

**DIVYA VANI**  
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**July 1966**

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the "Meher Vihar Trust"

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**Monthly:**

**July 1966**

**D I V Y A V A N I**  
**( DIVINE VOICE )**

*Editor :*

**SWAMI SATYA PRAKASH UDASEEN**

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(Continued on 3rd cover page)

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( DIVINE VOICE )

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

*Hon. Assistant Editor:*

**L. Venkayya, B.Sc., LL.B., D.P.A.**

**Phone: 36233**

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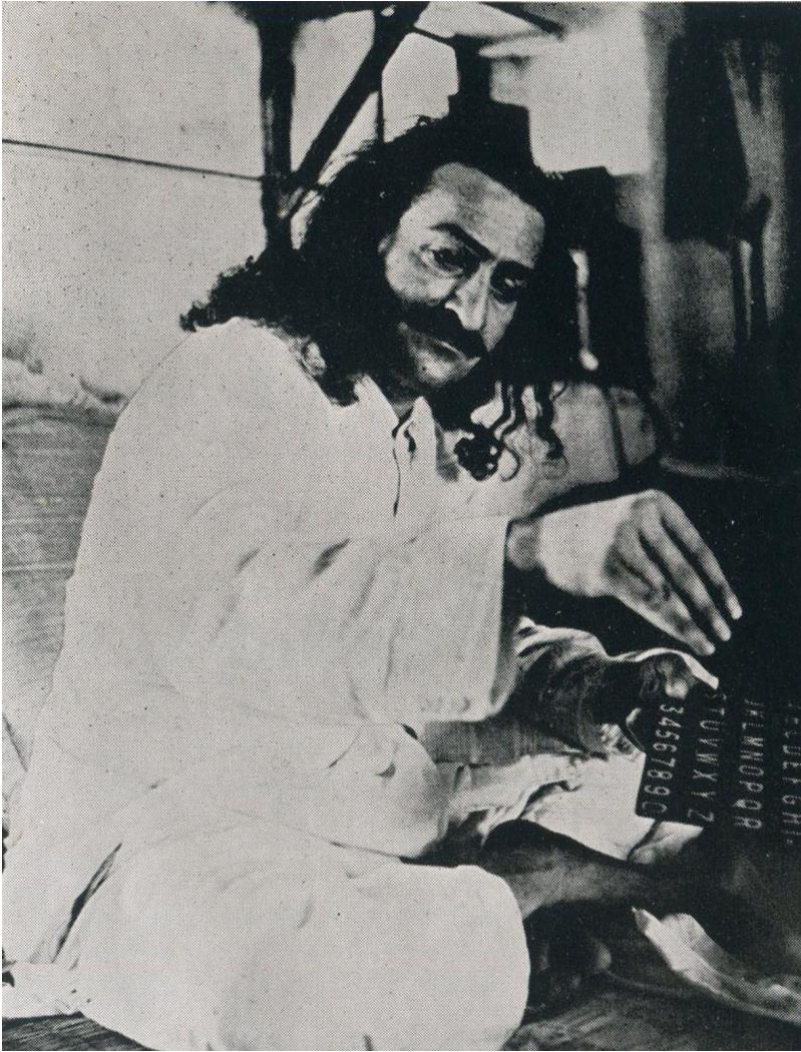
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"Although I appear to be silent, I speak through you all. I am ever silent, and everlastingly speaking, but the time has arrived when soon I will break this apparent silence and then, those who love Me will see My Real Self."

-MEHER BABA

# \*Divine Love

by Francis Brabazon

One day when I was out a-walking  
I met one where the road was forking.  
He looked an honest sort of man—  
I said, "God-day." We fell a-talking.

By the roadside we sat  
and cracked many a joke—  
We talked of this and that;  
and then of God he spoke.

I said, "Can you prove that God *is*?"  
He answered, "Can *you* prove a kiss?"  
I said, "Yes, by experience."  
He said, "The same applies to this.

"But if you want to try love  
you have to take a chance;  
He can only deny love  
who never knew romance.

"The same applies to love divine—  
You cannot stand on the side-line  
And vainly split hairs in debate:  
Go, beg God for His holy Wine.

"For Truth's not found by thinking,  
but in your Sweetheart's glance—  
The wine of which, by drinking,  
you learn Love's sacred dance."

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\* With the kind courtesy of the author, from "Let Us The People Sing."



"Stranger," I said, "I like your speech.  
Can you now tell me how to reach  
To love of God, and so find Him?  
I give my mind to you to teach."

He said, "No one can show Him  
except your own tear's rain—  
For how can you know Him  
but through your own heart's pain.

"That is, unless you find that One  
Who's walked this earth since time began—  
God-Man Meher Baba, who  
From His love stars and us have spun.

"And if you want to find Him,  
you'll have to lose your heart—  
And if you want to bind Him,  
from yourself you must part."

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*Editorial:*

## THE AVATAR

The word 'Avatar' may not be new but we often find that there are many who cannot even comprehend the existence of an Avatar. For, the very conception of divinity and the traditional way of expression of the divine incarnation differs from one to another. However, Meher Baba, our Beloved and Avatar of the present age, prefers usage of this word 'Avatar' and has therefore explained it thus: "It is very difficult to grasp the entire meaning of the word 'Avatar'. For mankind it is easy and simple to declare that the Avatar is God and that it means that God becomes man. But this is not all that the word 'Avatar' means or conveys." He further adds, "It would be more appropriate to say that the Avatar is God and that God becomes man for all mankind and simultaneously God also becomes a sparrow for all sparrows in creation, an ant for all ants in creation, a pig for all pigs in creation, a particle of dust for all dusts in creation, a particle of air for all airs in creation, etc., for each and everything that is in creation." It is obvious from the above explanation that the Avatar becomes simultaneously everything in creation from a particle of dust to the whole of universe as it were.

Baba says that the attributes of the Avatar are—the stimulating power of His divinely human example; the nobility of a life supremely lived; of a love unmixed with desire; of a power unused except for others; of a peace untroubled by ambition and of a knowledge undimmed by illusion. But "Age after age history repeats itself when men and women, in their ignorance, limitations and pride, sit in judgement over the God-incarnated Man who declares His Godhood, and condemn Him for uttering the

truths they cannot understand. He is indifferent to abuse and persecution, for in His true compassion He understands, in His continual experience of Reality He knows, and in His Infinite Mercy He forgives." It is also said by Him that the Unlimited assumes the limited, to shake Maya-drugged humanity to consciousness of its true destiny and to give a spiritual push to the world by His physical Presence on earth. He uses the body for His universal cause—to be discarded in final sacrifice as soon as it has served its purpose.

Since the word 'Avatar' in its very conception represents everything that exists in form and also everything that exists beyond form and since the state of the Avatar is conscious existence in everything and anything, anywhere and everywhere, at one time and at all times, in this world and in other worlds and even beyond the worlds; the state of consciousness of the Divine Incarnation or the Avatar is always one and the same. It may be that of Zoroaster, Rama, Krishna, Buddha, Christ or of Mohammed. It is the same of Meher Baba, the Avatar of the age. God enjoys the state of Sat-Chit-Ananda and the Avatar also enjoys the same Sat-Chit-Ananda state. But God as God does not activate this state to help man in illusion to speed up his course of movement towards attaining God consciousness. God is and remains in a self-contained effulgence of Sat-Chit-Ananda. God as God-Man (Avatar) functions as the head of the spiritual hierarchy, and conducts all affairs of the entire creation, including the world.

In the words of Meher Baba, "Between God and Universe, Infinite Mercy and Unbounded Love act as prominent link which is eternally made use of by Men who become God, (Sadgurus, Perfect Masters or Qutubs), and by God who becomes Man (Avatar, Christ or Rasool), and so the Universe becomes the eternal playmate of God. Through this prominent link the Avatar not only established life in His Divine Play, but also established

Law in illusion. And, this law being established by the God-Man or Avatar is the Law of the Law less Infinite and it is eternally Real and at the same time illusory. It is this Law that governs the universe ... "

Meher Baba, the Avatar of the age has many a time declared, "I am God—God the beyond and God in human form. I was Rama, I was Krishna, I was this One, I was that One and now I am Meher Baba. In this form of flesh and blood I am that same Ancient One, who alone is eternally worshipped and ignored, ever remembered and forgotten ... I am the Ancient One, whose past is worshipped and remembered, whose present is ignored and forgotten and whose future (Advent) is anticipated with great fervour and longing." He has also warned in most unequivocal words, "Believe Me I am the Ancient One. Don't doubt that for a moment. I am not this body that you see. It is only a coat I put on when I visit you."

Beloved Baba is observing His unique silence for the last forty-one years. In His infinite Compassion, He says, "When I break My silence, people will realise that I am GOD. But blessed are those who recognise Me before I break My silence... There is no charm in coming to Me, after I break My silence. So blessed are those who come to Me now." He has cautioned His lovers thus, "If My actions cause confusion, it is because of your lack of complete trust. Therefore uproot all doubt and remember well that whatever I do is for the best. All My actions are My divine response born of My divine love."

May we therefore have the courage and determination to hold fast to His 'daaman' unto the last breath of our lives, with faith absolute, and surrender complete in the Avatarhood of our Beloved Lord Meher Baba. And may His Loving Grace guide us to be ever dedicated to Him in thought, word and deed is our earnest prayer, day in and day out at His lotus feet!  
Jai Avatar Meher Baba Ki Jai !

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# What Love can do

by one of the Mandali

The month of July 1966 will ever be remembered by the five million men, women and children of Bombay. In the midst of their annual monsoon season they were made aware that Bombay was under the grip of an acute and unprecedented shortage of water! They were told that the water level of all the five reservoirs that supplied the wants and needs of this great metropolis of India were fast receding because the rains this year had not favoured the catchment areas with the usual downpours, and there seemed no signs of such a favour!

The citizens of Bombay were gripped by fear and helplessness. The Government and the city-fathers did everything possible to pull on with the hope that Nature would not fail them.

Days passed by and hope gave way to fear; ways and means were employed to conserve as much water as possible. Emergency orders were passed to close all Mills in the city for one extra day in the week; colleges and schools were ordered to be closed indefinitely; citizens were ordered not to waste water and to use it sparingly and were told that any wastage of water would be punishable by law; citizens were persuaded by the authorities to vacate the city.

The day dawned when the authorities felt that Nature had abandoned them and had turned its back on the 5,000,000 citizens of Bombay. As the last desperate step, they decided to evacuate the citizens of Bombay city. All India Radio-Bombay and the local newspapers were loud and busy informing and directing the hopeless and helpless people.

