

MANTRA YOGA USING MEHER BABA'S WORDS

For

THOSE SEEKING A CONTEMPLATIVE PRACTICE

A brief exploration of the practice of praying with beads in the world's contemplative traditions, and an invitation for a rosary practice based on Meher Baba's words.

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By

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Praying a Rosary

Spiritual practices are personal practices. Many seekers are challenged to establish a daily devotional or contemplative practice, and do not know how to start. A rosary provides a short, engaging, meaningful practice that can be personalized. Any spiritual practice is not an end in itself. It is the outcome, the afterglow, the feeling of peace, an awakening of your inner nature, or a sense of expansion that become the fruit of the practice. Each practitioner is invited to look within, and ponder what motivates the selection of a practice, and what purpose will it serve. If the rosary invokes a sense of peace, opens the heart, and helps one become a more compassionate person, the rosary will have been be a worthy effort.

During the rosary, the fingers move along the beads, the heart focuses on devotion, the lips recite sacred words, and the mind contemplates their inner meaning. The practitioner's attention is set free from the mundane, and the attention turns inward, uplifting and cultivating the heart.

This Meher Baba rosary is inspired by the following words of Meher Baba found in the book *Listen, Humanity*.

If, instead of seeing fault in others, we look within ourselves, we are loving God

If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our own misfortunes, we think of ourselves as more fortunate than many, many others, we are loving God.

If we endure our lot with patience and contentment, accepting it as His will, we are loving God.

If we understand that the greatest act of devotion towards God is not to harm any of His beings, we are loving God.¹

There are a variety of rosary beads that can be used for a contemplative practice using beads. This Baba rosary is designed to be prayed with the Franciscan rosary beads, which have seven decades. A decade is a group of ten beads. The seven sayings quoted from *Listen, Humanity* are contemplated during the decades. Focusing on Meher Baba's short phrases or "seed thoughts" for meditation can awaken us to new understanding. A seed thought is a "word, phrase, or sentence used as a focal point in active meditation to unfold consciousness and increase contact with the inner and higher worlds. We meditate upon these "dehydrated thoughts" to reconstitute the greater meaning."²

A prayer that Mehera prayed to Baba is included. Mehera's prayer has two phrases. The first phrase is recited as part of the invocation. The second phrase of Mehera's prayer is included in the closing prayer. "As Sita was for Ram, Radha was for Krishna, Mary for Jesus, for the Advent of Meher Baba it is Mehera who plays the leading role."³ This prayer can inspire us, recalling the purity and innocence of Mehera's love for Baba.

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.⁴

¹ Meher Baba. *Listen, Humanity*, ed. D.E. Stevens (New York.: The Crossroad Publishing Company, 1998), 189.

² Carol E. Parrish-Harra, Ph.D., *The New Dictionary of Spiritual Thought* (Tahlequah, OK: Sparrow Hawk Press, 2002), 256.

³ Mehera J. Irani, Janet Judson, Shelley Marrich. *Mehera*, " East Windsor, NJ: Beloved Books, 1989), VII.

⁴ *Ibid.*, 12.

This Baba rosary is a form of associative meditation. “Associative meditation is a process of *assimilation* of the essentials of spiritual life”.⁵ Focus upon and striving for the ideal expressed in the prayers and sacred texts is a form of spiritual food. Adding a rosary to daily prayer, meditation, spiritual reading, chant, song, or poetry can bring a new dimension to a devotional practice.

Associative meditation is to the spirit what the assimilation of food is to the body. The body can make up for its deficiencies by assimilating the right sort of food. Similarly the mind can secure its health by the assimilation of spiritual truths through meditation. It is necessary to strike a balance between the different forms of associative meditation even though in their own way they are all good, just as it is necessary to attend to balancing the diet even when one has satisfied oneself as to the nutritive value of the different components of the diet.⁶

The Art of Mantra Yoga

“Mantra yoga is the practice of mantras, affirmations, prayers or chants as a technique to create union (yoga) between levels of self: spirit and matter, or lesser self and high self.”⁷ The practice of prayers with movement, contemplation, and/or holding beads creates an outer structure for inner contemplation on sacred thoughts. The beads keep one connected with the physical world and are used to keep track without having to put one’s attention on

⁵ Meher Baba, *Discourses by Meher Baba*, revised 6th ed. Vol 2 (N. Myrtle Beach, S.C.: Sheriar Foundation, 2007), 126.

