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BABA'S SILENCE DAY ISSUE

First Quarter

10th July 1963

DIVYA VANI

(DIVINE VOICE)



"Just Love Me!"

—*Meher Baba.*

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10th July, 1963

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(DIVINE VOICE)

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Beloved Baba's Special Message
for the 38th Anniversary of his Silence

*Ahmednagar,
5th July 1963.*

"My Silence

And the Breaking of My Silence

At the Appointed Time

Will Make Silent

Those Who Talk

Of Every Thing

But God."

... Meher Baba

MY SONG*

(By FRANCIS BRABAZON)

I sang a song in early spring,
a song each lover sings.
Then summer came with its hot flame
and burnt my young song's wings.

I sang again - a smoldering tune
in a new key and fashion –
Till summer's heat changed to winter's sleet,
and with it died my passion.

And from the ashes of my song
arose a phoenix singing –
A song of flame of Meher's Name:
to you this song I'm bringing.

A song of flame, yet very cool:
as is an evening sky:
A song that leaps, yet love's seal keeps
imprisoned in a sigh.

A song of flame? No, a few drops
from His Flood of Compassion
That have over-spilled and my cup filled
and drowned me in its ocean.

So listen kindly to my song –
it's all I have to give you:
These drops of flame of Meher's Name –
when I have done I'll leave you.

* By kind courtesy of the author, from: "Let Us The People Sing".

Editorial:

Beloved Baba's Silence
A N D
The Breaking of His Silence

Avatar Meher Baba commenced His unique silence on the 25th of February, 1925 and today we are celebrating the 38th anniversary of His silence, when it is believed that the Breaking of His silence is so very imminent, more than ever. We are fortunate to have received Baba's Special Message on this solemn occasion for this "Silence-day Issue" of ours and we most heartily offer unto Him our grateful *pranams* for the same. We earnestly hope that our dear readers will feel happy and be benefitted to the most by meditating over it and try to grasp its spirit in earnest and be the recipients of Beloved Baba's Graceful Blessings.

During the past period of 38 years, on every occasion Beloved Baba most compassionately explained in unequivocal terms the meaning and the significance of His silence and all the declarations made by Him in this connection had been duly made known to every lover of Baba from time to time and need no repetition here. Many prominent disciples and lovers of Baba too, have ever since given out their own thoughtful interpretations and explanations for His Unique Silence in accordance with their own perceptions and experiences of life and to the best of their understanding. Every time Beloved Baba most graciously granted His *Darshan* or *Sahavas* and the joy of His immediate *Divine Presence*, He has never allowed us to part without giving the warning to await keenly the Breaking of His Silence and thus putting us on the alert, lest we may miss the opportunity forever of receiving His Grace.

In His Universal Message Beloved Baba declared that this present Avataric form is the last incarnation of this cycle of time and that His Manifestation would be the greatest. He also stated that when He breaks His silence the impact of His Love would be universal and that all life in creation would know, feel and receive of it. Beloved Baba said in one of His recent utterances at 'Guruprasad' during His summer stay at Poona: "I will break my silence and manifest when on the one hand, science reaches its highest level and on the other hand anti-God elements rise to their peak. Accordingly, my Spiritual Manifestation will also be of the Highest; when I break my silence the world will be shaken into realisation of who I am. When I break my silence the impact will jolt the world out of its Spiritual lethargy and will push open the hearts of all who love me and are connected with me. What will happen when I break my silence is, what has never happened before."

The present seclusion of Beloved Baba which was commenced on 1st July, 1960 continues till now and it is said that this seclusion is undertaken on the eve of the breaking of His silence and His Divine Manifestation and that it behoves all Baba-lovers, during this period not to forego this unique opportunity of serving His Cause and be recipients of His Loving Grace by spreading His Message of Truth and Love and to hold fast to His Daaman, whatever the circumstances may be. In one of His utterances Baba said: "When I break my silence my presence will flood the world and even the inanimate thing like the stone will feel my love." He most compassionately warns all His lovers again and again: "Hold fast unto me so that I will take you wherever I go; otherwise you will be lost. I am the Emperor! If you belong to me, you will have access to the infinite treasure that is mine."

It is more than evident that our Most Compassionate Father is eagerly awaiting us to take charge of His Divine inheritance, provided we are really ready, befitting ourselves to be the recipients of His Grace. Beloved Baba gave us the clue too, most lovingly during the last Darshan days at Poona when He gave us the final warning thus: "The time is arriving, and very close it is in arriving, when I will shake everything off me—that is why I keep saying let your hold on my Daaman be very strong. The coming nine months before I break my silence are very important. So in the nine months at your disposal engage yourselves in spreading my message of Love and trying your utmost to live the life you ask others to live. You must *live* what you say, otherwise the best thing would be to keep your mouth shut. There can be no compromise. My lovers should be 100% honest in spreading my message of Love and Truth. Do not let any hypocrisy enter into it. Do not let jealousy or backbiting creep into it, or the thing will be spoilt. If you travel about to do my work and cannot afford to do so by jet plane or train or car or even a bullock-cart, then go about on foot. But, whatever work you do for Baba, do it honestly. Do not think you are doing the work—it is done by God's Will."

How graciously benevolent and magnificently generous is our compassionate Baba to have given us the direct and the simplest way to win His Grace during these nine months period, deservedly, as His loving children! What more explanations or exhortations are needed than these most inspiring words, so lovingly spoken at this critical juncture of the world crisis which the human race itself is now facing being at the verge of its total annihilation? How very compassionate is He, our Beloved Baba, the Lord of the universe, to have given us this unique opportunity and shower on us His Grace, so very munificently, allowing us to be His servants and

work for His cause at this critical juncture and be the recipients of His Blessings and Bliss for ever!

It behoves us now to prove ourselves worthy of His Love and to strive to live up to His expectations and deserve His Grace to the utmost and to hold fast to His Daaman unto the last!

May He, our most Compassionate Father, our Beloved Baba, be pleased to help us as ever, to love Him more and more and still yet more, and work for his Divine cause in a fitting manner, remembering His name to the last breath of our lives and attain His Grace for ever!

—*Jai! Avatar Meher Baba ki Jai!*

DIVYA VANI

(DIVINE VOICE)

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- EDITOR.*

THE AVATAR*

[By MEHER BABA]

Consciously or unconsciously, every living creature seeks one thing. In the lower forms of life and in less advanced human beings, the quest is unconscious; in advanced human beings, it is conscious. The object of the quest is called by many names—happiness, peace, freedom, truth, love, perfection, Self-realization. God-realization, union with God.

Essentially it is a search for all of these, but in a special way. Everyone has moments of happiness, glimpses of truth, fleeting experiences of union with God; what they want is to make them permanent. They want to establish an abiding reality in the midst of constant change.