In sheer desperation on 13th July, a staunch and silent lover of beloved Baba, Minoo Desai, sent the following telegram to Baba which echoed the plight of the millions:

MEHER BABA AHMEDNAGAR

ON BEHALF OF FIVE MILLION BOMBAY  
CITIZENS I REQUEST YOUR INTERCESSION AND  
BLESSINGS FOR RAIN

—MINOO DESAI

Baba sent the following reply:

BOMBAY HAS BEGUN TO RECEIVE RAINS LOVE

—MEHER BABA

The rains came! Hope returned and the citizens of Bombay rejoiced.

Minoo Desai again wired to beloved Baba on 15th July evening as follows:

MEHER BABA AHMEDNAGAR

DEEPEST GRATITUDE, AND THANKS LOVE AND  
DEVOTION

—MINOO DESAI

Today is the 23rd of July and Bombay city and the vast catchment areas are still receiving rains.

The authorities may be thankful to Nature for these late rains. The citizens may be thankful to God for His compassion. Lovers of Avatar Meher Baba may be thankful to their beloved Baba for His benevolent Grace. But little did any of them know that on behalf of the five million, there was one lover of the Avatar, who cried out to his beloved God-Man to intercede; for he knew full well WHAT LOVE CAN DO.

Meherazad  
23rd July 1966

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# REMEMBERING

by Maud Kennedy, U. K.

Though in our hearts we have decided  
He is our King,  
In our inmost heart we sing,  
From morn till night we think of Him;  
Yet we must put up the barricade of mind;  
Insistent Maya rushes in  
To block the way with clutter, noise and busyness.

O quiet place within,  
How clear like bells ringing  
On the necks of pack mules  
By mountain passes bringing  
A distant sweet sound,  
Blending with the mists of morning,  
Coming ever nearer—  
Nearer and nearer comes the day  
When his voice will be heard in each heart.

The restless mind of man  
Is ever deriding, hiding,  
Keeping Him out  
Keeping us separated—each one alone.  
Indeed He gives us all  
Enough rope to hang ourselves,  
Enough scope for expression:  
Only those who forget all else  
Remember Him from morn till night  
Singing His name—

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# **\*Meher Baba and His Avataric Mission**

by Adi K. Irani

It is a very happy occasion for all of us to meet here today in the name of the Highest of the High, the Most Holy One, who is the Thought of our thoughts, the life of our lives, the Spirit of our spirits, the Being of our beings. He is all-pervading, He is all-active and He is all-knowing. He is breathing today in human flesh and blood. If some of us here or even many outside, do not have a positive conception of His existence, the time is not long when we shall see that it proves itself by creating an awareness in the hearts of the majority of humanity to accept Him as God on earth.

## **Conscious Presence of Baba**

Whenever I try to conceive of God, I always try to measure with the yardstick of my intellect, with my disposition, with my views and with my weaknesses too. I have my own weakness. Everyone has his own weakness. Even the Avatar says He has His own weakness. But He says that He is Perfect even in His weakness. I must say, that I am not a representative of Avatar Meher Baba. I am just a servant of Baba. When it comes to the point of accepting my own weakness, I absolutely fail—I just remember, Baba. And I succeed because of Baba's constant presence I feel mentally all along. I feel Baba's presence in my heart. I find that when I occupy myself in work, the presence of Baba is there, but it is not a conscious presence. I welcome the day when I feel every moment of life I am occupied in work (Baba's work), an

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\* From the speech delivered by Bro. Adi K. Irani, on 7th May '66 at 'Meher Vihar', Hyderabad.



unbroken remembrance, a sub-conscious remembrance of Baba in the heart all the time. There is no need to worry. Francis Brabazon has said, "What do I search in my life now? I have come to the end of my search... I have come to the personification of God, whom I see with my eyes." Brabazon has got such a conception and has so beautifully expressed it. It is a fact that we have all come to the end of our search.

### **God beyond hopes**

Baba says that God exists beyond hopes. Get over all your hopes, even the hope of getting God-realization, and then only you will have God-realization. There are so many things we hold so dear. We remember everything in our lives, and we come to have some mental preferences according to our concepts. We do not find the real self but this egoistic self, which under any circumstance must be got over. We would be universally conscious if we are able to get over this ego. We are so much identified with it more than our body, more than our desires, more than anything else which we call our own. If this ego is slightly hurt, one goes to the extent of even taking the life of someone. But when one tries to analyse himself for a fraction of a second, saying, 'What are you? For the purpose of nourishing and cherishing this idea which we call ego, you want the precious life of someone; you want to extricate him from the association of the entire world,' one will come to realise that it is not proper. We are never analytical about ourselves. Nevertheless we are very analytical and critical about others. That is the reason why Baba has given the easiest and most practical way to our life and nature.

### **Love is the easiest 'Way'**

Baba says, "Of all the forces that can best overcome all difficulties, is the force of love, because the greatest Law of God is Love, which holds the key to all problems." Can anyone say, why he exerts, why he labours hard and

why he earns money in this life, excepting for that love. May be many people have not analysed this at all. But in final analysis, one will find that he earns money, name, fame and everything, primarily for the love of the self—his egoistic self. Love as a matter of fact, is the foundation on which life stands. Baba directly injects the love, this mighty force that not only enables one to put the ideal of selfless service into practice, but also transforms one into God. So far as love is concerned, it is the easiest, the most natural thing in life. But one must ask himself, "Why shall I lavish my love as falsely as for the existence of this man who has been all along through evolution identifying himself with different bodies. All this wrong identifying oneself is going on all the time." And then one must open his eyes and not wrongly lavish his love on something which is not endearing, which is not going to make him realise who he really is. But one may say that he does not understand the 'love' which Baba is talking about. But how does one love his wife and children? Has anyone given lessons in that? No. The love comes to you and it is natural. When God has come in human form to bestow that divine love, we should be prepared to receive it. The medium to receive that love must be made pure and perfect. But what can a puny man do, since God the Almighty Himself has created it through the ages, when God in the beyond beyond state had the original primary urge to know Himself. He wanted to know who He was. On one side there was consciousness and on another side there was unconsciousness; the entire existence emanated through the unconsciousness. The quest goes on and on in millions of births in human form also. God, whom we call the Almighty has taken so many mediums to perfect this medium—the macrocosm to be perfected in the microcosm—the macrocosm contained in the microcosm.

Beloved Baba says. "Everything is within you." But unfortunately our mind and our eyes are always extraneously directed. Hence, He in His infinite compassion

also says, "Do not worry about anything. Just love Me. Love Me with all thy heart." Baba is so practical that He does not want anyone should give up his duties in life, or neglect the family or other responsibilities. Of course, so far as pleasures are concerned, they should be avoided at all costs.

### **Selfless Service**

Baba having come down in this human form provides an occasion, an opportunity to us to evoke that love, because it is already there to express through the individual ego. Vivekananda once asked, 'What is that or who is that Person, who supervises the whole universe?' One cannot serve properly his own family, much less his nation and much less the whole world. But Baba says, "I am that Person." Observe Him, how He serves the whole universe. If one serves Him, or His Cause, he serves the whole universe through Him. It may be a bit of service, but that must be selfless service, without any strings attached. Even if the string is attached, He accepts that service also, but He keeps in mind the string also. His Grace eventually forgives everything and gives what is necessary. But in fact, what is the good of service by anyone, unless it is without expectation of any reward, or return. What is the use, if we are not able to render selfless service? Do not think that I am completely free from self-interestedness in doing Baba's service? I too have my own preferences but I am gradually getting over them. In the field of Baba's work, one need not goad over the individual's weaknesses, unless he falls short in His love for Baba or His cause. So far as I am concerned, I like to do Baba's work only on account of my love for Baba, and His work. Baba's work is too great beyond our conception. Anyone who claims that he does Baba's work, he does his work alone. Where Baba's love is concerned, give up; where Baba's work is concerned, prostrate, give in. To give up means give up everything, possessions, money, mental likes, dislikes, comfort and everything one

is habituated to. To give in means adjusting oneself with the views of others in the interest of the smooth running of an organisation in Baba's cause.

Having come into Baba's contact and having loved Him, the most important aspect is Baba's work. We have to keep active in our life. Invariably we cannot all be full-time workers, as we have to earn money for maintenance of the self, family and children. We can do that by all means. It is not the bulk of work that counts; it is the quality of work without any thought of one's self that really matters. Usually all the differences and difficulties arise because of the predominance of the selfish element in doing the work. In view of the sum total of sanskaras, one cannot get over this element in a day. It is in human nature. It is possible only by Baba's grace and love. I honestly tell you that with my over 40 years of life with Baba, I cannot say that I am completely immune from this element. However there is lot of difference between the action of a Baba-lover, whom I call a Baba-man and the action of an ordinary man. Say, for example, a person just touches another person with a thorn and withdraws it. There is another person, who takes the thorn and pierces through another. The action of pricking is there in both the cases. But in the first case there is no harm or very little harm done, whereas in the latter case, if the person is unmindful, the thorn goes through the flesh, with all its consequences. Thus, there is difference between a man, I call Baba-man and a man who is not. A man may be thousands of miles away from Baba, but still he will be a Baba-man, so long as his thoughts, words and actions are dedicated selflessly, with heart and soul, at the feet of the Avatar.

### **Purification of the heart**

Meher Baba says, "For the purification of your heart, leave your thoughts alone, but maintain a constant vigil over your actions. When you have thoughts of anger, lust

or greed, do not worry about them and do not try to check them. Let all such thoughts come and go without putting them into action. Try to think counter-thoughts in order to discern, discriminate and to learn and above all to undo the actions which are prompted by your own impressions." Getting bad thoughts is the result of spending of impressions. Let the thoughts come and go; they will touch you the moment you transform the thoughts into action. So, we must control our actions. We need not bother about the desires or thoughts. As the impressions are imbedded in the mind, they are bound to come. But we should not dwell on such thoughts in the mind. We must give them an opportunity to work out and become free. We should not be affected by such thoughts. One should be like oil existing in the company of water. Be with it but not in it.

### **Reality of God**

In Christianity, it is said that man is made in the image of God. It is difficult for one to understand it properly. Beloved Baba has so beautifully explained the entire reality of God, who is unlimited, unfathomable, eternal, infinite, absolute, etc. Baba says, "God is everywhere and does everything. God is within us and knows everything. God is without us and sees everything. God is beyond us and IS everything." You are infinite, you are really everywhere, but you think you are the body, and therefore consider yourself limited. You cannot escape from the ego. Baba says there is another process also. If you cannot expand and feel that you are infinite, reduce yourself to the small speck, by which you can escape.

