

God the Beloved

BY MEHER BABA

1. Don't run away from the world; run away from your own lower self. Don't renounce the world; renounce your own lower self. Don't seek solitude anywhere but within your own self. Silently cry out within your own self, "Beloved one, reveal yourself to me as my own real infinite self".

2. Do not get disheartened and alarmed when adversity, calamity and misfortune pour in upon you. Thank God, for He has thereby given you the opportunity of acquiring forbearance and fortitude. Those who have acquired the power of bearing with adversities can easily enter the spiritual path.

3. 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.

4. The purpose of life is to realise God within ourselves. This can be done even whilst attending to our worldly duties. In everyday walk of life and amidst intense activities, we should feel detached and dedicate our doings to our Beloved God.

5. 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. This love needs no ceremonies and show. Your heart must love so that even your mind is not aware of it.

THE HORIZON OF LOVE

BY MEHER BABA

1. Jalva giri pak yazdani chhe sow isarma
Khakma bhi badma bhi, abma bhi nar ma.
2. Malik-e-kono makan te saheb-e-hardo jahan
Zarra zarra ma nihan hasti rahi izhar ma.
3. Shamma bhi jalto rahye chhe ishqa ma yazdan na
Mot parvananu chhe gar shammani didar ma.
4. Gul khili nikle chhe har subha zikra ma yazdan ni
Bulbul-e-shaida fidae gul rahyu gul zar ma.
5. Ishqa ni mowjudagi har jinsa man jan dar ma
Prema ni haran balhari dar-o-divar ma.
6. Mazhab-o-millat thi na vakef chhe khales ashaqui
Chhe tassavvur yarnu hardam khiyal-e-zarma.
7. Dowlate-o-taqat wa akl-o-hosha thi baher chhe prem
Eksan shah-o-gada chhe ishquani darbar ma.
8. Muflesi ne natavani Khar-o-zari ne sitam
Har tarehni hadmari ashaqo na bar ma.
9. Be dili be ikhtiyari sath badnami no dower
Lakh evi chhe kasoti manzile-e-dushwar ma.
10. Jagne khatar pak Zarthoste na khamyan shun sitam?
Anta Paigambar no ayo dushmani talwar ma.
11. Hath pag khilathi vindhi jan Isano lidho
Shevate Mansoor no bhi dam mukayo dar ma.
12. Prema thi payo rachayo Mazdiyashni dharma no
Prema ni chhe ganth Zarathoste kari zunnar ma.
13. Satni hasti prema thi purvar Zarthoshte kari
Satya ho sowni zaban ma khyal ma, kerdar ma.
14. Ya Zarathoste Nabhi, ummat ne tahri prem baksha
Arza mhari chhe Ahuramazdani darbar ma.

God has been, down the ages, taking birth in various forms. One such form was that of Zoroaster, the first historically recorded God-man. Meher Baba in this touching "ghazal" eulogises one of his earlier births, that of Zoroaster. This poem was composed by Meher Baba in 1922 in Gujarati Urdu.

1. It is the splendour of God that exists in the four elements (of nature) earth, air, water and fire.
2. You are the Master and the Lord of the two worlds - corporal and spiritual. In every atom is concealed the light of your existence.
3. The lamp keeps burning itself in the love of God although the death of the moth lies in the eye (flame) of the lamp.
4. The rose blossoms every morning in the remembrance of God while the nightingale, deeply in love, hazards its life time in pursuit of the rose in the garden.
5. Love exists in everything and in every being. Praise be to the love that pervades every home and hearth.
6. Religion and society know not what pure love is in which the Beloved's image is ever fully present in contemplation.
7. Love is beyond (the achievement) of riches, power, intelligence and (normal) consciousness. A king and a beggar are of equal status in the realm of Love.
8. Poverty, helplessness, ruination and oppression — every such hardship falls to the lot of the true lover.
9. Servitude, slavery coupled with the onslaught of infamy - millions of such trials waylay the difficult path or stage (of love).
10. Holy Zoroaster! how much hardship did he bear for the world? The end of this Saviour came at the stroke of an enemy's sword.
11. Nailed to the cross, his hands and feet, the life of Christ was taken on the cross. Mansoor gave up his body being hung on the gallows.
12. The foundation of Mazdayasni (Zoroastrian) religion was laid on love. The knot that was introduced by Zoroaster in the religious thread (that the Parsis wear round their waist) represents the bond of love.
13. The existence of Truth was proved by Zoroaster through love. May truth prevail in the thought,, word and deed of all men.
14. Oh Zoroaster the Saviour, bestow love on your adherents, is my prayer, in the Kingdom of Ahura Mazd (God).

Translated by Adi K. Irani

The Seven Realities

BY MEHER BABA

Meher 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.

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