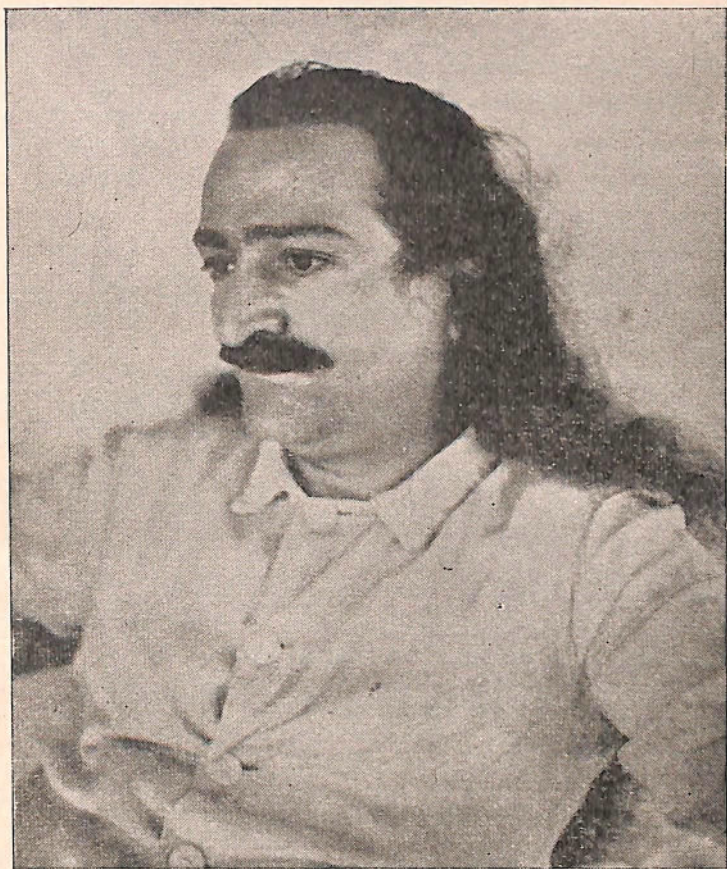


WHO
IS
MEHER BABA





"I am the Divine Beloved
who loves you more than
you can ever love yourself."

- MEHER BABA -

LIFE SKETCH

AND MESSAGES

OF

MEHER BABA

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WHO IS MEHER BABA ?

MEHER BABA is the Answer to mankind's need for divine deliverance, the Answer to all questions, all strife, all seeking. His name means 'Compassionate Father'. He is Father, Friend, Beloved, Master, Saviour. He is to each what each perceives Him to be in the mirror of his heart. To many all over the world, men and women of different nationalities and religions, Meher Baba is the Avatar, God Incarnate. He has come to awaken mankind to the remembrance of its divine heritage. He is The One whose Advent all religions await. He is here.

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

MEHER BABA

LIFE SKETCH

The Avatar (Christ, Rasool) is God-Man, the total manifestation of God in human form, when God knows Himself as God whilst living the life of a man amongst men. 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 Zoroaster, Rama, Krishna, Buddha, Jesus, Mohammed, whenever "the spiritual law has been lost sight of, and materiality is rampant". In his life as 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.

"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".

Meher Baba has further stated: "Irrespective of doubts and convictions, and for the Infinite love I bear one and all, I continue to come as the Avatar, and am 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."

MEHER BABA, by name Meherwan Sheriar Irani, was born in Poona, India, on the 25th February 1894, to a middle-class Zoroastrian family of Persian origin. His father Sheriar Mundegar, born in Persia, was an ardent seeker since his youth, and his thirst for spiritual enlightenment brought him to India where he spent years of arduous wandering in search of Truth. One day a vision revealed to Sheriarji that the goal he was seeking would be attained in the son who would be born to him; as a result of this he finally settled down in Poona and married the daughter of a Persian merchant who had migrated to India with his family. In his son Meherwan, Sheriarji recognized the declaration and promise of the vision, the fruit of his search for God.