### **Baba is more than God**

To realize Himself, God had to create consciousness. Without consciousness, He couldn't realize Himself. So, we have to create love for Baba. But who is Baba and who is God? Everything is God. But if you ask me, everything is as much as God, and I say that Baba is something

much more than God. When a diamond is laid on the ground with a piece of stone, there is no consciousness in the diamond. It is a stone. The consciousness was necessary for God to know that 'I am God.' Now, whom shall I call greater? Shall I call this consciousness greater or shall I call God greater? I do not know, as my understanding fails. Kabir says, "If God Himself and the Guru stand before me, my first prostration is due to that Guru who has given me consciousness of that God. To God, I would say, 'You are the substance, You are everything, but to me, You are nothing, until You gave me realization.'" So my first prostration goes to Meher Baba, who made me conscious, when I was in darkness.

Baba says that this consciousness has come out of Nothing. Realise Nothingness. Do not try to realize Everything. If you realize Nothing, Everything comes to you. But that Nothing was in Everything. Everything cannot exist without the Nothing. Sri Sankaracharya said that world does not exist. Meher Baba says world is nothing, but nothing exists. He does not say that it does not exist. Nothing exists in Everything. Everything cannot exist unless it contains Nothing. This is infinite consciousness having come out from the most finite point in Nothing; it forms itself into a shadow over the whole universe. What a dilemma? What a paradox? Baba says, why bother about all this. In the final analysis, it is all illusion. It is all a dream, the dream you and I dream in our lives.

Baba says, "The more you try to understand God, the less you understand Him... Mind cannot reach that which is beyond it—for God is infinite and beyond the reach of intellect. God can only be found within you, for His only abode is the heart." Beloved Baba further says, "I am the Highest of the High and I want you to love Me for Myself as being God in human form." We are privileged to be born in a time when such a person is living in flesh and blood in our midst. Avatar is a personage of futurity. Though His living presence is important to us, but for the



# Baba's Silence

by P. G. Nandi, Jabalpur

Though MEHER is seen to keep His Great golden Silence,  
Yet silent is He never in any concrete sense;  
One feels that He talks continuous in eloquence  
Once he offers himself 'fore His physical presence!

His speech is but the common language of Love—  
The most simple language ever it can be;  
The only language of silent vibrant words  
Not to be found in any language dictionary!

He talks ever through the feeling and loving heart,  
And never through the reasoning and discerning mind;  
Whenever crisis one meets face to face in life  
His Guidance within pulls him over—He's so kind!

When in the deepest darkness of despondency  
One finds not the faintest light of enchanting Hope;  
It's MEHER Who flashes His Message to the despaired  
And makes him fully bold with whatever to cope!

When a poet fails to find an expression to  
His ecstasy of enchanting divine beauty,  
It's MEHER Who sings His Divine Song to his mind's ear  
And inspires him to fulfil his divine duty!

When a scientist gropes his way in the maze of Reason  
In unveiling the secrets of mystic Nature;  
It's MEHER Who illumines his mind with Intuition  
He finds the hidden Truth baffling all his venture!

Thus silent MEHER is not in any physical sense  
But thunders His voice ever through silent heart;  
His silence is the supreme dynamic Silence  
Whence sprang this illusory cosmos—what an art!!!

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# Sufism Reoriented

by Dana Field, U.S.A.

*"The fact that I am connected with all 'isms' and yet detached and above all 'isms' lays bare the truth that Sufism Reoriented, emanating from Me, to be conceived and practiced, will forge out into one of the few pure channels leading to One God. As a result, all who will follow any one of the 'isms' Reoriented by Me, will come eventually to love Me and realize God rather than the 'isms.'"*

—Avatar Meher Baba

(" Charter for Reorientation of Sufism," p. 2)

## What is Sufism?

What is Sufism and why Sufism *Reoriented*? The claim of Sufis that they have a universal religion can be contested by Vedanta, Buddhism and Christian Mysticism, so it needs to be substantiated.

Since Sufism is the first spiritual movement to have accepted Baba fully, albeit this was only by one of its many Schools and that in the West—that of Inayat Khan, it makes them recipients of Baba's Nazar. An excellently written, documented book on the subject has just been published,\* confirming Sufism's claim to universality and also that it existed before "the anteriority of time."

Idries Shah, an eminent Sufi in India, was requested to write the book by the poet Robert Graves. So it is directed especially to the Western public, in answer to a great need for information and clarification about what Sufism is or is not. It also serves as a good introduction to Baba's Divine Teaching for this age, and will promote Baba's work in the West.

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\* Idries Shah, *The Sufis* (Garden City, N.Y.: Doubleday and Co., Inc., 1964) 404 pp.

Why is Sufism, which today has some 50,000,000 adherents, so little known and understood, particularly in the West? Idries Shah, and Graves in his Introduction, give a few of the causes for this ignorance:

1. Although thousands of books have been published by Sufis, they are mostly in Arabic, and few have been translated into English.

2. Secrecy is one of the characteristics of Sufi Masters and Murshids. Since Sufism is communicated by being given the inner experience, there seems little left to describe in words. To understand Sufism, one needs to be a Sufi,—it is claimed.

3. Sufism is partly an oral tradition. The scholarly works that attempt to describe Sufism for us in the West, are based on research in libraries and museums, and not either on personal knowledge and experience of being Sufis or from personal conversations with Sufi teachers, who presumably could give correct information. History alone is misleading: Sufis who remain formal Moslems are biased; and false teachers are the ones who make propaganda.

4. From early travellers to the Orient, Crusaders, and from Moorish Spain and Sicily, people got superficial ideas about Sufic occultism, magic and whirling dervishes. Sufism is still considered a bizarre and exotic Oriental teaching by the ill-informed. Sufis hid their teachings in books on magic, for their survival value.

5. The Sufi poets and other sources from which we can learn about Sufism make use of a code language. Poetry is difficult enough to understand because of its metaphorical reference, but the great Sufi poets also used verbal cipher. The Arabic language lends itself easily to such a secret code, since it was originally built on a mathematical principle. Since both their lives and works depended upon hiding their Sufic teachings from the

orthodox and legalistic Moslems, the poets and other writers had worked out also the *Abjad* code, useful also in Persian, Urdu and other languages. Translators neither having the key nor the intuitive understanding, have rendered poor and superficial versions of Sufi poetry, in particular. In translation the key to the hidden language is often entirely lost. Compare for instance, the beauty and depth of Baba's translations of Hafiz with those extant! Hafiz, Mansur, Shams of Tabriz, Jami, Junaid, El-Ghazali, Saadi and Rumi are some of the famous Perfect Masters writing Sufi lore—speaking of Divine Love from the heights of Divine Gnosis which the intellectual—eastern and western, cannot comprehend. Meher Baba also awakens the heart's intuition to grasp their mystical teachings clearly so that one may be inspired by them.

6. No one till now—the age of publicity—has dared to undertake to even begin the stupendous task of explaining Sufism because it differs with every school or Order, which has its own founder and is named after him.

#### **Essence of Sufism:**

But Meher Baba has already given the quintessence of Sufism. In fact, Baba's Teaching is the quintessence of all the world religions; as the Universal Religion of Love. Baba's writings are not just spiritual literature—they constitute the New scripture for this age. There is no comparison between the Word of the God-Man, whose Divine Gnosis from the Beyond state of God (Sufi *Marifat of Haqiqat*, Vedantic *Sahaj Dhyana*, Christian Omniscience of God) and the gnosis of a Master of the planes. Baba's Gnosis is like the lightning, illumining the whole spiritual panorama of man's nature, the universe and God, while Shah's spiritual intellect is, relatively, like a fish in the pan. Baba is the Guiding Light and inspiration of present and future humanity.

Mere knowledge cannot advance anyone spiritually. As a Sufi Baba lover said, an intellectual lecture is like a candle lighting up the hall briefly which then goes out, leaving the audience in the dark as before; but the words of the God-Man are the eternal light of Truth. Gadge Maharaj, the late famous Saint of Pandharpur, invited Baba to give Darshan there to the tens of thousands of pilgrims coming to worship the statue of Vithoba (Lord Krishna). Baba sat in front of the statue and was worshipped as the living Vithoba. Maharaj told Baba's disciples: "Baba is big like the Sun; I am only like the light of a small candle." The remarkable thing about the whole affair was, to our thinking, that all those thousands of pilgrims worshipped Baba as the Lord, in spite of the fact that many had not known of Baba before and especially because He was SILENT! Baba conveyed to the hearts of those devout folk, Who He IS, without uttering a word! Baba has said that ordinary intellectual knowledge is the lowest form of understanding Truth, and that the spiritual Path begins with spiritual intuition.

In appealing to the Western readers at the intellectual level, Shah has lit a candle to disperse momentarily a small area of the enviroing gloom. It is as though a western spiritual philosopher had written *'The Sufis'*, with a good grasp of its outward aspect and history, but missing the kernel of it—which is LOVE. Baba says that what we in the West in particular need is spiritual maturity, which can be had only through love. Even at the biological level in nature, one is not mature until love in one form or another is experienced.

But, as always, Baba has stated, when God takes a Form and comes to the world, it is a universal ACTION which causes the forces of reaction to rally against Himself, His Message and His Mission. It is the function of Maya

to create opposition to God. Religious and spiritual leaders want to maintain their status-quo at all costs, and they resent the intrusion of the God-Man upon their complacency and little schemes for fame, happiness and security.

For the first time in recorded history, a God-Man has personally visited the West and taken a real interest in its spiritual awakening—and not a moment too soon! Mostly spiritual Masters, even Perfect Masters, remain where they are and let people come to them. In fact they are not often available to the public, while many prefer the seclusion of a mountain cave for their work.

But Meher Baba has thus far come to this hemisphere a dozen times, four times circling the globe! We can have no idea what a crucifixion it is for Baba to come to this materialistic atmosphere ... But, for one thing, if the East and the West are ever to meet harmoniously and understandingly there must first be laid the spiritual ground-work by the Masters of Perfect Wisdom. This is what Baba has done—creating a two-way communication and co-operation between the spiritual Masters of East and West, who till now have been working independently of one another. Baba says that He has "laid spiritual cables between the continents" that will unite humanity.

### **Meher Baba and His Message:**

As stated in the Introduction, the two themes of this article, which are really one, are Baba and His Love: Who Baba Is and what His Love is. This has a direct bearing on our subject of *Sufism Reoriented* because Sufism as represented today—(a) does not have the benefit of Guidance by a Qutub or Perfect Master, which they are duty-bound to seek and accept, and (b) they do not follow the Way of Love, which is true Sufism, having lost that tradition.

The two most important parts of Meher Baba's message and mission to the West especially are to convince people

that Perfect Masters and the Avatar are God in Person—that God is always present personally on earth, and that pure love is the best and easiest Yoga for all humanity, in this New Age which is already upon us. Anyone will say amen to that! But it takes a highly refined intellect like that of Shah, with the knowledge to back it—to give this simple and almost obvious truth a vicious twist so as to neutralise it in peoples' minds.

