

PRAYER

Book one

Meher Baba

Think of me every day for five minutes only, at any time of the day. Of course the best time would be at five in the morning, when I remain almost everywhere. This little beginning of a mere five minutes will also be your first step on the spiritual Path.

Once you get interested in and attuned to the thought of God, you will have a constant urge to think of him for a certain period every day. It is sincere thought I want. No amount of prayer and chanting would be of any value if done as a ritual.

These five minutes of thought, meditation or concentration on God or the Master are a thousand times better than any prayer. God wants love, pure sincere love. He does not want to hear bombastic jaw-breaking words and shlokas from the shastras and passages from the Avesta.

The prayer books of all the religions, the Avesta of the Parsis, the Koran of the Muslims, the Bible of the Christians, the Vedas of the Hindus, and all other religious books are long treatises, and have nothing to do with the Truth.

Zarathustra taught that you must burn your heart in love of God, and the dasturs thereafter changed the meaning of it

and altered it to mean burning externally with sandalwood. The religious dogmas and doctrines of the Kusti and other prayers in the Avesta all have been changed from time to time.

Take one name sincerely, lovingly, devotedly for a few minutes, without the thought of anything else, and that is worth more than hours of mechanical prayers.

Zarathustra had fourteen disciples to whom he gave God-realisation. Thereafter there was only one God-realised disciple, and from him the knowledge and experience of God enlightened the community for 700 years. This knowledge came down from father to son.

The last true dastur was Azar Kaivan. Ever since, there have been false priests among the Zoroastrians who have given their own versions of the Avesta. From that period until today there has been no Realised saint among the Zoroastrians. Whatever religious books the Zoroastrians have today are the works of those dasturs, and not of Zarathustra. However, to his special fourteen disciples he gave real knowledge and experience, and to the world he gave a way of life.

As changes were made by the dasturs in the teachings of Zarathustra, so were similar changes made by the priests in Christ's Bible and Muhammad's Koran. Sometimes these changes came about inadvertently. Members of the Avatar's Circle would go out to different parts of the world and address masses of people. These lectures would be taken

down by scribes, and later attributed to the Avesta, Bible, Koran and the Vedas. As time passed, the changes became so complete that the original teachings were lost.

I therefore once again repeat that instead of wasting your time on religious discussions, reading and listening to doctrines and dogmas of different religions, love God and think of God. Meditation, concentration, and the creation of a feeling of love in the heart are the essence and substance of all religions. All else is illusion.

The alphabet is taught to the beginner with a view to making him master of the language. But if the student merely learns the alphabet, and does not make an effort to form words, he has learned nothing. Similarly, if an aspirant sticks to religious doctrines and dogmas, he will never achieve his ultimate aim, realisation of the Truth. God and Truth are far above religions.

***7 February 1928,
Meherabad,
to Abbas Ali
and two dasturs (Parsi priests),
BG p1-3***

Another version of the same explanation:

Zarathustra had fourteen disciples whom he Realised. There

was one whom he Realised after the fourteen. From him, the knowledge and experience of God descended from father to son for 700 years. After that, the last one, Dastur Azer Kaiwan, was false, and obtained the sacred seat and started collecting money. Those who followed him decreed as they thought.

After them, until the present, there has been no realised person among the Zoroastrians. Whatever religious books (the Avesta) the Zoroastrians have now are the books of these false dasturs, and not of Zarathustra. Zarathustra taught and gave out gems of truth, gems of Sufism, but they are not known to people. There were tremendous changes in the doctrines set down by Zarathustra made by the false dasturs.

So my best advice to you is to create love for God. Earn something in my contact. Otherwise, if you spend your time in discussions on religious doctrines and dogmas, it will take you nowhere toward Truth. It is all rigamarole, and will waste your precious time, which might better be used in thinking of God, meditating and creating love. Love is the sum and substance of all religions, and the only essential of all creeds. Leave the rigamarole alone.

For example, this alphabet board which I use may be given to a child to make him begin the ABCs. But if he merely learns the alphabet without any efforts at proceeding further, he will learn practically nothing. It is the same in religion. The shariat, doctrines and dogmas are given as a preliminary

beginning, like the alphabet, to reach the ultimate aim of the realisation of the Truth. After one learns to master the fundamentals, one advances. But if a person merely sticks to religious ceremonies and rituals, and believes that religion is that alone, then he does not advance at all. God and Truth are far, far above shariat, doctrines and dogmas, ceremonies and rituals.

***7 February 1928,
Meherabad,
to two Parsi priests,
LM3 p1020***

In Dhulia, a Brahmin priest lived in a room adjoining the Mandali's. Every morning he would get up early and loudly chant Hindu shlokas (verses) from the Shastras (scriptures). The Mandali complained about him to Baba, and Baba explained:

"Everywhere in the world, in the name of prayer and worship, this sort of useless babbling is going on. Nothing is gained by it. It has no substance. Those who practice it derive nothing from it. Do they for a minute think that loud noises can bring results? For years on end it has been happening, and it will go on for years to come. For ages the Brahmins, the maulvis, the dasturs and the priests have been muttering hired prayers, and they are actually paid for such drivel. But not the slightest advantage has been gained by anyone as a

result.

"The reason is that none of them does it sincerely or wholeheartedly. Their prayers are nothing more than the vocal cord's useless prattle, with no heart or feeling in it. Their mind's intellect, attention and thoughts wander here and there, and this idle mumbo jumbo goes on.

"If it is done with a clear mind and with all sincerity, one's prayers reach straight to God. God wants honesty and an open heart, not an outward show of meaningless chatter.

"From any corner of the world, heartfelt remembrance of God, even by the worst sinner, or the most worthless and lowest person, immediately reaches God's ears. I am deaf to the sound of that Brahmin priest's chanting, though it is so near. I cannot hear it because it does not touch me. It has no effect upon me. Any type of loud, insincere prayer from any quarter leaves us Masters unmoved, because it is only noise and carries no heart. Such dry, flat prayers, however loud or lengthy, or done over a long period of years, have no effect on us Masters. Instead, if anyone prays to God, to me, purely and honestly, from however far away, and however slowly or softly, I, as God, immediately hear it, and a connection is established.

"For example, take a long distance telephone station. Other telephones are connected to it, and the desired connection is given immediately upon dialing. In the same way, the Qutub is humanity's central main station; and if one remembers him

sincerely and wholeheartedly, from however long a distance, one's cry is heard, and the connection is made. There is no question of distance here. The Qutub is the center, the focal point equidistant from one and all in creation. And he, as this center, serves the purpose not only for this world or universe, but for the three worlds and their various levels and planes.

"But how is it possible that all prayers are heard at one and the same time? How is it that the prayers and calls of millions of persons bring immediate connection with the Qutub? The answer is simple. What is a Qutub? The ruler of infinite and unlimited powers. To him there is no question of one or twenty-one, a thousand or a hundred thousand, or millions and billions. Everyone is equal in his eyes. But your call should be from the innermost depths of your heart. It will then reach his ears irrespective of distance or traffic on the line.

"All prayers and sounds are a mere show if they do not originate from the heart. If not, then such prayers, however loud and however long, are quite meaningless. But compared to this, offering hired prayers through Brahmins, dasturs, maulvis and priests is much worse. It is nothing short of sheer hypocrisy."

Q. If it is done with a feeling of devotion, is it bad for a person who has no time to pray himself to have it done through a medium?

Baba: This is total foolishness and completely absurd. It is an excuse and a useless pretext. It does not hold water. It is an insult to one's common sense. Can prayer, worship or entreaties to God ever be hired? It is beyond one's imagination. While still being lured by maya, it is like throwing the burden of one's actions on the shoulders of others, and paying them money to take him to God. It is a pretense for keeping oneself immersed in mayavic pleasures.

A person says, 'I have no time to pray.' Why not? Because one is unwilling to spare time for it. It is a meaningless excuse to cover up one's preoccupation with the world and lack of time due to one's desire to remain involved in mayavic pursuits. The mind is entrapped in maya, and does not want to be freed. And so, to achieve merit, a person offers hired prayers. Can this ever result in any meritorious action or virtue?

If you want to remember or offer worship to God, do it honestly and loyally with all your heart and mind. Even if you can only remember or pray to him a few minutes each day, do it sincerely. Compared to babbling for hours on end, a sincere prayer of two minutes has more effect. It immediately reaches God's ears. The reason is that God always listens to the voice of the heart.

***4 July 1929,
Dhulia,
LM4 p1174-1175***

Is God deaf? Where is the necessity of shouting his name so loud? It makes one's heart skip a beat. But God does not listen to such bleating. He has an ear only for the voice of the heart, of which the world has no idea.

***17 April 1930,
Panchgani?
about the repeated calling of
'Allah' from a mosque early in the morning,
LM4 p1306***

People pray to me to solve their difficulties, saying that they love me. But there is a vast difference between love and prayer.

