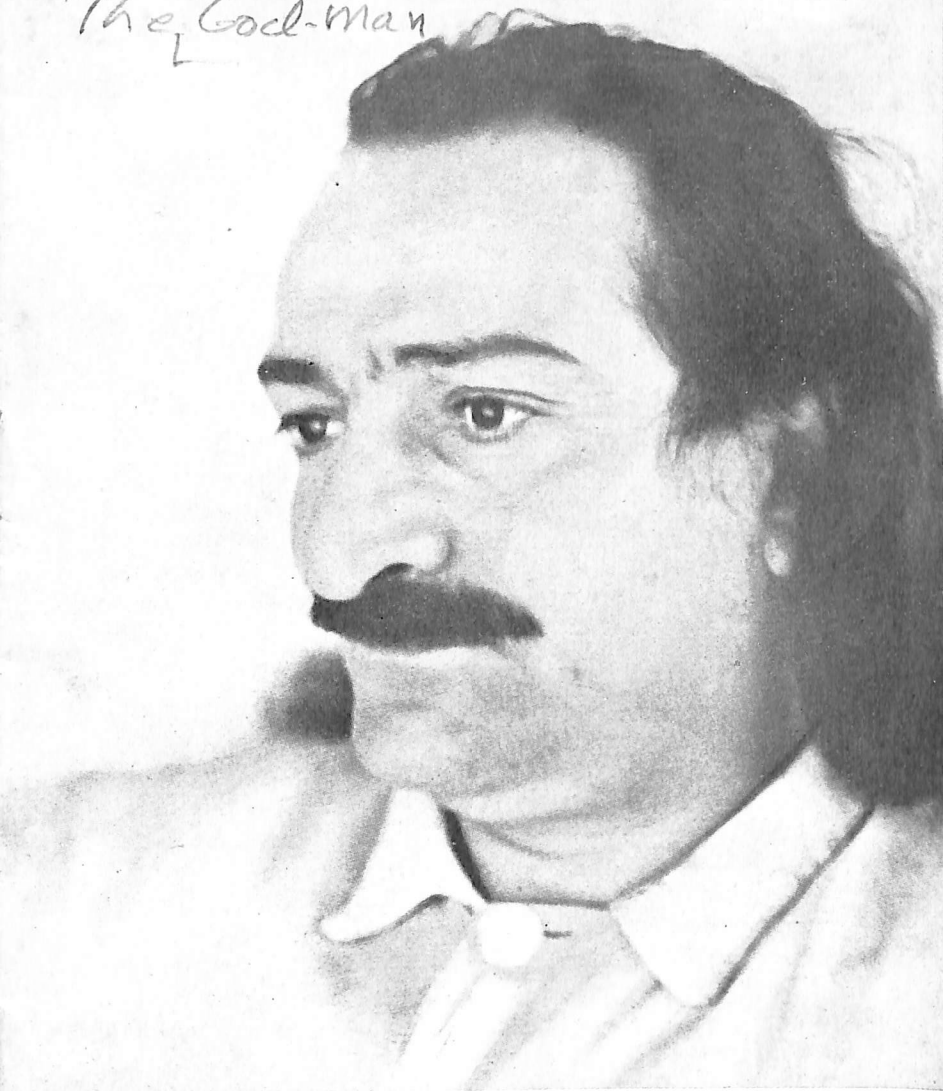


The God-man



MEHER BABA

THE GOD-MAN

“ I have come not to teach, but to awaken ”.

As long as man seeks something, he affirms the principle of purpose in creation. As long as man does not deny his very existence, he testifies to the existence of God. Man thinks at one time or another that the acquisition of information, abilities, material objects constitutes the purpose of life, and thinks that absorption in life as activity is the proof of existence; but for every man, whether he believes or disbelieves, seeks or does not seek, God manifests Himself from time to time in the form of a man to state the only true purpose of life—Self-realization; and to demonstrate in His every word, gesture or action that Existence is not the ever-changing activity on the surface of life, but is the Reality underlying it.

The God-man (Avatar, Christ, Rassoul) is the total manifestation of God in human form, when God knows Himself as God whilst living the life of man amongst mankind. God is One, “without a second,” and He as the Avatar or Christ is always one and the same, but the manifestation is repeated from time to time, “in different cycles, adopting different names and different human-forms, in different places, to reveal Truth in different garbs and different languages.” He comes as Rama, Krishna, Buddha, Jesus, Mohammed, whenever “the spiritual law has been lost sight of, and materiality is rampant.” As a great saint of India stated on first meeting MEHER BABA, “You are Allah; You have brought forth the creation, and once in a thousand years You come down to see the play of what You have created.