In his book Shah is ambivalent. He has little or nothing to say in favor of the above-mentioned truths of Meher Baba—God's personal presence on earth at all times, and the uniqueness of love as the universal Path indicated for this epoch. This is the only hope for the world; other wise we are back to despair and chaos once more. While the world is a conflagration of instinctive and emotional passions, Shah offers us the solace of dabbling in esoteric metaphysics, a drop in the bucket as far as helping the actual situation is concerned. To mortally sick humanity, Shah offers a bit of advice but no medicine.

Indeed, Shah derides love as a means of attaining the Goal of all life! And he categorically *denies* the possibility of another God-Man's advent in the world. Although he gives some space to the subject of love, the Way, as it is called in Sufism, he seems not to have the faintest idea of what it really is! This is also true of many others who are on the Yogic and mental planes, because their Path has been that of will-power, knowledge, meditation, austerities which relate only indirectly to the Path of Love, if at all. It is natural for them to become divorced from humanity and the ordinary things that make life beautiful and worth-while for the average person.

In other words, Shah not only has no vital message for us but he actually denies the most essential parts of Sufism: the God-Man and Divine Love. Sufism as pictured by Shah can have little appeal to Christian civilization, which has the tradition of thinking in terms of a Savior

and Redeemer, through His love for us and our love for Him. Meher Baba offers us both—for He IS both ...

In this vein, let us see what one of Baba's Sufis has to say:\*

East and West—the East burdened with the intolerable weight of lifeless religious forms, the West maddened by the insufferable weight of materialism—has cried out to the God it has covered from its eyes with forms, and to the God it has denied in its heart by its enthronement of "Progress"; and its cry has been answered: God has clothed Himself in the form of a Man with the name Meher Baba for the salvation of men.

It is false to say that the East should learn from the West, and that the West should learn from the East. What have men to learn from men? Knowledge is from God; and all knowledge which is not of God is added burden. Already we groan with the knowledge of knowledges—atomic energy. In the West, it deprives children of their natural childhood and shackles adults with the fear of physical extermination. The way to purposeful knowledge is not in the "mastery of nature" so that we can the more cunningly enslave one another and the more ruthlessly destroy ourselves, but in the mastery of our own natures so that we can break the bonds of restrictive self and annihilate selfhood (ego-mind) in Truth.

The way to Truth ever has been and ever shall be through reverence to the saints and surrenderance and obedience to the Perfect Masters; and when Avatar is with us, by leaving all, including saints and Masters, and surrendering everything to Him in His service.

In Truth there is no East and West; but you in the East are more fortunate than us of the West—the living breath of saints and Perfect Masters has always nourished

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\* "Avatar - East and West," an article which appeared in "The Awakener" Magazine, Vol.VI, No. 1, pp. 1-2.

your lives while we in the West, by our infatuation with material progress, have shut ourselves off from this living breath of God; and it is in your midst that Avatar has seen fit to take birth. Considering this, it is all the more creditable that some of us in the West have recognized Him and surrendered to His love. It is this love which is our bond and mutual help—it is this love which will be the inspirer of the New Humanity and the eventual unity of East and West.

Avatar is the sole source of knowledge, the Only - One - Ocean of love; so on this occasion of celebration of His birth this time on earth, it will be well for us if we remember that we will be wasting the precious boon of that degree of intelligence which He has bestowed on each of us if we use it seeking from each other those knowledges which can only increase our already unbearable burden—and to use it to help us to turn to Him in the hope that He will grant us something of that Knowledge which is our divine birthright, and something of that Love which is our very being; to go forward together as servants in His service and surrender our hearts and souls only to His Loveliness and Compassion.

Francis Brabazon, noted Australian poet and playwright, who delivered the above address in India on Baba's Birthday, is well-versed in the teachings of the world religions, as can be felt. He is telling us what Krishna told Arjuna: "The mind is the slayer of the Real; slay the slayer." This points to the fact that the intellectual approach to spirituality is self-defeating, for the intellect is antagonistic to God.

**Baba explains Sufism:**

Sufism, indeed, has been amply explained by Meher Baba in His Messages, Discourses, and especially in 'GOD SPEAKS' ...the last twenty pages of the Supplement are dedicated exclusively to the essential concepts and terminology of Sufism—Baba harmonizing the



differing viewpoints of Sufi Schools, *which only Baba could have done!* Baba has revealed the inner meaning of the statements made by Sufi Masters, as well as the spiritual status of each. Baba has correlated Christ's teaching with those of Sufism; also with Vedanta, Buddhism, Zoroastrianism and other mystical truths, and with Baba's own Divine Revelations. Although Baba's Word is already reaching thousands of spiritually and intellectually aware individuals, the general reading public have yet to be cultivated. This responsibility falls upon Baba's *Asahaba*, the apostles of the Divine Beloved.

Baba has declared to the whole world that it have hope:

"Today the urgent need of mankind is not sects or organized religions, but LOVE. Divine Love will conquer hate and fear. It will not depend upon other justifications, but will justify itself. I have come to awaken in man this Divine Love. It will restore to him the unfathomable richness of his own eternal being and will solve all his problems."

The coming Era of Meher Baba will be dedicated to the solution of *all* problems, not just those presented by the physical environment and the intellect. It will be done through God-love. Baba says, "The greatest Law of God is love, which holds the key to all problems." Man's consciousness is closely connected with both nature and divinity, but he is not aware of this truth. If we would pay more attention to them, with love, we would *ipso facto* be in a happier situation than at present. Modern civilization has had a deleterious effect on its natural environment and on man himself—thus necessitating a new advent of the God-Man, the Christ who is Love personified. Baba once gave this most inspiring discourse:

"Before he can know Who he is, man has to un-learn the mass of illusory knowledge he has burdened

himself with, on the interminable journey (evolution) from unconsciousness to consciousness. It is only through LOVE that you can begin to unlearn, thus eventually putting an end to all that you do not know. God-love penetrates all illusion, while no amount of illusion (i.e., illusory consciousness) can penetrate God-love. Start learning to love God by beginning to love those whom you cannot. You will find that in serving others you are serving yourself. The more you remember others with kindness and generosity, the less you remember yourself; and the less you remember yourself the more you forget yourself. And when you completely forget yourself, you find Me as the Source of all Love ...

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

"God has come again and again in various forms, has spoken again and again in different languages the same one Truth—but how many are there that live up to it? Instead of making Truth the vital breath of his life, man compromises by making over and over again a mechanical religion of it—as a handy staff to lean on in times of adversity, as a soothing balm for his conscience or as a tradition to be followed in the footsteps of the past ...

"God's Truth cannot be ignored; and thus by mankind's ignorance and weakness a tremendous adverse reaction is produced—and the world finds itself in a cauldron of suffering through wars, hate, conflicting

ideologies, and nature's rebellion in the form of floods, famines, earthquakes, and other disasters. Ultimately when the apex is reached, God manifests anew in human form to guide mankind in the destruction of its self-created evil, that it may be re-established in the Divine Truth.

"My Silence and the imminent breaking of My Silence is to save mankind from the monumental forces of ignorance, and to fulfil the divine plan of universal unity. The breaking of My Silence will reveal to man the universal oneness of God, which will bring about the universal brotherhood of man. My Silence had to be. The breaking of My Silence has to be—soon."

(The Awakener, Vol. 5, No. 4. pp. 4-6)

Baba says, "We are all One," i.e., in and as God. The universe reflects this unity. The moral order of the cosmos is one for nature and man, and they interact upon one another. It is "universal oneness" on the unconscious level, i.e., law of Karma. The terrible mental, emotional, spiritual and material condition of humanity today, particularly in the West, has poisoned the very air we breathe—there is no peace, no joy, no beauty, no security anywhere. The biblical story of the Flood had not only a basis in fact but also in truth. Baba will change the consciousness of humanity, and we shall have deeper insights into life about and within us; our activities will become constructive and creative in every way. Then not only shall we have happiness, peace, etc., along with the benefits of material science, but the natural climate will improve, the soil will yield more nourishment, and calamities—natural and man-made, will diminish. We shall, by Baba's grace experience *conscious* "universal Oneness" i.e., through God-love.

Sufism is difficult to understand, let alone being improved upon. Baba, being the Supreme Sufi of all time. is eminently qualified for the task of elucidating and

advancing Sufism. Just as nature has been improved upon by stock breeders and botanists by the application of scientific methods, so Baba's Divine Gnosis improves Sufism, which is a product of many teachings and schools of thought—by synthesizing, systematizing, correlating, eliminating the non-essentials, misconceptions and irrelevancies, revealing new truths, etc. Baba knows what the true Sufic teachings are, and need not depend on translations of translations, or interpretations of interpretations. Often these are edited to suppress views inconsistent with Islam or other outlook, personal prejudice and lack of understanding or enlightenment, and especially of experience of Sufism.

The Sufi Path, Tariqat (Hindu *Adhyatma Marga*), which comes after the stage of formal and conventional religion, Shariat (Hindu *Dharma Shastra*), as Baba has explained, is the only spiritual bridge between man and God, between Illusion and Reality.

Baba has clarified in great detail what the Path is like, how it may be reached, its dangers and temptations. Though it is mystical, it is not the Goal or God-realization; hence the Path is semi-real and the Masters of the planes—Yogis and Pirs or Murshids are not Perfect, i.e., not free from ego, selfishness and error. Perfection is also perfect humility.

Baba says that the future development of man will be speeded up, along the lines of intuition and spiritual consciousness. Thus Baba has provided the New Bible for the New Age, 'GOD SPEAKS', dealing entirely with the attaining of higher consciousness. Baba is giving the necessary impulse to the New Awakening, by His grace, example, work, life, Love and Teaching. The flood of His Divine Love gouges out profound channels in our hearts and beings—channels of purity, awareness, love, selflessness and wisdom. He makes possible for us to lead a resurrected life of the spirit, here and now. as did Christ

for many. In Sufism Reoriented we have one of Baba's instruments for such systematic spiritual advancement. Baba declares that mysticism is part and parcel of human nature, not something superimposed, vague or distant: "It is within." Its development in the West will create balance, harmony, love and joy.

### **Object of Modern Sufism**

Modern Sufism teaches its followers to use their "true intellect", which Baba would call intuition, and in some insight, also inspiration and illumination. Its point of reference is the Impersonal aspect of God, God as Truth. Whatever their experiences, all they see and hear, the Sufis translate in terms of their spiritual philosophy and metaphysics. Thus they think in terms of wholeness which gives meaning and purpose to life; whereas the ordinary mind sees things and happenings partially, as isolated from the rest of life. Sufis therefore can discriminate between the true and the false values, avoid prejudice, be tolerant and helpful, be in tune with self and others. Theirs is a quest for peace and certainty. Their knowledge and life are not stereotyped.