In Persian to pray means to beg, to want, to desire something, even the blessings of God. But when a person really loves, he gives himself over to his beloved completely. This is true love. In that there is no begging, no wanting, and no room for desires. Only the longing to unite with the beloved remains.

Love means the renunciation of the self. Prayer means selfishness, no matter how high the prayer may be. So there is a vast difference between when one prays and when one loves.

**July 1931,
Karachi,
LM4 p1374**

Upon the altar of humility we must offer our prayers to God. Humility is spiritually of greater worth than devotion. It is easier to be devout than to be humble, but devotion in many instances proves to be a stepping-stone to humility.

True bhakti (worship or devotion) does not necessarily mean the observance of religious rites and the muttering of mantras or bhantras.* But it certainly means the continual repetition of any one name of God, or the continuous thinking and remembrance of God.

To pray to God for material prosperity is not a prayer, but a farce.

On the day of Jarthoshtno-diso many Parsis fervently pray, 'May the soul of Zoroaster rest in peace.' Surely these Parsis are utterly ignorant of the spiritual position of their Prophet, or are impudent to the last degree. No greater insult can be hurled at Yezdan Zoroaster than by offering such a prayer.

Worldly-minded priests, though they may mutter prayers throughout the day, and may perform this and that ceremony, can confer no spiritual benefits on anyone.

Poison trees may be watered with nectar, but they will not produce edible fruits.

Intellectual disputations about God will not bring you any nearer to him, and may take you farther away. But persistent, heartfelt prayers to him will lower the veil that now envelops you in darkness.

before 1933,

Sa p11-13, 22

each paragraph is a separate quote

****A mantra is a sacred verse or formula, a prayer written in rhythmical form. A bhantra is the chanting aloud of a mantra.***

Man wants God, but is given stone, in the form of churches, temples, idols and images. They are now all corrupt. Considered once as places of worship, they have turned into pitiable centers of business for their caretakers. The places of God's prayer, worship and love have changed into centers of business. Thus are the names of God and religion besmeared, bringing ultimately to humanity natural calamities such as plagues, pestilence, famines and other curses of nature with untold miseries on humanity in their wake. So, it is for this that the teaching of the Avatars and Sadgurus caution one not to give importance to such places and forms of worship. Their work is to diminish and destroy all these piles of stone which keep humanity away from God, rather than drawing it closer.

**1 April 1938,
Panchgani,
LM7 p2277**

The first thing every morning is to say a sincere prayer from you to God to make you understand him and his will: 'God, make me understand you and your will.'

**15 May 1943,
Meherabad,
to 125 men devotees to be said daily for one month,
LM8 p2875**

The sigh within the prayer is the same in the heart of the Christian, the Muhammadan, the Jew. They are indivisibly longing for the same God.

GI May 1974 p7

It is better not to worship if your heart is not in it. Any prayer made mechanically in a spirit of show or ceremony is all a farce. It results in greater bindings through one's pretense to purity.

**November 1955,
Meherabad,
LH p42**

There are many religions, temples, and many religious practices and prayers, which you yourself may know, and the people following them. But God appears indifferent to those prayers or does not hear them, for this reason: that they are not of the heart.

The prayer God hears is the prayer of the heart, that raising of the heart, that suffering of the heart, that is what God pays attention to. And so it does not matter, and certainly it is foolish, to rely upon the usual religious practices and ritual. What matters is your heart, the prayer that arises from your heart. That is the prayer that Baba hears, that God hears.

Jesus Christ said this exactly when he said, 'When you pray, close the door, pray in secret.' So pray from the heart, even if you are with a thousand people...

People know it all by heart, but they don't grasp it, or God would hear... Pray from the heart by giving yourselves. Just saying the words or being still, unless you are giving yourself, is useless. It is the prayer of the heart, the giving of your heart that counts. Those prayers are answered.

**July 1956,
London,
Aw 4:2 p 14-15**

God forgives sins in the sense that he does not eternally damn anyone for his sins. He keeps the door of redemption eternally open.

Through repeated sincere prayers, it is possible to effect an exit from the otherwise inexorable working out of the law of karma. The forgiveness asked from God evokes from him his inscrutable grace, which alone can give new direction to the inexorable karmic determination.

1956? Be p37-38

The Masters have sometimes followed external disciplines, including prayers, and have set an example of humility and readiness to learn from others... No teachers have been content with merely external disciplines. Through their teachings as well as example, they have often set forth prayer as the inner approach to God and divinity.

What constitutes the essence of prayer? Many prayers to God are current among the lovers of God, arising as they do from diverse cultural contexts. Some of the prayers

invariably contain an element of asking something from God, either material or spiritual. In fact, God is so merciful and bountiful that even without their asking, he always gives much more than his lovers can receive. He knows their real needs more deeply than they do. Therefore the element of asking something from God is superfluous. It often mars the inner love and worship which a prayer tries to express.

The ideal prayer to the Lord is nothing more than spontaneous praise of his being. You praise him, not in the spirit of bargain, but in the spirit of self-forgetful appreciation of what he really is. You praise him because he is praiseworthy. Your praise is a spontaneous appreciative response to his true being as infinite light, infinite power and infinite bliss.

It is futile to attempt a standard prayer, and hold it up as an ideal for all people of all times. The glory of the Almighty transcends all human understanding and defies all verbal descriptions. Eternally fresh and self-renewing in its unlimited amplitude, it never fades. Nor is it ever confined within the limits of the best of hymns. All hymns and prayers reach out towards the eternal truth of Godhead, only to merge those who utter them in silent and unending adoration.

If by ideal prayer to the Lord is meant a set formula, any search for it is a wild goose chase. All prayers ultimately initiate the soul into an ever-deepening silence of sweet adoration. And all formulae are dissolved and assimilated

into the integral and direct appreciative perception of divine truth. That which seeks to reach towards the immeasurable, itself becomes incapable of being measured by any set standards. The ritualistic and repetitive expressions of prayer do not and cannot do justice to the innermost essence of prayer, which is adoring love for the eternal beloved. To attempt to standardise prayer is to mar its intrinsic beauty.

If you pray with a motive to do good to someone, your prayer may actually bring about good both to him and to yourself. Some people pray for the spiritual benefit of those who have done them some wrong. There also, they are helping others spiritually. But all prayers with a motive fall short of the ideal prayer, which is without motive. In the entire spiritual panorama of the universe, nothing is more sublime than a spontaneous prayer. It gushes out of the human heart filled with appreciative joy. It is self-expression of the freed spirit, without any actuation of a motive. In its highest form, prayer leaves no room for the illusory diarchy of the lover and the beloved. It is a return to one's own being.

1956? Be p73-76

God does not listen to the language of the tongue and its japa, mantras, devotional songs and so on. He does not listen to the language of the mind and its routine meditations, concentrations and thoughts about God. He

listens to the language of the heart and its message of love, which needs no ceremony or show, only silent devotion for the beloved.

IS p109

God is not fooled by any outward show. He is completely deaf to ceremonial prayers and ringing of church bells and chanting of mantras. He is never taken in by such superficial veneer, never ensnared by such blandishments. Love alone can move him, love alone can conquer him. Without that, nothing is to any avail.

1963? India, IS p79

REPEATING THE NAME OF GOD

(Nam-Smeren)

... Stay at home, do the nam-smaren, feel happy, free-minded and jolly, and be devoid of anxiety and disappointment throughout. Have full faith in me, and be sure in the future you will one day come to know all.

letter to Adi, signed Merwan,

**1920s, Aw ?
(special photo issue) p34**

... Repeat in low voice for half an hour daily one of the following six lines of names of God:

**Parabrahma Paramatma
Ya Yezdan Ahuramazda
Nirkar Parvardigar
Allah Ho Akbar Allah Hu
Hari Narayan Bhagwan
God Almighty Omnipotent**

Immediately after this half an hour of meditation, repeat the name of your Master for five minutes.

**23 October 1941,
Panchgani, circular to Baba's
devotees, to be done for 45 days,
LM8 p2733**

REPEATING THE MASTER'S NAME

I actually advised my own mother this morning to take my name one thousand times daily. It will be good if she does.

Otherwise the family may suffer for her not heeding my advice. Thinking of material things will never satisfy her or those akin to me.

***16 February 1928,
Meherabad,
LM3 p1022***

One young fireman came with a gift of fruit, and asked Baba, 'How can I open my heart more, love more.' Baba gave him a midnight meditation of saying Baba's name 100 times. The fireman said he was very grateful. He said that in the crescendo of the fire siren he felt the exaltation of God.

