



BOOKS by and about MEHER BABA

Issued by MEHER PUBLICATIONS

Biographical Note

Meher Baba was born in Poona, India, in 1894 of Persian parents. He received the usual schooling and while still a student at Deccan College at 19 years came into close contact with one Hazrat Babajan, who was a spiritually-perfect Master. Hitherto a normal boy interested in sports and studies, particularly in literature, his interest now became focussed on the one eternal Reality which the religious call God and the philosophic call Truth.

Babajan caused him to attain this supreme experience, but it remained for another Master, Upasni Maharaj, to bring his consciousness "back" to the plane of normal worldly functioning.

In 1921 disciples began to collect around him and Baba began his work of awakening people to the eternal truth of the oneness of God and the oneness of men and women in God.

Since 1925 he has observed silence, and although he has spent periods in seclusion, for the main he has led and leads an extremely active life. He has visited Europe and England and U.S.A. many times, Australia twice and also Persia, Egypt and China. His disciples now number hundreds and his followers (in the sense of those whose lives have been affected by his personality and example), millions.

1-702017

GOD SPEAKS

The Theme of Creation and Its Purpose, by Meher Baba. Published by Dodd, Mead & Co., New York, 1955. Pp. 244, \$5.00

God Speaks is more than a book, it is a statement in eternity. If it were not, it would be the most presumptuous title ever used, unless it was the title to a romantic fantasy. Its substance is that eternal substance of which the Bibles of the world are expressions, but its language is that of contemporary analytical exposition. It is a "Genesis" for present men and women and a Guide to the unfolding of consciousness to states that have always been enjoyed by a few, but which are the birthright of all. It is a "*speaking*" in this age which God would have spoken if He spoke, the foundation of intellectual comprehension He would have laid, before He uttered His single creative Word of world-renewal.

It opens with a statement of the Oneness in reality of man and God:

"All souls were, are and will be in the Over-Soul.

"Souls are all One.

"All souls are infinite and eternal. They are formless.

"All souls are one; there is no difference in souls or in their being and existing as souls."

But

"There is difference in the consciousness of souls;

"There is difference in the planes of consciousness of souls;

"There is difference in the experience of consciousness of souls and there is difference in the state of consciousness of souls."

To explain these differences in spite of the eternal oneness of souls, the vast landscape of evolution is unrolled before our eyes. But this is not merely a landscape of evolving forms by and through themselves, but one in which evolving consciousness itself forges its next higher form, and through it gathers the experience of impressions in relation to that form. Each step in evolution is the successful attempt of consciousness to break through previous limitations and establish new and wider freedoms.

In Man, evolution reaches its fulfillment—consciousness is fully developed and requires now only to be finally unveiled to its inherent potentialities. When this unveiling is complete, Soul and Over-Soul, Man and God, are known as one, indivisible pure Being enjoying Absolute Bliss, Knowledge and Power.

Man is not a creature of sin as some theologians maintain (if there was any "Fall" it was on God's part, not Man's—or if on Man's, Man in his essential and real oneness with God), nor one who, by individual effort and collectivity, is master of his future as materialists trumpet, but is an individualized drop of an infinite indivisible Ocean, with one vast stretch of accomplishment behind him and a vast journey before him—at the end of which he will know that he always was and forever will be that Ocean. Once he was that Ocean, but without knowledge that he *was* it; his evolution to Man and his search as Man for truth is himself seeking true knowledge of Who he is. The accomplishment of this knowledge is the sole reason for Creation.

Our continued adherence to dogma and no longer understood forms with all their trappings of ritual and ceremony, has caused an endless misery of ignorance, an ignorance that caused us in the past to assert ourselves through wars and the brutal enslavements of each other, and which now expresses itself in frustrations of un-namable complexity and the subtler forms of aggression; our boast of establishment, through conquest of nature, of an ideal society enjoying "security" and "freedom," has already brought forth the means of destroying all society.

Our cognizance of the world of forms and our association with each other is the cognizance and association of dreamers. That is why we never fully know one another nor ever gain final knowledge about anything, and we never will so long as we remain sleepers dreaming. Truth (God—our own very Self) sleeps in our hearts, dreaming it is a man or a woman being born and dying; happy, unhappy; strong, weak; with knowledge or in ignorance. We cannot achieve any goals of freedom and security so long as Truth (Self) sleeps and dreams that it is everything but itself: only when that Self begins to awaken and begins to realize its true nature by stepping out from the limitations which its present nature (the result of impressions of false values) imposes, will absolute unselfishness and purity of nature be manifest, and from such purity real living become established.

God Speaks, eternal in its substance, brings to present men and women the eternal message of: You yourself are your own Truth and Goal. The hells that you fear and the heavens that you would win are nothing but the creation of your own ignorance. Because of that ignorance you desire to dominate and oppress one another and to escape from the misery of the subjections. You have created your own minds and bodies and even the very earth as a means whereby you may realize Who you are—the one, eternal existent Being. By right knowledge and real love you may begin to live a life of real security and freedom, and eventually become Who and What you really are.