Meherwan's was a happy normal boyhood. Kind, fun-loving, dutiful, he was a bright student, and shone both in class as well as on the sports field. He was fluent in a number of languages, and was an energetic reader of classical literature as well as detective fiction. He was a lover of the poetic, and assiduously read the works of great poets in English, Indian and Persian languages. In the course of his education in Poona, Meherwan (Merwan as he was usually called) attended Sardar Dastur School, St. Vincent's High School, and Deccan College. It was during his

college period that he was awakened to the knowledge of his divinity and the profound mission of his life. It happened one evening in May 1913. Merwan was cycling home from college and as usual he passed by the end of Malcom Tank Road where, under the shade of a neem tree, sat an ancient Mohammedan woman known as Hazrat Baba Jan. She was reputed to be 110 years old, and was venerated by the local people as a great holy personage. Whenever Merwan cycled by, he saw her surrounded by a group of people. On this particular day he felt a strong curiosity regarding her, and leaving his bicycle he cautiously approached. When he met her eyes she beckoned to him, and he went up to her. She then arose and kissed him on the forehead. No word was spoken. That silent kiss (as Meher Baba now tells us) was for him the rending of the veil of illusion and simultaneous Self-Realization (or God-Realization). From that moment he lost consciousness of the worlds of form, and for nine months remained oblivious to his surroundings. For some days he was in a total coma, while his anxious parents brought in the best doctors to treat him. Later on he appeared to recover to the extent of moving about normally, but to all appearances his actions were those of an automaton. He constantly visited Hazrat Baba Jan, who referred to him as her child. One day in January of 1914 Baba Jan pointed a commanding finger at Merwan and declared to the gathering around her: "This child of mine will create a great sensation in the world and do immense good to humanity."

Our earth is blessed to have, at all times, five Perfect Masters (Sadgurus), who have attained God-Realization and regained consciousness of the worlds of form. They are thus the perfect Masters or Guides who can lead others out of the 'sanskritic' morass of illusion. At the ordained Avataric time, it becomes the function of the then living Perfect Masters to bring about the Advent of the Avatar, or God-Man, who is none other than God in human form. The five Perfect Masters who brought about the advent of the present Avatar, were Hazarat Baba Jan of Poona, Sai Baba of Shirdi, Upasni Maharaj of Sakori, Tajuddin Baba of Nagpur, and Narayan Maharaj of Kedgaon.

It was in the same year, 1914, that Merwan met the rest of the Perfect Masters. His first contact was with Hazrat Sai Baba of Shirdi. At the time when Merwan approached him, Sai Baba was walking in a procession of his devotees. Merwan went up and prostrated himself at his feet. Sai Baba looked at him and loudly called out: "Parvardigar" (which means: Almighty God, the Sustainer).

His next spiritual Master was Sadguru Upasni Maharaj of Sakori, to whom he was inwardly directed by Sai Baba. Upasni Maharaj was then living in the Khandoba Temple, and as Merwan approached him he picked up a stone and flung it, hitting Merwan in the middle of the forehead at the spot where Baba Jan

had kissed him. This symbolic action was to help Merwan regain consciousness of the worlds of form, which would in no way affect the God-consciousness he experienced without a break. It was a process that covered some years, and at its completion Upasni Maharaj declared before his followers: "Merwan, you are the Ancient One, Avatar!"

Merwan's next visit was to Hazrat Tajuddin Baba of Nagpur, and finally to Sadguru Narayan Maharaj of Kedgaon, thus completing the circle of contacting the five Perfect Masters who were responsible for this Advent of God on earth.

Years later Merwan, as Meher Baba, was to tell his followers: "Baba Jan gave me Divine Bliss. Sai Baba gave me Divine Power, and Upasni Maharaj gave me Divine Knowledge. I am Infinite Power, Knowledge and Bliss. I am the Ancient One, come to redeem the modern world."

