

# Meher Baba: Our Preserver and Protector

By Meherwan Mistry

In the Master's Prayer dictated by Meher Baba the very first line begins with:  
"O, Parvardigar, the Preserver and Protector of all."

In 1926, Meher Baba composed the Gujerati arti, "Bujaave Naar," which ends with, "you (Meher Baba) are our negheban (protector)."

The prevailing world uncertainty, disorder and trepidation is by God's divine will and plan and we must accept it. About such happenings Meher Baba said:

"All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen." <sup>1</sup>

"My will is law, and My wish governs the law, and My love sustains the Universe." <sup>2</sup>

"Duality signifies separateness. Separateness implies fear. Fear causes worry. I alone am real, and my will governs the cosmic illusion. It is the truth when I say that the waves do not roll and the leaves do not move without my will.

If you must worry at all, let your only worry be how to remember me constantly. This is worthwhile worry because it will bring about the end of worry.

Think of me more and more, and all your worries will disappear into the nothing they really are. My will works out to awaken you to this." <sup>3</sup>

Our beloved master, Meher Baba, simultaneously gives us the courage and strength in taking us through all of life's many trials. We, the lovers of Meher Baba are truly blessed and most fortunate in having Him as our Parvardigar -preserver and protector.

Epidemics, pandemics and cataclysms— they will all come and go and everything will pass; even as we keep doing the same, coming and going, in countless "recyclings" of our lives. Meher Baba said: "The so many deaths during one whole life, beginning from the evolution of consciousness to the end of involution are like so many sleeps during one lifetime. One who lives for himself is truly dead, and one who dies for God is truly alive." <sup>4</sup>

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<sup>1</sup> Excerpt from Meher Baba's "Universal Message", 1958; *Lord Meher* (ole) page 4448

<sup>2</sup> Excerpt from "Highest of the High" message DehraDun 1953; *Lord Meher* (ole) page 3394

<sup>3</sup> Excerpts from Meher Baba's message, "Will and Worry "-*Lord Meher* (ole) Page 4732

<sup>4</sup> Meher Baba's discourse on the Law of Must; *Lord Meher* page (ole) page 4382

With such an understanding and perspective, we carry on with faith and dependence upon Meher Baba. At His feet we seek our comfort, rest and shelter and remain safe in His loving care.

## **1. Lovers of Meher Baba— merrily rowing down life's stream**

Lovers of Meher Baba are not exempt from any worldly happenings and from the many difficulties and sufferings encountered in everyday life. Their minds being unhindered by religious traditions and dogmatic views; mentally detached from rites and rituals gives them a differing belief of life and of the spirit than is commonly accepted among most religions. Their open minds unconstrained by any preconceived notions and concepts, pious precepts, teachings and rigid ideas; freed from bindings of religious ceremonies and formalities, gives them a far heightened awareness. An enhanced faith and outlook that is broader and deeper. Such mental adaptation is immensely helpful when facing multifarious situations in life.

This makes an enormous difference in acceptance of events, in facing difficulties and in attitudes and actions in overcoming them. It becomes a tremendous advantage compared to someone who has not yet attained a similar viewpoint and realization. Most importantly, they derive great security, solace and comfort from their complete faith in their master, Meher Baba, with a willing resignation to His will.

Remember the line from the song, "Que sera, sera?" "Whatever will be will be, the future's not ours to see." And another song, "He's got the whole world in His hands." These songs communicate that the future remains unknown and uncertain and despite this we remain safe in God's hands. Meher Baba heard these songs and liked them. For our part we remain as spectators and witnesses to the unfolding of world events that transpire according to His divine will and plan. Jigar Moradabadi's said: "I pass through the world's bazaar as a spectator, strolling along, just window gazing, but not shopping.<sup>5</sup> Watching and admiring the world's beauty—but no touching. Rowing our boat merrily and gently down life's stream, enjoying its dream.<sup>6</sup>

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<sup>5</sup>Jigar Moradabadi—an Indian Urdu poet (1890-1960). Translation of couplet from Urdu, "Bazaar say guzar-ta hu; Karidhar na-he hu." Meaning, "I pass through the bazaar (in the world as a spectator), not purchasing anything (not being a part of it)."

<sup>6</sup> "Row, row, row your boat, gently down the stream,  
Merrily, merrily, merrily, merrily—life is but a dream." A popular nursery rhyme for kindergarten children has a far greater significance when interpreted in terms of life's ephemeral relevance (as but an illusory dream) makes it more meaningful and instructive even for adults. It essentially means not quitting and keep going on with our lives, fulfilling our responsibilities and discharging our duties, in facing our many difficulties in life.

## **2. Depending and Leaning on Him alone**

When we totally depend and lean on Meher Baba alone, He then takes over our care and guardianship. We become His carefree wards and responsibility, free and independent of everyone and everything. In a discussion of self-support and independence, Baba conveyed, "The best possible thing is to depend on One who does not depend on anyone or anything."<sup>7</sup> It involves our becoming wholly dependent upon Him alone.

Love, but don't lean— "...devotees must always lean on Baba, not on each other. This does not mean you should not talk to one another, love one another, pass impressions to each other, be together or share experiences— but you must not lean. You must love, serve and help one another and make each other love me more. Love, don't lean."<sup>8</sup>

A staunch faith and assurance arise from their own conviction in belonging to their beloved Master completely and in their total dependence upon Meher Baba alone. One of the 101 names of God is "Har-Hamid"— All in All, the only One to depend on.<sup>9</sup>

## **3. Our Perfect Murshid, Meher Baba— Holding on to Him and Becoming His**

In the Gujerati arti Meher Baba composed in 1926, He very clearly states that He is our "murshid Meher Baba". Paraphrasing from His arti, Meher Baba very sweetly assures His lovers, His mureeds (students, disciples): "Our murshid, Meher Baba, we lay down our heads at Your feet. Meher Baba, you are the captain of our ship guiding us safely and securely across maya's ocean to the destination (goal) of our innumerable lives' journey. You are our protector(negheban)."

