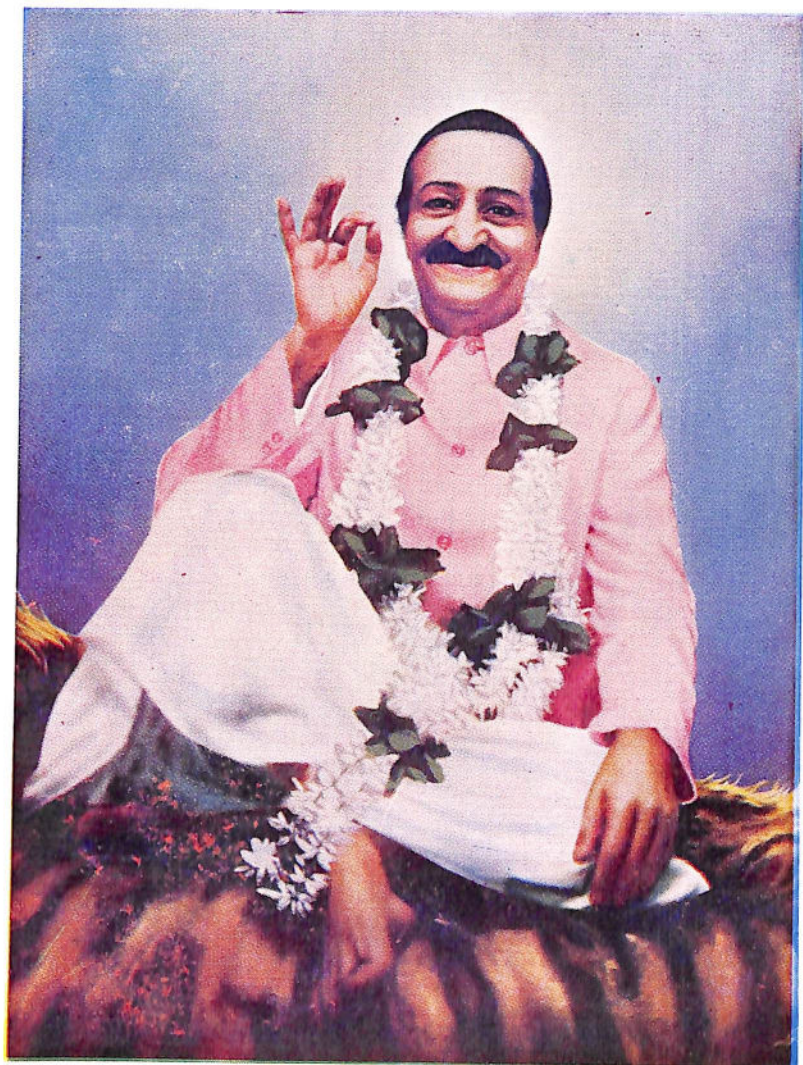


AVATAR MEHER BABA

SEVENTY - SECOND BIRTH DAY

25 TH FEBRUARY 1966



"I HAVE COME NOT TO TEACH BUT TO AWAKEN "

MEHER BABA

Published by
N. S. Murthi, B.Com.,
Balaji colony
TIRUPATI
(Andhra Pradesh)

By permission from
Sri Adi K. Irani,
(Sole licensee)
AHMUDNAGAR
(Maharashtra State)



Those who have helped in getting this published :

1. Sri S. V. Raghava Reddi
2. „ N. D. Patel
3. „ V. K. R. Jayanthi
4. Miss N. Kasturi Bai

1-705564

Printed at Padmini printers, Tirupati. Phone: 199

AVATAR MEHER BABA

SEVENTY - SECOND BIRTH DAY

25 TH F E B R U A R Y 1966

AVATAR MEHER BABA'S MESSAGES

On the Occasion of His 72nd Birth day.