Merwan's mission as Avatar began in 1921, when he drew to him the first group of disciples. These included Zoroastrians, Hindus, Mohammedans, who recognized in him their Spiritual Guide and gave him their lives to mould. It was they who gave him the name by which he has since been known: MEHER BABA, meaning Compassionate Father. As time went by more and more disciples joined him, men and women who ultimately left their all to stay with the Master, leading a

life of the strictest discipline and service. In 1923 Meher Baba established a colony on the outskirts of Arangaon, a village some six miles from the town of Ahmednagar (Maharashtra). It was named Meher-abad. For many years Meherabad remained the headquarters of the Master, where the most varied and active phases of his work were unfolded. These included a free school for boys of all castes and creeds; a free hospital and dispensary; shelters for the poor; a boarding school named "Prem Ashram" where scholastic and spiritual education was imparted to the boys under Meher Baba's direct and personal guidance; and an Ashram for the God-intoxicated individuals known in India as Masts (pronounced musts)—they are so literally intoxicated with love for God, that they have lost all consciousness of the world.

This vast field of activities proved a continual training ground for his men and women disciples in practising a life of love for God, selfless service, perfect obedience, moral discipline and love and tolerance towards each other. Meher Baba who was both Master and Servant, performed the most menial jobs in his divine love for the children and the Masts. He would brook no distinction between the high castes and the untouchables, and this proved a hard lesson for the high-caste disciples who had to serve without prejudice. They learnt through the love of their Master, who himself washed the clothes of the untouchables and cleaned their

latrines. He was always the supreme example, and his disciples' love for him was the moving spirit of their every endeavour.

Meher Baba's work has not been confined to one place. He has made numerous tours all over India and Ceylon in search of Masts, contacting these spiritually advanced souls to help them progress further on the spiritual Path. During the arduous Mast-tours Baba has covered thousands of miles by all manner of transport: car, tonga, train, bullock cart, mule, camel, horseback, and on foot. An equally extensive and important part of his work has been with the poor and the lepers—bathing them, feeding them, washing their feet, bowing down to them by placing his forehead on their feet, giving them clothes and money. Many a needy middle-class family, struck by some sudden calamity such as famine or flood and too proud to seek help through organised channels, has received a gift from Baba in person. Baba does not touch money except when giving it to the needy. His giving them money is not an act of charity in the usual sense of the word, it serves as a medium for the immeasurable spiritual blessing he bestows on them. During these many travels, Baba always remained incognito and the men accompanying him were ordered not to disclose his identity.

In contrast to such incognito tours, Meher Baba has been to all parts of India openly giving his 'darshan'

to the masses—as many as one hundred thousand have come in a day to pay their respects to him and receive his blessing.

Meher Baba has observed complete silence for 42 years. His Silence began from 10th July 1925, and continues to this day without a break. His many spiritual discourses and messages have been dictated by means of an alphabet board. In 1954 he discontinued the use of the board, reducing all communication to hand gestures which are unique in expressiveness. Meher Baba has said that when he breaks his silence he will speak the one Word which will go to the world as from God, straight to the heart of man. He tells us: “The breaking of my silence is not far off. I bring the greatest treasure which it is possible for man to receive. Be ready to receive it.”

Meher Baba has travelled to the Western world six times, his first visit being to England in 1931 when he contacted his early Western disciples. At the invitation of his followers he has since been a number of times to America, England, Iran, Australia, and Europe. In all these countries he has a large following, as well as in Pakistan, Israel and Africa, and to some extent in Canada, Mexico, West Indies, Lebanon and New Zealand—thousands of men and women who love and believe in him as God-Man, the Avatar. These lovers from all over the world journey to spend a few days, or even a single day, in his presence whenever he permits. In

November 1962 thousands from the East and the West gathered in Poona to be with him for a week. His 'old' lovers, and the many 'new' ones who have not yet been in his physical presence, eagerly await the day when he will permit them to come. This will be when his present seclusion ends. For reasons of his inner work for the spiritual benefit of mankind, Meher Baba often retires into long periods of seclusion when none can visit him. Since 1965 he has been in strict seclusion, which continues to this day.