When we hold on to our Perfect Master, murshid Meher Baba and become His, belonging entirely to Him alone, we remain safe in His hands, with our hearts in His keeping. As Francis Brabazon describes in the opening lines of the Australian arti: "Oh, Glorious Eternal Ancient One, Your face is a bright transcendental sun. Lighten this dark world and the tears I weep, My heart, Meher, I give to you to keep."

Our journey of innumerable lives rests absolutely secured and our fates sealed by Him. Abundantly He alone suffices us, utterly fulfills our life's very purpose,

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<sup>7</sup> From *Tavern Talk*.

<sup>8</sup> *Lord Meher*, Vol 7: Page 2300

<sup>9</sup> "Har-hamid" -meaning All in all, the only One to depend upon. One of the 101 names of God. "Al-hamid" -means the praiseworthy, glorious.

nourishing and making us whole, refreshes and rejuvenates our spirits. His love floods our brimming hearts with joy, peace and contentment.

#### **4. Making Him our very own**

Sant Tukaram (c 1608-1649) was a Perfect Master from Dehu, near Poona, India. In one of His abhangs (devotional poetry) He sings, "Deva maja, me deva-cha" meaning, "I am the Lord's and the Lord is mine."

"Make Me yours, just as I have already made you eternally Mine." -Meher Baba

In the very sweet and melodious song, "Istiake", that Meher Baba composed, one couplet says: "He whispered in my ear the secret behind the veil,  
I will become yours when you have become Mine."

#### **5. Becoming His— wanting what He wants**

The Perfect Master, Bayazid Bistami (804 – 874 AD) of Bastam in Iran said, "Once I saw the most high God in a dream. He asked me, 'Bayazid, what do you want?' I replied, 'I want what you want.' The most high God was pleased and said, 'I am yours and you are Mine'". He who submits to His will remains under His protection.  
<sup>10</sup>

Another incident during the time of Perfect Master, Ibrahim ibn Adham (8c AD).<sup>11</sup> In his youth, Ibrahim was the king of Balkh and once he was interviewing slaves from whom he would choose few to become his personal servants. Following is his own account:

"Once I hired a servant. I asked him, 'What should I call you.' He said, 'whatever you like'. I asked, 'What kind of clothing do you want?' He said, 'Whatever you clothe me.' I asked, 'What do you want to do?' He said, 'Anything you command, I have no wish. I am at your service.' I thought to myself, 'have you ever worshipped and served God as this man serving you? Learn from him!' And I became so saddened and I cried a great deal because of this recognition."<sup>12</sup>

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<sup>10</sup> In one of the letters the Perfect Master, Khawaja Moinuddin Chisti (c 1141-1230) of Ajmer, India, wrote to his disciple, the Perfect Master, Qutubuddin Bhaktiyar Kaki (c 1173-1235) of Delhi, India. Source: "Biography of Hazrat Khawaja Moinuddin Chisti" W. D. Begg; Page 150. The book's author W. Begg was a school friend of Meher Baba and played cricket with him in his school days. Begg was a trustee of Khawaja Moinuddin Chisti shrine.

<sup>11</sup> Ibrahim ibn Adham of Balkh, Afghanistan (c 718-782) was one of the Perfect Masters whose life and teachings were taught in Hazarat Babajan High School in Meherabad (c 1927) Source: *Lord Meher* (ole) Page 842. Early in life Ibrahim was the king of Balkh, but later renounced his throne and became an ascetic, mendicant in his search for God.

<sup>12</sup> Tazkerat-ol-Olia

Accordingly, we must strive to make Meher Baba our very own by wanting what He wants and become entirely His, just as He has already made us His eternally. Then an appreciation dawns upon us that we want for nothing nor do we lack anything. He alone fully suffices us.

“Mother, father, guru (Master)— are You all in One; and Beloved God (preya-tum Parameshwar) are You also.

May Your image forever be enshrined in the frame of our minds.”

Translation of excerpted lines from Madhusudhan Pund’s bhajan, “Prabhu mai charan-ana chodah-na jawuh” (Lord, may I never let go of Your feet). Meher Baba enjoyed this bhajan.

When we make Meher Baba our very own mother, father, guru and Beloved God all in One, He then takes over our charge completely— deciding for us, choosing for us and also worrying about us. How endearingly sweet of Him to readily do all this for us if we only just step aside and let Him do it. Then, no more worries forever!

## **6. Nothing to lose by surrendering— only that which is already His**

When Mehera first went with her mother, Daulatmai, to live with Meher Baba in His ashram at Meherabad in 1924, she was 16 years of age. At that time Meher Baba taught her two poems of Kabir, one of them was:<sup>13</sup>

Translation:

“Nothing that I have belongs to me,  
Whatever is there belongs to you.  
By entrusting all that is yours to you  
What is there for me to lose?”

<sup>14</sup>

“Mera muj-may ka-choo na-hee  
Jo ka-choo hai so tey-ra  
Tey-ray tooj-ko soap de-ya  
Toe key-ya la-gay-ga may-ra.” – Kabir

Any offering or any gift that we can ever make to our own provider and sustainer is necessarily only from what He has already given us. This very touching sentiment is poignantly expressed by Jean Adriel in the following excerpt from her fervent, loving, handwritten letter she wrote to her Beloved, Meher Baba:

“Since I am nothing but what you make me, since I have nothing but that which you give me, I can only return to you my life and your own perfect gift of Love. My poverty which is also my greatest gift, I offer to you as a birthday gift. Forever yours, Jean.”<sup>15 16</sup>

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<sup>13</sup> Narrated by Meheru J. Irani, Mehera’s niece, at the time Meheru visited the U.S. sometime in the early 1990’s.

<sup>14</sup> The Perfect Master, Kabir (c 1140-1518) of Benares (current Varanasi)

<sup>15</sup> Jean Adriel (c 1892-1984) was from the earliest of Western lovers and disciples of Meher Baba having met Him in 1931 and introduced several of the earlier disciples to Meher Baba. She is the author of an excellent, well written book, *Avatar*; a biography of her life and times with Meher Baba. The following is her beautiful dedication of the book: “To the living

## **7. Fruit of action leave to God. Not I, not I. Becoming an instrument of His peace.**

When we dedicate all our actions to Him, entrusting the response and the results to Him, we then become free from their outcome and bindings— success or failure, acclaim or rejection and ridicule. They all become His and we remain as His tools.