***Sunday, 5 August 1956,
San Francisco,
Aw 6:1 p24***

PRAYERS

Book Two

**SEVEN NAMES OF GOD
BUJAVE NAAR
TUKARAM, TUKARAM
I AM EVERYTHING
PEOPLE DON'T WANT GOD
YOU ARE FORMLESS, PARVARDIGAR
I AM THE ONE WHO LISTENS TO YOUR**

PRAYERS
GREAT SECLUSION PRAYER
TOMORROW BE DAMNED
PRAYER OF SURRENDER
A PRAYER BEFORE SPEAKING
TO ALL AVATARS
OBEISANCE TO THE FIVE PERFECT
MASTERS
SALUTATIONS
PRAYER FOR THE ROAD
PRAYER OF REPENTANCE
THE MASTER'S PRAYER
SAT-CHIT-ANAND PARAMANAND
PRAYERS FOR BABA'S LOVERS AND
MANDALI
YOU ARE THE BELOVED OF EVERYONE
CHRISTIAN PRAYER
PRAYER TO THE FIVE PERFECT
MASTERS
YOU ALONE EXIST
ONE HUNDRED AND ONE NAMES OF GOD
A ZOROASTRIAN PRAYER
MAY THY WILL BE DONE
PRAYING WITH BABA
PRAYING TO MEHER BABA
OTHER PRAYERS

Padri: God is omnipresent and omniscient, so why pray for his blessing?

Baba: God is omnipresent, but he plays with closed eyes. He is inattentive, so he needs to be awakened by prayer.

**26 December 1951, Meherabad
LM10 p3754**

"I am the one who listens to your prayers."

**Meher Baba
GG6 p52**

SEVEN NAMES OF GOD

"Meher Baba had given the following one line prayer to be recited by the Mandali every afternoon for an hour and a half:

***Khuda
Paramatma
Allah
Ahuramazd
Ram
Yezdan
Hu***

"This was to be preceeded and followed by the singing of the Arti which he had composed at the toddy shop in Kasba Peth years before."

**Bhau Kalchuri, LM2 p607
(April 1924, Meherabad)**

A second version was given later:

***Hari
Paramatma
Allah
Ahuramazd
God
Yezdan
Hu***

"The following couplet was composed by Baba to be jointly recited by the ashram boys daily at the appointed hours:

'Hari, Paramatma, Allah,

Ahuramazd, God, Yezdan, Hu.'"

***G. L. Pawar, RD p518
(16 June 1927, Meherabad)***

"On June 16th this simple prayer of seven names of God, representing the world's religions, was composed by Baba for the ashram boys to recite every day:

'Hari, Paramatma, Allah,

Ahuramazd, God, Yezdan, Hu.'

"In the morning, one boy would first recite the names of God alone, and then all the boys would join in together, chanting the prayer for fifteen minutes or half an hour.

"The prayer would be recited for five minutes before and after classes, all the boys standing with folded hands and facing the sun."

***Bhau Kalchuri, LM3 p948
(16 June 1927, Meherabad)***

Part of the boys' schedule:

"5 a.m.: Rise from bed. After washing, they were to chant the Seven Names of God prayer" (This prayer was also sung before each meal in the dining hall.) - More than 170 boys were enrolled in the school in 1927.

Bhau Kalchuri, LM3 p960

"... Baba had instructed his lovers to chant the prayer of the different names of God,

'Hari, Paramatma, Allah, Ahuramazd, God, Yezdan, Hu,'

for a certain period every day. Baba had given the melody for this prayer, and it held great significance."

***Bhau Kalchuri, LM8 p2759
(December 1941?)***

[Back to top](#)

BUJAVE NAAR

An Arti is a devotional song sung to a Perfect Master. Meher Baba's Mandali wanted an Arti in Gujarati that they could sing before Baba. Baba told them to write one. Several were attempted, but none of the songs satisfied Baba. Finally Baba wrote a Gujarati arti on January 11, 1926, entitled Bujave Naar. These is an English translation:

O God, command that the fire of our ignorance be extinguished.

Your lovers yearn for you to bestow upon them the light of faith.

O Murshid Meher Baba, we lay our heads at your feet.

O Meher Baba, you have made yourself perfectly aware of your Godhood.

You are the lord of Truth, you are the beloved and lover in one.

Being the torrent of infinite knowledge, you are the ocean of oneness.

O Master, bestow upon us, the wayfarers, the knowledge of Ezad

(the only one worthy of worship)

For you, O Paramatma, are omniscient, and are divine knowledge itself.

Give us to drink of the cup of God's love that we become intoxicated.

O Saki, we offer our lives in sacrifice to you - give us this draught.

Only if you steer our ship while in mid-ocean can we remain afloat.

O Meher Baba, the captain of our ship, you are our protector.

O Meher Baba, the captain of our ship, you are our protector.

***translated by Adi K. Irani
From a booklet, 'Avatar Meher Baba's
Arties with Translations'***

Another English translation:

***O God, command that the fire of ignorance be extinguished.
Bestow upon your lovers the light of faith for which they
long.***

O Master Meher Baba, we lay our heads at your feet.

***O Meher Baba, you are the one who knows the original state
of God.***

You are the lord of truth,

You are the lover and beloved in one.

***You are the torrent of infinite knowledge and the ocean of
oneness.***

***O beloved, bestow upon us seekers the knowledge of Ezad.
For you, Paramatma, are omniscient, divine knowledge itself.
Intoxicate us by making us drink from the cup of love divine.***

O Saki, promise us a cup of wine -

We offer our lives in sacrifice to you.

Our ship founders in mid-ocean -

Only if you steer can we remain afloat.

O Meher Baba, you are our captain and protector.

translated by Bhau Kalchuri?

LM3 p773-774

[Back to top](#)

TUKARAM, TUKARAM

"On April 30th, a group of Hindu pilgrims passed by Meherabad chanting loudly, 'Tukaram... Tukaram... Tukaram.' They were on pilgrimage to Pandharpur. Hearing their chant, Baba remarked,

"Even if those people were to dance and sing bhajans for a hundred years, it would have no value. What is essential is deep devotion, without which all else is worthless. 'Tukaram' comes out of their mouths, but he is not in their hearts."

"Baba nevertheless directed the Mandali to feed the pilgrims."

**Bhau Kalchuri, LM3 p790
(30 April 1927, Meherabad)**

[Back to top](#)

I AM EVERYTHING

**I am the worshipper
I am the worship
and I am the one
worthy of adoration.
I am the fire
I am the spark
and I am the smoke.**

I am everything.

"I repeat this prayer every night. I pray to myself and bow down to myself. Why? For worldly people, so that God may make them worthy of emancipation. And who is God? I myself.

Meher Baba, 4 December 1927, Meherabad, LM3 p991

[Back to top](#)

PEOPLE DON'T WANT GOD

"During this period, Padri once brought a qawaal singer to the P. W. D. bungalow to entertain Baba. Baba met with him for awhile, and the man said,

'How good is my luck that I have met you today. I wish someday to compose ghazals and sing them before you, Hazrat.'

Baba replied, 'If you want to sing, sing now, as I am in the mood to listen to music.'

But the man said, 'Hazrat, forgive me. Now is the time for my namaz (prayers). I must leave or I'll be late.'

Baba motioned, 'Then go and offer your prayers.'

The qawaal left to go to the mosque, and Baba caustically remarked,

'People don't want God, they want namaz. What can poor God do? God wants to give them God, but they want to pray.'

***Bhau Kalchuri, LM7 p 2307
(August? 1938, Ahmednagar?)***

[Back to top](#)

YOU ARE FORMLESS, PARVARDIGAR

Baba gave a chant to be sung daily by his women Mandali:

You are formless, Parvardigar, Ahuramazd, Allah, Hu

You are Yezdan, you are God, Ahuramazd, Allah, Hu

You are Paramatma, Parabrahma,

You are almighty God, Ishwar,

You are Parameshwar, Ezad, Ahuramazd, Allah, Hu.

***Meher Baba, October? 1940
Meherabad, LM7 p2622***

Referring to this prayer-song, Baba explained:

"Ezad means the one who is the first - God the omnipotent, omniscient and omnipresent. There are millions of names of

God, But those that have a sound effect are few. Every sound you make, every thought you think, good or bad, stays. But that sound which results in feeling has force behind it which helps or hurts others.

"All this noise of guns, bombs and airplanes, etc., of war, will be utilised for the spiritual life of the world in the future. Yes, it all stays. It cannot go. Where can it go? It is like water which evaporates, forms into clouds, and then comes down again as rain. But you all must sing the song of God's names together with rhythm and timing to produce an effect.

"When the name of God is sung with feeling and rhythm, it even has the effect of temporarily bringing down the Majzoobs from their superconscious state. Abdul Baba of Bombay was a known Majzoob. He was always unconscious, did not eat or drink anything, simply lay unconscious. But when one singer would come to his door every day singing 'Allah Hu, Allah Hu' in rhythm, within half an hour Abdul Baba would come down to consciousness, begin to look about, talk, eat, and then again merge into his former state."