It is a natural desire, based fundamentally on a memory, dim or clear as the individual's evolution may be low or high, of his essential unity with God; for every living thing is a partial manifestation of God, conditioned only by its lack of knowledge of its own true nature. The whole of evolution, in fact, is an evolution from unconscious divinity to conscious divinity, in which God himself, essentially eternal and unchangeable, assumes an infinite variety of forms, enjoys an infinite variety of experience and transcends an infinite variety of self-imposed limitations. Evolution from the standpoint of the Creator is a divine sport, in which the Unconditioned tests the infinitude of His absolute knowledge, power and bliss in the midst of all conditions. But evolution from the standpoint of the creature, with his limited knowledge, limited power, limited capacity for enjoying bliss, is an epic of alternating rest and struggle, joy and sorrow, love and hate, until in the perfected man, God balances the pairs of opposites and

transcends duality. Then creature and Creator recognize themselves as one; changelessness is established in the midst of change, eternity is experienced in the midst of time, God knows Himself as God, unchangeable in essence, infinite in manifestation, ever experiencing the supreme bliss of Self-realization in continually fresh awareness of Himself by Himself.

This realization must and does take place only in the midst of life, for it is only in the midst of life that limitation can be experienced and transcended, and that subsequent freedom from limitation can be enjoyed. This freedom from limitation assumes three forms.

Most God-realized souls leave the body at once and forever, and remain eternally merged in the unmanifest aspect of God. They are conscious only of the bliss of union. Creation no longer exists for them. Their constant round of births and deaths is ended. This is known as *mukti*; or liberation.

Some God-realized souls retain the body for a time, but their consciousness is merged completely in the unmanifest aspect of God, and they are, therefore, not conscious either of their bodies or of creation. They experience constantly the infinite bliss, power and knowledge of God, but they cannot consciously use them in creation or help others to attain to liberation. Nevertheless, their presence on earth is like a focal point for the concentration and radiation of the infinite power, knowledge and bliss of God; and those who approach them, serve them, and worship them are spiritually benefitted by contact with them. These souls are called *Majzubs* and this particular type of liberation is called *videh-mukti* or liberation with the body.

A few God-realized souls keep the body, yet are conscious of themselves as God in both His unmanifest and

His manifest aspects. They know themselves both as the unchangeable divine essence and as the infinitely varied manifestation. They experience themselves as God apart from creation; as God the Creator, Preserver and Destroyer of the whole of creation; and as God who has accepted and transcended the limitations of creation. They experience constantly the absolute peace, the infinite knowledge, power and bliss of God. They enjoy to the full the divine sport of creation. They know themselves as God in everything and are, therefore, able to help everything, spiritually, and to make other souls realize God, either as *Muktas*, *Majzubs* or *Sadgurus* as they themselves are called.

There are fifty-six *Sadgurus* or Perfect Masters in the world at all times. They are always one in consciousness. They are always different in function. For the most part, they live and work apart from and unknown to the general public, but five, who act in a sense as a directing body, always work in public and attain to public prominence and importance. In *Avataric* periods, the Avatar, as a supreme *Sadguru*, takes his place as the head of this body and of the spiritual hierarchy as a whole.

Avataric periods are like the spring-tide of creation. They bring a new release of power, a new awakening of consciousness, a new experience of life—not merely for a few, but for all. Qualities of energy and awareness, which had been used and enjoyed by only a few advanced souls, are made available for all humanity. Life, as a whole, is stepped up to a higher level of consciousness, is geared to a new rate of energy. The transition from sensation to reason was one such step; the transition from reason to intuition will be another.

This new influx of the creative impulse takes, through the medium of a divine personality, an incarnation of God

in a special sense—an Avatar. This Avatar was the first individual soul to emerge from the evolutionary process as a Sadguru, and he is the only Avatar who has ever manifested or will ever manifest. Through him, God first completed the journey from unconscious divinity, first unconsciously became man in order consciously to become God. Through him, periodically God consciously becomes man for the liberation of mankind.

The Avatar appears in different forms, under different names, at different times, in different parts of the world. As his appearance always coincides with the spiritual birth of man, so the period immediately preceding his manifestation is always one in which humanity suffers from the pangs of the approaching birth. Man seems more than ever enslaved by desire, more than ever driven by greed, held by fear, swept by anger. The strong dominate the weak; the rich oppress the poor. Large masses of people are exploited for the benefit of the few who are in power. The individual, who finds no peace or rest, seeks to forget himself in excitement. Immorality increases, crime flourishes, religion is ridiculed. Corruption spreads throughout the social order. Class and national hatreds are aroused and fostered. Wars break out. Humanity grows desperate. There seems to be no possibility of stemming the tide of destruction.

At this moment the Avatar appears. Being the total manifestation of God in human form, he is like a gauge against which man can measure what he is and what he may become. He tries the standard of human values by interpreting them in terms of divinely human life.

He is interested in everything, but not concerned about anything. The slightest mishap may command his sympathy; the greatest tragedy will not upset him, He

is beyond the alternations of pain and pleasure, desire and satisfaction, rest and struggle, life and death. To him, they are equally illusions which he has transcended, but by which others are bound, and from which he has come to free them. He uses every circumstance as a means to lead others towards Realization.

He knows that men do not cease to exist when they die, and therefore, is not concerned over death. He knows that destruction must precede construction that out of suffering is born peace and bliss, that out of struggle comes liberation from the bonds of action. He is only concerned about concern.

In those who contact him he awakens a love that consumes all selfish desires in the flame of the one desire to serve him. Those who consecrate their lives to him gradually become identified with him in consciousness. Little by little their humanity is absorbed into his divinity, and they become free.

Those who are closest to him are known as his circle. Every Sadguru has an intimate circle of twelve disciples, who, in point of realization, are made equal to the Sadguru himself, though they differ from him in function and authority. In Avataric periods, the Avatar has a circle of one hundred and twenty disciples, all of whom experience realization, and work for the liberation of others.

Their work is not only for contemporary humanity, but for posterity as well. The unfoldment of life and consciousness for the whole Avataric cycle, which has been mapped out in the creative world before the Avatar took form, is endorsed and fixed in the formative and material worlds during the Avatar's life on earth.

The Avatar awakens contemporary humanity to a realization of its true spiritual nature, gives liberation to

those who are ready, and quickens the life of the spirit in his time. For posterity is left 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, of a knowledge undimmed by illusion. He has demonstrated the possibility of a divine life for all humanity, of a heavenly life on earth. Those who have the necessary courage and integrity can follow when they will.

Those who are spiritually awake have been aware for some time that the world is at present in the midst of a period such as always precedes Avataric manifestations. Even awakened men and women are becoming aware of it now. From their darkness they are reaching out for light; in their sorrow they are longing for comfort; from the midst of the strife into which they have found themselves plunged they are praying for peace and deliverance.

For the moment, they must be patient. The wave of destruction must rise still higher, must spread still further, But when, from the depths of his heart, man desires something more lasting than wealth, something more real than material power, the wave will recede. Then peace will come, joy will come, light will come.

The breaking of my silence—the signal for my public manifestation—is not far off. I bring the greatest treasure which it is possible for man to receive—a treasure which includes all other treasures which will endure for ever, which increases when shared with others. Be ready to receive it!