Meher Baba cannot be contained within the scope of any familiar categories, and ordinary experience cannot account for him. He must be accepted on his own terms. To be in his presence is to know that he knows what is to be known. He does not need to speak. He is the Master of one Knowledge, but that Knowledge includes all other knowledges. He is God-Man.

Since 1948 Meher Baba has made his abode at "Meherazad", a place nine miles from Ahmednagar (Maharashtra) and close to the village of Pimpalgaon Malvi. Here he lives most of the time with a few of his disciples. His lovers are all over the world carrying his message of Love and Truth to their fellow beings on earth, eager to share with others what they have silently received from him.

As Meher Baba has explained, his work is neither to teach nor to found a new religion, but to awaken man to

the consciousness of his Real Self which is God. He says, "I have come not to teach but to awaken." He leaves his followers free to follow their religious beliefs and customs. He gives no 'initiation', prescribes no disciplines such as 'pooja', 'mantra', 'japa' or 'yoga'. He says that the only true yoga is "You go" - i.e. the annihilating of one's ego or self-interest. The only 'sadhana' he prescribes is LOVE, as the constant guiding influence of one's every thought, word and deed, while leading a normal life of the world and fulfilling one's duties and responsibilities. It is through the power of utterly selfless Love that Meher Baba awakens in others the true understanding of the purpose of life, which is to realize the Godhood that is inherent in each.

Meher Baba says, "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 all is Love for God, which is the Truth of all religion. This Love can belong to all, high and low, rich and poor. Every one, of every caste and creed, can love God. The one and only God who resides equally in all, is approachable by each one through Love".

MESSAGES OF MEHER BABA

THE INVIOABLE UNITY OF LIFE

It is my God-ordained work to awaken humanity to the inviolable unity and inalienable divinity of all life. Know that you are in essence eternal, and heirs to infinite knowledge, bliss and power. In order to enjoy your unlimited state, all that is necessary is to shed your ignorance which makes you feel that you are separate from the rest of life. The separative ego or "I" can disappear only through divine love, which will be my gift to mankind.

Let those who hearken to my call prepare themselves to render real service to mankind. Let them make it conscious of its oneness, irrespective of the apparent divisions of class, sect or creed. I do not attach importance to beliefs or dogmas. It is not what you believe but what you are that will ultimately count.

The Truth which I want you to share with me is not a matter of opinion or belief but of direct experience which knows no contradiction, and which will make you realize that nothing in this world is worth being greedy about, and that there need not be any hatred, jealousy or fear. Then, and only then, will man launch himself upon the safe voyage of unending creativity and unfading happiness which knows no decay or fear; he will have transcended the duality of "I" and "you," "mine" and "thine".

From: LIFE AT ITS BEST - pub. by Sufism Reoriented, U.S.A.

LOVE

There is nothing but God. He is the only Reality, and we all are one in the Indivisible Oneness of this absolute Reality.

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

Love alone knows how to give without necessarily bargaining for a return.

The most practical way for the common man to express the language of the heart, while attending to his daily life duties, is to speak lovingly, think lovingly, and act lovingly towards all mankind, irrespective of caste and creed, taking God to be present in each and every one.

Love is dynamic in action and contagious in effect, pure love is matchless in majesty. It has no parallel in power and there is no darkness it cannot dispel. It is the undying flame that has set life aglow. The lasting emancipation of man depends upon his love for God and upon God's love for one and all.

OBEDIENCE

The beginning of real love is obedience, and the highest aspect of this love which surpasses that of love itself, is the aspect which culminates into the perfect obedience or supreme resignation to the will and wish of the Beloved (God).

Greater than love is obedience, and greater than obedience is surrender.

Love desires the will of the Beloved and seeks union with the Beloved. Obedience performs the will of the Beloved and seeks the pleasure of the Beloved; and surrender resigns to the will of the Beloved and seeks nothing.

“ 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.”

GOD IS SHY OF STRANGERS

God exists. If you are convinced of God's existence then it rests with you to seek Him, to see Him and to realize Him.