The Perfect Master Ramakrishna Paramahansa<sup>17</sup> of Calcutta, India, taught his disciples to dedicate all their actions to God saying:

Translation:

"Not I; not I!	"Nahum, nahum
It is You; it is You!	Two-hee, Too-hee
I am the instrument,	Am-he yantra
You are the Doer."	Too-he yan-tree."

And the Perfect Master, Saint Francis of Assisi<sup>18</sup> in his sublime and inspiring "Prayer of Peace" offers the same advice to act by becoming instruments of God: "Lord make me an instrument of Thy peace ..."

Meher Baba gives us further guidance how to do all actions as spiritual beings and with detachment from their results:

"To remain aloof from results is not difficult, but men do not try. Because it is human nature to think of the results of one's actions, however, it does not mean one should worry! Man must think, but he must not worry.

"Try to attribute all your acts to God and let results be His." -Meher Baba.<sup>19</sup>

Lord Krishna gave similar instructions to His devotee and disciple Arjuna, when the latter gets despondent and distraught at fighting in a battle which would involve the killing of his own kin during the epic Mahabharata war.<sup>20</sup> Arjuna wants to renounce the fight and seeks Krishna's advice. Lord Krishna in a discourse reassures and consoles Arjuna that in performing his duty and by dedicating all his actions to God

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Christ, whose beauty the very heavens cannot contain; but whose presence may be found in every humble and loving heart."

<sup>16</sup> Excerpt from Jean Adriel's handwritten letter to Meher Baba, sometime late Dec 1931-early 1932 from Croton-on-Hudson, NY. Source: *Heart Talk* – Adi K. Irani Secretary Collection – Forty Ninth Letter, Avatar Meher Baba PPC Trust, Archives, Meherabad.

<sup>17</sup> Rama Krishna Paramhansa of Calcutta, India (c 1836-1886 age 50 years). Paramhansa means "supreme swan". It is an honorific for one who has attained the highest spiritual realization, enlightenment.

<sup>18</sup> St Francis of Assisi, Italy (c 1182 – 1226 age 44 years)

<sup>19</sup> Source: *Lord Meher*, Vol. 5; Page 1866

<sup>20</sup> Mahabharata war is also known as Kurukshetra war named after its location in present day Haryana State, India. Era ~2100 BC

he will be performing selfless service without any expectation of reward for a good cause and for righteousness to prevail. This profound discourse of Lord Krishna to Arjuna on the battlefield became the renowned *Bhagavad Gita*<sup>21</sup>.

Meher Baba similarly said:

“Do whatever needs to be done, but do it as a spiritual being as one who knows he is divine by nature and united with the whole of life in essence.

Do it as if you are doing it for Me or for God.

Do it with equal consideration for the interests of all concerned, for God is equally in each.

Do it with utmost consideration, yet with utter detachment from the results of action.

Leave the fruit of action to Me or to God.

Do it as if it were the most important thing in the universe, yet let it be destroyed or ignored or ridiculed without concern or let it be praised without elation.

Leave the response to Me or to God.

Do it in short as if you were not doing it at all, but as if I or God were doing it through you.” -Meher Baba.<sup>22</sup>

## **8. Life of the Spirit and Orbit of harmony with God at the center (as the Qutub).<sup>23</sup>**

The life of the spirit has its basis in a true understanding of values, and is governed by it. "In the life of perfect action there must be harmonious adjustment between material and spiritual aspects of life. This cannot be affected by granting equal importance to them. Baba says: 'Change the orbit of disharmony with self at its center, to an orbit of harmony with God as center.'" <sup>24</sup>

The following is an excerpt from the *Discourses* by Meher Baba:

“The scope of service is not limited to great gestures like giving big donations to public institutions. They also serve who express their love in little things. A word that gives courage to a drooping heart or a smile that brings hope and cheer in the midst of gloom has as much claim to be regarded as service as onerous sacrifices and heroic self-denials. A glance that wipes out bitterness from the heart and sets it throbbing with a new love is also service, although there may be no thought of service in it. When taken by themselves, all these things seem to be small; but life

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<sup>21</sup> *Bhagavad Gita*— meaning the song of God.

<sup>22</sup> Source: “The Unstruck Music of Meher Baba”; Compiled by Maude Kennedy

<sup>23</sup> Qutub— in Urdu means “the pivot or center”, the polar guiding star; the chief or lord.

<sup>24</sup> Source: “The Unstruck music of Meher Baba” - Maud Kennedy; quotes about and by Avatar Meher Baba

is made up of many such small things. If these small things were ignored, life would be not only unbeautiful but unspiritual.”<sup>25</sup>

“What does love look like? It has the hands to help others. It has the feet to hasten the poor and needy. It has eyes to see misery and want. It has the ears to hear the sighs and sorrows of men. That is what love looks like.”

-Saint Augustine.<sup>26</sup>

## **9. Nothing belongs to us— our family or possessions. Life is like that.**

About one's family and children, possessions and belongings, Meher Baba gave a beautiful explanation to Pappa (Byram Jessawala) on April 8, 1939 in Jabalpur:

“All your children, wife, relatives and others, and your attachment for them, is Maya. Truly they neither belong to you nor do you belong to them. This connection and affection that you all feel is only for this life. After you leave your physical body, none goes with you, and even if they cry for you after death, it will only be for a short while, a few days. After death, you develop new connections and renew old ones in your next birth; then again cut off, again renewal in the new life, and so on and on it goes endlessly through lives after lives.

You have had thousands of wives and children in your past lives, but do you remember any of them now, or does anyone of them remember you now? If this is true and the contact is so short and ever-changing, why worry and wail about it? Once when we definitely know that this is all short-lived and will go, why have any reliance or attachment to such things?

It is like the 150 villages en route from Nagpur to Jabalpur, where you stop to rest, have a meal and spend one night. You meet a number of people at every halt, but forget them once you go on to the next station. Life is like that.

There is truly nothing that belongs to you. All is transitory and ever-changing in nature. What belongs to you today will tomorrow belong to someone else, and the day after to a third person. So why worry over things that never belonged to you? If you have no idea of possession you will never suffer. So, don't try to 'possess' anything ... which will free you from any cause for disappointment or worry.