Baba says that the aim of both Sufis and Vedantists is the realisation that "everything is God and nothing else exists" (Rama Oost). It culminates in the consciousness of Christ's "I and My Father are One", in the Sufi "I-am-God" state (Anal-Haq), which is the same as the Vedantic "*Aham Brahmasmi*."

Baba further says:

"Since in this approach only God without a second, is contemplated, there is no room for love for God or longing for God. The soul has the *intellectual* conviction that it is God. But in order to *experience* that state actually, it goes through intense concentration or meditation on the thought "*I am not the body, I am not the mind; I am neither this nor that; I am God.*"

(*Neti-Neti, Aham Brahmasmi*). The soul then experiences through meditation what it has assumed itself to be. But this mode of experiencing God is *not only hard but dry*.\*  
(Seven Messages, pp. 20-21)

Meher Baba's Sufism Reoriented adds a new dimension to ordinary life and thought, that is God-love: God as our Divine Beloved becomes the center of all we behold, do and experience. The *aim* is Divine Love, and the *Goal* is Divine Union. Divine Love shatters the sanskaric mind and destroys the limiting ego, but under the perfect guidance of the Man-God or God-Man this occurs so organically and gradually that the lover's normal life is not disrupted, and apparently he is like other men.\*\*

The Baba-lover interprets everything in terms of love for beloved God or love from beloved God.

1. "Everything is for the Beloved God" (*Hama Doost*);
2. "Everything is from God" (*Hama az Oost*).

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\* Love balances mind and heart producing Light and Bliss.

A disciple inquired regarding the need for meditation and received this answer from Baba's Secretary, Adi K. Irani:

Whether meditation or repetition of Name connected with Baba matters little. It could be His work also. When the entire dedication of mind, heart and action is for Baba which is there in your case, you have not to worry at all but be convinced of the truth of your love for Him and His love for you, and that is what really matters.

This is wholeness, not merely as wholeness of intellectual viewpoint but living the Truth. In love there is also faith: "It is written that believe and you will have life in Him." Love is comprehensive Yoga.

\*\* Baba says that the Perfect Master is the objectification of the highest Self of the disciple. Trahearne expressed it thus:

"Pilgrim, Pilgrimage and Road  
Was but Myself toward Myself, and Your  
Arrival but Myself at My own door ... "

Baba says:

"In both these conceptions (1 and 2), the soul realizes that its separateness from God is only temporary and apparent, and it seeks to restore this lost unity with God, through intense love which consumes all duality. The only difference between these two states is that whereas the soul, in the state of '*Hama Doost*' rests content with the Will of God as Beloved, in the state of '*Hama az Oost*,' the soul longs for nothing but union with God." (i.e., the one is desireless, while the other has only one desire).

(Ibid. p. 21)

We have quoted the above passages from Baba's Discourse, "God as Truth and God as Love." The rest of it is also beautiful and inspiring. Baba's Universal Yoga of Love is for all, not only for the few.

"Ultimately everyone and everything is God, and that God, as Truth, can be realized through the Guru or Master. Generally in this country (India), Vedantism is associated with this rendering of the Most High.

"Now I am not concerned with Vedantism or Sufism or any other "ism" but only with God as Truth—as He comes in our experience, after the disappearance of the limited and limiting ego-mind.\*

"God is an unshakable and eternal Truth. He reveals Himself and communicates Himself to those who love Him, seek Him and surrender themselves to Him—either in His *Impersonal* aspect (Transcendent God) which is beyond name, form and time or in His *Personal* aspect. He is more easily accessible to ordinary man through the God-Men, who have always

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\* Baba says: "No religion was ever intended to be anything more than the gateway to God as Truth." (Seven Messages, p. 15)

come and will always come, for imparting Light and Truth to the struggling humanity, which is mostly groping in darkness."

"Because of His complete union with God, the God-Man eternally enjoys the "I-Am-God" State.... Since the soul, which is in bondage, can be redeemed only through Divine Love, even Perfect Masters, who attain complete unity with God and experience Him as the only Reality, often apparently step into the domain of duality and talk the language of love, worship and service of God (e.g., Christ, Moses, Mohammed, Ramakrishna prayed and worshipped God though they were God in Person) in His Unmanifest Being as well as in all the numberless forms (in creation), through whom He manifests Himself.\*\*

"Love Divine, as sung by Hindu saints like Tukaram, as taught by Christian Mystics like St. Francis, as preached by Zoroastrian saints like Azer Kaivan, and as made immortal by Sufi poets like Hafiz, harbours no thought of the self (ego) at all. It consumes all wants and frailties, which nourish the bondage and illusion of duality. Ultimately, it unites the soul with God, thus bringing to the soul, True Self-knowledge, Abiding Happiness, Unassailable Peace, Unbounded Understanding and Unlimited Power.

"Be ye inheritors of this Life Eternal, which comes to those, who seek!"

(Ibid. pp. 20-22)

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\*\* Baba says:

"Actually, everything in the evolutionary creation is wrought by the Infinite Power of God, who works in eternal silence, from behind the screen, as it were, unknown, unfelt and even unsuspected by most players who are, in the passing flashlight of the stage. Some, through the grace of the Masters or through the grace of God, succeed in unlocking within their own being, the hidden springs of Divine Love, which unveil the unlimited and certain understanding of the Infinite Divinity... "

(Seven Messages, p. 10)



**Need for Reorientation:**

All the teachings of the past Avatars need to be restated and clarified in the light of present-day life and understanding, i.e., they need to be *Reorientated*. This is the task Meher Baba has set for Himself as Avatar of the age and has accomplished it already, in this sense. Baba's Teaching will also serve as a criterion to distinguish between the countless and contradictory interpretations of those religions by theologians and others, as well as rid them of accretions of rituals and dogmas.

The great Sufi Master, Rumi, echoes Baba's thesis when he exclaims, "I am not contained in earth or heaven; I am contained in the believer's heart."

At a confirmation (*Navjot*) of three Zoroastrian children, Baba performed the ceremony by giving them the "*Sadra* and *Kasti*"—white garment and sacred thread worn round the waist. Baba's message on this occasion could be construed as a Reorientation of that religion:

"May Ahuramazd (God), Zoroaster, Meher Baba, free you from the superficial binding of Shariat (rites and rituals), and help you to lead a life of good thoughts, good words and good deeds, and bestow on you the grace of loving Baba. I have given you this emblem of superficial binding to make you free from this binding, and give you the real binding of Love." (Family Letter, No. 35)

It is said, "A word to the wise is sufficient." Lord Buddha summed up the problem of human existence in the word "suffering." His masterly and succinct answer is contained in the Eightfold Path, which leads from suffering to Nirvana. (Yet he said, "I am eternally free, and eternally bound.") He shunned the question, "What is God?" because the Brahmins of his time had overemphasized the relatively unimportant aspect of ritual and its interpretation.

But as the people, had a high degree of intellect, wanted Buddha to give them analytical discourses on the metaphysics of His spiritual philosophy, and so His Teaching became too cumbersome and "indigestible" for our times.

Lord Krishna, among the known Avatars, did explain God to some extent, based on the Upanishadic teachings—God as Brahman whose nature is Sat-Chit-Ananda (Existence-Knowledge-Bliss), or the negative Neti-Neti, "Not this, Not this," which doesn't explain God. But Krishna did say Who He Is, and explained that at some length.

Baba has synthesized in an imperceptible way—which is His SAHAJ (Spontaneity) and Dhyan (Perfect Knowledge) ... the essentials of all the great religions and presented them in a way that we can easily accept and absorb, so as to put them into practice.

These are some of the questions that Baba's spiritual metaphysics answers:

- What is the relation between form and consciousness?  
(Parallel development in the evolutionary process.)
- How did the Universe begin? (The Whim or LAHAR, "Who Am I?")
- What is the nature of the Universe? (Worlds and Spheres.)
- What is non-violence? (Five types, evolving into Infinite Love.)
- What is spiritual work? (Dissipation of spiritual ignorance in the world, but first in oneself.)
- What was before the Beginning? (God-Unconscious.)
- What is the Everything? (Reality and the Nothing.)
- What is the driving force behind evolution? (Impressions.)
- What is the nature of consciousness? (It is given in the beginning.)

What is the cause of the cosmic illusion in which the soul finds itself? (The soul's own Imagination.)

What is Perfection? (There are degrees of Perfection. Baba uses it primarily to mean "living God's Life in illusion." The Sufi term is "Baqa-Billah.")

What is mind? ("That which gives substance to matter and energy.")

What are the experiences of the Planes? (Baba is specific. There are three inner senses—smell, hearing, sight.)

What are the States of God? (Baba's "Ten States of God")

Whence and Whither? (God-Unconscious to God-Conscious.)

What is the nature and function of *Maya*? (The universal power that creates illusion, apparently opposing God but actually God's handmaiden ... "through Maya out of Maya").

Baba has also distinguished for us between points that are confusing people today:

Between occultism and spirituality (the former is a by-product of involution of consciousness, i.e., of spirituality).

Between Divine Knowledge (*Haqiqat*) and human knowledge (the one is real, the other is within illusion).

Between spiritualism and mysticism (the former is illusory, i.e., no more real than matter, the latter is called by Baba "unclouded perception of Reality").

Between Divine Love (*Ishq*) and all other loves (the latter evolve from magnetism to human love, the former is a gift of grace of the Perfect Master).

All this will, of course have to be simplified for the general public—it is the work of the Avatar shared by His lovers. There was a time when Baba's own disciples wondered if they could ever understand it all. Baba assured them:

"The time will come when I will give you intellectual conviction, so that there will not be a shadow of a doubt. I will convince your intellect so well that there won't be any questions about it". (i.e., about God).

'GOD SPEAKS' is a Book where *extreme contradictions come face to face* with each other. It is not repetitious, but like Bach's contrapuntal music. It is the extension of the scientific spirit to the sphere of spiritual metaphysics, the science of sciences. Baba establishes His spiritual Authority at all levels of life and civilization, in an age of sophistication, intellectualism and scientific outlook. 'GOD SPEAKS' appeals to man's logic, analysis and reason in the form of scientific exposition. Baba has not only the experience of Divinity but also the ability to utilize it to enlighten and awaken humanity.

What are some of the extreme contradictions that Baba meets head on?

If, now, all souls (atmas) are in the Over-Soul (Paramatma) and all are One, then why is there any difference in the consciousness, in the planes and in the states (and experiences)? The answer Baba gives, in a word, is "impressions."

After establishing the primary fact that atma is IN Paramatma, we go a step further and say that atma IS Paramatma. How?

Baba uses the excellent simile of the drop and the ocean (see God Speaks, pp. 1 and 6)

Now was this First Urge (the WHIM of God to know Himself) infinite or finite, and was it at first finite and then infinite?