Do not search for God outside of you. God can only be found within you, for His only abode is the heart.

But you have filled His abode with millions of strangers and He cannot enter, for He is shy of strangers. Unless you empty His abode of these millions of strangers you have filled it with, you will never find God.

These strangers are your age-old desires—your millions of wants. They are strangers to God because want is an expression of incompleteness and is fundamentally foreign to Him who is All-sufficient and wanting in nothing. Honesty in your dealings with others will clear the strangers out of your heart.

Then you will find Him, see Him and realize Him.

From: The Everything and The Nothing pub. by Meher House Publications, Anstralia.

PEACE AND HAPPINESS

Throughout the ages men have been deeply involved in the struggle for peace and happiness. It is this struggle that lands them into chaos and misery. If men were only to become conscious of the fact that peace and happiness are not to be fought for but to be sought for within oneself, they would abandon their fighting and be at peace with themselves and the world.

I have come not to teach, but to awaken—to awaken men to that peace and happiness which cannot be obtained through struggle; neither can it be bargained about, nor borrowed, nor bestowed, for it is inherent in all.

WORLD PEACE

Everywhere today man is rightfully occupied with the problem of world peace. If there is war, it means nothing short of racial suicide and total destruction. But world peace cannot be ensured through dogmas, however learned, or organizations, however efficient. It can be ensured only by a release of unarguing and unconquerable love which knows no fear or separateness.

Humanity is not going to be saved by any material power—nuclear or otherwise. It can be saved only through divine intervention. God has never failed humanity in its dark and critical periods. The greatest danger to man today is not from any natural catastrophe, but from himself.

It is not possible to realize human brotherhood merely by appealing to high ideals or to a sense of duty. Something more than that is essential to release human consciousness from the clutches of selfishness and greed.

Today the urgent need of mankind is not sects or organized religions, but LOVE. Divine love will conquer hate and fear. It will not depend upon other justifications, but will justify itself.

I have come to awaken in man this divine love. It will restore to him the unfathomable richness of his own eternal being and will solve all of his problems.

From: LIFE AT ITS BEST pub. by Sufism Reoriented Inc. U.S.A.

HIGHEST OF THE HIGH

Consciously or unconsciously, directly or indirectly, each and every creature, each and every human being in one form or the other strives to assert individuality. But when eventually man consciously experiences that he is Infinite, Eternal and Indivisible, then he is fully conscious of his individuality as God, and as such experiences Infinite Knowledge Infinite Power and Infinite Bliss. Thus Man becomes God, and is recognized as a Perfect Master, Sad-guru, or Kutub. To worship this Man is to worship God.

When God manifests on earth in the form of man and reveals his Divinity to mankind, He is recognized as the Avatar-the Messiah-the Prophet. Thus God becomes Man.

And so Infinite God, age after age, throughout all cycles, wills through His Infinite Mercy to effect His presence amidst mankind by stooping down to human level in the human form, but His physical presence amidst mankind not being apprehended, He is looked upon as an ordinary man of the world. When He asserts, however, His Divinity on earth by proclaiming Himself the Avatar of the age, He is worshipped by some who accept Him as God; and glorified by a few who know Him as God on Earth. But it invariably falls to the lot of the rest of humanity to condemn Him, while He is physically in their midst.

Thus it is that God as man, proclaiming Himself as the Avatar, suffers Himself to be persecuted and tortured, to be humiliated and condemned by humanity for whose sake His Infinite Love has made Him stoop so low, in order that humanity, by its very act of condemning God's manifestation in the form of Avatar should, however, indirectly, assert the existence of God in His Infinite Eternal state.

SILENCE

“If you were to ask me why I do not speak, I would say I am not silent, and that I speak more eloquently through gestures and the alphabet board.”

“God has been everlastingly working in silence, unobserved, unheard, except by those who experience His Infinite Silence. If my silence cannot speak, of what avail would be speeches made by the tongue? The very moment when He thinks that my speaking would be heard universally God will make me break my silence.”