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38th ANNIVERSARY OF
AVATAR MEHER BABA'S DIVINE SILENCE
10th JULY 1963

By Dr. C. D. DESHMUKH, M.A., Ph.D. (London)

The Silence of Avatar Meher Baba is God's own Silence. All words spring from Silence and get merged in Silence. The Silence of the Avatar is more profound and more eloquent than all the words in the dictionaries. The dynamism of his Silence is unique, far surpassing the intellectual gymnastics and vociferous quibbling of the worldly-wise, who derive their inspiration from their darkness.

No one can redeem humanity from the emptiness of superficiality or impending racial suicide, except God. But God has out of His infinite compassion and in pursuance of His assurance to humanity, descended in our midst in the form of Meher Baba. May we strip ourselves of our narrowness and pride and be humbly receptive to His Eternal Life and Light! He brings immortal Divine Love to feed starving humanity. Our Beloved Baba belongs to the world even as the world belongs to him. The Truth of the unity of all Life and the illusoriness of separateness has been unequivocally and most powerfully released by Meher Baba. It reveals the utter folly of fear or aggressiveness. Humanity has to be sufficiently alert and actively receptive to his imperative Call. Though we have in our midst the Great Awakener, any inadvertence on our part will keep us away from the inheritance of our own divinity and infinity. Let us hearken to the thundering Silence of the One for whom mankind has been waiting for ages!

*Extracts from Messages on His Silence**

—By MEHER BABA

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

* * * *

"If you were to ask me why I do not speak, I would say I am not silent, and that I speak more eloquently through gestures and the alphabet board."

* * * *

"God has been everlastingly working in silence, unobserved, unheard, except by those who experience His Infinite silence, If my silence cannot speak, of what avail would be speeches made by the tongue? The very moment when He thinks my speaking would be heard universally God will make me break my silence."

* * * *

"If you were to ask me why I do not talk, I would say, mostly for three reasons. Firstly, I feel that through you all I am talking eternally. Secondly, to relieve the boredom of talking incessantly through your forms, I keep silence in my personal physical form. And thirdly, because all talk in itself is idle talk. Lectures, messages, statements, discourses of any kind spiritual or otherwise, imparted through utterances or writings is just idle talk when not acted upon or lived up to."

* * * *

"If you were to ask me when I will break my silence, I would say, when I feel like uttering the only real Word that was spoken in the beginningless beginning as that Word alone is worth uttering."

* * * *

"My mission is to utter this Word of Truth which will pierce the mind of the world and go to its very heart. It will convey the simple Truth in its utter and indefinable simplicity. It will mark the moment of fulfilment of the Divine Life. It will throw open new gates to Eternity. It will bring new hope to despairing humanity."

(Continued on Page 54)

Glimpses of Guruprasad Glories

[By one of the Women Mandali]

I

Just as the perfume from a sachet placed among clothes comes up to greet you when the trunk is opened, so did the sweetly familiar memories of the East-West gathering embrace us when we walked up the steps of Guruprasad. The happy ghosts of those unforgettable November days came out to greet us from round the corners of the verandah and from every room we stepped into. Now as we look out of the pantry windows our eyes see a grass-patched expanse where the caretaker's children play and goats graze and dogs romp, but our minds behold the huge gay awning wherein thousands of His eastern and western children sat together before Him, filling their eyes and hearts with His Presence. In the evenings, the plaintive twittering of swallows as they circle about before getting into their nests for the night, brings this picture startlingly to life, and I think of what the Beloved said recently at Meherazad: "Only on certain occasions do I open My Heart and give out a little Love. At Poona in November I opened a small window in My Heart and doled out a little Love. When I break My Silence I shall open My Heart completely, and keep it open."

We left Meherazad after breakfast on March 24th, enjoyed a sandwich-lunch as usual in the car, and soon as we entered Guruprasad, fell to untying and unpacking the innumerable packages of household and personal belongings that we had spent so much energy in packing at Meherazad. On the way to Poona, Baba had the car stopped under a tree, apparently for some toilet purpose. However, as He stepped out and stood for a moment by

the door, a black car which had been behind us for some time drew up in front, from which a man alighted and with joined hands walked straight towards Baba. As he bowed down to Baba he explained that he had last seen Baba in Toka, about 35 years ago, and expressed his joy at the unexpected blessing he had received from this chance meeting on the road! Baba smiled and gestured that He too was happy about it. The actual reason for Baba having stopped the car at that time and place seemed no longer obscure to us.

Guruprasad is Switched On:

Guruprasad is "switched on" again and the light of the Beloved's presence is flooding the lives of His lovers in Poona and shedding its rays over the city's teeming population whether it is aware or unaware of the blessing. The lovers wait in tiptoed hope for a call from Baba that will throw open to them the gates of Guruprasad so that they might enter into the presence of God. Baidul, usually the appointed Peter of this heaven of Baba-lovers, knows the days and occasions permitted by Baba, and during holidays and Sundays he waves the visitors in with a vehemence that tunes in with their happy mood. They come walking, cycling, by car, bus, taxi or tonga; they come alone; they come with children, with garlands, with joy-rubbed faces. They come not just because of their love, but because of their Beloved's compassion which overrules the rules He put down in November about "no visitors, no darshan, no programs." In fact Baba has announced that this summer's stay of three months at Guruprasad will be dotted with musical programs fixed for every Sunday afternoon from 3 to 6 o'clock, during which time His lovers can be in His presence. It will be an Eastern gathering of Baba-lovers in a complete sense,

for even the singers will sing for Baba in love, their reward being the privilege of singing to Him. This honour goes to such nationally renowned artistes as Begum Akhtar, Hirabai Barodekar, Vinayakrao Patwardhan, Saraswati Ranay, Shahu Modak (who is also a famous film actor), and others. Begum Akhtar, fulfilling her promise given to Baba at Meherazad, will be in Poona for four days, and Baba has reserved two afternoons for her performance at Guruprasad—the first Saturday and Sunday of May.

This, Baba told us, will give Him some much-needed relaxation after the intense inner work He has been doing in Meherazad since the last three months—working with Kaikobad and often by Himself in the seclusion of His room, and which work He will carry on with doubled intensity on returning to Meherazad. When we plead with Him not to thus tax His health He says He cannot afford to be kind to Himself—there is not much time left and He wants to break His Silence by the end of this year. He added "When I break my Silence my Presence will flood the world, and even an inanimate thing like a stone will feel my Love!" However, throughout that period of overwork, the radiance of Baba's dynamic mood was felt by all; the mandali would bask in the warmth of its vital fire, and often would feel scorched from the immensity of His presence and proximity. Mornings and afternoons Baba poured into them spiritual discourses and explanations, mainly inspired by some verse or ode from Hafiz of Shiraz, that incomparable Persian poet who was a Perfect Master and of whom Baba says "his words are as pearls in the Ocean of Divinity, though to the average reader his words are as oysters." Baba would unfold to the mandali the pearl hidden in each oyster, as Baba, and Baba alone, could do.

Baba Say's "I am God – 100% so!"