The God-man is the sole spiritual authority of the age, “the only one infinitely capable of leading others to Self-realization,” and of bringing to the whole creation “a new release of power,

a new awakening of consciousness, a new experience of life." He is the light, the security and the love which every form of life is struggling to realize in all activity; he is the heart of which everyone speaks, but in which so very few consciously dwell; he has nothing to gain for himself, and he touches with blessing any endeavour to achieve creativeness in work, beauty in art or intelligent service to others. He has been likened to the mighty Banyan tree, giving shade and shelter to travellers (c.f. Mohammed's statement to his disciple "Come in under the shade of this tree, for the way is beset with dangers"); and, as with the Banyan tree which continually perpetuates itself through its descending branches striking deep into the ground to take root and create another tree, the God-man possesses the power to make anyone "like unto himself."

"When God becomes man, it is due to His love for His beings"; and so it is "possible through love for man to become God."

In his life as a man, the Avatar lives as other men, as a king, or a carpenter or a charioteer — but within the particular circumstance which he chooses as the arena for his work, he continually, openly and subtly, demonstrates a meaningful "livingness" which is applicable to everyone irrespective of their station in the world. "The Avatar is like a gauge against which man can measure what he is and what he may become. He 'trues' the standard of human values by interpreting them in terms of divinely human life. He is interested in everything, but not concerned about anything. The slightest mishap may command his sympathy; the greatest tragedy will not upset him. He knows that men do not cease to exist when they die, and therefore, is not concerned over death. He knows that destruction must precede construction; that out of suffering is born peace and bliss; that out of struggle comes liberation from the bonds of action. He is only concerned about concern . . . In those who contact him he awakens a love that consumes all selfish desires in the flame of the one desire to serve him. Those who conse-

crate their lives to him gradually become identified with him in consciousness. Little by little their humanity is absorbed into his divinity, and they become free."

'It was this life of the God-man, this miracle of spring in the midst of a seemingly never-ending winter, that set the feet of Indian devotees of Krishna dancing upon the path to God; it was this life in the form of Jesus that bred the humility, heroism and steadfastness of the desert fathers of Egypt and Syria; it was this life that established through Mohammed the brotherhood, the purity and beauty of the Sufis of his time. It is the living example of MEHER BABA that has inspired his disciples to endure incredible hardships and unceasing labours over so many years. These men and women have seen the slight, quiet figure of BABA bathing lepers, grinding corn, cleaning latrines, washing clothes of persons of all castes and creeds; sitting for ten hours a day giving food and clothing to the tens of thousands that file before him; weeping over the plight of one of his gifted pupils; fasting, working as no one else works; BABA as friend, father, beloved, and spiritual guide to all who come to him; — and the narrow humanity of these men and women watching and helping him has become transformed in depth and colour and fragrance. BABA once said, "My true greatness will be seen in the transformation I effect in my disciples."

As the saints and sages of the forest greeted Rama on his journey in exile as the Christ, and as the three wise men paid homage to Jesus while yet a babe in a stable, so the saints and Perfect Masters of this age have declared the status of BABA. Hazrat Babajan, who awakened BABA to his Godhood, said of him, "My beloved Meher! My Son! Some day the whole world will call out 'Meher, Meher,' all the trees will cry out 'Meher,' all the birds will sing 'Meher'"; and Upasni Maharaj, who brought him down to consciousness of the physical world again without loss of Divine consciousness, declared to his disciples "Follow Merwan (BABA's birth name), do as he says, the time will come when he will move the world. Humanity at large will be benefited at his hands."

Of the statements of the saints, among the most striking was one made before actually meeting BABA: "MEHER BABA has in him the whole universe, he is the Master of everyone, and he is within every disciple. He is this world, that which is above it, and below it; in one glance he sees the whole continent of India." While perhaps the most beautiful, containing as it does, the quintessence of lyric of all ages, was spoken by one on first meeting BABA: "I gave my heart to One, but that One disappeared . . . I have searched for Him all these years . . . Now I have found Him . . . To love is no easy task . . . Love is for those who are heroes, who have courage, patience, who can suffer . . ."

MEHER BABA himself has stated: "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. I have only one message to give and I repeat it age after age to one and all, 'Love God.'