And don't think of material prosperity and possession through Guru-krupa (the grace of a Master). Why? A true guru whose mission in life is to keep his followers away from Maya and mayavic possessions, would strip you of these gradually, take you out of the dirt of Maya rather than let you get deeper in it. And this means suffering, one way or another. But that is necessary for any desired progress on the

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<sup>25</sup> Source: *Discourses* (1987), p. 362

<sup>26</sup> Saint Augustine of Hippo, Algeria; b.354-d.430 AD; age 76 years.



Path— rather that is the true life of the spiritual aspirant, a life of suffering and sacrifice. That should be accepted with delight and with a feeling of being glorified in suffering.”<sup>27</sup>

## **10. No more worries ever more**

On the subject of worry Meher Baba said:

“The moment the intensity of your faith in my will reaches its height, you say goodbye to worry forever. Then all that you suffered and enjoyed in the past, together with all that you may experience in the future, will be to you the most loving and spontaneous expression of my will; and nothing will ever be able to cause you to worry again.

Live more and more in the present, which is ever beautiful and stretches away beyond the limits of the past and the future.

If you must worry at all, let your only worry be how to remember me constantly. This is worthwhile worry because it will bring about the end of worry.

Think of me more and more, and all your worries will disappear into the nothing they really are.”<sup>28</sup>

The end of all our lifetimes of strife, struggle and endeavor, lies in the achievement of ultimate success and final victory over our own false selves by our willing, unconditional surrender to our Master’s wish and in striving to please Him.

“Love is God’s gift to man.

Obedience is the Master’s gift to man.

Surrender is man’s gift to the Master.”—Meher Baba.<sup>29</sup>

## **11. Never lonely— in His remembrance and with His companionship.**

In His remembrance, His love spontaneously fills our beings when we awaken Him within our hearts, making Him our constant companion— never lonely in spirit, even when being physically all alone by ourselves.

The following tenets of the Naqshbandi sufi order offer similar instructions:

“Khilvat dar anjuman” meaning living in solitude in the midst of society. To live in the world but not being of it.

“Dayst be-kar; Dil be-yar”— translation: “hands busy at work; with the heart in the keeping of (or in remembrance of) the Friend.”

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<sup>27</sup> *Lord Meher* (ole) Page 2000

<sup>28</sup> Excerpts from the message “Will and Worry” by Meher Baba; *Lord Meher* (ole), pages 4732-4733)

<sup>29</sup> *The Everything and the Nothing* -Meher Baba; Page 5

## 12. Our best Friend ever and forever (BFF)

Meher Baba has said that He is the only one true Friend who will never let us down and also that He is our best Friend forever. Our true companion and intimate friend.

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"Turning to Margaret and Delia, Baba remarked, 'Love not the many in the One, but love the One in the many. I am the only friend who will never let you down.'" <sup>31</sup>

Meher Baba's loving concern, watchfulness and endearing support for His lovers' anguish, troubles and difficulties can be glimpsed from these extracts from Meher Baba's hand written letters to Ramjoo Abdulla when he was undergoing a despondent period in life during 1925-26:

"I am always with you internally ... I love you as my own self ...

Have no anxiety about any matter. Be brave; it will all pass away ... I have taken it unto myself to make you see Truth in the future ...

All is well, you have me! Hang maya and all its illusionary playings!" <sup>32</sup>

Extracts from another letter written from Cannes to Dr Ghani, Meher Baba inquired about his affairs and comforted him, "as your Master, friend, benefactor and your spiritual guide to inquire in your affairs, for your own good and protection! .....  
.....I have your own interest and good at heart." <sup>33</sup>

"I dare not care not for My lovers." -Meher Baba.

In the following instance, Meher Baba agreed to an offer of being recognized as a friend to an American lady named Ella, an artist and dentist. Ella felt no need of any guru and she could not accept Baba as God. The following are excerpts of the meeting that took place in Guruprasad, 1963:

"Baba turned and gestured to Ella, "Do you want to ask me something? Is there something on your mind you wish to say? Anything you want to tell me?"

Ella blushed and said, "Yes, Baba. You know I cannot accept you as God, but is it alright if I take you as my friend?"

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<sup>30</sup> "May-ray ham-nafas, may-ray ham-nava" (My true companion, my intimate friend) -this ghazal was sung by the renowned qawwali singer, Begum Akhtar before Meher Baba. He enjoyed it and the singer's soulful performance.

<sup>31</sup> *Lord Meher*; Vol 6, Page 2119 - 2120

<sup>32</sup> *Lord Meher* (ole), Page 5252

<sup>33</sup> *Tavern Talk (Heart Talk)* -Letters between Baba and Dr. Ghani: Fourth Letter Oct 13, 1936

Baba smiled broadly and replied, "I am the best friend ever. I am Father, I am Mother, Brother, Child, Beloved— whatever you take me to be— and I am God.

If you cannot accept Baba as God, that should not worry you. Accept Baba as a true friend. I am God undoubtedly; but it is difficult for the Western mind to accept the concept of God in human form."

Then Baba looked stern and added, "But do not take me for anything in between. I am not just a guru, a saint or some other advanced soul. I am the Highest of the High."<sup>34</sup>

All our relationships with family and friends are for just a short lifetime. Meher Baba has assured us that He is our companion from the very beginning to the very end. The following incident provides a stark illustration. Pratap Ahir along with Madhusudhan Pund were members of the Poona bhajan mandali and they were very fortunate to have many opportunities to sing bhajans before Meher Baba.

At one time Baba called for a meeting of a few selected Baba lovers from Poona and the task of making the list was appointed to Pratap's best friend from school days. Pratap was certain of being included but somehow his name was the only one missing from the list and consequently was not invited to attend the meeting. When Pratap finally came to the realization that he was not invited he was greatly shocked, deeply hurt and utterly dejected at being left out. When at the meeting Baba noticed Pratap's absence and inquired why he was not present, He was told that his name was not on the invitee list. Hearing this, Baba sent His own car to bring him to the meeting. The following is the continuation of the incident in Pratap's own words:

"As I entered the room, Baba looked at me so lovingly that I couldn't contain my emotions and I burst out into tears. 'Why didn't you come for the meeting?' Baba gestured. 'I was not called,' I replied. Baba looked very surprised to hear this, and then He gestured for me to come and sit near Him. I went forward and sat facing Baba, with my back to all the others who were there. Baba looked at Eruch and gestured, 'Why was his name left off the list?'