**Meher Baba, 11 October 1940
Meherabad, LM7 p2622**

[Back to top](#)

I AM THE ONE WHO LISTENS TO YOUR PRAYERS

"Kohiyar's father was a very devout Zoroastrian who habitually spent long hours in prayers. He had heard of Baba as far back as the 1930s, and though not devoted to Baba, he

did regard him as a saint. It was another fifteen years, however, before he or any of his family saw Baba in person.

"This good fortune finally befell them in August 1947, when Baba was giving darshan in a villa in the cantonment area of Satara... By the time they reached the villa in the early afternoon, a good-sized crowd had gathered in the hall where Baba was seated. Singers were entertaining Baba with bhajans as the darshanites lined up to great him...

"Baba called Kohiyar's father to him. As he approached, Baba raised his right arm and put his thumb to his index finger, (a gesture) meaning 'a good person.' Baba gave him an orange as prasad. Then, without using the alphabet board, but relying on gestures, Baba conveyed to him,

'I am the real one. I am the one who listens to your prayers. I am very happy to see you. Remember me.'

"In this way Baba responded to the old man's long years of devotion."

Bal Natu, GG6 p51-52

(The man's last name was Satarawalla, and his son Kohiyar became a close devotee of Meher Baba.)

[Back to top](#)

GREAT SECLUSION PRAYER

**May God,
whom the Muslims call Allah,**

**whom the Zoroastrians call Ahurmazd,
whom the Hindus call Ishwar Paramatma,
and whom many others call by many other names,
may he whose union the lovers seek in self-annihilation,
whom the seers see as the only reality,
and whom the knowers know as their own real self,
may this supreme conscious being,
this conscious soul of souls,
who eternally manifests as Avatar and Perfect Masters,
may he through his all-merciful act bestow on us his grace,
and may he solve all our difficulties by the end of this year,
and may he decide everything for us by the end of this year,
and may he, according to Baba's circular of 1949,
finish everything by the end of this year,
to enable Baba to break his silence in the beginning of next
year,
to speak the one and the last word of all-embracing divinity.
Amen
Aamin
Tathastu**

**Meher Baba, July 1949, Meherazad
'Meher Baba in the Great Seclusion'
by Ramjoo Abdulla, p17
Also GG2 p45
* Amen, Aamin, Tathastu = So be it.**

**This prayer was read out in Baba's presence before a
gathering at Meherazad on August 1, 1949 in English,
Marathi, Gujerati and Urdu. A number of people who had
observed silence and a partial fast during the month of July
had been invited. After the reading of the last translation, all
those present ended their individual silence with Amen,**

Aamin or Tathastu. Baba distributed rava, a sweet dish, to all, thus ending their fasts.

[Back to top](#)

TOMORROW BE DAMNED

"For saying good night before retiring, Baba has asked Dr. Ghani to repeat in a sing-song voice the following words in Urdu language:

"Old life has passed in different ways.

Today also has passed somehow.

Tomorrow be damned - who cares?"

***Abdul Ghani, November 1949
'Diary of the New Life of
Meher Baba and His Companions'
by Abdul Ghani Munsiff, p85-86***

Another version:

Yesterday passed somehow.

Today passes by this way.

To hell with tomorrow!

PRAYER OF SURRENDER

"O God, I leave my fate in your hands."

Jamnadas, the mahant (headman) of the village of Manjri Mafi, had been sentenced to prison for shooting and killing two villagers in a dispute. He was released temporarily because he was sick with tuberculosis. He was to report back to prison on June 17, 1950, to continue serving his sentence.

On April 20, 1950, Baba asked Jamnadas, "Would you sincerely and faithfully carry out two instructions I give you?"

Jamnadas said he would. Baba continued,

"Then don't worry in the least about your permanent release from prison until the very last minute of your going back to prison on June 17th. And every night, before going to bed, offer this heartfelt prayer:

O God, I leave my fate in your hands."

Jamnadas agreed to follow the two instructions. Baba told him,

"I feel inwardly that if you obey these instructions faithfully,

God will not fail you."

On June 14th a government order was received that Jamnadas had been permanently released from prison. Baba was the one to tell him the news. Baba left for Kalyan and Satara the same day.

***Manjri Mafi (now Meher Mafi)
near Dehra Dun, LM10 p3596
[Back to top](#)***

A PRAYER BEFORE SPEAKING

"Baba sent me and Pendu on a tour of six months to India and Pakistan for Baba work, beginning from the 1st April 1953, at Meherazad. Baba told me to repeat the following prayer before addressing the people each day:

"O God

Baba is sending us

both in your name and Baba's,

and we ask that your will be done in this work."

***Eruch Jessawala, Aw 19:2 p12
[Back to top](#)***

TO ALL AVATARS

**To all Avatars
all God's Messengers
all Perfect Masters
all Sadgurus
all Qutubs
all Walis
all friends of God
all Saints
all lovers of God
I bow down**

**Meher Baba
1953, Dehra Dun
Aw 19:2 p12
[Back to top](#)**

OBEISANCE TO THE FIVE PERFECT MASTERS

Baba had one of the Mandali read out the following, and then he would bow down:

"O Ahura Mazda, please accept the obeisance that is from Baba to his five Perfect Masters: Sai Baba, Babajan, Upasani Maharaj, Tajuddin Baba, and Narayan Maharaj."

Meher Baba, 1953

[Back to top](#)

SALUTATIONS

"My salutations to all the past, present and future Perfect Masters, Qutubs, Majzoobs, masts, lovers and seekers of God. I today remember with my love, in accordance with their love and faith, the following physically departed lovers of mine..."

***Meher Baba,
19 June 1953, Dehra Dun***

Eruch Jessawala explained that after this statement was read, "a complete list of the names of his departed followers was read out while Baba stood silently with the other Mandali."

(Aw 19:2 p12)

[Back to top](#)

**PRAYER FOR THE ROAD
DURING MANONASH WANDERING**

"As for some of the different prayers he gave us, here is one written in Gujarati. Its a 'Prayer for the Road During Manonash Wandering,' given to us in November 1951. Who will now translate this into English? It would take a lot of time... but it's so beautiful... It shows us how he became a simple human being aspiring for God. Do you know what Manonash means? It means the annihilation of the mind. Who annihilates the mind? A person who has a mind, who is striving to seek God, who is a seeker and is imploring the Lord to help him. So you see, Baba becomes all that. He is all, everything, on all planes. He's here, and he as a seeker now dictates the following prayer.

So there was a period of four months when we were traveling when Baba began the Manonash phase and came here. We had to recite the prayer here in the Manonash Cabin. So now you see the conditions for such prayers. See how Baba became a seeker, see how he implores the Lord to help him."

Eruch Jessawala, 1980, Meherazad, Aw 19:2 p8-9

***O Parvardigar
O ocean of infinite mercy
Baba, with great humility, implores you
that you bestow upon him courage and help him
so that he would not retrace his steps
during the phase of Manonash.
Forgive him for his trespasses
due to weakness of his mind
and give him such courage
that he will never tell a lie
never hurt the feelings of anyone
will not do any injustice to anybody***

***and that he will not harass his companions
who are serving him faithfully and wholeheartedly.
And bestow upon him such grace
that while abiding by all the conditions and fulfilling them
he brings about the end of the endless New Life
in four months through the Manonash phase.***

***Meher Baba, November 1951
original in Gujerati, Aw 19:2 p8
[Back to top](#)***

PRAYER OF REPENTANCE

***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 thought
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 wish.***

***Meher Baba
November 1951, Khuldabad
LA p703, also LM10 p3738***

"The last word, 'wish,' was changed at one point, because a devotee printed thousands of copies of the prayer but accidentally changed or misprinted the word 'wish' to 'will,' which became the accepted norm."

LM10 p3738fn

In one early version of this prayer, the word 'harm' appears instead of 'ruin' in line 22. Editor

Preface to THE PRAYER OF REPENTANCE

When Baba had the Prayer of Repentance recited in his presence, he had this preface read out:

***"O eternally merciful Paramatma,
Allah,
Most merciful benevolent God,
Most merciful God almighty,
Yezdan, the bestower,
you are absolutely independent.
O infinitely merciful Paramatma,
knowing that you are so absolutely independent
I have taken hold of your independence
and I am approaching you.
I, Baba, with absolute humility,
on my behalf and on behalf of all who love me,
and on behalf of all worthy penitents,
I wish to express my repentance.
Please accept what I now say on behalf of all:"***

(Then the Prayer of Repentance was read out)

***Meher Baba
2 May 1953, Aw 19:2 p12***

***Eruch Jessawala commented: "So at that moment we
thought and felt that we all were absolutely absolved from all
our sins."***

(Aw 19:2 p12)

[Back to top](#)

THE MASTER'S PRAYER

***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 color
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,
and 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
Yezdan
Ahuramazda
and God the Beloved.
You are named Ezad,
the only one worthy of worship.***

***Meher Baba,
20? August 1953
Dehra Dun (original in Gujerati)
LC p33-34
[Back to top](#)***

SAT-CHIT-ANAND PARAMANAND

Keshav Nigam asked Baba to send one of his Mandali to the laying of the cornerstone of a temple to be built at Nauranga, Hamipur. The temple was called Meher Mandir; later the name was changed to Meher Dham, which means 'Meher's abode.' Baba sent Bhau Kalchuri, and gave him a 'message' for Baba's lovers:

Sat-Chit-Anand

Paramanand

Meher Baba

Vidnyanand

***R. S. Singh Baghel of Ichhaura put the words of the
'message' to music, and it has been sung ever since.***

January 1955, GG6 p218

[Back to top](#)

PRAYERS FOR BABA'S LOVERS AND MANDALI

***Beloved God
help us all to love you
more and more
and more and more
and still yet more
until we become worthy of union with you
and help us all
to hold fast to Baba's daaman
till the very end.***

***Meher Baba
25 August 1959, Meherazad
Aw 19:2 p12***

I have been told that the original version of this prayer read,

*Beloved God
help us all to love you
more and more
and more and more
and still yet more
until we become worthy of union with you
and help us all
to hold fast to Baba's daaman
till the very end.*

The story was that one of the Mandali had suggested that some of Baba's followers would not be happy with the words, 'until we are no more.' So Baba substituted the words 'until we become worthy of union with you.' Anyone who knows if this is true, please communicate with me.