“If you were to ask me why I do not talk, I would say, mostly for three reasons. Firstly, I feel that through you all I am talking eternally. Secondly, to relieve the boredom of talking incessantly through your forms, I keep silence in my personal physical form. And thirdly, because all talk in itself is idle talk. Lectures, messages, statements, discourses of any kind spiritual or otherwise, imparted through utterances or writings is just idle talk when not acted upon or lived up to.”

“My outward silence is no spiritual exercise. It has been undertaken and maintained solely for the good of others.”

“Things that are real are always given and received in Silence.”

“Through endless time God’s greatest gift is continuously given in silence. But when mankind becomes completely deaf to the thunder of His silence, God incarnates as Man. The Unlimited assumes the Limited, to shake Maya-drugged humanity to a consciousness of its true destiny and to give a spiritual push to the world by His physical presence on earth. He uses the body for His universal work, to be discarded in final sacrifice as soon as it has served its purpose.”

“To ask whether my followers will be informed of the time and place of the breaking of my silence would be ridiculous and in itself would prove that the significance of the breaking of my silence has not been truly understood.”

“When I break my silence, it will not be to fill your ears with spiritual lectures. I shall speak only One Word, and this word will penetrate the hearts of all men and make even the so-called sinner feel that he is meant to be a saint, while the saint will know that God is in the sinner as much as he is in himself”.

MISCELLANY

God is not to be lured but is to be loved. God is not to be preached but is to be lived.

God does not listen to the language of the tongue which constitutes 'jap' (mental repetition), 'mantras' (verbal repetition), 'zikra' (either kind of repetition) and devotional songs. He does not listen to the language of the mind which constitutes meditation, concentration and thoughts about God. He only listens to the language of the heart which constitutes Love.

It is not what the world thinks of you that matters, but what God knows about you that matters.

It is better to deny God than to defy God.

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

God the Real Beloved, is ever ready to enter your house, the mind, but he cannot because it is occupied by your numberless unreal beloveds-desires, and there is no room for Him.

HAVE HOPE

The modern era is steeped in restlessness as man is tossed between conflicting ideals. Like mounds in a sandy desert, intellectual knowledge is mounting up without provision for the expression of the heart, which is so vitally necessary to quench the need of the spirit. It is lack of this that has checkmated man's achievements, in spite of himself and his enormous advancements in the fields of science. Unhappiness and insecurity, emotional or otherwise, are the dominant notes of the age, and mankind is engulfed in the darkness of wars, hate and fear.

Yet I say, "HAVE HOPE".

Selfishness and lust for power tend to drag man towards brutality, which he has inherited from his evolutionary ancestry or acquired during erroneous searching through his incarnations. But there is within man the inextinguishable light of Truth, because he is essentially divine in origin and being.

Those who cleanse their hearts of the embittering poison of selfishness, hate and greed shall find God as their own true Self. When you find and realize God, the problem of selfishness and its numerous expressions melts away like mist before the sun. In God and as God, all life reveals itself as being really one and

indivisible, and all separateness created by identification with human or sub-human forms is seen to be illusory.

The Truth of divine life is not a hope but a reality. It is the only reality, and all else is illusion. Have faith and you will be redeemed. Have love and you will conquer the lower and limited self of cravings that veil your own true being as God. Not through desperate self-seeking, but through constant self-giving is it possible to find the Self of all selves.

THE HIGH-ROAD TO GOD

“.....The quickest of these High-Roads to God lies through the God-Man, who is consciously One with the Truth. In the God-Man, God reveals Himself in all His glory, with His Infinite Power, Unfathomable Knowledge, Inexpressible Bliss and Eternal Existence. The path through the God-Man is available only to those fortunate ones, who approach Him, in complete surrender and unwavering faith. Such complete surrender to the God-Man is, however, possible only to the very advanced aspirants. But when this is not possible, the other High-Roads which can eventually win the Grace of God, are :—

(1) Love for God and intense longing to see Him and to be united with Him.

(2) Being in constant company with the saints and lovers of God and rendering them whole-hearted service.

