

Praying with the Centers

The several prayers that follow are provided as examples—the centers are listed as possibilities. There is no right way to pray or feel the body when praying, and there is no necessity to consciously use the energy centers. But there is the opportunity to deepen prayer and creatively apply oneself during prayer by using energy center associations and feeling their interplay. Here's to praying with all your mind and heart and bodily being.

Energy Center Abbreviations and Definitions:

Anatomical locations are given as access points for focusing awareness and although specific should be taken as “the general area of ...” The centers themselves are in the energy body not the physical body but can be felt anteriorly, posteriorly or within the spinal canal and brain. For what follows, 7H (7 Head) are SC through O/A and 7P (7 Pelvis) are L/S through RC.

Energy Center	Brief Description
DO	Drop in the Ocean: refers to the Soul within the Oversoul
OH	Overhead: 6 inches or so above the SC
SC	Spiritual Cord: topmost point of the skull, behind F
C	Crown: Vertex, follow a line connecting the earlobe and the highest point on the ear
F	Fontanelle: the anterior fontanelle, bregma
FH	Forehead: center of forehead as far above A as A is above the pupil line
λ	Lambda: the posterior fontanelle
A	Ajna: between eyebrows, glabella
O/A	Occipital/Atlanteal: junction of skull and first cervical vertebrae
T	Throat: anteriorly just below thyroid cartilage, posteriorly at C7-T1
H	Heart: anteriorly at the 4 th intercostal space, posteriorly at T4-5
D	Diaphragm: anteriorly at the xiphi-sternal junction, posteriorly at T7-8
SP	Solar Plexus: anteriorly 2 fingerbreadths below the tip of the xiphoid, posteriorly at T11-12
N	Navel: anteriorly at the umbilicus, posteriorly at L2-3 where it is called Ming Men
Hara	Hara
L/S	Lumbo/Sacral: junction of L5 and Sacrum
SPR	Superior Pubic Ramus
S2	Second Sacral foramen level
IPR	Inferior Pubic Ramus
S	Sex: anteriorly over the gonads, posteriorly at L/S
B	Basic: at the sacral hiatus, just above the junction of the sacrum and coccyx
RC	Root Cord: at the perineum

Psalm 23

Beyond OH to C A H
The Lord is my shepherd; I shall not want.

OH to C to A to SP to N (to H)
He maketh me to lie down in green pastures:

OH to C A (to T) to S to N (to H)
He leadeth me beside the still waters.

OH to C to H to C to OH
He restoreth my soul:

OH to C to A (to FH) to H to H in C
He leadeth me in the paths of righteousness for his name's sake.

A SP to S A/SP B/RC
Yea, though I walk through the valley of the shadow of death, I will fear no evil:

OH A/SP C H N SP/A
For thou art with me; thy rod and thy staff they comfort me.

FH/H/N A/SP/S MM/B/RC
Thou preparest a table before me in the presence of mine enemies:

FH 7H and H and N
Thou anointest my head with oil; my cup runneth over.

FH H N
Surely goodness and mercy shall follow me all the days of my life:

A/C OH DO
And I will dwell in the house of the Lord forever.

Beyond
Amen.

Peace Prayer

Beyond 7H 7P H
Lord, make me an instrument of Your peace.

B/MM N/H
Where there is hatred, let me sow love;

SP H
Where there is injury, pardon;

T FH/H
Where there is doubt, faith;

A H in C
Where there is despair, hope;

RC/B/S to FH/C/SC
Where there is darkness, light;

H OH
Where there is sadness, joy.

OH C
O Divine Master, grant that I may not so much seek

SP H
To be consoled as to console,

A/T FH/H
To be understood as to understand,

H H in C
To be loved as to love;

T H
For it is in giving that we receive;

A/SP H
It is in pardoning that we are pardoned;

A C to OH to DO
And it is in dying that we are born to eternal life.

The Lord's Prayer

Beyond to DO to OH
Our Father who art in heaven,

SC/C
Hallowed be thy name.

FH
Thy kingdom come.

A
Thy will be done

T H
On earth as it is in heaven.

SP
Give us this day our daily bread,

N
And forgive us our trespasses,

MM Sacral
As we forgive those who trespass against us,

S
And lead us not into temptation,

B/RC
But deliver us from evil.

7P to N
For thine is the kingdom,

N to H
And the power,

H through T to 7H
And the glory,

C/SC to OH to DO
Forever and ever.

Beyond
Amen.

Repentance Prayer

Open H and C to OH, then bring in entire body
We repent O God most merciful, for all our sins;

A A T SP
For every thought that was false or unjust or unclean;

T
For every word spoken that ought not to have been spoken;

OA
For every deed done that ought not to have been done.

H OA T A
We repent for every deed and word and thought

SP
Inspired by selfishness;

OA T A MM/B
And for every deed and word and thought inspired by hatred.

H S T
We repent most specially for every lustful thought,

S OA
And every lustful action;

T OA
For every lie; for all hypocrisy;

T OA
For every promise given, but not fulfilled;

OA T
And for all slander and backbiting.

H OA
Most specially also, we repent for every action

MM/B
That has brought ruin to others;

T OA MM/B
For every word and deed that has given others pain;

A MM/B
And for every wish that pain should befall others.