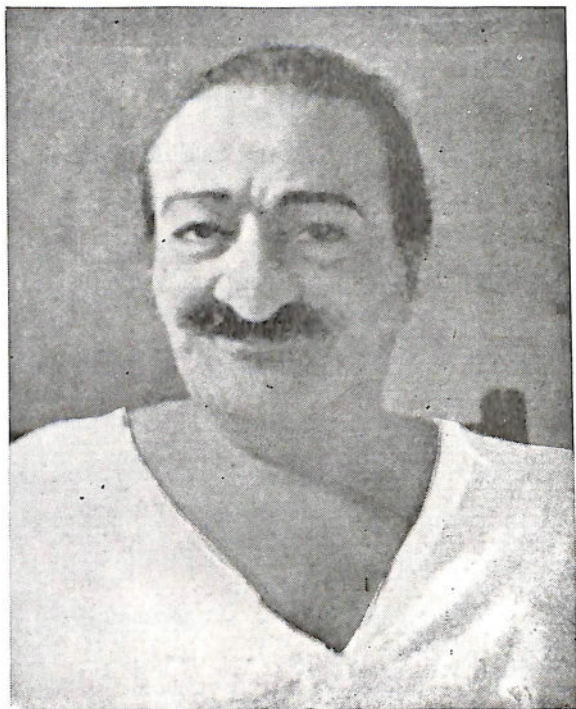
Be composed in the reality of my Love, for all confusion and despair is your own shadow which will vanish when I speak the word.

MEHER BABA

SPECIAL MESSAGE FOR THIS BOOK

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



" I am the one who is always lost and found among mankind. It is your love for your-self that loses me and it is your love for me that finds me. Love me above everything, for now while I am in your midst I am most easily found as I really am. "

MEHER BABA

EXISTENCE IS SUBSTANCE AND LIFE IS SHADOW

(BY MEHER BABA)

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

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

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

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

Existence is God; whereas, Life is illusion.
 Existence is Reality; whereas, Life is imagination.
 Existence is Everlasting; whereas, Life is ephemeral.
 Existence is Unchangeable; whereas, Life is everchanging.
 Existence is Freedom; whereas, Life is a binding.
 Existence is Indivisible; whereas, Life is multiple.
 Existence is Imperceptible; whereas, Life is deceptive.
 Existence is Independent; whereas, Life is dependent on
 mind, energy and gross forms.
 Existence *is*; whereas Life *appears to be*.
 Existence, therefore, is *not* Life.

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

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

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

For Existence to assert itself as "Existence", Life must be shed; this means, realising Existence consciously. It is Life that endows limitations to the Unlimited Self. Life of the limited self is sustained by the mind creating impressions; by energy supplying the impetus to accumulate and dissipate these impressions through expressions; and by gross forms and bod-

ies functioning as the instruments through which these impressions are spent, reinforced and eventually exhausted, through ACTIONS.

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

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

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

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

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

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

Only actions can nullify actions in the same way that poison can counteract the effects of poison. A deeply embedded thorn may be extricated by the use of another

thorn or any sharp object resembling it, such as, a needle, used with skill and precaution. Similarly, actions are totally uprooted by other actions when they are committed by some activating agent other than the 'self'.

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

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

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

Emancipation from the grip of Life and freedom from the labyrinths of actions is made possible for all and attained by a few, when a Perfect Master—Sadguru, or

Qutub—is approached and His grace and guidance are invoked. The Perfect Master's invariable counsel is complete surrender to him. Those few who do surrender their all—mind, body, possessions—so that with their complete surrender they also surrender consciously their own 'self' to the Perfect Master, yet have their very being left conscious to commit actions activated now, only by the dictates of the Master.

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

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

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

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

—MEHER BABA

THE SEVEN REALITIES OF MEHER BABA'S TEACHING

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

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

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

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

LOVE

If you have rock-like faith in God and flame-like love for Him, nothing in this world will affect you. Misery will not trouble you. Flattery will not touch you. Happiness will not humour you. Such faith and love will cause you to rise above the imaginary phenomenon and make you understand that God alone is real.

Although I observe silence, I speak through you all. I am ever silent yet am everlastingly speaking. The time has come when I will soon break this outward silence and those who love Me will see My real Self. Take with love the "PRASAD" of Love that I give, eat it with love and the seed of Love will be sown within you.

All messages, writings and lectures mean nothing. For the common man, the most practical way of loving God is to help others lovingly. God is in every one, so if you try to love others, help others, make others happy, you are then loving God. So even attending to your every day life duties, you can still love God.