Poona is a crippled city since the fantastic flood two years ago when the city was drowned in the water stored for its supply. The water problem still has top priority in the people's daily lives which must be adjusted to suit the hours of water allowance. Electricity too seems no longer a blessing to be taken for granted, and a sudden and complete black-out on any evening at what always seems to be the most critical hour or occasion, is worth the moment of happy relief we experience at the equally sudden reappearance of lights some time later. But perhaps these uncertainties could best serve us as reminders that all things are transitory and cannot endure. As Baba said repeatedly to Joseph Harb during his and Kari's interview with Him on the day we arrived here, "I am the only Reality, All else that seems real is illusion. I am God, 100% so! There is nothing besides Me. Therefore think only of Me and constantly repeat My name. If you were to drop your body this instant, this alone will be of use to you." Joseph has been very ill for some time from a gall-bladder trouble of many year's standing, which took a serious turn and surgery was found essential. Baba told him to be operated on by Dr. Gharpure in Poona, and just as last summer three days after our arrival Pendu underwent a major operation, so this year did Joseph. The operation was successful and dear Joseph is home again. Beloved Baba went three times to see him at the hospital, and these visits were the strongest tonic that pulled Joseph out of the woods. At one time the doctors strongly suspected malignancy, but Baba assured Joseph "I tell you, you have no cancer. As a matter of fact, it is I who have cancer, for you all around Me, and the whole world, are my cancerous growth and so I suffer continually."

Baba Explains His Suffering:

Since my attempt to approach the subject of Baba's suffering, in a family letter last June, Baba has personally clarified it. This was on the memorable 9th of December, when some of His lovers from Poona and Bombay were given the coveted chance of spending a day with Him at Meherazad. The Beloved was in a generous mood and doled out a drop of nectar from the ocean of His Knowledge, to feed His ever-hungry children in a measure to suit their capacity of understanding. For us, the drop was a feast !

About His suffering, Baba explained: "Why and how can I suffer when I am the Ocean of Power, Knowledge and Bliss? God has infinite Power, infinite Knowledge and infinite Bliss. The Avatar is God Himself incarnate on earth as Man. During His ministry as Avatar, He uses only infinite Knowledge, He does not make use of His infinite Power and infinite Bliss. This is because God incarnates as Man and goes through universal suffering and helplessness. If the Avatar were to use His infinite Power, how could He experience helplessness? If the Avatar were to use His infinite Bliss, how could He suffer? He therefore does not use either His infinite Bliss or His infinite Power. Such is His infinite Love and Compassion for His creation! Jesus Christ who had infinite Power, let Himself become helpless and suffered the humiliation of letting the people spit on Him and jeer at Him. He suffered crucifixion, but even while on the Cross did not help Himself from the Power and Bliss that were His. Instead He cried, 'Father, why hast Thou forsaken me!' He said it to Himself of course, for He and the Father are One.

"Again and again, God takes human form to suffer for His Creation. I am that One. Like you I have a body and mind and so I feel hunger and thirst, etc. But I also have Universal Body and Universal Mind, and therefore your individual suffering is as nothing compared to My eternal, universal suffering! *I have infinite Knowledge. I do not have to use My mind in order to know—I just know. I use My infinite Knowledge. But although I have infinite Bliss and infinite Power, I do not make use of them.* If I were to make use of the Bliss that is at My beck and call, how could My suffering be 'suffering'? And of what benefit would it be to mankind? I also do not use My infinite Power. If I were to use it, how would I remain helpless? I remain infinitely helpless because while having infinite Power at My Command, I do not use it! *I shall use it only when I break My Silence to give a Universal Spiritual Awakening; and when I drop this Body I shall use My Bliss for 700 years till My next advent.*

"Hold fast to Me so that I will take you where I go, otherwise you will be lost. I am the Emperor. If you belong to Me, you will have access to the Infinite Treasure that is Mine. But if, instead, you go after the guards and servants of the palace (the Sants and Sadhus) it is sheer folly on your part!"

"I suffer physically and mentally. My physical suffering can be seen. My mental suffering is much more intense than the physical. and is due to the anti-God element that is at its height, and the universal prevalence of hypocrisy—specially of those who profess themselves to be saints and spiritual personalities. I suffer spiritually because although in Me I am Free, in you I see and feel Myself bound by your ignorance; and so I suffer infinitely. In no previous Avataric period have I disclosed these secrets, because the time was not

ripe for it then. At present science has advanced by leaps and bounds; and anti-God element is at its maximum; why then should not spirituality also be at its maximum! Blessed is he who holds fast to My *daaman*."*

Baba Refers To China & India:

Referring to the anti-God element rising to its height, Baba remarked that Tibet which was once considered to be "*the seat of God*" is now transformed into a military camp since the Chinese invasion. For India, in general, the attack on her borders by China has meant untold privations added to the common man's daily struggle for existence. But it has also meant a national unity of purpose, determination and courage, that has drawn the friendly hand of sympathy and generous help from our brothers across the oceans.

Tek Chand's Story:

Tek Chand, an ardent Baba-lover from Delhi who is in the army, was home recently on a few days' leave and gave a talk at the Delhi Baba-Centre on his experiences during the recent Chinese invasion, and which we have gathered as follows from a Baba-lover's letters: Tek Chand who is with the frontier road-building set-up, was deep in the Subansiri division on 9th November together with 700 non-combatants without arms, when the Chinese began encircling them. They received orders to withdraw immediately, leaving everything behind. Panic seized them as they had no food and no arms. Tek Chand instilled hope and courage into his men by assuring them, they had nothing to fear because the living God, Avatar Meher Baba, was with them, and so

*Note: "daaman" (literal meaning 'hem of the garment') is pronounced to rhyme with salmon.

no harm would come to them and they would get back safely. His men were visibly cheered by this, and Tek Chand told them more about Baba. Taking the help of some hill tribesmen Tek Chand with the 700 men trekked back through the jungles. They trekked for seven days and nights, through unfamiliar terrain, without food and without protective clothing, in the biting cold and rain and slush—Tek Chand singing bhajans in praise of beloved Baba, with the men joining in and taking Baba's Name. They encountered breathtaking hardships on the way. Some of the men had to swim across the turbulent waters of a river when the temporary bridge gave way under their weight, but they managed to get across safely. Others, overcome with hunger, ate D.D.T. that they found at an abandoned post, mistaking it for flour! However, they were violently sick and brought up the poison, and their brothers helped them to carry on. Through it all, there was the constant fear of being spied by the Chinese. At last the incredible journey was over and the men returned to their post in Assam, famished and looking terribly emaciated in their tattered clothes, but without a single casualty. In fact not one of them suffered frost bite or any lung infection despite hopelessly inadequate protection from the cruel cold. Thus did Tek Chand return from the frontier, instrumental in bringing back his 700 men to safety through Baba's Love.

A Grand Chorus of Birthday Greetings To Baba:

Although the Beloved's Birthday celebrations were silent this year, there was a grand chorus of Birthday greetings sung through cables and telegrams from His lovers in the East and the West, and no herald angels could have sung a sweeter melody than was this "love-song" to the Creator, from those chosen to know and

adore Him while He walks the earth again as Man. Every note touched Baba's heart, and He has told me to convey to you each dear one His Love.