The Editor

PRAYER FOR THE MANDALI

*I am not the body.
I am not the mind.
I am not this.
I am not that.
I am nothing but a living lie
of that truth that is me
and unless the lie is dead
the truth cannot be.*

Meher Baba

Q. What about the Mandali's prayer? Was it given by Baba?

Eruch Jessawala: Yes. He gave it. But we didn't recite this out loud in his presence. It was given to the Mandali as their personal prayer.

1980, Meherazad, Aw 19:2 p8-9

ANOTHER PRAYER FOR THE MANDALI

"Each of the Mandali was asked by Baba to repeat the following prayer whilst he bowed down to the feet of each of us:

**'Almighty God
help Baba to finish his work by December end
and help us all to hold on to Baba's daaman to the very end
and to share both his humiliation and glorification.'**

Meher Baba, 1953

[Back to top](#)

YOU ARE THE BELOVED OF EVERYONE

**O Meher
you are the beloved of everyone.**

***You are the life and heart
of every soul.***

***You are the guide,
you are the follower.***

***You are the path,
you are the abode.***

***You are the winegiver
and the wineshop,***

***You are wine;
you are the lover.***

***You are Majnun
and Leyla.***

***You are the caravan
and the palanquin.***

***You are worship
and the worshipper.***

***You are sadhana
and sanyasi.***

***You are Tulsidas
and Mira.***

***You are Surdas
and Ajamil.***

***You are the desert
and a grain of sand.***

***You are the Moon
and the Sun.***

***You are a drop
and you are the sea.***

***You are the ocean
and the shore.***

***You are
because you are being itself.***

***If you sleep
the universes will disappear.***

You are the cup

*and the bottle.
You are the guests
and the host.
Bhau says you are everything.
You are God infinitely conscious
and God infinitely unconscious.
You are butter
and you are stone.
You are innocent
and you are most knowing.*

*Meher Baba, 1968, Meherazad
dictated to Bhau Kalchuri in Hindi
'Meher Sarod' ghazal 72*

Note: In ghazals the poet 'signs' his name in one of the last verses. In this case Baba dictated Bhau's name, though Baba wrote the ghazal himself.

[Back to top](#)

CHRISTIAN PRAYER

This prayer seems to have been assembled from several Christian prayers at Meher Baba's direction. Parts of it appear to have been dictated by Baba.

*In the name of the Father
and of the Son and of the Holy Ghost
O Lord, hear my prayer
and let my cry come unto thee*

***Thou who are the God of the God
the Father almighty
art the Father everlasting.
O God
almighty Father
the Lord of lords
the king of kings
All the earth doth worship thee
To thee all Angels
to thee the heavens and all powers
to thee all saints and all beings
with unceasing voice do cry
'The holy, the holy of holies'
Full are the heavens and the earth
of the majesty of thy glory
Thou the glorious
Thou the exalted effulgence
Thou the praiseworthy
in the assemblage of the Prophets
Thou the celestial beauty
art the eternal song of thy lovers
Thou who art acknowledged, praised
and worshipped throughout the world
in all churches, synagogues,
mosques, temples and pagodas:
to thee I most humbly bow down
Thou of unbounded majesty
art the Father of the creation
Thy true adorable
and only-begotten son,
the Christ
art the king of glory
the saviour of mankind
the Ancient one
the highest of the high***

**O Christ
the Messiah
Thou of the Father everlasting
art the Son everlasting.
Thou most merciful Lord
has taken upon thee
to deliver man
from bondage to eternal glory
O the Ancient one
the redeemer
Thou, having first overcome
the sting of ignorance
didst open to all the kingdom
of bliss, knowledge and power
I most humbly praise thee
O my God.
I most firmly acknowledge thee
O my God.
O my soul of souls
I believe in thee
because thou art Truth itself.
I worship thee
O highest of the high
because thou art the only one
worthy of adoration.
I love thee
above all things and beings
because thou art love divine itself.
I beseech thee
because thou art mercy itself.
I offer thee
all my thoughts, words and actions,
my sufferings and my joys
because thou art the only beloved.
I therefore beseech thee**

**my God
my Lord of lords
the highest of the high
the Ancient one
to have mercy on me
according to thy unbounded mercy
and let my cry come unto thee:
O my beloved
suffer me not
to be separated from thee
for ever and ever
Amen**

Aw 19:2 p11
[Back to top](#)

PRAYER TO THE FIVE PERFECT MASTERS

"This is the poem read out at 6.45 pm, 7th October 1954. It is the occasion when he gave up the alphabet board. It is the last thing he dictated on the board".

**O Sai Baba
O Upasani Maharaj
O Babajan
O Tajuddin Baba
O Narayan Maharaj
You, the five in one
and the one in five,
the divine beings representing the absolute one,
I bow down to you in perfect homage.**

***It is due to you five Men-Gods
that I am what I am,
the Ancient one,
the everlasting one.
May the beloved God
with whom you five are one,
for whom you five are working universally,
give me in your names
the strength, the power and the wisdom
to fulfill all that I have taken this form for,
and see that all I have declared
at the last Meherabad gathering
comes to pass.
I am now giving up using the board,
it being my gesture before God
for breaking my silence soon.***

***Meher Baba, 7 October 1954, Meherabad
commentary by Eruch Jessawala, Aw 19:2 p10-11
[Back to top](#)***

YOU ALONE EXIST

***O priceless treasure of knowledge
you are within and without
and you are the ocean of mercy.
You are in all the worlds
you are the ocean of attributes
O Meher, God incarnate, you alone exist.
You are Yezdan, you are Ezad,
you are Allah and Ishwar.***

***You are Ram and you are Buddha,
you are beloved Lord Krishna,
who with one finger lifted the mountain.
You alone exist.***

***You are the Beyond God
and the Beyond Beyond God also.
O ocean of kindness,
you alone exist.***

***You are Muhammad,
you are Perfection personified,
you are knowledge itself,
and you alone exist.***

***You live in everyone
and you are everyone.***

***O beloved, you are the enlightened one
and you alone exist.***

***You are with attributes
and without attributes.***

***You are the sole player
in the divine game.***

You alone exist...

***You are man,
you are birds,
you are fish and animals,
for you alone exist.***

***You are bugs and gnats,
you are snakes and scorpions,
you are ants and mosquitoes,
for you alone exist.***

You are insects.

You are lice.

You are dogs, asses and pigs.

You alone exist.

You are deer and elephants.

You are cats and monkeys.

***You alone exist.
You are the Moon and the stars,
the dawn and the night,
and the Sun,
and also the light.
You alone exist.
You are wind and water
and the animals of the water.
You alone exist.
You are silver and gold.
You are copper and iron.
You are brass and stone.
You alone exist.
You are tea and coffee
and the sugar also.
You alone exist.
You are paper and the book.
You are the school and office.
You alone exist.
You are pen and ink,
and you are the gifted writer.
You alone exist.
You are the door and window.
You are the marble floor.
You alone exist.
You are the medicine and the disease,
and the doctor also.
You alone exist...
You are the soldier, the army,
and the supreme General.
You alone exist.
You are the sailor, the ship,
the wide ocean.
You alone exist...
You are mother and father.***

***You are master, brother and friend.
You are family and relatives.
You alone exist.
There is no one besides you.
Eternally you are,
for you alone exist.
You are pran* and you are heart.
You are also the beloved of the heart.
You alone exist.
You are the beloved and the lover,
and you are the nectar of love,
as you alone exist...
You are Khwaja.
You are Qutub.
You are Pir and Qalandar.
You alone exist.
You are Hafez.
You are Sanai.
You are Dara and Alexander.
You alone exist.
You are Jesus Christ.
You are Elahi.
You are the ocean, infinite and pure.
You alone exist.
You are the Koran
and the one who prays.
You are Vali
and you are the Messenger.
You alone exist.
You are the beginning
and you are the end.
You are also beyond the beginning
and beyond the end.
You alone exist.
You are infinitely beautiful***

**and infinitely close.
O Meher, God incarnate,
you alone exist.
You are Brahma and you are Vishnu.
You are the guileless Shankar.
You alone exist.
Bhau says,
'O beloved Meher,
you are the word
and you are the letter.
You alone exist.'**

Meher Baba

**source: 'While the World Slept' by Bhau Kalchuri, p70-72
pran = energy**

'You Alone Exist' was dictated in Hindi in 1959 and 1962 in India. Later it was translated into English (not by Baba?). It was written to be sung in Hindi. Bhau Kalchuri also wrote eleven couplets for this prayer which are not printed here. For the complete prayer including Bhau's verses, see 'While the World Slept p70-72, or NE p xii-xix. Bhau's couplets were in the places marked with '...'