(3) Avoiding lust, greed, anger, hatred and the temptations for power, fame and fault-finding.

(4) Leaving everyone and everything in complete external renunciation, and in solitude, devoting oneself to fasting, prayer and meditation.

(5) Carrying on all worldly duties with equal acceptance of success or failure, with a pure heart and clean mind and remaining unattached in the midst of intense activity; and

(6) Selfless service of humanity, without any thought of gain or reward.”

GOD IS IN ALL

In the divine scales, vice and virtue are necessary experiences man goes through before attaining the supreme balance of Self-realization which is beyond all opposites—good and bad.

“Good” is like a clean mirror that reflects the image of God. When true knowledge is gained you realize that the reflection is the image of your own Self the GOD that is in all and in everything.

“Bad” is like the dusty particles that accumulate and hide the image of God, until the mirror presents only a distorted or blank surface. It cannot affect the object being reflected; it merely distorts your vision.

LOVE is the cleanser that wipes the mirror bright and enables you to behold with increasing clarity the the indivisible Entity that permeates all life.

The negative experience of the “bad”, with its consequent suffering, ultimately disgusts man and leads him to the positive force of “good”, thus awakening divine love. Hence, the saints of the present are the sinners of the past. In the clarity of the understanding and knowledge they have gained they show true humility. They do not take pride in their achievements nor condemn the “sinner” whom they know to belong equally to God, but help him to remove the self-created veil of ignorance and perceive his true identity.

Man cannot escape his glorious destiny of Self-realization, and no amount of suffering that he passes through on the way to it can ever be too much. After the apex of suffering has been reached, the time will soon come for mankind to have a deeper spiritual understanding, bringing it closer together in universal love and brotherhood in the bond of divine knowledge—the only knowledge worth having.

From, **LIFE AT ITS BEST—pub.** by Sufism Reoriented Inc. U.S.A.

THE CALL

Age after age, when the wick of Righteousness burns low, the Avatar comes yet once again to rekindle the torch of Love and Truth. 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 re-echo 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 come unto me.

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.

THE MASTER'S PRAYER

by Meher Baba

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 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 the Beyond-God and the Beyond-Beyond-God also; You are Parabrahma; Allah; Elahi; Yazdan; Ahuramazda; and God the Beloved.

You are named Ezad ; the only One worthy of worship.

THE PRAYER OF REPENTANCE

by

MEHER BABA

“OM Parabrahma-Paramatma,”

“Ya-Yazdan, La ilaha illallah,”

“O God, Father in Heaven!”

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 thou-
ght 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.

“ Whether men soar to outer
space or dive to the
bottom of the deepest ocean
they will find themselves
as they are, unchanged,
because they will not have
forgotten themselves
nor remembered to exercise
the charity of forgiveness.”

MEHER BABA.

THE TRUE TEACHER

By

Francis Brabazon

The True Teacher is that one
who, having no need to come, for my sake came;
having no need to remain, for my sake remains;
and who, having no need to go, will for my sake go;

who rocks me to sleep and at the same time awakens me;
makes me blind and at the same time sharpens
my sight,
and removes my ignorance by making me know
nothing:

who without admonition makes me aware of my
shortcomings;
without urging me to effort awakens and sustains my
interest;
and rewards me without letting my ego become inflated:

who puts on a coat when it is cold and takes it off when
it is hot,
satisfies hunger and thirst in the same way as I do,
but does not sleep as I sleep but watches for me my
sleeps of unconsciousness;

who in every way in everyday life acts like an
ordinary man,
is easily pleased and hurt, but being beyond pleasure
and pain,
suffers as no one else can suffer and whose bliss shines
through his suffering:

who is the father of children he has never begotten,
the mother who never brought forth with labour,
the brother and friend who sees no one but himself:

who is the Goal and its revelation and the pathway
to it
and the path-treader who treads no path any whither
because he is where he is and has never been
anywhere else:

who, in fact, is the supreme Reality
but appears to my eyes as very man, to my mind as
Rightness
and to my heart as the ineffable Beloved who may be
approached and attained.