Feramroj, an old Baba-lover who is one of the main pillars that sustains Baba's office at Ahmednagar, is a thin man whose looks belie his age and whose serious demeanour fails to hide his inexhaustible store of wit. One of Adi's helpmates for years, he always has his nose to the grindstone of Baba-work. On Baba's Birthday this year, the deluge of telegrams and cables to Baba came from all over the world and lasted for nearly a week! This has been too much for the small and meagrely staffed Telegraph Office at Ahmednagar, and an extra rush of work for Feram who was kept legging it to the T. O. all day long for confirmation or correction of the speedily deciphered contents, or to check the accuracy of the reply-paid forms. Feram's note to Meherazad spoke volumes and I can't help reproducing it here: "My dear Eruch, the local T. O. is in a hustle and bustle, as also, I hear, the Poona T. O. Even Bombay is wondering who Meher Baba is, because for an individual this rush of cables and telegrams is unprecedented. The local T. O. is hard pressed and the clerk told me that for the last few days they are dealing only with "Meher Baba". So much the better, as their sanskaras will be lessened. Even with my over-growth of hair on the chin, I was sirred and stooled (meaning I was addressed as 'Sir' and offered a stool to sit on, which is a rare honour for a shirt-pant-sandalled individual as I am). But I am not flattered because I have had no rest! However I look forward to better days."

* * * *

Shantadevi, our charming Maharani, on the first of her many visits to Baba at Guruprasad this summer narrated to us the glorious

event at Kovvur, which she described as "out of this world". But, she said, she had no words in which to express the depth of the Andhraites' love for Baba that they unostentatiously expressed in everything they did or said; and she also spoke of how very much Baba's presence was felt by all at Mehersthan. On the morning of 28th February, we all who were at Meherazad, both women and men mandali, stood before Baba in the hall. At 7.32, exactly at the moment Shantadevi unveiled the Statue at Mehersthan, Baba clapped—and we all shouted with one voice "PARVARDIGAR!" This was at Baba's express wish. An old Baba-lover from Bombay who was one of the pilgrims to Kovvur, sent a wire to Baba: "Manifestation of Your Love felt and evidenced at Kovvur. May Your Love manifestation deluge the world soon with Your Glorification before I die." And this is the message Beloved Baba sent by telegram to dear Koduri Krishna Rao and his wife whose love has made Mehersthan possible: "You are blessed in your love for Me. The love of My lovers gathered in Kovvur for the opening of Mehersthan on 28th February has filled Mehersthan with My Presence for I abide where My lovers are. I give My blessing to Mehersthan and to all who have made this pilgrimage to Kovvur to welcome Me."

It looks as though this family-letter too is going to be six pages long, yet I feel there is much more I could say. And yet again, what is there that one can really say about Baba! As Sant Tukaram says: "Were I to have Your Sahavas (close company) continually the mystery of Your Being would still not be unfolded to me." This couplet Baba has referred to at times, saying to the mandali that although they were with Him all the time, yet they could not really see Him. To illustrate it, Baba would put up His hands in front of His face, and would ask one of us sitting near Him, "Now can you see My face, although you are so close to Me?" The answer would of course be "No!" "That is how the thick curtain of Maya hides My Face from your sight" Baba explained. "But", He added, "do not let it worry you. Let your only worry be as to how to love Me and obey Me more and more."

Glimpses of Guruprasad Glories

II

Guruprasad & Maharani Shantadevi Immortalised:

Once when our dear Maharani Shantadevi came in to say goodbye to us, she told us delightedly, "Baba said we are both going to become immortal", To our questioning look as to who the other one was besides herself, she replied "Guruprasad and I!" Unique beyond doubt is the role played by Guruprasad in the life and activities of the Avatar of the Age, and by its gracious and fortunate owner who has placed it at His service in love.

Meher Leela Enacted:

This summer a rich harvest of the Beloved's sahavas has been gathered by Baba-lovers from many parts of India, and Guruprasad has added to its score of cherished memories many more Baba-occasions, expected and unexpected. There was "Meher Leela", a drama depicting Baba's life and enacted in dance by the students of Kalakshetra dancing school of Eluru (Andhra), which was first presented at the opening of Mehersthan in Kovvur and which Baba asked to have performed before Him at Guruprasad. Beautifully danced by a cast consisting mostly of girls under twelve, it earned frequent bursts of applause from Baba and the assembly. The first scene when Lord Vishnu (played by Natyacharya Gudimetla Krishna) hears the cry of Mother Earth imploring the Ancient One to descend again and restore dharma, was splendid—as was the dance expressing Nature's ecstasy when at last the Avatar has come. One of the youngest dancers who played the role of "Baba", stole our hearts by her performance— particularly in the scene where, as Merwan, she cycled Past Babajan before receiving the Kiss. Backstage, two

blind musicians supplied fascinating music on the violin, harmonium and flute; and their moment of joy obviously came when Baba embraced them. The songs that accompanied each dance were rendered by two young women, who as girls took up the profession of street-singers to support their mother and little brother. They went thru years of bitter trials and temptations. Then Baba stepped into their life, and its course changed completely—and so did their songs. They still sing from street to street, from place to place, from district to district of Andhra State; but instead of the common songs considered popular, they now sing songs about Baba. This change earned the sisters not only respect but much popularity, and their singing is in demand on festive occasions and at private functions. Baba was touched when He heard of their recent contribution towards India's defence fund, earned from singing Baba-songs.

The Andhra - Week-end:

We think of that week-end as the 'Andhra-week-end'—nearly 200 Andhraites came by special train carriages, including a number of children and the inevitable babes in arms who were placed by their mothers at Baba's feet for their share of His Darshan. That Sunday there was Burra-Katha also, as desired by the Beloved. It is a sketch conveying the story of Baba's life and the glory of His Avatarhood, performed partly in dialogue and partly in song by the trio who originated it, and played before Baba at Meherabad during the 1958 sahavas. It was their fourth performance in His presence, since the eight years they have devotedly played it over a hundred and fifty times to crowds of thousands of people in Andhra, thus carrying Baba's dear Name and message of Love to villages and towns and cities all over the state.

The Hamirpur Tide Of Baba's Love:

The Hamirpur week-end was no less memorable. Two large groups came—one by train, the other by private bus across which was painted in Hindi: "Avatar Meher Baba ki Jai!" Their contribution to the week-end's program was unexpected but thoroughly enjoyed by all—they enacted, in condensed form, one of Bhau's plays. A simple affair, seasoned with much humour and spicy acting (especially as the women's roles were played by men), it revealed the true story of Hamirpur before the tide of Baba's love swept away the severe opposition that faced the first few lovers who pioneered to spread Baba's message in that district. The priests and the orthodox were scared of this unknown 'menace' which threatened to dissolve all distinction of caste and creed in a brotherliness and oneness of love for God, and so they incited the people to harass these followers of Meher Baba and stop them from endangering their age-old ideas and customs. When Baba first visited Hamirpur, He was to give darshan at Nauranga—the place where Meher Dham now stands—a little village where rural life and transport facilities are primitive. Water is channeled to the heart of the fields thru big arteries of canals that are crossed by crude bridges. A few hours before the morning Baba was to arrive, the opposition party tore down the bridge and breached the canals, flooding the area and the surrounding fields, so that Baba had to give darshan on the outskirts of the village. But love won, as sooner or later it must. On Baba's next visit there about a year later, the opposers were among the foremost to welcome Him. Today Hamirpur district has one of the largest Baba following and yearly big fairs are held at the different places sanctified by His visits.