Love for God can be expressed in so many ways, because He has infinite aspects. The three aspects of Power, Knowledge and Bliss are well known but infinite Honesty and infinite Goodness are also aspects of Him, and goodness means where there is no thought of self,

When you serve your fellow beings with selflessness, you serve God, but this term "SELFLESSNESS" is so very loosely used that, in its very use, its purpose is lost. Selfless service means that it has to be so very natural even the thought that you are serving should be absent.

What God's aspect of honesty means is that you serve others in order to make them happy at the cost of your own happiness. Honesty demands that no show and no fuss is made of your service and you treat others as you treat your own dear ones.

Where there is love there is oneness.

Only a Master can awaken love through Divine Love which He imparts; there is no other way. Those who want to be consumed in Love, should go to the Eternal flame of Love.

True Love means the dedication of one's self or complete surrender of one's self to the Beloved. It aims at seeking the happiness of the Beloved, without the least desire of getting happiness from the Beloved.

When one loves God one is eternally young, because God is eternally young, infinite and everlasting; and to love Him and know Him as He is, is the Goal of life. To love God, to know God and to be one with God, is the only thing that matters in life

What else is life meant for but to love God and become one with Him? God is the only Reality; we have to go on and on until we arrive at a stage when we must love God, because all life leads to Him.

Pure love is the beginning and end of everything, When only one desire remains Love manifests in full glory, because only in the Divine Beloved is Love Infinite Purity. When a lover and Beloved become one, that is the end and beginning

You can counteract a disease only by its antidote. Love is the only antidote to hatred. When you feel like hating a man try to remind yourself that he is a form of your own Self.

Love is God, lust is Satan.

Whatever one suffers for Love is suffered for the better.

Love resembles death in that it annihilates snobbery, vulgarity and all distinctions.

Divine Love causes its captive to forget his own individual existence by making him feel less and less bound by the trammels of human limitation on his onward march, till he reaches a point where he can raise himself to the realization of the highest in himself

“ TO ONE AND ALL ”**

“I am equally approachable to one and all, big and small;
To saints who rise and to sinners who fall.

Through all the various paths that give the Divine Call.

I am approachable alike to saint whom I adore.

And to sinner whom I am for.

And equally through Sufism, Vedantism, Christianity,

or Zoroastrianism and Buddhism, and other Isms for
any kind,

And also directly through no medium of Isms at all”

— MEHER BABA

MY WISH

The lover has to keep the wish of the Beloved.

My wish for My lovers is as follows :

1. Do not shirk your responsibilities.
2. Attend faithfully to your worldly duties, but always keep at the back of your mind that all this is Baba's.
3. When you feel happy, think : " Baba wants me to be happy. " When you suffer, think : " Baba wants me to suffer. "
4. Be resigned to every situation, and think honestly and sincerely : " Baba has placed me in this situation. "
5. With the understanding that Baba is in everyone, try to help and serve others.
6. I say with my Divine Authority to each and all that whosoever takes My name at the time of breathing his or her last, comes to Me.

So, do not forget to remember Me in your last moments,

Unless you start remembering Me from now on, it is very difficult to remember Me when your end approaches. You should start practising from now.

Even if you take My name only once every day, you will not forget to remember Me in your dying moment.

— MEHER BABA

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.

—MEHER BABA

HONESTY

I HAVE LATELY been laying stress on honesty. If we love God honestly, we become one with Him. Never before has dishonesty and hypocrisy prevailed in this world as today. If the least hypocrisy creeps into our thoughts, words and deeds, God who is the innermost Self in us all, keeps Himself hidden.

Hypocrisy is a million-headed cobra. There are today so many so-called saints who, even though they tell people to be honest and not be hypocrites, are yet themselves deep in dishonesty.

I say with Divine Authority that I am in you all, and if you honestly love God you will find Him everywhere. And remember, if you cannot love God and cannot lead saintly lives, then at least do not make a show of love and saintliness, because the worst scoundrels are better than hypocritical saints.

—MEHER BABA

BE TRUE TO YOUR DUTY

I WANT YOU to make Me your constant Companion.
Think of Me more than you think of your own self.

The more you think of Me, the more you will realize
My Love fhr you.

