARTS THE DEEP
LONGING FOR LOVE OF GOD.

MEHER BABA

Sunday,
12 September 1954



Prayer For All

O Parvardigar, the Preserver
and Protector of all !

You are without Beginning
and without End;
Non-dual, beyond comparison;
and none can measure You.

You are without colour,
without expression,
without form,
and without attributes.

You are unlimited
and unfathomable,
beyond imagination
and conception;
eternal and imperishable.

You are indivisible;
and none can see You
but with eyes divine.

You always were,
You always are, and
You always will be;
You are everywhere;
You are in everything;
and You are also
beyond everywhere; and
beyond everything.

You are in the firmament
and in the depths.
You are manifest
and unmanifest,
on all planes, and
beyond all planes.

You are in the three worlds,
and also beyond the three worlds.

You are imperceptible
and independent.

You are the Creator,
the Lord of Lords,
the Knower of all minds
and hearts;

You are omnipotent
and omnipresent.

You are Knowledge Infinite,
Power Infinite,
and Bliss Infinite.

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

You are all-merciful
and eternally benevolent;

You are the Soul of souls,
the One with infinite
attributes.

You are the trinity of Truth,
Knowledge and Bliss;
You are the Source of Truth,
the Ocean of Love;

You are the Ancient One,
the Highest of the High;
You are Prabhu and Parameshwar;
You are Beyond-God,
and the Beyond-Beyond-God;

You are Parabrahma; Paramatma;
Allah; Elahi; Yazdan;
Ahuramazda; God Almighty;
and God the Beloved.

You are named Ezad,
the Only One worthy of worship.

- dictated by
MEHER BABA

...





The Prayer Of Repentance

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

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

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

- dictated by
MEHER BABA





Arati Of Meher Baba

How can one fathom
Your Fathomless being ?
How can we know You
we see with gross eyes.
A glimpse of Your shadow
has blinded our seeing;
How can Your Glory
ere be realized.

Refrain :

Thoughts cannot reach You
and words cannot speak You,
Infinite Ocean of
unending bliss.
Though we beseech You,
how can we seek You ?

How can the Finite know
limitlessness ?

Refrain :

At Your command,
 suns and stars give their light;
What in the worlds
 can I offer as mine ?
Even my gift of love
 would be naught in Your sight,
But veiled reflections
 of Your Love Divine.

Refrain :

You are the Ancient One,
 Lord of Creation,
How can we measure
 Your true majesty ?
You are the Christ,
 the Divine Incarnation,
Dear Lord,
 please don't be indifferent
 to me.

Refrain :

You are the beginning
 and end of all things;
'Tis You alone
 who assumes every role.
Sinners and saints,
 beggars and kings,

You are the Source
and You are the Goal.

Refrain :

How can one fathom
Your fathomless being ?
How can we know You,
we see with gross eyes.
A glimpse of Your shadow
has blinded our seeing;
How can Your Glory
ere be realized.

Refrain :

Consumed is my mind
in Your fire and flame;
Accept it, O Meher, in Oneness.
Consumed is my heart
in the sound of Your name,
Accept, O Meher, my Arti;
Accept, O Meher, my song.

Jai Baba !

- by Hank Mindlin



Existence

The One and Eternal Existence is always there throughout the countless and varied aspects of Life.

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 happened and nothing will ever happen. Everything is happening in the unending NOW.

EXISTENCE IS SUBSTANCE; whereas Life is shadow.

EXISTENCE IS ETERNAL; whereas Life is perishable.

EXISTENCE IS GOD; whereas life is illusion.

EXISTENCE IS REALITY; whereas life is imagination.

EXISTENCE IS EVERLASTING; whereas life is passing.

EXISTENCE IS UNCHANGEABLE;

whereas life is everchanging.

EXISTENCE IS FREEDOM ; whereas life is a binding.

EXISTENCE IS INDIVISIBLE; whereas life is multiple.

EXISTENCE IS IMPERCEPTIBLE;

whereas life is deception.

EXISTENCE IS INDEPENDENT; whearas Life is

dependent on mind, energy & gross forms.

EXISTENCE IS; whereas Life appears to be.

EXISTENCE, therefore, is not Life.

- MEHER BABA

My message today,
to those who love Me and
believe in my life, is that
In order to escape this comic illusion,
and to realize and attain
the supreme reality,
We must abide by the following:
first And foremost
Our complete surrender to the God-Man,
in whom God reveals Himself
in His full glory,
His infinite power,
His unfathomable knowledge,
His inexpressible bliss, and
His eternal existence.

MEHER BABA
21ST MARCH, 1952

MEHER ERA PUBLICATIONS, PUNE.