Every Day A Sahavas Day:

Every day seems a Sahavas Day for some Baba group or other. The number increases in size by Friday when out-station Baba-lovers rush down to Poona for the weekend, swelling into such a crowd every Sunday morning and afternoon that the palace seems too small a place to hold them! But like a mother hen Guruprasad manages to spread itself to accommodate under its wings all the Baba-chicks gathered around Him for their hearts' feed of His presence. Baba gives them His darshan or embrace; He gives them spiritual discourses; He listens to the singing or musical recital with obvious enjoyment and appreciation; He teases Dr. Deshmukh whose out-burst of song at unexpected moments is expected by all; He recalls some amusing incident of the past or asks someone to narrate a joke and the hall resounds with laughter. And Baba says: "You see Me doing all this, but simultaneously My work continues. It is as breathing is to you—you talk, work, play, eat, sleep etc., but you never stop breathing. It is the same with My work which continues without a stop whatever else I may appear to be doing, *However, when I have special work to do I go into seclusion and wish not to be disturbed,*"

At another time Baba said "I am so Infinite that I myself cannot fathom my own infinity. My shadow (Illusion) also is so infinite, that once when I tried to count the universes that come out of Me—not galaxies mind you, but innumerable universes—I could not do so. Infinity cannot be fathomed—and, just as there is no end to Reality, so there is no end to its shadow, Illusion. All of you are addicted to Illusion, just as some are addicted to drink or tobacco etc. But there is no addiction like Maya! You can give up drinking or smoking, but Maya is an addiction that is impossible to give up—unless by God's (My) Grace.

"Only Dnyan (Self-knowledge) can make you realize that I am nearer to you than what you are to your own self. Nearest to your vision are your eyes, with which you see everything around you. Yet the eyes, that are instrumental in seeing everything, do not see themselves. You have to hold a mirror before you in order to see your eyes. Thus to see your inner Self you have to hold the mirror of Dnyan before you— and *only Baba can give you that mirror.*"

Baba Explains The Influx Of Population:

The sun of His knowledge threw a ray of light on the present panicky problem of over-population everywhere, and revealed an explanation as intriguing as it is unique! Baba gave us to understand that there are 18,000 worlds in Creation which are inhabited, some by human beings with 100% intelligence, others with lesser and varying degrees of it. But the value of our Earth, where mind and heart balance, is inestimable. For it is here, and here alone that one can go thru the process of involution and experience the subtle and mental spheres; here alone that God-realization can be attained. Thus it is that souls (jiv-atmas) from other inhabited worlds finally take birth on this Earth for their emancipation, more so during the Avataric advent when the highest spiritual benefit is gained—and most so when the Avataric manifestation is greatest. Hence the present influx of population on Earth is but the natural outcome of the rush of 'migration' from other worlds, and the ones migrating from the worlds of highest intelligence are responsible for carrying Science to the peak it has reached today. Baba said: "All this has been recurring since timeless ages, in a never ending tide and ebb. Even this Earth expends itself in time and another such

earth takes its place. *Science will soon come to know a little of what I have said.*

Baba On The Breaking Of His Silence:

"I will break my Silence and manifest when on the one hand science reaches its highest level and on the other hand anti-God elements rise to their peak. Accordingly, my spiritual Manifestation will also be of the highest. When I break my Silence the world will be shaken into realization of Who I Am. When I break my Silence the impact will jolt the world out of its spiritual lethargy, and will push open the hearts of all who love Me and are connected with Me. What will happen when I break my silence, is what has never happened before."

We who are with Baba, are understandably not excited when the Beloved pinpoints a time when He says He will break His silence. Those concerned most with Him, are somehow least concerned about *when* He will break it. But at this time, *Baba has so often been saying that it will be in nine months' time that I feel I must record it here.* Baba has compared the nine months before His silence ends, *to the gestation period when the child is carried in the mother's womb.*

Baba said, "Wherever we turn we find depression, confusion, conflict. It is nothing but a sign of my soon breaking silence and releasing a fresh dispensation of Truth. After I return to Meherazad, there will be an increase in pain and suffering, mental torture and chaos, the world over. It will be a reflection of the suffering I will undergo during the nine months, reaching its height at the time of 'delivery' (the breaking of my Silence). *Then will come the Birth, when both "mother and baby" will get relief.*

"The time is arriving, and very close it is in arriving, when I will shake everything off Me—that is why I keep saying let your hold on my *daaman* be very strong. The coming nine months, before I break my Silence, are very important. So in the nine months at your disposal engage yourselves in spreading my message of Love, and *trying your utmost to live the life you ask others to live*. You must *live* what you say, otherwise the best thing would be to keep your mouth shut. There can be no compromise. *My lovers should be 100% honest in spreading my message of Love and Truth. Don't let any hypocrisy enter into it. Don't let jealousy or backbiting creep into it, or the thing will be spoilt. If you travel about to do my work and cannot afford to do so by jet plane or train or car or even a bullock-cart, then go about on foot. But, whatever work you do for Baba, do it honestly. Don't think you are doing the work—it is done by God's Will.*"

Baba's Special Message to the Cricketers:

The Beloved gave a special message on a special occasion—in fact "unique" is the best adjective to describe the occasion, for never before has Baba taken part in such a function, and the newspapers rightly proclaimed: "Sports history was made at Poona...." It all began when Mr. Pulsulay and Mr. Rege of The Poona District Cricket Association came for Baba's darshan and requested Him to award prizes to the winners at this year's Annual Prize Distribution Function, which they would arrange to hold wherever it would be most convenient to Him. The outcome was that Baba accepted, and chose Guruprasad as the place where the function would be held. And so the afternoon of Sunday the 26th of May found the assembly hall at Guruprasad filled with cricketers and members of the P.D.C.A., while the verandah and adjoining rooms were packed with the usual gathering of Baba-lovers.

It was a field day for the cricketers. They received their trophies of shields, cups and merit-certificates from Baba's hands, along with His blessing of Love; they received His darshan and participated in the Arti sung at the end of the function. As one who knows and loves cricket, Baba advised them to play bright cricket and not to make it boring for the spectators just for the sake of remaining unbeaten. To illustrate this He cited a humorous incident of His school days when He was wicket-keeper batsman, and the cricketers seated before Him thoroughly appreciated and enjoyed the story—and The Times of India spread headlines over its sports page: GO IN FOR BRIGHT CRICKET SAYS MEHER BABA. The Indian Express produced part of His message and said "Hundreds of his devotees witnessed Avatar Meher Baba preside at the function, which in the words of a veteran sportsman was 'unique'." Another paper commented "Avatar Meher Baba has devotees by the thousands, not only in India but in other parts of the world. Baba has a big following of cricketers, prominent among whom are India's skipper Nari Contractor, Polly Umrigar, Khandu Rangnekar and others."

The message that Baba gave them on the occasion was:

"I am happy to present these trophies to-day. When I was a boy in school and college I played cricket. Now I play my Divine Universal Game, which includes cricket, and so I am still fond of that game.