Baba answers that the URGE of God, which Baba formulates into the Question, "WHO AM I?", was "most finite," and that it was restricted to a "most finite point of manifestation, called the *OM Point* or *Creation Point*." But the URGE was of the "infinite Ocean-Paramatma."  
(Ibid. pp. 8 and 9)

If Majzoobs (the God-merged souls) are utterly unconscious of all the spheres (gross, subtle and mental), of everything except the "I am God" state, then how is it they react to the physical side of life (eating, drinking, showing preference to certain things, and antipathy to others)?

Baba answered this question put to Him, by saying that they *apparently* act and react like others do, but it is "an automatic reflex" of which they are unconscious, like a man who is snoring, or the sleepwalker. (Ibid p. 132 note)

If a Perfect Master is necessary to make one God-realized, how did the first one realize God? And if it takes five Perfect Masters to bring down God's Avatar, how did the first Avatar appear?

Baba answers that it was God who first became infinitely conscious... God realized Himself first, and this second state of God became available then to man. After five Perfect Masters appeared on earth, they brought about the first advent of the Avatar. (Ibid. p. 226)

How can a Perfect Master be ill? "How could the NOTHING ever affect him?"

Baba answers, "Even though the Sadguru remains within the law of creation, the law itself does not

touch him," since he is God. But he *plays the role of man* to perfection. The Avatar, however, actually "becomes" a man, and Baba explains this puzzle too.

Baba synthesizes the differences between the two Sufi schools of Unitaritans (*Ahle-Tauhid*) those that follow Ibn Arabi's denial of "transcendence and immanence, which imply duality" and the followers of Shaik Shaha-ud-din Suhrawardi's "apparentism" which means "everything is from Him (God)" rather than "Everything is He" (Identityism).

One answer 'Baba gives is His "Ten States of God." He also reviews and explains the "Five Existences" (*Khamsa~Wajudat*) of the Sufis, according to Baba's own Teaching.

Baba explains the many shades of difference between *Fana* and *Baqa*, "annihilation" and "permanence"; and between *Hal* and *Muqam*, "experience" and "stage" or station. This is in relation to the spiritual planes and also the Beyond state.

So Meher Baba has kept His promise to His disciples to make His spiritual Teaching crystal clear to them, and now it is their duty to bring Baba's Universal Divine Teaching—His "Message of Love and Truth"—to many others who thirst and hunger for it. The metaphysics is always the more difficult part; next in difficulty is the spiritual philosophy; but Baba's Messages, especially those about Love, and His Sayings, have a natural appeal to all.

Of 'GOD SPEAKS' Baba said, "Those who study it will get the intellectual conviction that God alone is real; all else is illusion; and that we are all One. The next step is Bliss." This bliss is of the fifth and sixth planes, as a consequence of sight of God, It is real love. GOD SPEAKS explains the Nirvana state which has been confused by people—it is the Divine Vacuum, where "Consciousness-Is and God Is-not."

Illumination, which is the most that Sufis today attain, is not the Goal. It is still in the domain of Illusion. Baba says: "When the mind sees the Self there is Illumination." And "When the internal (spiritual) eye is opened, God who is the object of search and longing is sighted ... The aim of life and the real Goal of all creation is to attain true *Self-consciousness*."

Our beliefs are generally based on intellectual knowledge, i.e., true inference, induction, but it is limited. Conviction by seeing God is better although this Illumination is not like physical sight; for instance, we know more about the nature of a tree when we have seen one. Last and best is knowledge through Becoming—Experience—Identity (with God).

### **Contradiction in the God-Man**

Baba Himself, The Lord of Love, is not to be explained! But He can be felt and thought about, and He can be seen spiritually. We can be united with Baba on the highest level of consciousness. There are extreme contradictions in the God-Man, or any Perfect Master, because in them the limited and the unlimited meet. Whereas the field of our own experience, i.e., logic and reason, does not allow such contradictions. Conviction backed by the heart is greater than intellect and logic, and nearer to Truth and Reality. There is the Law of the universe but Baba is above it and can give Realization in an instant to anyone He wishes.

It is better to try to understand Who Baba Is than merely to speculate about it. When one tries to understand Baba—that is those who come in personal contact with Him, especially those who wish to explain Baba and His Teaching to others—he gets some idea of how and why Baba does things. A good way of stating it is "God has *come down* to our level and gives us a *push* upwards and onwards."

But to have a vision of Baba's activities on the God plane is something else! The poet expressed it thus: "No complications exist in You, but in the ups and downs of my thoughts."

What are some of the extreme contradictions of the God-Man? He is Reality in the midst of Illusion: Oneness amidst duality: unity in multiplicity: perfect God and perfect man: Absolute Knowledge in the midst of Ignorance (*Avidya*): fully Awake in sound sleep, or fully Alive in Real Death. Is it any wonder then that Baba says that no one can love Him as He should be loved, because none can obey Him 100%? As one of the Mandali said:

"I just tell Baba we are helpless, in this and all other matters. I found this out during my long stay of many years with Baba. I thought obedience was easy, but I didn't know Baba would say "Get up" and "Sit down" at one and the same time! So I tell Baba, "I am absolutely helpless; I can't obey You, I can't love You!" (The Awakener, Vol. 9, Nos 1&2, p. 15)

To this Baba said:

"Eruch loves Me very much—he is My right hand, but obedience is a terrible affair. The apostles of Jesus also knew how difficult it was to obey Him."

Baba had been explaining about. God and the universe:

"To achieve the God-state, do absolutely nothing, while doing everything... You are not to do anything but become the dust-like aspirant, leaving all to the Perfect Master.

"To find God, you must find yourself lost to yourself."

"To know God in His infinite contradictions is to become conscious of His consciousness of His unconsciousness—His Beyond-Beyond State." (The Awakener, Vol. 9, Nos 1&2, pp. 20 and 18)



Baba asked a devotee if he followed it, adding humorously that Baba Himself didn't!

Baba ended by saying, with a smile:

"But all this is not meant for you people. It's all useful to posterity. For you—it is sufficient to obey Me, love Me, and hold on to My *Daaman* (garment)—then wherever I am, you will be also; if you were to begin your inward Journey (on the planes of consciousness), you will also be with Me, because I am also there on those Journeys. All this is illusory; God alone is real.

"You must love God, see God, become one with God; that is your duty. Your duty is to know this is all illusion; God alone is real. But to love God is also not in your hands. It's a gift from God to you—and the one who receives His Grace has nothing to do with these Journeys, whether outward or inward. Where you go on the Journey (i.e., to what stage) is not important if you hold on to My *Daaman*. Everything is immaterial..."

(The Awakener, Vol. 9, Nos 1&2, p. 28)

When Baba gives a disciple an order\* it has so many applications over so many years that one is almost bound either to forget to apply it sometimes or not realize when and where it applies—even with Baba's hints. This is because Maya is in active opposition to God and tricks the

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\* The paramount importance of obedience to the Master cannot be over-estimated. By learning to obey implicitly and cheerfully, the devotee's love becomes an asset to the Master. Imperfect obedience makes his love a burden to the Beloved. Baba once said to a disciple, "I am not *your* Slave; I am the Slave of your *love*." Once outer orders are obeyed unquestioningly and carried out perfectly, one becomes sensitive to the Beloved's inner direction, for he is in tune with Him now. Then he needs no constant supervision but becomes another dynamo connected to the "power-house"—the Master.

devotee, as in the case of St. Peter's denial of Christ, although Christ warned His disciples, 'One of you will betray Me.'\*\*

### **Way of Love:**

Although Sufism is referred to as the Way of Love and the Creed of Love, Sufis speak rather of "real knowledge" or "ancient wisdom," as inclusive of love. In *The Sufis* there is very little discussion of the nature and function of love; some explanations about consciousness and the spiritual planes; hardly anything about God; barely touching upon the fabrics of the universe; little about Perfection. It is a scholarly survey of the field of Sufism.

Baba has gone into these basic doctrines, analysing them very thoroughly: love in His Messages and Discourses, and the others especially in GOD SPEAKS. Shah gives us some facts about a few of the famous (Islamic) Sufi Masters of the past, some of their contributions, and tells us of the history, ideals, principles, practices, aims and wide influence of Sufism and its present status in the world, as well as something about its spirit and metaphysics... all very enlightening to the uninitiated.

Meher Baba's Teaching is the Scripture of the Universal Religion of Love and no less! His words are not only true, they are Truth, and as such they contain its power and bliss, which will reveal themselves in due time to the whole world. Their effect on the soul is liberation. They are a never-ending source of inspiration and enlightenment.

### **Purpose of Religion:**

The true purpose of religion has not been clearly understood by many. Meher Baba says that religions are meant to prepare people for the Path of spirituality, the point at which the inner Journey *begins*. To perpetuate an institution; to worship a Book or the Founder is not the main purpose of religion. Baba says, "*To get to the*

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\*\* Peter was tricked by Maya into thinking he would serve Christ's Cause best by saving his own life.

*fundamental core of Truth underlying all religions, reach beyond religion."\**

Baba tells us what His Divine Mission vis-a-vis world religions is:

"I am not come to establish any cult, society or organization; nor even to establish a new religion. The religion that I shall give, teaches the Knowledge of the One behind the many. The book that I shall make people read, is the book of the heart, that holds the key to the mystery of life. I shall bring about a happy blending of the head and the heart. I shall revitalize all religions and cults, and bring them together like beads on one string." (GOD SPEAKS, facing 'Contents'.)

But human psychology will not be gainsaid, and there will be a New Religion, with Meher Abodes bearing these words in golden letters on their facades. There will be a minimum of ritual and preaching but a maximum of love\*\* and understanding. As Baba's Religion of Love

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\* Baba does not say that one should change his religion, which would be something like going from one "cage to another," as Baba puts it. Prayers are not religion, for instance, but an outward expression of one's feeling for God.

Baba says:

"Give up parrotry in all its aspects. Start practicing whatever you truly feel to be true and justly to be just. Do not make a show of your faith and beliefs. You have not to give up your religion, but to give up clinging to the outer husk of mere ritual and ceremonies."—(The Awakener Vol. 5, No 4 p. 5)

\*\* We might note here that Inayat Khan, Sufi Murshid, considers angels not as great as man, but not because they lack Divine Love which Baba slates is unique to man—but because they have not the ability to express his knowledge in the gross sphere. Rumi speaks of men becoming angels as the next step in their evolution, and the Sufis call the subtle sphere *Alam-e-Malakut*, the "angelic world" which Baba says it is. But Meher Baba maintains that man is terminal in evolution and through LOVE becomes GOD; angels remain angels except those that enter the stream of natural evolution at some advanced point or directly into the human reincarnation process.

must be lived and not just verbalized and proselytized, those coming for worship of God as Beloved will *bring* their love as an offering rather than come empty-handed expecting them to be filled.