Bhau was criticised for putting such things as snakes, scorpions, mosquitoes, bugs and gnats in the prayer. Actually it was Baba who put them in. Bhau told Baba,

"Baba, we should change that prayer. It is not so good. We should use other words to describe God's attributes. It offends some people, and they do not like it. People are laughing at this prayer, Baba!"

Baba replied, gesturing,

"No, do not change a single word. The prayer is from me... It is all right. You have no idea of the importance of this prayer. In the future, this prayer of mine will be sung in every house throughout the world."

Later Baba gestured,

"It is important, very important, that people find God in disagreeable things, that they find me in disagreeable things. I am there in everything, and in every creature. I am there in the dirt, the scorpion, the snake, the elephant and the mosquito, everything."

"Do not pay heed to what people think. I like this prayer because it tells people who I am, what I am. People do not know who or what I am, and so they need this prayer to know me, to understand me. I gave this prayer to them, not you. You wrote what I ordered you to write. A day will come when they will know this."

1962, Guruprasad, NE p xii-xiii

For more about the background of this prayer, see NE p xii-xiii

[Back to top](#)

ONE HUNDRED AND ONE NAMES OF GOD

An ancient Zoroastrian prayer, translated by Meher Baba.

"If you repeat this prayer with love, no other prayer remains to be said..."

"Anyone can repeat these names with love, irrespective of the religion he belongs to."

***Meher Baba, 2 April? 1963, Poona
from a printed prayer-card***

- | | | |
|------------|-----------------------------|---------------------------------------|
| 1. | <i>Yazad</i> | <i>Worthy of Worship</i> |
| 2. | <i>Harvesp-tawan</i> | <i>All Powerful</i> |
| 3. | <i>Harvesp-Agah</i> | <i>All Knowing</i> |
| 4. | <i>Harvesp-Khoda</i> | <i>Lord of All</i> |
| 5. | <i>Abadeh</i> | <i>Without Beginning</i> |
| 6. | <i>Abi-Anjam</i> | <i>Without End</i> |
| 7. | <i>Bun-e-stiha</i> | <i>Root of Creation</i> |
| 8. | <i>Frakhtan-taih</i> | <i>Endless Bliss</i> |
| 9. | <i>Jamaga</i> | <i>Primal Cause</i> |
| 10. | <i>Prajtarah</i> | <i>Exalted One</i> |
| 11. | <i>Tum-afik</i> | <i>Purest of the Pure</i> |
| 12. | <i>Abaravand</i> | <i>Detached from All</i> |
| 13. | <i>Paravandeh</i> | <i>In Touch with All</i> |
| 14. | <i>An-ayafeh</i> | <i>Unattainable</i> |
| 15. | <i>Hama-Ayafeh</i> | <i>Attainer of All</i> |
| 16. | <i>Adro</i> | <i>Most Righteous</i> |
| 17. | <i>Gira</i> | <i>Upholder of All</i> |
| 18. | <i>A-chem</i> | <i>Beyond Reason</i> |
| 19. | <i>Chamana</i> | <i>Sovereign Reason</i> |
| 20. | <i>Safana</i> | <i>Bountiful One</i> |
| 21. | <i>Afza</i> | <i>Ever Prolific</i> |
| 22. | <i>Nasha</i> | <i>Reaching Equally to All</i> |
| 23. | <i>Parwara</i> | <i>Nourisher</i> |
| 24. | <i>Ianaha</i> | <i>Protector of the World</i> |

25.	<i>Ain-aenah</i>	<i>Never-changing</i>
26.	<i>An-aenah</i>	<i>Formless</i>
27.	<i>Kharoshid-tum</i>	<i>Most Steadfast Among the Steadfast</i>
28.	<i>Mino-tum</i>	<i>Lord Invisible</i>
29.	<i>Vasna</i>	<i>All-pervading</i>
30.	<i>Harvastum</i>	<i>All-in-All</i>
31.	<i>Hu-sepas</i>	<i>Worthy of Our Profound Thanks</i>
32.	<i>Har-Hamid</i>	<i>All-embracing Goodness</i>
33.	<i>Har-naik-faraih</i>	<i>All-embracing Holy Light</i>
34.	<i>Baish-tarana</i>	<i>Remover of Affliction</i>
35.	<i>Taronish</i>	<i>Beyond Affliction</i>
36.	<i>Anah-aoshaka</i>	<i>Immortal</i>
37.	<i>Farasaka</i>	<i>Fulfiller of Holy Desires</i>
38.	<i>Pajohdehad</i>	<i>Creator of Holy Attributes</i>
39.	<i>Khwafar</i>	<i>Compassionate Judge</i>
40.	<i>Avakhshiaea</i>	<i>Merciful Giver</i>
41.	<i>Abaraja</i>	<i>Bountiful Giver</i>
42.	<i>A-satoha</i>	<i>Unconquerable</i>
43.	<i>Rakhoha</i>	<i>Frest of the Free</i>
44.	<i>Varun</i>	<i>Deliverer from Evil</i>
45.	<i>A-farefah</i>	<i>Never Deceiving</i>
46.	<i>Be-farerftah</i>	<i>Never Deceived</i>
47.	<i>A-dui One</i>	<i>Without a Second</i>
48.	<i>Kam-rad</i>	<i>Lord of Desire</i>
49.	<i>Farman-kam</i>	<i>Decreeer of Sovereign Desire</i>
50.	<i>Aekh Tan</i>	<i>Soul Supreme</i>
51.	<i>A-faremosh</i>	<i>Never forgetting</i>
52.	<i>Hamarna</i>	<i>Just Accountant</i>
53.	<i>Sanaea</i>	<i>Knowing All Things</i>
54.	<i>A-tars</i>	<i>Fearless</i>
55.	<i>A-bish</i>	<i>Devoid of Pain</i>
56.	<i>A-frajdum</i>	<i>Most Exalted One</i>
57.	<i>Ham-chun</i>	<i>Ever the Same</i>
58.	<i>Mino-satihgar</i>	<i>Invisible Creator of the Universe</i>
59.	<i>A-minogar</i>	<i>Creator of the Profoundly Spiritual</i>

60.	<i>Mino-nahab</i>	<i>Hidden Within the Spirit</i>
61.	<i>Adar-bad-gar</i>	<i>Transmuter of Fire into Air</i>
62.	<i>Adar-nam-gar</i>	<i>Transmuter of Fire into Dew</i>
63.	<i>Bad-adar-gar</i>	<i>Transmuter of Air into Fire</i>
64.	<i>Bad-nam-gar</i>	<i>Transmuter of Air into Dew</i>
65.	<i>Bad-gail-gar</i>	<i>Transmuter of Air into Earth</i>
66.	<i>Bad-gerd-tum</i>	<i>Supreme Transmuter of Air into Dust</i>
67.	<i>Adar-kibritatum</i>	<i>Supreme Transmuter of Fire into Divine Sparks</i>
68.	<i>Bad-gar-jae</i>	<i>Spreading Air Everywhere</i>
69.	<i>Ah-tum</i>	<i>Creator of Lifegiving Water</i>
70.	<i>Gail-adar-gar</i>	<i>Transmuter of Dust into Fire</i>
71.	<i>Gail-vad-gar</i>	<i>Transmuter of Dust into Air</i>
72.	<i>Gail-nam-gar</i>	<i>Transmuter of Dust into Water</i>
73.	<i>Gar-gar</i>	<i>Master Craftsman</i>
74.	<i>Garo-gar</i>	<i>Rewarder of Sincere Desires</i>
75.	<i>Gar-a-gar</i>	<i>Creator of All Humanity and its Actions</i>
76.	<i>Gar-a-gar-gar</i>	<i>Creator of All Human and Animal Life</i>
77.	<i>A-gar-agar</i>	<i>Creator of All the Four Elements</i>
78.	<i>A-gar-a-gar-gar</i>	<i>Creator of All the Planets and All Other Worlds</i>
79.	<i>A-guman</i>	<i>Never in Doubt</i>
80.	<i>A-jaman</i>	<i>Ageless</i>
81.	<i>A-Khuan</i>	<i>Eternally Awake</i>
82.	<i>Amast</i>	<i>Ever-Alert</i>
83.	<i>Fashutana</i>	<i>Ever-Protecting</i>
84.	<i>Padmani</i>	<i>Recorder of Man's Actions</i>
85.	<i>Firozgar</i>	<i>Victorious</i>
86.	<i>Khudawand</i>	<i>Lord of the Universe</i>
87.	<i>Ahuramazd</i>	<i>Lord of Life and Wisdom</i>
88.	<i>Abarin-kuhan- tawan</i>	<i>Preserver of Creation</i>
89.	<i>Abarin-nao-tawan</i>	<i>Renewer of Creation</i>
90.	<i>Vaspan</i>	<i>Embracing All Creation</i>