"It is good to excel in whatever one takes up, so long as with excellence there is a feeling of humility; for this leads to love of God, and to love God as He should be loved is the best excellence.

"I give you my blessing that one day each of you may have that love."

Baba Blesses Begum Akhtar:

Although the programmes mentioned here have been given in detail to some extent, for lack of space it is not possible to include all the events and song-feasts, held at Guruprasad. But I would be sorely amiss if I did not speak of the program that towered over the many "singing Sundays" of this summer—Begum Akhtar's. Begum Akhtar sang to the Beloved for two afternoons, in Guruprasad that is overflowed with His lovers. Her love for Baba, and the charm and warmth of her personality, added to the richness of her songs—and though we expected highly of this favourite kavvali singer of our Highest of the High, she surpassed our expectations. Underneath the serene clarity of her voice lay a storm of feeling, and she skirted the musical precipices with intoxicating ease. By gestures of hand and radiance of face Baba expressed His happiness at her singing, and turning to us He would repeatedly say what a magnificent voice she had! Baba told Begum Akhtar "A voice such as you have is very very rare." She bowed and said "It is all Your Grace." Among the things that He gave her as His prasad of love, was a ring set with His picture and a pink scarf that she wore throughout the afternoon. Once again (as in Meherazad) Baba gave her His handkerchief to wipe the tears that coursed down her cheeks during a song. The song that Baba loves best she reserved for the last—its first line is: 'I am the smoke from a snuffed out candle and am going towards my Goal.' After hearing her in person, I doubt if we can ever fully enjoy her short recordings as we used to, for they do poor justice to the vocal beauty expressed in her full-length songs. I must also add that Mohammed Ahmed, the famous tabla exponent, offered to come along as her accompanist when he heard about Baba from Begum Akhtar. It was as fascinating to

listen to his tabla (Indian drums) as it was to watch him play it, and he seemed to enjoy playing for Baba as much as Baba enjoyed his excellent performance.

Will Backett Passes Away:

England is the poorer by the loss of one of Baba's oldest and dearest lovers—*Will Backett, who died last month* after a short illness. As Charles Purdom writes, "Will gave his life to Baba's work—indeed he lived it." For dear Will himself it was nothing but gain, as we can see from the message that beloved Baba sent in a cable to Mollie Eve of His English group:

"Your cable regarding Will's passing away received.
Both My dear archangels Will and Mary Backett have come
to me for all time.

—BABA."

Another dear one that has come to Baba is Judith Humphries of Australia, one of the Novemberites who wanted to stay on in India but who returned to Australia in accordance with Baba's wish.

Baba's Wish Re: His 38th Silence Anniversary

I asked Baba how He would wish His Silence Anniversary observed this year by His lovers in the West and East, so that His directions regarding it could reach you dear ones in time thru this letter. Baba has decided that *it be observed according to the directions sent out last year for the 37th Silence Anniversary*,

Please note therefore:

On the 10th of July 1963, the 38th Anniversary of His Silence, Avatar Meher Baba wishes all who love and

obey Him and all who would want to do so, to observe complete silence for 24 hours beginning from midnight of the 9th of July to midnight of the 10th of July, in accordance with the local time.

Those who, for practical reasons, find that it is not possible to observe silence for the 24 hours on Wednesday the 10th of July 1963, should observe complete fast *instead*, for twelve hours of that day from 8.00 a.m. to 8.00 p.m. During this fast nothing must be consumed—not even water.

Those who are fasting for the 12 hours on July 10th should also observe partial fast in the morning from 6.00 a.m. to 8-00 a.m. by taking only one cup of tea or coffee (with or without milk), before beginning their complete fast at 8-00 a.m.

Baba sends His Love-Blessing to each one of His lovers for the Silence-day.

Note: Beloved Baba and Mandali left for Meherazad Ahmednagar on 30th June '63.

APPRECIATIONS

(By Francis Brabazon)

1. THE EVERYTHING AND THE NOTHING*

When the discussion of philosophy really becomes serious it ends up in an enunciation of the divine truths by one man, with the rest listening. When such enunciation is an expression of the compassion of one who has passed through suffering, the greatest possible suffering, it is the highest poetry irrespective of it being in verse or prose.

Meher Baba's *God Speaks* is the supreme epic; but in epic poetry—the slow unfolding of a grand theme—every word has its weight, and a few words skimmed over, or not felt in their fulness, throws out the balance of a whole passage, and so to the majority of us, used as we are to newspaper and magazine reading where one word in six is enough to grasp the content, *God Speaks* is a "difficult" book.

His new book, *The Everything and the Nothing*, is a collection of pure lyrical utterances—vastness made intimate—on the everythingness of the Everything, and the nothingness of the Nothing which, is the shadow of the Everything.

This does not mean that the Nothing is nothing at all; it is something distinctly to be reckoned with, but not given importance. For it is our giving importance to Nothing, our honouring it as really something, which prevents our experiencing ourselves as Everything—that Everything which created innumerable little nothings (you and me, dear heart) out of big Nothing so that it, the Everything, which is nothing but Love, could experience itself as

Beloved and Lover. Love, the Everything, not only created innumerable little nothings (you and me, dear heart), but also created the universes which are nothing but a setting for love-making—a place in which the Beloved could hide, and the Lover could wander seeking the Beloved, mountains and hills for the Beloved to leap and skip upon (see Solomon), and a vale where the Lover could practice singing (see Hafiz).

Love is nothing unless it includes everything—which it seldom does. That is probably why lovers' speech is called "sweet nothings"—nothings about something that is everything to them and nothing to anybody else.

Everything is the Self of Nothing, and Nothing is the shadow of Everything—which is what makes the love-game so complicated and *so* fascinating. The Beloved knows the conclusion of the affair at its beginning, but the poor Lover is always in the position of, He loves me, He loves me not. The Beloved is the very Self of the Lover, but Lover patiently weaves a net of separation in which to catch desire and sleeplessness.

In the beginning it always seems so simple: the Beloved smiles, and the Lover thinks, Ah, only the few remaining hours of garish day between this agitation and consolation, between fever and healing. But night comes down, and the Beloved is not at the place of appointment. The Lover whispers, Where are you, beloved one? And so it seems, the Beloved's voice from a long way away answers, Here I am.

The Lover goes gladly towards where the voice was heard from, and after some time calls, Where, beloved? And the voice again from a distance answers, Here. And so it goes on. Always 'where' is answered by 'here' but 'here' to the Lover is somewhere out there. And the

Lover's tears become a stormy flood in which the Lover is adrift and alone.

In the beginning it all seemed so simple, so glad; now it is helplessness and hopelessness and bitter grief. And all for nothing; all because the Soul which is Everything thinks it is something other than itself, and so must experience itself as Nothing before it can realize that it is Everything.

This Everything and Nothing is, of course, the theme of every book ever written. But books are written by men who know nothing about the nature of the Everything; or by men who know something, but not everything about it; or by men (or their disciples for them) who have experienced themselves as Everything. But these last-mentioned books are in languages that most of us cannot read, and no one any longer can understand anyway—dead languages every one of them.