Dr. Evans-Wentz, distinguished authority on Tibet, reviewed 'GOD SPEAKS' in these significant words:

"No other Teacher in our own time or in any known past time has so minutely analyzed consciousness as Meher Baba has in GOD SPEAKS. Occidental Psychology, especially under the illustrious leadership of Dr. Jung, has made great advances in the study of the unconscious and of the dream-state; but because of its necessary adherence to the conservative methods of scientific research it has not been able as yet, to fathom the Deep of the Seer. So, for the science circumscribed psychologists, GOD SPEAKS should prove to be of paramount importance in inspiring further progress on the psychological pathway.\*

"Co-relatively, noteworthy in particular are Part VIII, on the Evolution of Consciousness; and Part IX, on the Ten States of God, to which is attached a diagram linking together the most generally accepted Sufi, Vedantic and Christian mystical equivalents. As a whole, the book makes clear the at-one-ment of the essentials of the various historic religions in the light of the Gnosis of the Sufis.

"Meher Baba's enlightening treatise adds much to the sum total of learning, and contributes incalculably to the enrichment of mankind, for as the Sages of Asia teach, the most intrinsically valuable of all riches, and greater than all mundane wealth, is Right Knowledge.

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\* Biologists will find new and basic information about natural evolution, i.e., evolution of forms, in Chapters II, III, and IV dealing respectively with The Initial Urge, the Seven Kingdoms, and Reincarnation.

"Nowhere is Meher Baba's wisdom more succinctly set forth than in his conclusion, on page 176:

"To *understand* the infinite, eternal Reality is NOT the GOAL of individualized beings in the Illusion of Creation, because the Reality can never be understood; it is to be *realized* by conscious experience."

And another review of 'GOD SPEAKS' by Eric Schroeder, archaeologist and Honorary Keeper of Islamic Art at Fogg Museum, Harvard, University:

"Meher Baba's dictation of this work maybe called a systematic metaphysic of Consciousness; and since the consciousness of so notable a Mystic transcends that of us, he speaks as one having authority. His exposition of the essential identity between the Sufi and the Indian spiritual disciplines seems to me both fundamentally classic and novelly precise. Doctrines familiar through his great predecessors such as that of the Whim, are valuable here because he states them so firmly; but many parts of this survey, new to me, stimulate thought and search.

"He addresses the mind rather than the emotions. The relation between human consciousness, which Meher Baba has himself demonstrated as vastly extensible, and the Divine Consciousness is set forth in extraordinarily concrete terms. Students of Metaphysics will find their way charted by very clear anatomic diagrams of the hierarchy of being and illusion in which our awareness moves. Indeed, the whole work is very like a map; and what it charts is where we really are, whether we know our situation or not."

'*The Wayfarers*', by Dr. William Donkin, a close disciple of Baba, is a detailed description of Baba's work with the God-intoxicated, the God-mad, Sadhus and the poor all over India. The Library of Congress has

called it "the most unusual book we have ever received." It lists in detail Baba's contacts, for the purpose of their spiritual promotion, giving their spiritual status and other categories.

'*God to Man and Man to God,*' edited by Charles Purdom, gives Baba's spiritual philosophy, applicable to daily life. '*The God-Man*' also edited by Mr. Purdom, tells of Baba's life, journeys and universal spiritual work, interpreting His Messages and Sayings.

(to be continued)

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# \*Meher Baba and My Spiritual Path

by Countess Nadine Tolstoy

Now when the world is filled with darkness and doubts, when the mind is inclined to misuse its power, by indulging in scepticism and negative speculations about things of life which require greater means of approach than superficial, spiritually experienced perceptions of limited mind, we must not remain indifferent, and not keep the light under the bushel, "when we have found the Light". For finding the Light is the greatest experience that life can offer.

Whatever I have to say about myself has only an importance inasmuch as it will lead to greater spiritual events and link my whole life with its ultimate climax, which brought all there is, in this life to live for and to fulfil.

The very fact that *one has found* such climax as an authentic experience, that such experience is *a fact*, will bring a helpful positive affirmation of higher truth for those who seek and for those who are still uncertain at the crossing of the roads of life.

It often seems that life has nothing to show but its abundant variations of imperfections and sorrows. As we sincerely face the reasons why most people are disappointed and unhappy, we see well that it is our own lack of perfection, as well as of all around us. This lack creates all our insufficiencies of an unfulfilled, unexpressed state of being which separately and in masses leads to suffering and failures. Despair and cynical attitudes would seem most natural an outcome of such a situation;

it would seem even quite justified if we would not have that "something" in us, which lives and claims its better destiny, and honestly speaking, "always believes" in it and "longs" for it. This hidden meaning of life and suffering is an unceasing challenge to all men. The search for the goal of existence and for happiness is a primal right of all, yet so few have found the full answer and assurance.

All what I have to say is a tribute of my acknowledgement of my sublime experience of revival and unceasing transformation since I have been brought face to face before the living solution of all problems—the luminous unique Being of this age—the Perfect Master—Meher Baba!

And the very fact of the existence of such a Being in our present days is a fact of unimaginably great, and far-reaching importance, individually and historically. One cannot help feeling the compelling urge to share the news with all.

Great is the fortune to meet and to know One who *is* the embodiment of Truth, and who has attained Perfection. Free, unlimited and unbound; he is eternally happy and blissful. Knowing the reality as it is, he can help humanity and show the way—the way to choose, the way to do, the way to be! Being perfect he is a *living example* for all.

Being Truth he can lead mankind to its goal,

Being unceasingly happy, he can impart happiness to others.

Being absolutely selfless, he has the Purest and the Highest power to fulfil His creative universal work.

Being *Power*—he can lift the creative forces of our greater Selves; being *Light*, he can enlighten; being



human, he is one with life; being *Divine*, he is one with God and all creation.

So, *Divine – human* he brings all that humanity needs for its awakening! Being Divine – human he is pure, free from all desires yet in close contact with all existing beings.

Liberated, he can liberate others who are still in dark slumber.

Being free and pure, his love is pure—Divine.

His Love is a *free gift* of compassion to the world!

His universal heart pours its *Good* to the d:y undeveloped hearts of men, so they too may enjoy their pure existence and drink from the same *One Great Source* and expand in rejoicing!

Being the fullness of true *Life*, he is the One who *can* revive our *Greater Selves* and give us the experience of the intrinsically beautiful, true existence.

Being a Divine fulfilment he is within—without—a perfect harmony and beauty.

He awakens the true experience of an higher order which transcends the outer and leads to an everlasting blissful state of heart.

Being all that God wants men to be, *he came only to give, to help, to lead!*

Centre of all existence, he is Absolute and ever *Impersonal*, yet so human and close to the heart of all humanity.

He is in all, one with all; in every blade of grass as well as in all living creatures and in the whole universe.

One in all planes, in all forms of expression of life—he is the true father and mother, friend and the Beloved.

He is the Source of Life, Light and Love!

Simple like Truth itself he shows the simple way of attainment. Those who are of simple heart and of an unprejudiced mind can feel him best. The lesser their "ego", the greater the experience of their higher Selves in tune with him.

The humble, the simple and the selfless are less obscured and blinded by their own rights; less important in their own eyes they have the clearer vision to see, their minds are open and their hearts are ever ready to give, forgive and to forget.

Hearts who have found "happiness in making others happy", the hearts who sing the song of Love and know no hate or gloom; the hearts of purer motives, of selfless joys; those hearts bloom out and feel his own. as they merge in the radiance of his Love! They are happy ones! Ready to give their very selves to his Cause, they will receive most. Empty of themselves, becoming nothing, they leave the "room" *for him*, and they will be the blissful recipients of his Grace. For: "not I but He," "not my will, but Thine will be done," will show the way to the last surrender of the "I", the true, the *simple way* of Christ—to Christ—the simple way of Meher Baba.

His call is to the poor and the rich, the black and the white, the high and the low! For all Meher Baba is the One Universal *Pattern*.

From One source we all came and to the One Source we shall all return. This Source is *made visible now*, and we shall all see in our measure of capacity to see—so that none may be excluded. And if not now—in time it will be given to us all to *be aware* of his Grace unseen. In time he will give to all the joy of seeing for themselves

and realising within their awakened hearts the Truth of old, *now shining alive in the Beloved—Perfect Baba.*

Centre of all balance, he is unceasing creative motion and rhythm. The Blessor, the knower, the doer, the Saviour—the joyous happy *Avatar* and friend with thousand and one wits of sparkling humour, the perpetually acting Life—he is unperturbed by any act!

Eternally still—at peace from the beginning of creation he is the centre of existence—the one with God—the highest living Good. We all who know him, bow before him, love him and follow him. We have found in him the fulfilment of life on earth; he has shown us the True Way, he has truly helped us. By speeding our evolution, he is giving us the pure joy of attainment. Affording us the supreme chance of his Guidance he is revealing himself within us as the Infinite-God! Never before have we seen the manifestation of such *Purity* and such all embracing *Love* which knows no distinction or change: as a Divine Mother, he feeds the children of this earth whether they know or understand him and his help or not.

Blessed are those who can leave their own fossilized ideas and false visions aside, and confident, deeply stirred, they will come to bring their *first true surrender* thereby receiving their share of the a wakening joy. It will be then the day of their new birth, the start of a new existence. We all need one true centre, one light—each of us and all. Guided by one supreme Master, we will all feel at home in this one universe, members of one family, inspired by *one big ideal!* All our old sorrows and imperfections will be washed out, as before us is the ever-shining guiding light of Meher Baba.

More and more will the Light draw the multitudes of men. Love will quench their lonely hearts and the sacred ever-growing longing will reveal the Truth of Love as an indisputable personal experience. "The Divine" in man

will come to light and convince all those who have a *willing heart*, an open mind and *patience* to *uncover* their inner hidden treasures. Pure Love of the Master will revive and stir new life in them. No words and ideas can reach the roots of our egos, it is Love alone that does the miracle; Love opens all doors and is welcome in all hearts; Love is irresistible even to the hardest, driest of hearts; Love is a conscious and unconscious call and need of Jiving beings. Divine Love is effortless expression of the truth of being, therefore it reaches and transforms naturally; no effort is done and nothing is forced, yet all is accomplished when love gives itself, selflessly. It *works*, for it is a natural perfect state, in harmony with *itself*.

Love is creative law of growth and expansion; it fulfills in joy! *Love* is the True leading *force* because it *spontaneously* expresses itself in *harmony with truth*.