Your duty is to keep Me constantly with you through-
out your thoughts, speech and actions.

They do their Duty who, sincere in their Faith and
Love, surrender to Me, guided by their implicit belief in
My Divinity as Baba.

They too do their Duty, who speak ill of Me, and
condemn Me through their writings, urged by their
genuine conviction that Baba is a fraud.

But they are hypocrites who at times, through false
emotion, are inclined to believe in Me, and at other
times indulge in slanderous gossip concerning Me.

No amount of slander can affect or change Me, nor
any amount of admiration or praise enhance or glorify
My Divinity

Baba is what He is.

I was Baba; I am Baba; and shall for everomre
remain Baba.

—MEHER BABA

IMPORTANT PUBLICATIONS BY AND ABOUT MEHER BABA

	Rs. P.
1. God Man	30--00
2. God Speaks	30--00
3. Avatar	10--00
4. Civilisation or Chaos	10--50
5. Stay with God	10--00
6. Discourses (Five Volumes each Rs. 3/-)	15--00
7. Listen Humanity	25--00
8. God to Man and Man to God.	10--00
9. Beams from Meher Baba	5--00
10. Life at its Best	5--00
11. In Quest of truth	

“THE AWAKENER” English quarterly Edited & published in New York.

“DIVYA VANI” English Monthly Edited & published in Hyderabad by Swami Satya Prakash Udaseen”

“MEHER JYCTI” Telugu weekly Edited & published in Hyderabad.

“AVATAR MEHER” Telugu Monthly Edited & published in Mehersthan Kovvur

“MEHER PUKAR” Hindi Monthly Edited & published in Hamirpur. U.P.

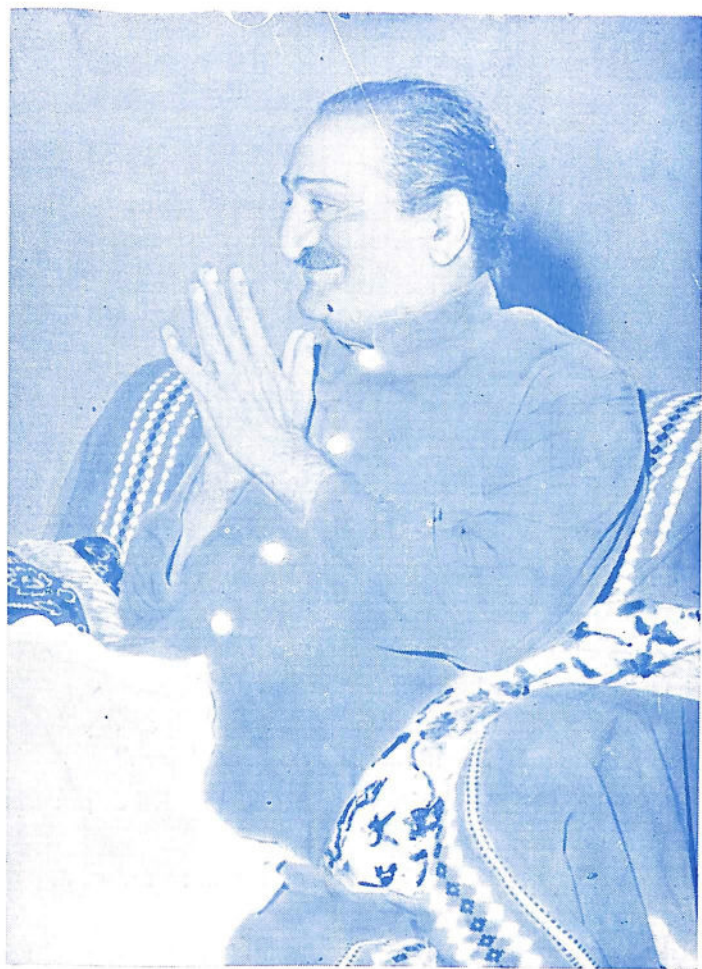
For further information and Details please enquire.

Sri Adi K. IRANI

Principal Secretary & Disciple

King's Road, AHMEDNAGAR.

(Maharashtra state)



"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 NATIONS, CREEDS SECTS AND CASTES OF THE WORLD."

MEHER BABA