⁶ *Ibid.*, 128.

⁷ Carol E. Parrish-Harra, Ph.D., *The Aquarian Rosary, Reviving the Art of Mantra Yoga* (Tahlequah, OK: Sparrow Hawk Press, 1988), 6.

counting. Contemplation on chanted prayers brings our attention inward. The prayers fill the heart with devotion.

Chanting holy words organizes incoming energy in a constructive way. Worldly, chaotic forces can be a challenge to balance; the rosary is a tool for invoking spiritual grace and restoring balance.⁸ Reciting mantras creates a union between matter and spirit, between the personality and our soul.

The rhythm of repetitive mantra practice soothes the mind, body, and spirit. Sometimes, daily life disturbs our rhythms. To re-establish a harmonious rhythm, mantra practices may be synchronized with internal rhythms of the heartbeat, breath, or song. "Mantra, the repetition of sacred names and petitions, is one of the most ancient ways of settling our minds and finding they rhythm of our heartbeats amid the noise and busyness of everyday life. Mantras get us out of abstractions and ideas, all the chatter in our heads, and back into our bodies."⁹ Using a mantra while walking or swaying is another way to restore balance.

Both eastern and western spiritual traditions use prayer beads. The traditional Catholic rosary has five decades. The Buddhist mala is a strand of 108 beads; or a smaller multiple of nine (36 or 27). The Hindu rudrasha beads are strung with 108 beads, or smaller strands with 54 or 27 beads. Muslims use a mala of 99 beads for the 99 Beautiful Names of

⁸ Ibid., 10.

⁹ Clark Strand & Perdita Finn, *The Way of the Rose: The Radical Path of the Divine Feminine Hidden in the Rosary* (New York: Spiegel & Grau, 2019), 28.

God. The Huna tradition has a worry stone. The Eastern Orthodox Church rosary is 100 beads; the beads being steps to climb to heaven. The Anglican Rosary is a set of 33 beads which represent the 33 years of Jesus' historical life. Rather than having decades, the Anglican version is divided in to four "weeks" which are groups of seven beads. The use of prayer beads has significance to the tradition from which it came. The rosary beads themselves are not necessarily sacred. The beads become a personal prayer object when infused with devotional energy during prayer.

The Three-Part Brain

The three-part or triune brain consists of the reptilian brain, the mammalian or mid-brain, and the neocortex. The reptilian brain is touched by repetition and formality.¹⁰ Ancient and modern teachers suggest best results occur when we use the same hour and same place to meditate.¹¹ Liturgical style of the worship which use gestures, bodily prayer, and kneeling taps into the need of the reptilian brain for formality and repetition. While using the beads, the reptilian brain responds to the repetitive chants. This practice calms the active mind.

The mammalian brain supports the relationship of parts to the whole. It responds to harmony, movement, and rhythm.¹² Ancient practices that activate the mammalian brain include dancing, swaying, marching, singing and chanting. The rhythm and movement of the

¹⁰ Parrish-Harra, Ph.D., *The Aquarian Rosary, Reviving the Art of Mantra Yoga*, 13.

¹¹ Meher Baba, *Discourses by Meher Baba*, revised 6th ed. Vol 2, 121.

¹² Parrish-Harra, Ph.D., *The Aquarian Rosary, Reviving the Art of Mantra Yoga*, 13.

rosary can help a group achieve a feeling of unity. Examples of this group unity can be seen in Sufi dancing, Native American dancing, hula of the Polynesians, monks walking as they sing Gregorian chants.

The neocortex includes the two hemispheres of the brain. The right and left hemispheres each have a unique function. The right relates to the whole of life. The left evaluates, analyzes, justifies¹³, and assists us in making choices in our outer everyday life.

Group chanting strengthens the practice. A group can be divided into two groups. The two groups can alternate speaking sections of the prayers. This “call and response” alternates speaking (left brain) and listening (right brain), which activates both hemispheres of the brain. Repeating mantras correctly causes hemispheric balance.¹⁴ As the left and right hemispheres of the brain come into balance, flashes of insight can be perceived. “The rosary is a way of using seed thoughts within an environment of spiritual vibration and aspiration to help us pull the left and right hemispheres together.”¹⁵

Though meditation is essentially an individual matter, collective meditation has its own advantages. If different aspirants who are in harmony with each other take to the same line of meditation together, their thoughts have a tendency to augment and strengthen each other.¹⁶

¹³ Carol E. Parrish-Harra, Ph.D., *The New Dictionary of Spiritual Thought* (Tahlequah, OK: Sparrow Hawk Press, 2002), 193.