Eruch said, 'Baba, I did not prepare the list.' And Eruch then informed Baba of who had done it. When I heard the name, I was taken aback. The person responsible was none other than my classmate and very close friend. I couldn't believe he could have left me out intentionally and was sure it must have been some sort of mistake.

But Baba turned to me and gestured, 'You say that you are close friends. But what kind of friendship is this? You were together in school, in college and both of you

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<sup>34</sup> *Lord Meher (ole)* Page 4950

have come to me and love me, but still he forgot to include your name. Your own friend!’ Baba continued to tease me in this vein for some time.

But then He turned serious and looking straight into my eyes He declared, ‘Always remember one thing. All your relations in the world— your father, mother, brothers, sisters and friends— are only your companions for the time being. They remain with you for a certain period but I am the only companion who is with you from the very beginning and will remain with you till the very end.’”<sup>35</sup>

### **13. In His remembrance -under His protection**

Paraphrasing lines from the ghazal “Parvardigara” that so aptly describes the Master’s caring concern and protection of His lovers: “The Master’s nazaar<sup>36</sup> is always upon His lovers. He is constantly aware of what goes on in every heart and is ever watchful of their every step. He is their shelter, solace, sustainer, preserver and protector.”<sup>37</sup>

Meher Baba said that the best prayer is a spontaneous praise of God from the heart. These exquisite lines from an Indian Urdu poet, Jigar Moradabadi<sup>38</sup> explain how any spontaneous remembrance or praise of God from the heart becomes the very best prayer:

“Your love is my very life Your remembrance is my prayer Your happiness is my happiness It is this miracle of my madness that Wherever I bow down my head in prayer You make that very place the Kaaba.”	“Tay-rah pyar hai may-ree zinda ghee Tay-ree yad hai may-ree bandaghi Jo tay-ree khushi, woe may-rey khushi May-ray junoon-ka hai yeah mojiza Jaha mai-nay sar-ko jooka de-ya Wahah ap-nay Kaba bana de-ya.”
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“Those whose love is true When have they ever complained? For love has sealed their lips Their remembrance is from the heart.”	“Jin-o-ka dil ashik hai Woe-kab fariyad kar-tay hai? Lab-oh per moh gir-he Woe dil may yad kar-tay hai.”
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Again, and again, Meher Baba has comforted and reassured us, “Remember Me and I am always with you and My love will guide you.” Upon departing from His presence, with endearing gestures He would tell us, “Take Me with you. Remember Me and I am always with you.” These very words have so much greater significance now, that even as we experience the comforting warmth of His inner presence within and amongst us, we still terribly miss and long for His beautiful man form.

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<sup>35</sup> *When He Takes Over*; Bal Natu, page 28-30

<sup>36</sup> Nazaar -meaning sight, look, glance.

<sup>37</sup> Translation of the lines from the song, “Parvardigara” –“Har-ake kadam per teri nazar hai, saray dil-o key tuj-ko khabar hai” and ends with “Sub-ka sahara, palan-hara”.

<sup>38</sup> The meaning of Jigar in Urdu is “heart” or “soul” or “with courage”. Adi K. Irani (Sr) used to frequently quote from the poems of Jigar.

#### **14. Internal connections (spiritual links) - makes external contact unnecessary.**

Having a spiritual connection with the Master does not require the physical presence of the Master. The link was established and the seed was sown by Him a long time ago from associations of many past lives.

"There is no reason at all for any of you to worry. Baba was, Baba is, and Baba will also be eternally existent. Severance of external relations does not mean the termination of internal connections. It was only for establishing the internal connections that the external contacts have been maintained till now. The time has now come for being bound in the chain of internal connections. Hence external contact is no longer necessary. It is possible to establish the internal link by obeying Baba's orders. I give you all My blessings for strengthening these internal links..... You can never escape from Me. Even if you try to escape from Me, it is not possible to get rid of Me. Therefore, have courage and be brave." <sup>39</sup>

An amusing incident in relation to this "link" happened with Norina Matchabelli which is very informative and humorous. During Meher Baba's earlier visits to the West in the 1930's, Norina was very keen to have one of her acquaintances who was a well known, influential socialite meet with Baba. Norina felt certain that her friend would get charmed and impressed by Baba and prove to be an ideal asset in spreading Baba's message in the community. The incident is described in "The Awakener" magazine:

"Norina Matchabelli wanted to bring a friend of hers, a lady from high society, and a great lover of classical music, to visit Baba. This was in Europe. Finally, it was possible. The lady talked with Baba for a while. Norina was wringing her hands in anxiety that the lady should be duly impressed by Baba. Then Baba signaled for a record to be played. Norina asked, 'Beethoven?' 'No.' 'Bach?' 'No . . . that record!' Norina's eyes opened wide and hesitatingly she asked, 'La Cucaracha?' 'Yes!'

While the record was playing, Baba moved in time with this popular song. The lady, who evidently didn't know what to make of Baba in the first place, got up and left. Norina questioned Baba about it. He touched one hand with the other and said, 'What could I do? She has no connection with Me.'" <sup>40</sup>

For the socialite, Meher Baba just did not conform to her concept of a spiritual personage -especially someone interested in listening to what she considered a mundane, silly song. Her rather closed mind and preconceived notions about spirituality totally put her off and she became rather indignant and left in a huff

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<sup>39</sup> Excerpted from Meher Baba's last message on the alphabet board; Oct 7,1954; *Practical Spirituality*, John A. Grant, Page 216.

<sup>40</sup> Incident is referenced in *The Awakener Magazine* 1977; Vol 17, No 2, Page 13 from the article "Baba Stories" #III of V stories in the article subtitled as: "No Connection ...".

being unimpressed by Meher Baba. The turn of events was to Norina's great chagrin and dismay.<sup>41</sup>

Although unknowingly, Norina's friend immensely benefited from the physical contact with Baba, she unfortunately did not have an inner spiritual link or connection with the Avatar at that time. The groundwork necessary for an inner 'readiness' or 'preparedness' was lacking to allow a link to become established and derive any further benefit.