91. Vaspar	Giver of All Things
92. Khawar	Infinitely Patient
93. Ahu	Lord of Existence
94. Avakhshidar	Forgiver of Sins
95. Dadar	Divine Creator
96. Raiyomand	Rayed in Glory
97. Khorehmand	Haloed in Light
98. Davar	Lord of Justice
99. Karfaigar	Lord of Just Rewards
100. Bokhtar	Liberator
101. Farsho-gar	Awakener of Eternal Spring

"One of the prayers is so intriguing, so beautiful. The prayers were given to us, but he (Baba) would also participate while we recited them. Why he wanted us to recite them we did not know. They were not just for writing down. They required active and sincere participation on our parts.

"We were asked to recite the '101 Names of God' according to the Zoroastrian prayer book. We used to recite them without knowing the meaning behind them, for they are in a dead language of ten thousand years ago.

"Baba translated each one of the 101 names of God, what each name meant. For example, Ezad means the one worthy of worship."

***Eruch Jessawala,
1980, Meherazad,
Aw 19:2 p8***

[Back to top](#)

A ZOROASTRIAN PRAYER

***In the name of God almighty
I praise and utter
almighty God
full of glory
full of radiance
all-knowing
preserver of all
God of gods
king of kings
protector of all
creator of all things created
bestower of bounties
and giver of food to all
Lord of nature
almighty God
the Ancient one
forgive us
bestower of grace
O merciful
O omnipotent
O omniscient
O Lord of all
O nourisher of purity***

***Aw 19:2 p13
translated from Gujerati(?) by Meher Baba***

"This prayer is from the Avesta, the Zoroastrian book of prayer. Meher Baba said it is the heart of that book, that it came from Zoroaster himself. He also said that when he was Zoroaster he sang this song."

Elaine Cox, from the liner notes of the recording 'Song of Huma 2'

[Back to top](#)

MAY THY WILL BE DONE

***May thy will be done, O Perfect one,
my will not prevail.
It's of no avail
where union with thee is concerned.
I will toil and I will strive
while I am alive
to love and obey
all night and all day
till union with thee I have earned.***

***Meher Baba
4 October 1959,
Meherazad, AO p174***

[Back to top](#)

PRAYING WITH BABA

"When we were in Poona last summer, in Guruprasad, the Parvardigar Prayer and the Prayer of Repentance had to be recited. The men would be on one side, and the women on the other.

"Baba would come to the men, and then Eruch would recite the prayers. All the men stood up, and Baba stood up every time with joined hands.

"And then he would come to the women Mandali. They would all stand up, I would recite the prayers, and again Baba would stand with hands joined.

"Even then it didn't strike us, because this was the first time he did that. And Baba said that such a prayer had never been seen before, and never will be, and that his 'reciting,' his participating in the prayer while we said it (he stood only because he would not utter the words; it was him praying, really), his joining in the prayer with us would mean benefit for each one who recited this prayer. And after he dropped his body, the benefit would be great for them."

Mani Irani, Poona, 14 April 1969, HM p 609-610

"When a prayer was given by him... some words were in Gujerati, Urdu, some in Hindi or Persian, most in English. Then we'd do a little dressing-up in English, and read it out to Baba, and he'd approve what he'd dictated. He also inspired the ones who were doing the dressing-up. The whole thing was 'rattled out' in the first place, given quite spontaneously..."

"Then there were the traditional 'orthodox' prayers Baba wanted us to recite. I still remember them: a Christian prayer, a Zoroastrian prayer, a Sikh prayer. These were sorted out for special occasions. A Christian would be asked to read a Christian prayer, a Hindu a Hindu prayer, a Muslim a Muslim prayer, a Buddhist a Buddhist prayer. Followers of Guru Nanak would be asked to read a Sikh prayer..."

"We were asked to recite the '101 Names of God' according to the Zoroastrian prayer book. We used to recite them without knowing the meaning behind them, for they are in a dead language of ten thousand years ago. Baba translated each one of the 101 names of God, what each name meant. For example, Ezad means 'the one worthy of worship.'

"... Whenever Baba expressed his desire, his pleasure that we should collect ourselves and gather for prayers, it was a serious and solemn affair. It was not as we now are, in good humor, talking in a lighter vein about this solemn and serious matter.

"We still have that water pot and that blue basin here in Mandali Hall which he used to wash his hands and face before the prayers. He would not only participate with us in the prayers, but prepare himself for such prayers. He didn't say anything to us, that we should keep prepared for prayers. But knowing his ways, and how he would want us to keep clean and tidy for prayers, we also remained prepared, not knowing when he would ask us to recite the prayers. We would keep our feet ready, washed and clean, for who knows when he would want us to put our foot forward for him to bow down to. With the God-man putting his head on our feet, we couldn't stand around dirty or with wet feet. We had to keep ourselves clean and prepared for all such occasions. But many times we were caught unawares. Then he would

say, 'It's all right, it doesn't matter.'

"He would be the first one who kept himself prepared for the prayers. After having washed his hands and splashed water on his face, and after properly drying his face and hands with a napkin, he would call the rest of the Mandali in his presence. He wouldn't want anybody to miss the occasion. He wanted all his Mandali around him at the time of prayers. Then he'd start. He would stand up and gesture, 'Say the prayer.'

"Naturally, in the beginning, we had to read it out, the Master's Prayer. It came to my lot to read the prayer aloud while all would remain silent. All present had to be silent, while any one person would recite or read the prayer. Baba would stand up, and remain standing, during the whole prayer, and all of us would be standing around him in a circle. He remained the central figure, either here or at Guruprasad or anywhere in the country, wherever he chose to pray.

"At the time of reading aloud the Master's Prayer, I once felt that Baba would want me to recite it instead of reading it out. So I tried to learn it by heart. Also just in case no prayer book was available. I felt confident that I could now do away with the book. When Baba called as usual for the prayer book printed by Warren Healy. Remember him? A beautiful soul. He lived a dedicated life printing so many Baba booklets.

"I replied, 'Baba, I have learnt it by heart.'

'So you learned the prayer?'

'Yes, Baba.'

'Good. Recite.'

'O Parvardigar, the preserver and protector of...'

"I couldn't even remember a word beyond this. So Baba waited for awhile, and I tried again? Eventually he gestured 'Go get the book.'

"Never again did I attempt to recite it by heart. I always read the prayer in front of him. To this day, I don't know any of the prayers by heart.

"So I had to read them out from the prayer book every time he asked for the prayers. All would be there. Baba would join his hands and stand as one of us in our midst, and his look and his gaze would be of one deep in the act of adoration, totally absorbed, participating in the prayers... After the prayer ended with 'You are named Ezad - the only one worthy of worship,' he would bow down, like this, in the act of worship. After a minute of this, Baba would want the prayer to be followed by the Prayer of Repentance. Everyone would be in readiness as I would begin to read out 'We repent, O God most merciful...'

His gesture for the Repentance Prayer was that he would begin to softly slap his cheeks with both hands. Now this is the gesture denoting repentance (Eruch slapped his cheeks). It's not just this... patting your cheeks. Among the worshippers, may they be Muslims, Hindus, Zoroastrians, while they pray for repentance, it is customary for the one to slap one's cheeks with both hands while saying, 'I repent, I repent.'

"The Mandali were there with Baba for the prayer, but he didn't want the Mandali to slap their cheeks as a mark of

repentance, because it was he who did it on our behalf. We could hear him constantly slapping his cheeks during the entire prayer, but this was not at all disturbing, as he slapped softly but audibly.

"Once Baba guided me to say at the end of this prayer, 'Amen.' So I do it every time I end the prayer..."

"The sequel to the Prayer of Repentance in presence of Baba was very thought-provoking. This is how it was: he would sit down in Mandali Hall after the prayer on his sofa chair, and some sort of high footstool would be improvised in front of Baba, so that he could easily bend down while sitting and place his forehead on the foot of the Mandali. He would gesture,

'Put your right foot here. At the moment of contact, when my forehead touches you, you call aloud one name of God that's dear to you, as many times as my forehead touches your foot.'