¹⁴ Parrish-Harra, Ph.D., *The Aquarian Rosary, Reviving the Art of Mantra Yoga*, 17.

¹⁵ *Ibid.*, 16.

¹⁶ Meher Baba, *Discourses by Meher Baba*, revised 6th ed. Vol 2, 123.

A rosary acts upon the subconscious. The practitioner naturally moves out of a beta state (the state of mind associated with active, busy, or anxious thinking) to an alpha state of consciousness. In the alpha state, the mind is clear and receptive to information, and awareness becomes receptive to the grace and wisdom of purer states of consciousness.

Inner Wisdom

Short phrases, or “seed thoughts” are used as focal points for meditation. “Seed thoughts are designed to put us in a posture to receive guidance from higher levels.”¹⁷ We meditate upon the seed thought phrases to go beyond the rational meaning and to become receptive to our inner wisdom of the hidden and deeper meanings. Seed thought meditation pierces the veil that separates the lower mind from the higher mind. Lower mind relates to the personality. Higher mind, or abstract mind is the source of conceptual thought. Intuitive mind is beyond the higher mind.

Neutralizing and releasing negative emotions, being receptive to higher frequencies, we can perceive what the Soul knows. Wisdom of the heart, or intuition comes in a flash and expands our awareness. After completing the rosary practice, one may sit quietly and reflect. Take time to write down insights, resolutions, and practical applications in daily life. This anchors and helps retain what was received during the meditation. “Writing is an essential part

¹⁷ Parrish-Harra, Ph.D., *The Aquarian Rosary, Reviving the Art of Mantra Yoga*, 16.

of meditation; it grounds your thinking and your insights and lets you complete the cycle of expansion of consciousness. Writing also concretizes your insights and findings.”¹⁸

Steps of the Rosary Practice

Hold the medal and the beads in your hands. Begin with an opening gesture such as the sign of the cross, or placing the hands together and bowing. The physical gesture trains and reminds the physical body to become still and to prepare to go inward. For the Baba rosary, perhaps gaze at a photo of Meher Baba, and bow with hands held together at the heart as a gesture of love and gratitude. Allow the fingers of one hand to move from one bead to the next. When completing one prayer or phrase, move on to the next bead.

¹⁸ Torkum Saraydarian, *Virtue and Values, In Three Volumes from A to Z*, Vol 1 (Cave Creek, AZ: TSG Publishing Foundation, Inc.,2014), 16.