AVATAR

The Life Story of the Perfect Master, Meher Baba. A Narrative of Spiritual Experience, by Jean Adriel. Published by J. F. Rowney Press, Santa Barbara, California, 1947. Pp. 284, \$3.50

A Perfect Master is one who has achieved the ultimate in spiritual consciousness; namely, permanent, conscious union with God. This story of Meher Baba, related by one who was closely associated with him for many years, vividly describes how this Perfect Master was awakened to his exalted destiny, and how he trains his disciples for the universal quickening of consciousness which, he states, it is his function to initiate. Because it is so easily readable, and because of its psychological approach, this is one of the best books for newcomers to the study of Meher Baba's fascinating life.

CIVILISATION OR CHAOS?

By I. H. Conybeare, second edition 1959, published by Chetana Ltd., 34 Rampart Row, Bombay—1, India. \$3.00

Miss Conybeare's outstanding work, *Civilisation or Chaos?* is of great interest not only to Meher Baba's devotees but to the general public, because it is a study of the world crisis in the light of Eastern Metaphysics. It has a foreword by Dr. Evans Wentz, also a message given for the book by the vice-president of India, Dr. S. Radhakrishnan.

STAY WITH GOD

By Francis Brabazon, published by Edwards & Shaw, Sydney, for GARUDA BOOKS, P. O. Box 6, Woombye, Queensland, Australia. Pp. 168, \$3.50

In 1955, at the end of a month's "Association with Meher Baba," and of fraternal reunion for which a thousand men from all parts of India had come, and to which Mr. Brabazon was invited, Baba one day said to him, "You have been here for this whole month—why not write a book on your impressions of me, my work and my workers under the title of 'Stay With God'."

Already the author of five books, he was so impressed by the size of such a task that it was not until a year later that he had sketched a preliminary draft from which to begin serious work, and it was another two years before the book was finished.

Stay With God ranges between epic grandeur and pure lyricism and contains some of the most original writing of this century. It is divided into five books. Book I tells the story of Meher Baba's life and work. Book II is a love-song which reminds one of the late scherzi of Beethoven in its wonderful balance of joy and pain. Book III is a fresh writing in the language of associated image of the main themes of *God Speaks*. Book IV is an outline of the essential requirements in order to begin the path to Self-Realization. Book V is a vivid analysis of present world conditions and a brilliant exposition of the effects upon our "way of life" which the adoption of the principles of the Truth contained in *God Speaks* would bring about—a picture of our present conditions and of a New Humanity. To support his argument, or rather as part of his argument, the author draws upon an intimate knowledge of older cultures and ways of life other than our own.

This book will be read and re-read by those who enjoy that type of written expression the beauty of which depends upon honesty in the selection of the words used, and it will become a "beginners' guide" and a companion volume for those who wish to study *God Speaks*. Meher Baba, after reading this book, commented that it gives life to that book.

DISCOURSES

By Meher Baba in 5 vols., published by Meher Publications, Ahmednagar, India.
Pp. 487, \$10.00; separate vols. \$2.00 each

These Discourses form the essential body of Meher Baba's "ethic" and practical advice to aspirants to Self-realization, and were given to his disciples between the years 1938-1944. They were collected and edited by Dr. C. D. Deshmukh.

In these Discourses the formation of the ego as functioning self is closely analyzed; and what nourishes its continued separative existence and the steps necessary to be taken for its annihilation so that it may be replaced by the eternal Self in Truth, are described in comprehensive detail. The establishment of this desirable condition is not brought about by flight from the world or by sheltering oneself in any sort of separate community, but by fulfilling one's responsibilities in the world and at the same time—or indeed through the very fulfillment of these responsibilities—developing devotion for God and love for one's fellow-men. Retreat from the world is described as an "illusory shelter from which one will be driven again and again." One is reminded of the Taoist who was asked, "What is the Tao?" and his answer, "Ordinary everyday life is the Tao."

But it is not an everyday life in *ignorance* that will serve, but one based on knowledge of true values and the real purpose of life. On the one hand, retreat from the world in order to gain Heaven defeats its own end, for Heaven is nowhere but within the human heart, and it is the very currents and cross-currents of life flowing through the heart that opens it to that wide sympathy and ultimate pure love in which Truth is discerned and life in God is found. On the other hand, life in the world as it is usually lived, dominated by prejudice and self-interest and directed by unfounded opinion and mass-coercion, only binds one more and more firmly in ignorance and to the very conditions one wishes to alleviate or change, and can never bring about those transformations of heart and new angles of vision necessary for the life of the spirit in true freedom.

Hence there are Discourses not only on the laws of action but on methods of meditation, not only on the principles of selfless service but on the meaning of real discipleship and love for God. *God Speaks* gives one a picture of the vast background of one as an individual human being and a view of the real Goal of all life; the Discourses reveal those daily means by which this Goal may be achieved.