## **15. Their time has not yet come -wasted energy planting seeds in stone.**

An incident between Bhau Kalchuri trying to interest college students ridiculing Meher Baba also illustrates the importance of inner readiness:

"A hostel for poor students was situated between the Grafton and Rosewood bungalows.<sup>42</sup> When Baba walked by it daily, the principal and pupils would stand on one side of the road to offer salutations and were very drawn to him. But adjoining it was another student hostel whose students would ridicule them. Once, they surrounded Bhau and began questioning him. 'You are a well-educated Hindu," they said. 'Why do you leave your religion and go running after this Parsi Saint?'

Bhau replied, 'This in itself is a matter which has to be understood. I see in Meher Baba things that are beyond religion, and for that reason I am with Him.'

The students would daily waylay and pester Bhau with questions, and pretend to show interest in Meher Baba. Thinking they were sincere, Bhau would take time to talk with them and tell them stories about Baba.

One day, Baba asked Bhau about the students, and Bhau described how he was trying to draw them to Baba. Baba corrected him, 'You are a fool! If you plant a seed in a stone and water it daily, what will happen? Nothing. It will not germinate and all your labor will be in vain.

So, what is the use in telling them about me? They are like stones! Their time has not yet come. Do not waste your energy with them anymore."<sup>43</sup>

During the present Avataric advent many hundreds of thousands of people had the good fortune of physically seeing and meeting Meher Baba and have His darshan. Yet, many amongst them did not have an inner connection to believe and love Him. By contrast, there are so many that in spite of not having had any physical contact with Baba are by far more fortunate in having this inner connection with Him. It is

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<sup>41</sup> Reference incident in *The Awakener Magazine*; 1983, Vol 20 No 2, Page 17 in an article by Filis Frederick titled, "Heroines of the Path".

<sup>42</sup> Grafton and Rosewood bungalows in Satara, India; Oct 1955

<sup>43</sup> *Lord Meher* (ole) Page 3723; Oct 1955; Sub-titled, "Seeds Planted in Stone"

so evidently manifested in these lovers whose spontaneous acceptance and love for Him is truly very amazing, remarkable and palpable.

Upon reflection, their belief is inborn and instinctive, just as natural as for fish to swim and birds to fly. They are really the most fortunate ones. Meher Baba has said: "I come for all, but I am for the few." Even for those who did not or cannot either accept or love Him, all is never lost and in God's mercy there is always hope. As Mani (quoting Adi Sr.)<sup>44</sup> would aptly put it, "Better luck next life." Or many lifetimes later until the next Avataric advent.

For Meher Baba lovers to acknowledge Him as God in human form has taken many innumerable previous lifetimes of preparation for the establishment of an 'inner spiritual link' with Him. Meher Baba has said, "I have come to sow the seed of love in your hearts" and "love is God's gift to man." His love can only flourish in a heart made ready to receive it by our gradually emptying it of our age-old desires. A groundwork requiring a tilling of our heart's soil making it ready to be seeded with His gift of the seed of love. By our nurturing care and with His nourishment from rain and sunlight, the seed germinates, spreading roots, soon starts to blossom and bear fruit. From His seed His lover is born; the play of love's eternal game by the Beloved and lover begins.

After ages when the lover entirely loses himself in the Beloved, when the game is finally over. Getting annihilated in the Beloved's love, the lover now exists in his Beloved as the Beloved. No trace of love or lover remain— only the Beloved exists.

### **16. Holding on to His daaman till the very end.**

Baba also emphasized that once the inner spiritual link (or 'connection') is established what matters most is that we "hold on to His daaman" with both hands and never let go of it. This symbolic term, "holding on to Baba's daaman" means that we have to be determined to maintain a strong grip of this internal link by obeying His orders and by doing what would please Him. Never straying away in seeking after any other spiritual master (guru, guide, teacher).

Holding on to Baba's daaman with both hands necessarily implies that we have to gradually let go of our grip on our age-old accumulated desires, and whatever we consider as our own -possessions and belongings. Becoming free of their grip over us we become mentally detached from them. Our hands freed and empty to firmly and wholly hold on to Him. It is in the emptying of the heart of its desires that we enable it to get filled by His love and awaken Him within it by our remembrance. Meher Baba for His lovers is their Master of all masters (our 'Piran-o-pir'), our 'Beylerbei' (Lord of all lords), 'Khudawand' (Lord of the Universe) and

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<sup>44</sup> Mani S. Irani – youngest sister of Meher Baba would use this quote of Adi K. Irani (Sr.)

'Harvesp-Khuda' (Lord Supreme, Lord of all). Our all-encompassing, inclusive, fulfilling and sufficing 'Harvastum'<sup>45</sup> - "All in all."

## **17. Companionship and Friendship of the Perfect Master**

In another seven hundred years until the Avatar returns, and after many more lifetimes of preparations, our internal spiritual links with Him will bring us together yet once again. Happily, we have this to look forward to and the very hope encourages us to keep on striving for another lifetime when we will get to share His companionship.

Perfect Master, Nasirudddin Chiragi of Delhi (c 1274-1356) would advise His disciples, to always ask God for the gift of love for His companionship. ("Teri sho-hobat key moho-bat day")

Greater than God-realization is simply the friendship of a God-Realized Master. In a letter, Baba sent a message to Phil Cowans: "Know that the paramount need more than Self-Realization is simply the friendship of a God-Realized Master obtained by resigning yourself completely to his will. The more you clean your heart of otherness – the more you will love. My Love Blessing to you." <sup>46</sup>

## **18. Power of His name— Meher Baba!**

We pass our lives, trying to love Him a little more each day by doing what would please Him,<sup>47</sup> and in His remembrance that vitalizes our spirit. The power of His name uttered from our lips arouses Him within our hearts and He protects us and attends to our every need. His name becomes our very staff that supports us and upon which we lean. *His name* gives us the strength and courage to carry on boldly, facing life's many challenges. *His name* is our protector.

"Fred Winterfeldt asked Meher Baba where he should go when the destruction comes. Baba told him no place will be safe but whosoever repeats my name in the time of crisis will have my protection. I have given the power to my name."