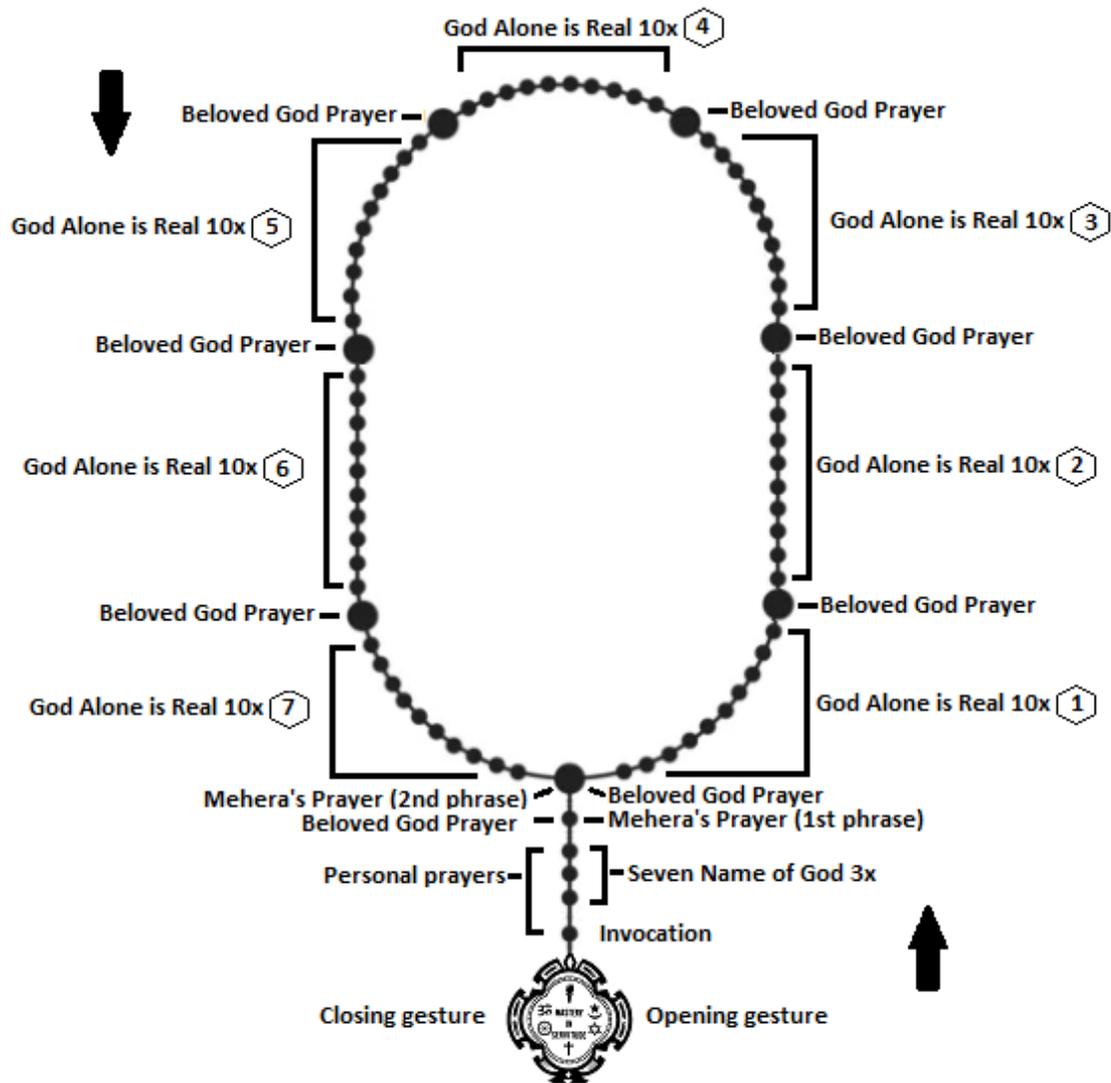


Fig 1. Rosary Beads

Invocation

At the first small, single bead recite the Invocation.

Avatar Meher Baba Ki Jai!

Let these words be inscribed in your heart: 'Nothing is real but God, nothing matters but love for God.'¹⁹

¹⁹ Kalchuri, *Lord Meher, The Biography of the Avatar of the Age Meher Baba*, 11:3818.

Three Beads

On the three beads, chant or sing the Seven Names of God prayer.

[Hari, Paramatma, Allah, Ahuramazd, God, Yezdan, Hu.](#)²⁰

While holding a bead, recite or sing the the prayer once on each bead. After the first recitation, move along to the next bead, and recite or sing it again. The prayer will be done a total of three times. In *Lord Meher*, it is recorded what Baba commented about meditation and repeating the Seven Names of God prayer.

Love comes in the last stage of meditation. It is the longing for the Beloved that brings one nearer to that stage. In the morning you say the seven names of God. When I say, "Do it from the heart," it means first you must feel that you are taking the name of God.

Secondly, you must have the fixed idea in your mind that all these names are One. The vibration [of your repetition] helps. These names I have so selected and arranged that they vibrate and help if done with feeling.²¹

Small Single Bead

At the single small bead, say the first phrase of Mehera's Prayer.

[Beloved Avatar Meher Baba Ki Jai](#)
[May we be worthy of Your most beautiful, precious Love.](#)

Praying the Decade

Coming to a large bead, begin the decade by reciting the Beloved God Prayer.

²⁰ Ibid., 7:2649.

²¹ Ibid., 7:2602.

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 until the very end!²²

Then, recite a "loving God" phrase. Refer to the Figure 1 numbering on the large beads for the next phrase to contemplate during the next decade.

- ① If, instead of seeing faults in others, we look within ourselves, we are loving God.
- ② If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.
- ③ If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.
- ④ If, instead of worrying over our own misfortunes, we think ourselves more fortunate than many many others, we are loving God.
- ⑤ If we endure our lot with patience and contentment, accepting it as His Will, we are loving God.
- ⑥ If we understand and feel that the greatest act of devotion and worship to God is not to hurt or harm any of His beings, we are loving God.
- ⑦ To love God as He ought to be loved, we must live for God and die for God, knowing that the goal of life is to Love God, and find Him as our own self

After reciting the Beloved God prayer and "loving God" phrase on the large bead, move on to each of the 10 beads. On each bead in the decade sing or recite the following lines.