LISTEN HUMANITY

By Meher Baba, narrated and edited by D. E. Stevens, published by Dodd, Mead & Co., New York, 1957. Pp. 262, \$5.00

Listen, Humanity takes the reader into the very heart of the life of India and, through the sympathetic interpretation of a western businessman's mind, describes a series of meetings between one of India's greatest spiritual leaders and his followers. Part I of this volume recreates the lines and atmosphere of these meetings, immersing the reader in the delicate balance of humor and pathos, activity and quiet, that was achieved. From it one emerges with the sense that the heartbeat of the devout Orient is powered by the same mainspring that drives the creative mechanism of the West.

Part II sets forth the enduring philosophy of life and death, sleep and waking, war and peace, slavery and freedom that Meher Baba clarifies in simple terms for modern man. In it, life is described as the continuing reality, and death as the interlude. Living takes on a healthy color by being suffused with meaning and progressive development, and the ultimate goal is described in words that provide assured direction to the often wandering course of man's aspirations.

The final part of *Listen, Humanity* is devoted to the challenge involved in the deep relationship between master and disciple. How does the pupil determine for himself that this is the path he must tread, and this the man in whose hands he should put the guide-reins of his life? These are not judgments that come easily. Nowadays the great messiahs and saints of the past seem hazy at best. Often it is suspected that they may even have been the product of imagination and exaggeration. Is it possible to produce in this advanced age of rational enlightenment, figures who have authentically the characteristics attributed to the teachers of almost forgotten centuries? The final pages of the book are an absorbing discussion of this subject, filtered through the appraising mind of an American businessman "reared in the tenets of science, and shaped in the exacting demands of competitive enterprise."

THE WAYFARERS

An Account of the Work of Meher Baba with the God-intoxicated, and also with Advanced Souls, Sadhus, and the Poor. Fully illustrated with many photographs and maps, by William Donkin, published by Meher Publications, Ahmednagar, India, 1948. Pp. 405, \$6.00

This book is unique in its field, being a thorough documentation of this phase of Baba's work, which has no parallel in the recorded history of service and rehabilitation. Although it is well known that mysticism has found a far more extensive expression in India than elsewhere, until now we have had no way of measuring the spiritual stature of her mystics, nor of understanding the unusual characteristics of many of them. In *The Wayfarers*, Dr. Donkin has not only given the world a penetrating insight into the spiritual workings of a great living Master, but he has also made available a wealth of information about all types of spiritually advanced souls throughout India, and about the special type known there as *masts*, or God-intoxicated souls. It seems that *masts* are a rare type of highly advanced soul not found in the West, although their lives are strikingly reminiscent of some of the early Christian saints.

To contact these people, Meher Baba has travelled hundreds of thousands of miles throughout the length and breadth of India, often under the most trying conditions; he has also established ashrams where these people were sheltered, sometimes for months at a time, and assisted to regain a more balanced state of consciousness. Every contact is faithfully recorded, and every major stopping place shown on maps prepared by the author. Here is a vivid account of a living Perfect Master seeking out those lovers of God, who live for the most part in oblivion, relinquishing everything in the ardor of their struggle towards God; many of them bewildered on the Path, and not a few utterly intoxicated by the bliss of nearness to God, but all in need of the living Master's spiritual help. We see this *Avataric* figure moving among the poor, bathing their feet, giving them food and raiment; and more than this, bathing each one in the Divine Love that radiates from him continuously.

Only a man such as Dr. Donkin, with a scientific training as a measure, and a deep feeling for the importance of Baba's work as an impetus, could have written this book.

GOD TO MAN AND MAN TO GOD

(The Discourses of Meher Baba) with an introduction by C. B. Purdom, published by Victor Gollancz, Ltd., London, 1955. Pp. 268, \$2.50

is a re-editing of the "Discourses" into a more concise form, with an excellent brief introductory outline of Baba's life and the significance of his work.

BEAMS FROM MEHER BABA

With an introduction by Ivy O. Duce. Pp. 88, \$1.50

LIFE AT ITS BEST

By Meher Baba, with an introduction by W. Y. Evants-Wentz. Pp. 78, \$1.00

Both the above books are printed by the Peter Pauper Press in the usual artistic manner of that Press, and are ideal pocket volumes.

THE PERFECT MASTER

The Life of Shri Meher Baba, by C. B. Purdom, published by Williams & Norgate. Ltd., London, 1937. Pp. 330, \$3.50

This is the only attempt so far at a biography of Meher Baba and covers his life up to 1936. Mr. Purdom, an established writer, whose books include

"The Building of Satellite Towns"

"Producing Plays"

"Life Over Again"

"The Life of Harley Granville Barker"

"A Plan of Life," etc.

has been at pains to sort through a great mass of material and present a clear account of his subject. He is at present engaged on a new book which will bring this Life up to date.

All these books are available from

MEHER PUBLICATIONS

King's Road, Ahmednagar (Deccan), India

406 Sutter St., San Francisco, California, U.S.A.

Kalianna Crescent, Beacon Hill, N.S.W., Australia