"So Zoroastrians used to call out 'Ahuramazda' at the moment of contact... 'Ahuramazda' would be heard by the rest of the Mandali each time Baba made contact. It might be six or seven times - we wouldn't know the number of times he'd want to do it. The Muslims say 'Allah' at the moment of contact. Christians called out 'God the Beyond.' And some called out 'Parvardigar.' The Iranis called out 'Yezdan.' The Sikhs were heard saying 'Wahi-Guru,' which means God in the Beyond Beyond state.

"We were a cosmopolitan group around Baba. It would not be a crowd, but just a few Mandali, about ten, eleven or twelve of us around him, that's all, but we were a cosmopolitan group.

"So this would happen day after day. Sometimes for months together, there would not be such prayers, and sometimes it would be a daily affair. There was no set schedule, no such thing as a daily repetition. Yet, if it was his pleasure, you had to present yourself at the time of the prayer call, when you had to leave everything and be in attendance...."

"But in later years, in 1968, when his health was visibly deteriorating, going from bad to worse, he ordered for the prayers to be read out daily... At the time of the prayer, Baba would ask someone to help him stand up, because one must stand up for prayers, and he said he had to participate in the prayers. So he started with one person helping him stand up. Then I would begin to read the prayers. Often he would gesture, 'Let's finish it off soon.'

"Now the prayer he had dictated for humanity is meant for human beings to say with all their heart and soul, so you can't rush through any prayer, much less the Master's Prayer. Yet the author, while he participates as one of humanity, says 'Finish it off soon.' So naturally I say it out a little bit more rapidly, knowing that his health condition does not permit him to stand up for a longer time.

"Then, with the passage of time, as months passed by, it wasn't possible for him to stand alone; someone had to hold him. And all the time he remained standing with hands folded and joined like this (Eruch demonstrated). The time did come when each day he gestured, 'Read it faster.' So I read the prayer faster and more rapidly each day.

"Then a time came when two people had to hold him, and he looked as if he wasn't there with us - far away, somewhere else... but he continued to participate solemnly as ever

before. Then he'd say, snap-snapping his fingers, 'Hurry up, hurry up, read it faster.' Later on, at the very end of this period, I'd read it very, very rapidly, skipping periods, commas, and so on. One day it came to such a pitch, when he gestured 'Do it (snap) - fast! I can't stand up longer.'

"I rattled off the prayer at such high speed that it echoed in my mind as if I were an express train going through a station without any stops. I'm in the midst of reading like this, and all of a sudden I burst out laughing, because it was so ridiculous to me to pray like that. I could hear my own voice echoing as if I were rattling through all the stations. The picture came to me of a speeding express train, and I laughed loudly halfway through the prayer. Then I controlled myself and resumed my reading of the prayer.

"Baba didn't say anything. He just stood there. Everyone around me was serious. After the prayer ended, he sat down in his chair. Everything was finished and we settled down. After awhile, he asked, 'What made you laugh? What made you do that in that prayer?

"So I said, 'It happened uncontrollably, because I could hear my own voice rushing through the whole prayer. It appeared to me I'm a railroad train rattling through all the stations without stopping, without caring for passengers. Something happened in my mind and gave me that picture. The situation was so ridiculous that I burst out laughing.

"He gestured, 'You're mad. You have no idea what is happening here. To you it seems ridiculous. For me it is no joke, in this state of my health, to participate in this prayer. I have given it to humanity, to posterity, to say it. And whenever anyone recites it after I pass away, because of my participation now, it will help the one who repeats this

prayer.

"So that's why I want the prayer said. It has nothing to do with your speed or how you read it out, or anything of this sort. All that matters is my having participated in the prayer. So every time anybody repeats the prayer, I am there with him. My presence is there."

***Eruch Jessawala, 1980, Meherazad,
Aw 19:2 p8, 13-17***

Another version of part of this talk is in IT p84-85

"We had a wonderful talk with Eruch yesterday on the other side of the garden wall (mandali quarters), and he told us many things. One was that at a certain time Baba would have him read the Master's Prayer and the Prayer of Repentance to the mandali.

"Each day Baba would say, 'Read them faster and faster,' until Eruch realised that Baba would always stand for the prayers, and that his hip must be paining him to stand.

"Eruch said, 'Baba, why don't you sit? After all, they are your prayers, and there is no need to stand.'

"Baba replied, 'I must stand. I want to put life into these prayers so they will go on forever.'

***Elizabeth Patterson, in a letter to
Jane Haynes, 11 February 1970
LL p463-464***

An interesting story told by Eruch about Dr. Deshmukh and his reaction to Baba's prayers can be found in Aw 19:2 p14-16, and another version in IT p85-87

[Back to top](#)

PRAYING TO MEHER BABA

"Baba said that we should pray to him without any expectation of material or spiritual reward.

"Prayer is just to remember him wholeheartedly with deep love for him. And if you happen to ask him anything after praying, you can do so with love for him and faith in him; but do not expect any answer from him to your asking. Just leave it to his sweet will and compassion. That is what beloved Baba told us about prayers."

Mani Irani, 23 October 1980, LF2 p84

Eruch Jessawala remembered some of the things Meher Baba had mentioned about praying to him. These are not direct quotes, but a paraphrase:

'About prayers, Baba has always said, pray. It is good to pray. But the prayer that reaches me is not a long list of your wants. That will never reach me. But just say my name. Even if it be just my name, it will reach me.

'But then, man's heart is such, when it pours out, it pours out

in many words. So let those words help you to glorify me. And even if there is a long, long list of all the glories that you attribute to me, that will reach me.

'But when you pray asking me for something, that prayer does not reach me. But if you ask me and don't expect an answer, then that reaches me too.

'Sometimes we follow him the way he wants us to, and sometimes we make him follow us, and that's where the trap is... Religions crop up, dogmas form, churches, temples and mosques are built, trying to edify him. But we forget him and adore the mansion of the Lord.

'As Baba himself has put it, very humorously, you pray, you pray with great devotion, but you pour your devotion into the prayer, and you forget the Lord to whom you pray. You remember the prayer and forget the Lord.'

***from a tape recording,
November 7, 1977
The Love Street Lamppost,
January-March 1998, p.8
[Back to top](#)***

OTHER PRAYERS

MONAJAT

"... One day Baba said to Naja, big Khorshed and myself,

'Come, girls, bring a pad and pencil and sit down.'

"We sat in front of Baba with our pads and pencils, and Baba asked, 'What prayers do you say?"

"We told him, 'Our sacred thread prayers, Baba.' Baba knew this prayer only took five minutes to say.

"What,' Baba said, 'you only give five minutes to God? All day long you are eating and talking and washing and sweeping and enjoying yourselves. All day you're tending to yourselves, and you can spare just five minutes to remember God and to praise him? That's not enough. I'm going to dictate a prayer to you, and you write it down.'

'I had had my schooling at a convent where we had learned to write in English, not in Gujarati. And while I spoke Gujarati fluently, I wrote it very slowly. However, I started writing. It took Baba about five minutes to dictate the prayer.

"When he had finished, Baba took big Khorshed's pad to see if she had taken the prayer down properly. He corrected it, and gave it back to her. He then took Naja's pad, corrected that, and gave it back to her. It was my turn, and I was still struggling with the first line.

"Baba looked at my pad and said, 'You've written only one line. Why is that?"

"I replied, 'Baba, I have had very little practice in writing

Gujerati. I went to a convent, and not a Parsi school, and before that I studied Gujerati for a very short time. All these years I've had no practice writing it.'

"Baba was all smiles, and he said, 'All right, give me your pencil.' He took my pencil and wrote down the whole prayer for me. I was very glad that I did not know how to write Gujerati, because now I had the prayer in Baba's own handwriting.

"The prayer is a very beautiful one called 'Monajat.' When Baba was a young boy at his parents' house, he would get up early every morning, and with his beautiful voice sing this prayer with his parents. It must have been so lovely to hear Baba's voice singing this beautiful prayer."

Mehera Irani, M p50-51 (1924, Quetta)

SAINT FRANCIS' PRAYER

***'Why were the saints saints?
Because they were cheerful
when it was difficult to be cheerful,
patient when it was difficult to be patient,
because they pushed on
when they wanted to stand still,
kept silent when they wanted to talk,***

*and were agreeable
when they wanted to be disagreeable.'*

"Then he'd say, this is Saint Francis' prayer... That was all. It was quite simple. I don't remember why it was written."*

*Eruch Jessawala, Aw 19:2 p10
(It's not clear who wrote this prayer)
Baba

MAY WE BE WORTHY

*Beloved Avatar Meher Baba ki jai
May we be worthy
of your most beautiful, precious love,
Baba darling.
May we keep loving you
more and more
through good thoughts,
good words,
and good deeds,
and may we please you
by remembering you always.*