God alone is real and the goal of life

is to be united with Him through love.

If two or more are praying together, these two lines can be done in call and response.

While reciting the decade aloud, contemplate/meditate upon the meaning of the "loving God" phrase. Eventually, fingering the beads and chanting "God Alone is Real" becomes effortless,

²² Bhau Kalchuri, *Lord Meher*, www.lordmeher.org, 4580

and frees the attention to contemplate or visualize the meaning of the “loving God” phrase.

Following the beads, continue for all seven decades.

Closing Prayers

When the seven decades are complete and having arrived back at the first large bead, say the second phrase of Mehera’s Prayer, and then, the Beloved God Prayer.

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.

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 until the very end!

Avatar Meher Baba Ki Jai!

Avatar Meher Baba Ki Jai!

Avatar Meher Baba Ki Jai!

Having completed the circle of the rosary, feel free to say any prayers, songs, readings. If the rosary is done in the morning, the pray, "Baba, I now begin entrusting all — thoughts, words and deeds — to You." If the rosary is done in the evening, pray, "Baba, I entrust all that I did, thought or spoke, good and bad, to You."²³ End the rosary with a closing gesture.

²³ Bal Natu, *Glimpses of the God-Man, Vol 5*, (N. Myrtle Beach, SC: Sheriar Press, 1987), 278.

After the Rosary

When the rosary is finished, spend a few moments of gratitude for this opportunity for a quiet contemplative practice. If inclined, inwardly share the peace from the practice with others. Visualize anyone or situation you feel in need and bless them with this peace.

The rosary can be helpful to more easily move in to meditation. However you choose to end the rosary practice, be gentle, and take a few minutes to returning to daily activity, feeling a sense of peace.

The Seven Realities

As another example of how to create a rosary for contemplation and meditation on Meher Baba's words, one could use Meher Baba's teachings known as the Seven Realities. For the repetitive chant on the decade, say Meher Baba's name on each of the ten beads.

".. the object of meditation has always to be carefully selected and must be *spiritually important*; it has to be some divine person or object, or some spiritually significant theme or truth. In order to attain success in meditation the mind must not only get interested in the divine subjects or truths, but must also begin by trying to *understand and appreciate them*. Such intelligent meditation is a natural process of the mind; and since it avoids the monotonous rigidity and regularity of mechanical meditation, it becomes not only *spontaneous and inspiring, but easy and successful*.²⁴

Meher Baba's teaching gives no importance to creed, dogma, caste or the performance of religious ceremonies and rites, but does to the UNDERSTANDING of the following seven Realities:



The only "Real Existence" is that of the One and only God Who is the Self in every (finite) self.

²⁴ Meher Baba, *Discourses by Meher Baba*, revised 6th ed. Vol 2., 113.

- ② The only "Real Love" is the Love for this Infinity (God), which arouses an intense longing to see, know and become one with its Truth (God).
- ③ The only "Real Sacrifice" is that in which, in pursuance of this Love, all things — body, mind, position, welfare and even life itself — are sacrificed.
- ④ The only "Real Renunciation" is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.
- ⑤ The only "Real Knowledge" is the Knowledge that God is the inner dweller in good people and in so-called bad, in saint and in so-called sinner. This Knowledge requires you to help all equally as circumstances demand without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy with brotherly or sisterly feeling for each one; and to harm no one in thought, word or deed, not even those who harm you.
- ⑥ The only "Real Control" is the discipline of the senses to abstain from indulgence in low desires, which alone ensures absolute purity of character.
- ⑦ The only "Real Surrender" is that in which poise is undisturbed by any adverse circumstances, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.²⁵

The opening and closing prayers could be any of Meher Baba's prayers, such as the Master's Prayer²⁶ and the Prayer of Repentance²⁷.

If limited on time, shorten the practice. Pray one decade, selecting one "loving God" phrase to ponder for each day of the week. If a set of rosary beads is not available, the decade can be counted on the ten fingers. Begin with the invocation, and proceed through one decade,

²⁵ Meher Baba, *Discourses by Meher Baba*, revised 6th ed. Vol 1 (N. Myrtle Beach, S.C.: Sheriar Foundation, 2007), 1-2.