"Live not in ignorance. Do not waste your precious life-span in differentiating between and judging your fellow-man, 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. This love can belong to all, high and low, rich and poor. Everyone of every class and creed, can love God. The one and only God Who resides equally in us all is approachable by each one of us through love. But one must love God with all sincerity to such an extent that one loses one's self completely in love . . . And how does one love God? . . . One can love God as He ought to be loved by trying one's utmost to make others feel happy even at the cost of one's own happiness.

"Religion is for man, not man for religion. If religion does not help man to emancipate his soul from illusory bondage and realize God, it has no useful purpose. It is time then for religion to go and for God to come. . . I belong to no religion. Every religion belongs to me. My personal religion is my being the Ancient Infinite One and the religion I impart to one and all is

Love for God, which is the Truth of all religions. Religion, like worship, must be from the heart. If instead of erecting churches, fire temples, mandirs and mosques, people were to establish the House of God in their hearts for the Beloved God to dwell supreme, my work will have been done. If instead of mechanically performing ceremonies and rituals as age old customs, people were to serve their fellow beings with the selflessness of love, taking God to be equally residing in one and all and knowing that by so serving others they are serving God, my work will have been fulfilled.

“The breaking of my silence — the signal for my public manifestation — is not far off. I bring the greatest treasure which it is possible for man to receive — a treasure which includes all other treasures, which will endure for ever, and which increases when shared with others. Be ready to receive it!”



THE SEVEN REALITIES OF MEHER BABA

1. The only Real Existence is that of the One and only God, Who is the Self in every (finite) self.
2. The only Real Love is the Love for this Infinity (God), which arouses an intense longing to see, know, and become one with its Truth (God).
3. The only Real Sacrifice is that in which, in pursuance of this Love, all things, body, mind, position, welfare, and even life itself, are sacrificed.
4. The only Real Renunciation is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.

5. The only Real Knowledge is the knowledge that God is the inner dweller in good people and so-called bad, in saint and so-called sinner. This Knowledge requires you to help all equally as circumstances demand, without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy, with brotherly or sisterly feeling for each one; to harm no one in thought, word, or deed, not even those who harm you.
6. The only Real Control is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.
7. The only Real Surrender is that in which the poise is undisturbed by any adverse circumstances, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

PUBLICATIONS

GOD SPEAKS

Dr. W. Y. Evans-Wentz says of this book—
 "No other Teacher in our own time or in any known past time has so minutely analysed consciousness as MEHER BABA has in God Speaks . . . (This) enlightening treatise adds much to the sum total of learning and contributes incalculably to the enrichment of mankind, for as the Sages of Asia teach, the most intrinsically valuable of all riches, and greater than all mundane wealth, is Right Knowledge."

GOD TO MAN AND MAN TO GOD

Throughout this series of discourses by MEHER BABA upon subjects ranging from the root cause of social disorders to the nature and stations of the Spiritual Path, runs the common theme that all mankind "consciously or unconsciously seek one thing," namely, Self-realization or the realization of one's own intrinsic Divinity.

THE WAYFARERS

This incredible book by an English Medical doctor gives a closely detailed account of MEHER BABA's work with the insane, with spiritual aspirants, and with those who are immersed in love for God and are totally or partly unconscious of the physical world. Outstanding personalities contacted during the course of this work have been extensively studied.

This is a most valuable book for any student of human nature.

LISTEN HUMANITY

MEHER BABA'S latest book "Listen Humanity" again presents the universal challenge: if MEHER BABA is, as he states, the Avatar or Christ, the one Self in each and every one of us, then he is the only real object of study and pursuit. The 400 pages of "Listen Humanity" contain a wealth of discourses by BABA on a wide variety of subjects in simple, practical terms, and a first-hand account by Don Stevens of a stay with BABA in India, which makes this book a valuable addition to "The Perfect Master" and "The Wayfarers" in providing one with a "personal" view of BABA.

THE PERFECT MASTER

In this biography of MEHER BABA, C. B. Purdom, noted English writer, gives an account of BABA's parentage and youth, how he became a Master, and describes in detail his methods, his long fasts and periods of seclusion, his journeys in India and around the world, together with extracts from the diaries of some of those who accompanied him.

MESSAGES

MEHER BABA's messages at public gatherings in the East and West given over a number of years, and collected here in a single volume, form an excellent introduction to his philosophy, and provide some understanding of his appeal to widely divergent classes and types of persons.

JOURNEY WITH GOD by F. Brabazon

The well-known Australian poet, Francis Brabazon, presents in this booklet a fine study of a "work-tour" through India with MEHER BABA, including an excellent essay on the concept of the "God-man" with some recent messages by Meher Baba.