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"The remedy for all ills is only this — to remember me constantly and wholeheartedly." -Meher Baba <sup>48</sup>

There is no greater mantra than the repetition of His name. His sweet name is the remedy for all ills.

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<sup>45</sup> 'Beylerbei' in Turkish means the 'Lord of lords'. 'Khudawand' -Lord of the universe, 'Harvesp-Khuda' and 'Harsvastum' -the latter three are from the 101 names of God.

<sup>46</sup> *Lord Meher*; Vol 19; Page 6267; (ole) page 4851

<sup>47</sup> "How to Love God" message by Meher Baba; *The Path of Love*, page 109

<sup>48</sup> *Lord Meher* (ole) Page 5255



"Beloved Baba has told us that in this Advent, He has given no mantra or practice. He said that there is great power in His Name. He said that His Name has more power than Himself! Even He, Himself, repeats His Name." -Meherwan Jessawala. <sup>49</sup>

The Perfect Master, Maulana Jelaluddin Rumi (c 1207-1273) of Konya, Turkey says of the Beloved's precious name: "The Beloved and His name is as one -as the sword in its sheath."<sup>50</sup>

"The beloved Friend's name has such power that anyone who utters it will never see his bones decay."<sup>51</sup>

And again, Maulana Rumi says, "If you are a name -now the name is mixed with the named. No! the name is like the sheath, and the named one like the sword ('husam')".<sup>52</sup>

And once again says Maulana Rumi, "O you whose name is the nourishment of my intoxicated soul!"<sup>53</sup>

## **19. His Protection lasts in life and after death— such incredible great fortune**

Such is the tremendous power of His name— Meher Baba, that seeming miracles and amazing coincidences become common occurrences in the lives of His lovers. The power of His name will save us even if we die. In calling out His name, ferocious animals become docile and harmless, and life-threatening danger gets averted. Animate beings and inanimate objects respond and resonate to His name.

"If you ever come across any such savage animals, or if you find yourselves in a perilous situation, cry out my name loudly. I will then save you. Even if you die, you should know that I have saved you, because my protection is real protection. I always protect my lover." -Meher Baba <sup>54</sup>

Even upon death His protection saves us. What an amazing magnitude of His protection that extends beyond our lives and deaths! The souls of His lovers, embodied or disembodied, are always under His protection -such is the incredible great fortune of His lovers.

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<sup>49</sup> Meherwan Jessawala, Meherazad, May 19, 2016

<sup>50</sup> Jelaluddin Rumi (*Diwan-i Shams-i Tabriz*; 1235) Page 22; "I Am Wind You Are Fire"; Annemarie Schimmel

<sup>51</sup> *ibid* page 22

<sup>52</sup> *ibid* page 27

<sup>53</sup> *ibid* page 28

<sup>54</sup> *Lord Meher* Vol 4, Page 1276

Legends narrate that Daniel survived after being thrown in a lions' den and Abraham (Ibrahim) after being cast in the fire both being saved by God. <sup>55</sup>

Anyone who utters His name at the time of dying has defeated death itself.<sup>56</sup> That individual soul gets liberation (mukti) attaining eternal freedom from the bondage of recurring cycles of births and deaths. Hence Baba gives importance to constantly remembering Him and to the repetition of His name.<sup>57</sup>

Remarkably, of such enormity is the power of His name that even when any individual at the moment of death utters the Lord's name, though unintentionally, accidentally and totally unaware of the final victory, that soul attains eternal freedom from life's bondage -mukti. The following legendary incidents are illustrative:

#### Story of Mira

Saint Mira was saved by her Lord Krishna from the connivance of her wicked husband Prince Rana's repeated attempts to kill her. Mira was from a time period over three millennia after Krishna.<sup>58</sup> Mira's intense devotion and dependence on her Lord Krishna was astonishing. Her devotional bhajans (songs) that she sang to her beloved Krishna are still extremely popular and sung all over India.

Similarly, Jivanti, a courtesan and Ajamila both unintentionally and unknowingly attained liberation by uttering the Lord's name at the time of their deaths.

#### Story of Jivanti.

"There was once a courtesan named, Jivanti, who lacked a child. She acquired a pet parrot and taught it to say the name of God, "Rama". Together they would endlessly repeat it. It is said that at the time of her death she attained liberation, such was the purifying effect of the repetition of the name of God." <sup>59</sup>

#### Story of Ajamila

Ajamila was a virtuous person who once happened to go into the jungle adjoining his village and there, he chanced to meet a harlot. In spite of his self control, he was driven into a sinful life by her company and they begot ten sons. The last son was named Narayan (Narayana being one of the names of God) and this son was

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<sup>55</sup> Daniel (~300-200 BC); Abraham or Ibrahim (~2000-1800 BC)

<sup>56</sup> "If you just take my name, just at the moment of dropping your body, you will come to me. Yes, anyone." -Meher Baba; Lord Meher VI15 page 5444

<sup>57</sup> "Come to Me" meaning mukti or liberation (eternal freedom) of the soul from the bondage of births and deaths. *Lord Meher Vol15, Page 5444-45*

<sup>58</sup> Saint Mira (c 1498-1546 AD) from Rajasthan, India was during a time period over 3,000 years after the period of Lord Krishna (~2100 BC). Mira was a disciple of Ravidas (or Raidas c 1450-1520). Ravidas was a contemporary of the Perfect Master, Kabir (c 1440-1518) and both were the disciples of the Perfect Master, Ramananada of Benares (present Varanasi).