²⁶ C.B. Purdom, *The God-Man, The Life, Journeys and Work of Meher Baba with an Interpretation of his Silence and Spiritual Teaching* (Crescent Beach, S.C.: Sheriar Press, Inc., 1964), 209.

²⁷ *Ibid.*, 238.

then move directly to the closing prayers. When time allows, the full rosary is available to practice.

Feel free to create personal rosary prayers and beads. String a set of beads in a unique design, and choose inspiring spiritual wisdom to ponder. Rosaries can be made of simple stone, wooden beads, or seeds strung on a knotted string. Inexpensive beads, or precious gems can be connected with looped beading wire. Beads can also be made of rose petals. Beads made of rose petals release the rose fragrance to a lovely dimension to the devotion. Any meaningful numbering system can be designed or any symbol can be attached at on the end. In terms of overall design, spacing, sets and numbers of beads, be creative!

Baba Rosary

| | |
|-------------------------------|---|
| Opening Gesture | Bowing hands together at the heart (or other gesture) |
| Invocation Single Bead | Avatar Meher Baba Ki Jai! Let these words be inscribed in your heart. Nothing is real but God, Nothing matters but love for God. |
| 3 beads | Hari, Paramatma, Allah, Ahuramazd, God, Yezdan, Hu. |
| Single bead | Beloved Avatar Meher Baba Ki Jai! May we be worthy of your most beautiful, precious love. |

Prayers and meditation on the Large Bead and Decade

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|---|--|
| <p><i>At each large bead pray the Beloved God Prayer, then recite one "Loving God" phrase.</i></p> <p>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.</p> <p>And help us all to hold fast to Baba's daaman until the very end!</p> | |
| 1 | If, instead of seeing faults in others, we look within ourselves, we are loving God. |
| 2 | If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God. |
| 3 | If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God. |
| 4 | If, instead of worrying over our own misfortunes, we think ourselves more fortunate than many many others, we are loving God. |
| 5 | If we endure our lot with patience and contentment, accepting it as His Will, we are loving God. |
| 6 | If we understand and feel that the greatest act of devotion and worship to God is not to hurt or harm any of His beings, we are loving God. |
| 7 | To love God as He ought to be loved, we must live for God and die for God, knowing that the goal of life is to Love God, and find Him as our own self. |
| Decade (10x) | God alone is real and the goal of life is to be united with Him through love. |

| | |
|-------------------------|---|
| Closing Prayers | <p>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.</p> <p>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 until the very end!</p> <p>Avatar Meher Baba Ki Jai! Avatar Meher Baba Ki Jai! Avatar Meher Baba Ki Jai!</p> |
| Personal Prayers | Any personal prayers, prayers for others and the word. |
| Closing Gesture | Bowing hands together at the heart (or other gesture) |

Short Version with One Decade

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| Opening Gesture | Bowing hands together at the heart (or other gesture) | |
| Invocation Single bead | Avatar Meher Baba Ki Jai! Let these words be inscribed in your heart. Nothing is real but God, Nothing matters but love for God. | |
| 3 beads | Hari, Paramatma, Allah, Ahuramazd, God, Yezdan, Hu. | |
| Single bead | Beloved Avatar Meher Baba Ki Jai May we be worthy of your most beautiful, precious love. | |
| Count the Decade on your fingers! | Begin the Decade Large Bead | 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 until the very end! |
| | Repeat 10 times | God alone is real and the goal of life is to be united with Him through love. |
| Closing Prayers | 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. 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 until the very end! Avatar Meher Baba Ki Jai! Avatar Meher Baba Ki Jai! Avatar Meher Baba Ki Jai! | |
| Personal Prayers | Any personal prayers, prayers for others and the word. | |
| Closing Gesture | Bowing hands together at the heart (or other gesture) | |

Online Resources

1. *Discourses.* <https://www.discoursesbymeherbaba.org/>
2. *Listen, Humanity.*
<https://avatarmeherbabatrust.org/wp-content/uploads/2019/11/ListenHumanity.pdf>
3. *Lord Meher.* <https://www.lordmeher.org/>
4. Seven Names of God sung by the Women Mandali:
<https://www.youtube.com/watch?v=VNsmzZFmNQY>
5. The God-Man.
<https://avatarmeherbabatrust.org/wp-content/uploads/2019/11/godMan-1.pdf>