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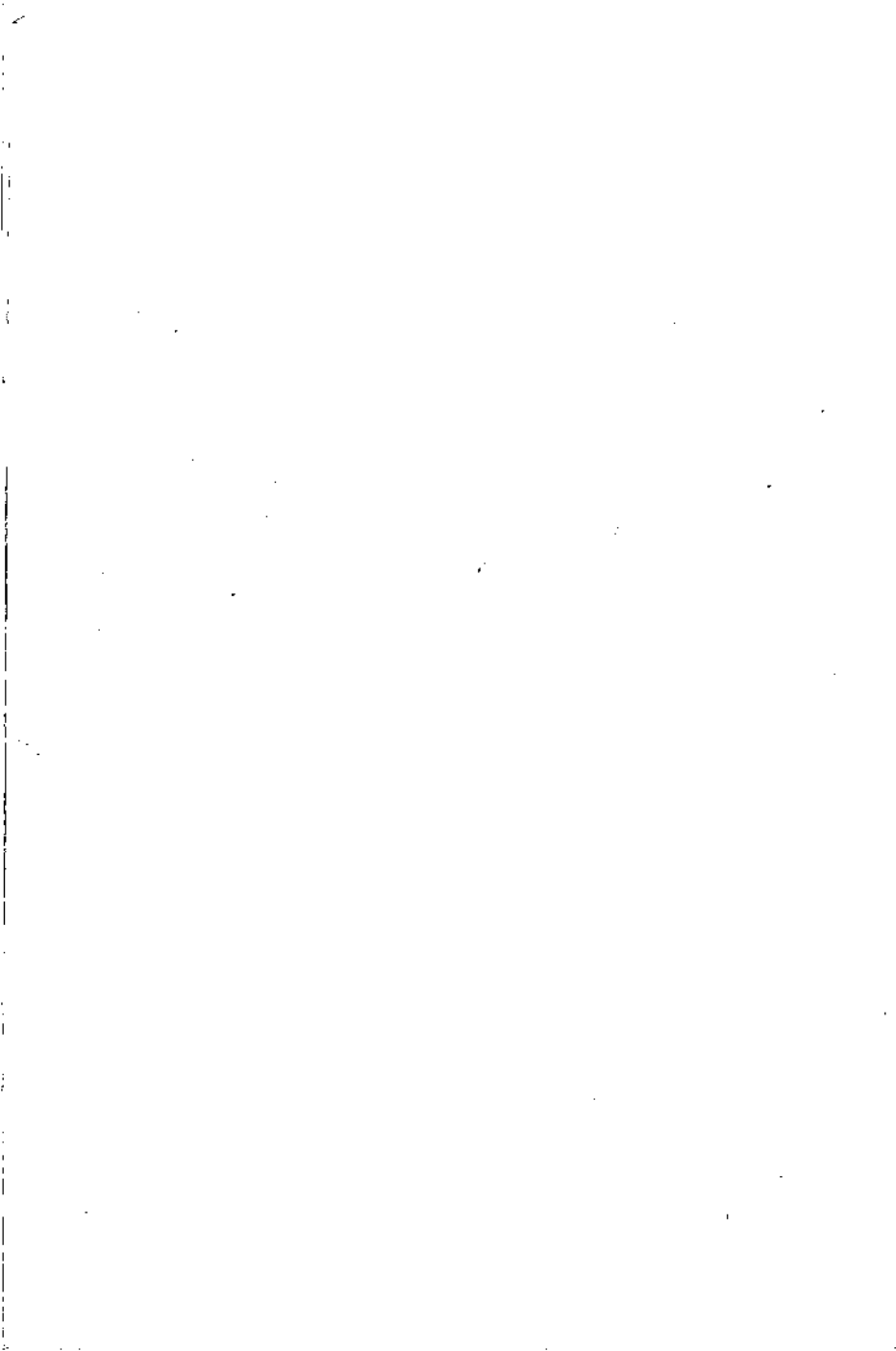
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