Beyond to DO to OH FH/H/N C
In your unbounded mercy, we ask you to forgive us, O God,

Entire body
For all these sins committed by us;

FH/H/N
And to forgive us for our constant failures

A T OA C to OH to DO
To think and speak and act according to your will (and wish).

Mantras/Chants

*Lahar Maya Paramatma Adi Maya Ishwara
Adi Maya Ishwara; Ancient One Paramatma
Avatar Adi Maya; Jivatma to Shivatma
Meher Baba Avatar; Adi Maya Ishwara
Avatar Meher Baba; Ishwara Adi Maya
Meher Baba Ancient One
Paramatma Beyond Beyond*

This verse is an encapsulation of the Creation story and the Divine Theme, paying tribute to the most recent major Avatar, Meher Baba. The Whim as the Lahar through Maya wakes up Paramatma who sends Maya as Adi Maya (primordial Maya) to wake up Ishwar. Adi Maya makes Ishwar issue forth the Creation in response to the Ancient One coming through from Paramatma to return to Paramatma and fill the seat of the all-knowing, all-loving and all-powerful God Conscious. The Ancient One returns as Avatar to free the drop souls that followed Him out and are still in bondage, taking jiv to Shiv. Meher Baba as the Avatar uses Adi Maya and Ishwara as instruments of His work and He eventually takes other souls to meet them, going through and Beyond Ishwara (Parameshwar) to merge with Maya (as did the Ancient One). He is the Ancient One who is one with Paramatma and takes all in their due time to their destiny—the experience of God in the Beyond Beyond from oneness with God in the Beyond (Paramatma). No centers were given with this mantra/chant as it is really all taking place outside of the Creation in the Beyond Beyond, the Beyond and the OM point. However one opens up one's entire bodily being to engage this mystery would seem fine. Consider 7H (esp. SC, C and perhaps FH), H and 7P (esp. RC and B), and also OH and DO (an abstract relation taking the mind out of any body focus).

7P
Hari Paramatma Allah Ahuramazd God Yezdan Hu
 N
Hari Paramatma Allah Ahuramazd God Yezdan Hu
 H
Hari Paramatma Allah Ahuramazd God Yezdan Hu
 T
Hari Paramatma Allah Ahuramazd God Yezdan Hu
 7H
Hari Paramatma Allah Ahuramazd God Yezdan Hu
 7H T N 7P H RC to SC OH
Ahuramazd God Yezdan Hu

This is the *Seven Names of God* prayer given out by Meher Baba. For proper pronunciation and melody, click [here](#) for an audio file of the women mandali singing it. Using five repetitions, as well as the association with the centers, is a result of devotional creativity and “praying with the centers.” Using a partial repeat for the final line has been done elsewhere and was incorporated here. The idea here also is to start with a deep tone that is felt in the 7P center(s) and then adjust the tone and emotion as one proceeds up the body, feeling it in the associated body areas as one goes. The 7H center(s) can be done in falsetto (without being false).

A H C
Satchitanand Paramanand Meher Baba Vidyanand
 (Repeat, gradually getting faster and faster with each repetition)
 (End with one last very slow and deliberate repetition)

For the last repetition, the hands may be clasped in prayer position and held over the centers—starting with the fingertips to A with head bowed, then palms together at H level with fingertips over hushed lips and head slightly bowed, then arms overhead with palm heels on C then raising to OH with head bowed. These words were given out by Meher Baba on several occasions. The first one recorded in Lord Meher is from 1945.

One day Krishna, while out on a walk, eyed a young woman. He began having undesirable thoughts, and he could not get them out of his mind. Distressed and feeling ashamed, he went to Baba's room for nightwatch. When Baba asked what was wrong, Krishna told him what had happened. Telling him to wait, Baba went to the women and returned with a slip of paper on which were written the words:

Satchitanand, Paramanand, Meher Baba Vidnyanand

[All Truth, Knowledge and Bliss; God in the Beyond; Meher Baba the All-knowing One]

[Lord Meher Revised Online Edition p. 2515, accessed 22 July 2016]

Literally, Vidyanand as “vidya” + “anand” means “correct knowledge” + “bliss.” This is thus the Knowledge-Bliss included in Infinite Bliss (see the 3² attributes in [Working with His Words](#)). It has been said that the Avatar is sustained by Infinite Bliss and uses His Infinite Knowledge but not His Infinite Power in adjusting the affairs of the universe.

Prayers need not be scripted; they can be done spontaneously. Let us remember:

The prayer that 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.

Baba says Jesus Christ said this exactly when he said: "When you pray, close the door; pray in secret." Therefore, pray from the heart even if you are with a thousand people. People know it all by heart but they do not grasp it, or God would hear.

Pray from the heart by giving *yourselves*. Just saying the words or being still, unless you are giving yourselves, is useless. It is the prayer of your heart, the giving of your heart, that counts. Those prayers are answered. Jesus meant, you do not pray, you do not ask, because you do not really ask with *all* your being.

If one desires to live eternally, one must die for Baba. If you know what that means, why then you understand. It is the profoundest thing. Dying does not mean physical death; it means dying inwardly.

[Lord Meher print 4949]

And let us not forget:

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.

[Lord Meher 20 volume print edition, p. 1374]