Pure Love is all-knowing, a High Intuition and a natural source of closeness with God and with all human beings. Love is the mystery of all endurance of "overcoming"; source of strength in life and death. Love is free when it is pure and Divine,—therefore, it gives unobscured happiness and *liberates* by its divine contagion. Love is the deep ingrained state of being latent in all—the very spring of all existence—motion, creative feeling, expansion, inspiration, joy of life.

Lack of love—is death! Love is God. Meher Baba is that One Love Divine, Absolute, redeeming the world. The very sacred word *that awakens ....*

All who come to him should bring their selfless efforts and best honest co-operation. And even in that he helps, as long as we show by our own free-will our readiness, and sincere willingness to follow him.

Before approaching the moment of my meeting the Master I will first bring out a few preliminary sky-lights of my earlier life. They are now made clear in the light

of that climax. The response to the inner call of the Master, seen and unseen, was not a mere accident or chance, but it was coming only in its mature moment, to which the former experiences of my life have been a natural prelude.

*(to be continued)*

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## News in Brief

### **Avatar Meher Baba Jabalpur Centre:**

Jabalpur Centre had the privilege of special attention of Avatar Meher Baba since February, this year. Baba said: "Jabalpur is a very important Centre and Jabalpur lovers have to play a very important part in spreading His fire of love in many places not only in Madhya Pradesh, but elsewhere..." The Baba-lovers at this place availed the opportunity and organised a stall in 'Bharatiya Kutir Udyog Exhibition' held from 19th May to the end of June '66. The stall was decorated in a simple but impressive way with Baba's portraits and printed charts. Baba's messages and all available literature by and about Baba in English and Hindi were prominently displayed along with all the magazines published from different quarters. A special folder containing a brief life sketch of Beloved Baba, His Universal Message and Seven Realities got printed in English and Hindi was distributed to all the visitors. Some individual lovers and a few Baba Centres also placed literature for distribution in the stall. Baba lovers of the place worked regularly at the stall in batches and thousands who had visited the stall had an opportunity to know about Baba and His messages. There were many Muslim visitors, who were very much impressed with the books, "Daure Khalandari" by late Dr. Abdul Ghani Munsiff and "Sahab-e-Jaman" by Sahib Asmi of Lahore (West Pakistan). One old gentleman was so much interested that he insisted that the two books be sold to him. He was most reluctant to leave the stall, till he was given an

assurance that copies of the two books would be provided to him. Thus many came into Baba's contact through this media, during the forty days at the exhibition, which left an indelible impression on Baba-lovers, who had the rare opportunity to serve the Cause as well as on those who visited the stall.

### **Avatar Meher Baba Chittoor Centre:**

By Beloved Baba's grace, the Chittoor Centre had been very active in His Work, during May '66 also, as in the previous months. The 4th of May being 'Vaishakha Poornima' was a very important day for all lovers of God. It is celebrated all over Asia as 'Buddha Jayanti'. Though the Chittoor Centre could not arrange a programme in advance, in a mysterious way, Beloved Baba did associate this Centre to celebrate the day as Baba's birthday of His previous avataric form as Buddha. The organisers of Sri Ramananda Ashramam at Pallur, about 14 miles from Chittoor invited the local Baba lovers to participate in the celebrations of Buddha Jayanti, to offer prayers and do Baba Sankirtan. Accordingly Baba's portrait was well decorated and kept in the Ashram temple and Baba's Sankirtan was conducted from 8-00 to 11-00 p.m., when more than 1000 devotees had Baba's darshan on the occasion. The entire function has taken place in the immediate presence of Sri Mounananda Swami of Vellimalai, who is himself observing silence since the last seven years. After a brief talk on Baba's Avatarhood, Baba's tri-colour pictures were distributed to all those present on the occasion. Sri Parthasarathy Reddy took great pains to make this function successful. The same night, while the Chittoor Centre party was returning home a 'Harikatha' was going on in a village called Anupalli. Availing this opportunity, Sri V. R. Aswartham gave a talk for half an hour and introduced Baba to the large audience. Thus the Chittoor Centre was lovingly guided to proper activity in Baba's Cause on this sacred day.

On 8th May, at the instance of Sri Kuppaiah Naidu, the Chittoor Centre organised a function in the local Elementary School at Peyanapalli village, where people even from the neighbouring villages gathered to hear the divine message of Love and Truth of Avatar Meher Baba. A special procession and a public meeting was arranged by Sri B. V. Neerajakshulu Naidu in Timmayapalli village, on 9th May '66. Baba's portrait seated in a beautifully decorated chariot was taken out in procession with accompaniments of musical instruments, which lasted from 7-00 to 10-00 p.m., when nearly 112 families in the village had offered their love and homage to the Avatar of the age by performing Arti in the traditional manner. Later the public meeting took place near Dharma Raja Swami temple from 10-30 p.m. to 1-00 a.m. In spite of the odd hours of the meeting, most of the villagers were present right through, feasting their ears with the divine messages of Avatar Meher Baba. It so happened that a very rich man Sri Kalappa Naidu of the village, who is a normal resident of Katpadi town was present on this occasion. After participating in the function, he announced a donation of an acre of house site and Rupees two thousand in cash for the construction of a primary school in the village. It was felt that this is certainly brought about by the divine presence of the Lord and thus a long felt need of the villagers was fulfilled. After the function was over, there was a fire accident in the village, which was controlled immediately with negligible damage. The villagers believed this to be undoubtedly due to the divine intervention of Baba, which could otherwise have been a serious catastrophe.

During the Brahmotsava celebrations of Lord Prasanna Venkateshwara Swami at Madanapalle, Sri Chennakesavalu Achary invited the Chittoor Centre to hold a special programme of Sankirtan, etc., on 13th May, being the final day of the celebrations. Baba's portrait was kept in the inner premises of the temple and bhajans were

sung by the party. Later Sri M. B. G. Sastri explained to the audience about the Avatarhood of Baba.

On 25th May, Sri V. Satyanarayana arranged a function to celebrate Sri Sitaramakalyana Mahotsavam in Sri Ramavilasa Sabha in Chittoor on the completion of Ramayana discourses. Sri Satyanarayana had the good fortune to receive the divine love blessings of Beloved Baba on this occasion. After the Kalyana Mahotsavam was over in the immediate presence of Avatar Meher Baba and in the midst of a very big gathering consisting of the elite of the town, Sri V. Satyanarayana spoke on the Avatarhood of Baba and Rama, and affirmed that the present day Avatar, Meher Baba was Himself Lord Sri Rama in 'Thretayuga'. Again in the evening, after Baba's bhajan, Sri Satyanarayana explained the significance of the Avataric advent and why the present day humanity are very fortunate.

At the instance of Sri Annamalai Naicker, music teacher in the local Kannan High School, who organised 'Harikatha Kalakshepam' on Mahabharatam for 18 days in the premises of Sri Drowpadi Devi Temple in Santhapeta, the local Baba lovers visited the place on 26th May. After Sankirtan, Sri M. B. G. Sastri explained to the large audience the need for an Avatar in the present times and Baba's message of Love and Truth. On 28th May, Sri C. Venugopal Reddy arranged a function in Perumallapalli village. After the usual procession for about 1 ½ hours, Baba's portrait was placed in the Central hall of the local Rama Mandir and the programme commenced with Baba Sankirtan followed by talks on Baba and His Avataric mission by Sri M. B. G. Sastri, Sri Vilvanathan and Sri Kalahasti Sastri. Though there was a big function going on at the same time in the neighbouring village, there was a very large gathering on the occasion. From the response of love by the audience, it was felt that Baba had entered into their hearts. During the procession, inspired by Baba's love, Sri Pandurangaiah Chetty and his party



danced in an ecstatic manner in the traditional Bhajan style.

On 29th May '66, Baba lovers of the Chittoor Centre visited Chittapara village on the invitation of Sri V. Muniratnam Reddy and organised a function there. As usual the procession was taken out in the village, when more than 200 families offered arti to Baba's portrait. The public meeting was arranged in the local Rama Mandiram, where Baba was declared as the Avatar of the age, who was Himself Lord Rama, Lord Krishna, Lord Buddha. etc., in His earlier forms, by all the speakers. A similar function was organised in Enuguntapalli village also, about 6 miles from Chittoor. After the procession, the public meeting was held in the local Sri Rama Temple. At the end of the meeting, Baba 's portrait was permanently fixed up in a prominent place in the temple at the instance of the leaders of the village.

Thus Baba .devotees of Chittoor town, more particularly Sri M. B. G. Sastri, Sri V. R. Aswartham, Sri V. S. Kumaraswami, Sri V. Ramaswami, Sri S. Ramanadham, Sri K. Balasubrahmanyam, Sri Munuswami Bhagavatar, Sri Gopalakrishna, Sri B. V. Neerajakshulu Naidu and Sri V. Satyanarayana have been ever active in spreading Beloved Baba's Name and Message in the district.

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### **Publications Received**

"IN LAP OF LOVE" by Naosherwan K. Nalawala, with a foreward by Adi K. Irani. The book is a blend of the life and messages of Meher Baba, the Ancient One, and embellished with songs sung in His adoration; poems composed in a simple, lucid and facile manner. Price: Rs. 3-00 and postage Rs. 1-10p. Copies can be had from Naosherwan K. Nalawala, 36 Lytton Road, Dehra Dun.

WHAT AM I DOING HERE?— This is a very important book by Ivy Oneita Duce, serves to explain to the reader the purpose of evolution, the journey of the soul, the various planes of consciousness etc., as given in Baba's discourses and His book God Speaks 'and stimulates' his desire to experience the Reality. Published by Sufism Reoriented Inc., 1290, Sutter St, San Francisco, Calif. U.S.A. Price: 95 cents.

*(Continued from 2nd cover page)*

The Highest of the High by Meher Baba (American edition)	0.50
Meher Baba's Call and Existence is Substance and Life is Shadow by Meher Baba (American edition)	0.50
Meher Baba by His Eastern & Western Disciples	0.50
Meher Baba Diary (Very limited copies are available)	1.25
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription, including registered postage, from July to June)	10.00

*Available from:*

## **MEHER PUBLICATIONS**

**King's Road, AHMEDNAGAR**

Maharashtra—India

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Meher Baba on War	... ..	Rs. 0-50
Meher Baba on Love	... ..	Rs. 0-40
Declarations of Divinity	... ..	Rs. 0-30
Why Meher Baba is Silent	... ..	Rs. 0-25
Meher Baba on Hell and Heaven	... ..	Rs. 0-20
Meher Baba on New World Culture	... ..	Rs. 0-15
A Discourse by Avatar Meher Baba	... ..	Rs. 0-10

*Available from*

### **Meher Era Publications**

**Avatar Meher Baba Poona Centre**

**441/1 Somwar Peth, Poona- 2.**



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my	may	12	2	9
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biassed	biased	19	6	3
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connot	cannot	20	1	12
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