<sup>59</sup> *The Devotional Poems of Mirabai*; A. J. Alston: Page 131; 911122-1

dearest to him. At the time of death, he was terrified to see the emissaries of the lord of death (Yama). Seized with sheer fright, he cried out his youngest son's name "Narayana!" He did so hoping to receive the help of his son, but unknowingly also invoked the name of God at the moment of his death. He attained liberation.<sup>60</sup>

Meher Baba gives the analogy of the protective power of His name to that of a mosquito net that guards from getting bitten by mosquitoes and succumbing to diseases:

"It is a good example. When mosquitoes bite you, you come down with malaria. As a preventative, you use a mosquito net. Despite it, the mosquitoes buzz outside and are ready to bite you. But the mosquito net saves you from being bitten, and consequently, you do not suffer from malaria. Now, mosquitoes are your thoughts, and the mosquito net, either old or new, good or bad, is my name, contact and company. When you are within the mosquito net— Meher Baba's name – even hordes of mosquitoes buzzing outside— that is, your thoughts, good or bad – will not touch you and you will be saved from malaria— bindings. So always think of Baba's name, and whatever thoughts you might have, don't worry about them."<sup>61</sup>

### **17. An Ever-Growing Love -more than yesterday, less than tomorrow**

A little more loving every day in Meher Baba's ever-growing love we cherish and nurture. Barbara O'Donnell says it very sweetly about her coming to Meher Baba: "The French say about love, 'Plus qu'hier, moins que demain' (more than yesterday, less than tomorrow). Looking back, it always amazes me that there was a time, even yesterday, when I loved Baba less than now— and I look forward with delight to loving and pleasing Him more. It is the greatest good fortune to love Meher Baba."<sup>62 63</sup>

### **18. Love Personified -the Divine Beloved worthy of being loved**

We are truly blessed with the greatest good fortune to accept Meher Baba for who He says He is— the divine Beloved worthy of being loved. He is love personified.

Following is Meher Baba's message given for His 75<sup>th</sup> birthday:

"To love Me for what I may give you is not loving Me at all. To sacrifice anything in My cause to gain something for yourself is like a blind man sacrificing his eyes for sight. I am the divine Beloved worthy of being loved because I am love. He who

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<sup>60</sup> *Glory of Krishna*; Chinmaya Mission Trust; Page 34; 911122-02

<sup>61</sup> *Lord Meher* Vol 13, Page 4778-4779

<sup>62</sup> Story of Barbara O'Donnell in *When He Takes Over*; Bal Natu, page 67-69

<sup>63</sup> 'Plus qu'hier, moins que demain' -a line from a French poem, variously known as "L'éternelle chanson" (The Eternal Song) or "Les Vieux" (The Old Ones) written by Rosemonde Gérard (b1871 - d1953) in 1889 to her husband Edmond Rostand.

loves Me because of this will be blessed with unlimited sight and see Me as I really am." It was Meher Baba's last message to humanity.<sup>64</sup>

### **19. Inheritors of His priceless treasure of love**

Lovers of Meher Baba are the inheritors of His treasury of love. The untold treasure of God's love resides within their hearts. These are the moving, heartwarming lines from the "Song of the New Life":

"Even though your heart be cut to bits, let there be a smile on your lips.  
Here I divulge to you a truth:  
Hidden in your penniless hands is treasure untold;  
Your beggarly life will be the envy of kings!"<sup>65</sup>

We have to keep doing our very best and entrust the response and results of our actions to Him— then don't worry and remain happy in His love. It is what Baba would expect from us.

### **20. Caretakers and custodians of His bounty -acting as His responsible guardians**

Enjoying what His bounty has provided us and remain happy and content with our lot. Being aware that everything we consider as our own, belongs to Him including our own selves, for we have willingly chosen to become His and make Him ours. Living with a detached mental attitude of our possessions allows us to live and act as responsible guardians, custodians, caretakers of everything He has provided us to use well, sensibly and in a manner that would please Him.

Fulfilling all our worldly responsibilities, discharge our obligations fully, live a simple and natural life with an awareness that everything in life with its joys and sufferings are for just a short time and will surely pass.<sup>66</sup> He alone provides and suffices us and we depend upon and belong to Him entirely— His love fills our very being.

### **21. His happiness and comfort -our cheer and rest.**

From Meher Baba's "Highest of the High" message<sup>67</sup>:

"Seek me not to extricate you from your predicaments, but find me in order to surrender yourself wholeheartedly to my will. Cling to me not for worldly happiness and short-lived comforts, but adhere to me, through thick and thin, sacrificing your

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<sup>64</sup> Meher Baba's message for His 75<sup>th</sup> birthday. It was His last message to humanity dictated Dec 11, 1968. -Lord Meher (ole) Page 5375

<sup>65</sup> "Song of the New Life" -Meher Baba and Dr Abdul Ghani; Meher Baba's New Life; Bhau Kalchuri Page 156-157

<sup>66</sup> "Heaven and earth will pass away (everything perishes), except the beauty of His (the Beloved) face." -Quranic verse 28:88

<sup>67</sup> Extracted from "Highest of the High" message of Meher Baba, Dehra Dun Sep 09, 1953. *Lord Meher (ole) Page 3396*

own happiness and comforts at my feet. Let my happiness be your cheer and my comforts your rest." -Meher Baba.

Mansari <sup>68</sup> would bid farewell to Baba lovers at the time of departure from Meherabad with the parting words, "Meher Baba, negheban." A similar urging is derived from the last line of the Gujerati arti composed by Meher Baba, "Our Khuda (God), Meher Baba, You are our negheban." <sup>69</sup> For all in His creation and for His lovers, Meher Baba is their Preserver and Protector.

## **21. Trust God Completely.**

"One who calls out sincerely to God never fails to be heard and receive His help."  
-Meher Baba.

"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." -Avatar Meher Baba.

*About the author: Meherwan is the eldest of three sons of Roda and Jim Mistry. Roda was the paternal niece of Framroze Dadachanji ("Chanji")— Meher Baba's disciple and first secretary. The Dadachanji family came to Meher Baba in 1926 when Roda was a two-year-old child.*

*He grew up in a Baba family in Bombay with his brothers Falu and Sarosh. All three children are fortunate to have contact with Meher Baba and His mandali during their childhood and teenage years.*

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<sup>68</sup> Mansari -Mani Desai of Navsari. Once during the earlier period, there were three Manis in residence in Meher Baba's ashram at the same time. To avoid confusion the three Manis were distinguished by the following *nicknames*: Baba's youngest sister Mani (birth name Manija) remained unchanged and always referred to as "Mani". Mani Desai from Navsari became "Mansari". Mani Jessawala from Nagpur (Eruch's sister) as "Manpur"

<sup>69</sup> The Gujerati arti composed by Meher Baba in 1926, the last line says, "You are our negheban (protector)."