But *The Everything and the Nothing* is not only by the final authority on the matter, Meher Baba, but is written in good, clear, simple English. Even this will mean nothing to the heart-frozen and the intellect-contained; but for the lover of truth it will mean everything.

2. THE EAST-WEST GATHERING*

It can be stated definitely that an East-West Gathering of people from the East and the West did take place and that its venue (to be taken in its popular, not legal sense) was at Guruprasad (Gift of God) in Poona, India. I, myself, firmly believe I was there; and many others also make the same claim.

However, it is a question whether this Gathering was an experience in imagination when awake, or in dream

whilst asleep. Not that it is a question that has to be answered—for Meher Baba has made it quite clear that imagination and dreaming are really only a difference in terms; the whole Creation is nothing but a dream arising out of the imagination of God. And if it's all right for God to dream things or imagine them, then what harm that we do also? 'Wandho soo che' as they say in Gujrati dialect.

This, however, is a shallow observation, for man shall not do what God does, but what God says. And God says (see *The Everything and The Nothing*) that we should do our best to try and overcome the habit of day-dreaming and night-dreaming and strive to become fully awake in deep sleep. But that is impossible without God's Grace—and by "God" is meant not a Deity if imagination fixed in a creed or dogma, but a living Perfect-Man; for the God who is in His heaven stays there, and all would not be at all well with the world if it were not for the God who is in a Man keenly attentive to our needs.

The question, whether the East-West Gathering was an experience in imagination when awake, or a dreaming whilst asleep is, as said, not important. It is of academic interest, bones for sophists and pundits of a later time to gnaw and growl over, not a practical issue with us. For now let us settle for the word "dreaming"; it is a long, cool word with sedative under-tones suited to memory and reflection, and "imagination" is a bright word bristling with over-tones. Also, since the book under consideration is a work of imagination, it is "intriguing" to think of it as an imaginative interpretation of a dreaming.

The whole Creation is a dreaming—the One Being dreaming it is many beings, and each of the many beings dreaming it is the most important. For ages God-Man has been giving us precepts of conduct to help us overcome this

absurd idea of self-importance and so overcome that aspect of the dream which most causes misery. But we have been deaf to his teachings and have even turned them into propaganda of oppression—indoctrinating the already helpless with a doctrine of weakness so that the strong could without disturbance fatten themselves on the flesh of their labour.

God-Man has become tired of scattering his pearls before the swine-of-us, and prefers this time (this Advent) to convey His Message of Love and Truth through personal contact—to sit with people and talk the small talk of the day, to listen to the music they make, and crack jokes with them—that they might, not overcome dreaming altogether, but at least awaken from the grosser aspects of it.

So there have been many Gatherings at different times and places for selected groups of people. But this particular Gathering was for all who wished to come from anywhere.

The book, *The East-West Gathering*, that celebrates this Event is something altogether new in English writing, being a prose and verse description of the Event with comments (that show a retention by the author of a certain amount of native shrewdness despite four years of living with the Master) leading into songs in praise of love or outlining psychological problems in the relationship of Beloved and Lover.

That it is a "first time" in English writing is fitting and natural, for the Event it celebrates is a "first time" in the history of Man, the first time God-Man has brought together men and women from different parts of the world to rejoice and weep in His indefinably ineffable presence.

One of the strangest things about this Gathering was, that although such a thing has never occurred before and was therefore a most extraordinary Event, it was all so natural that it seemed most ordinary and everyday. It is the perfume (generally called atmosphere) of this that the author has translated into words and so this book is the most natural and simple he has yet written. The reader does not need a solid library at hand in order to look up references he has never heard of; he can sail the course of the tale as relaxed and unfretted as a passenger on an excursion river-boat enjoying fresh views of the same landscape round each new bend.

* *The Everything and the Nothing*

* *The East-West Gathering*

"GOD IS"

(A DISCOURSE OF MEHER BABA)

Meherazad, Pimpalgaon,
11th September, 1959.

In Reality, there is only One. In Illusion, there are many. The reason why there is so much confusion as to whether there is one God or many, is because *God is so infinitely one*.

Even to say "There is one God" is wrong. God is so infinitely One that He cannot even be called One. One may only say "One Is." The word "God" is only an attempt to give that One a name, for in actuality He has no name. Even to say that "God is One" implies there is the possibility of two. For one to say there are many Gods is madness.

God is that "One" playing innumerable roles.

For example, E. is sitting with his eyes closed and in his imagination, he creates innumerable things, and in the very act of imagining them, he preserves them. Then he opens his eyes, and in so doing, destroys all the things his imagination has created and held together. Thus, the same one E. played different roles, that of creator, sustainer and dissolver.

Again, when H. is sleeping and is in sound sleep—which is the Original State of God—people say H. is asleep; but H. in his sound sleep is not even H. (— is not conscious of himself even as H). When the same one H. wakes up, people say, "H. is awake", and when the same one H. brushes his teeth, people say "H. is brushing his teeth". The same one H. is seen and understood to be walking, running about, speaking, singing, etc. The same

one H. is merely playing different roles. He cannot be more than one, for there is but one H.....

All that we can ever say is "*God Is*" or "*One Is*."

There are two things that exist: One and Many. One we call God; Many we call Illusion. Why? Because in Reality only *One Is*. Even to call this One, "One", is not right; *One Is*.

It is best for all to ask God, Baba: "O ! Baba !
You who cannot but be One, make me one with You".

—(*Recorded by a Lover.*)

"Vegetarian food and milk assist the development of the divine nature in man, whereas eggs, meat, alcoholic drinks, and fish tend to excite the animal nature in man."

—MEHER BABA.

All India Meher Centres' Convention

Mehersthan, KOVVUR – 28-2-1963

[Comments by ADI K. IRANI]

The Convention was an occasion, the first of its kind, of all-India Baba-workers to come together and express views on how best the work can be done.

Amongst the many speeches that were given on the occasion, there was very little that was expressed by way of actual difficulty experienced during the course of the work being done.

The different methods that were proposed to be adopted have their values, much depending upon how practical they are in the immediate future. The greater the possibility of an early materialization of a proposition, the greater its value. The longer it takes to materialize a proposition, the lesser its value. A brilliant proposition may be less practical, and a mediocre one more practical. This should not deter one from planning an elaborate and expensive course of action. But it should not be done like having the 'cart before the horse'. The means for working out should be planned first to materialize, like the foundation of a building followed by the super-structure to be built on a firm basis.

We have often heard Baba indicate that there will be comparatively very little struggle for work after His Manifestation. The work done before His Manifestation has a greater import. The sooner the work done, the better it is. So we should see how practical we should be for the work to be done. It reminds me of Baba having 'said' concerning something much higher that 'the greater the struggle before God-realization, the greater the Power after it.'

Baba-work needs for a worker to develop a twofold quality of nature. The one pertains to his relationship with Baba, and the other to his attitude towards others. Love for Baba and faith in Him is basic; but this is not enough. This can qualify him only for work and evoke an urge to do the work. To be fully successful needs an adjustment with others —a sympathetic understanding and a harmonious working out of aims and objects.

A brilliant lover may be a poor worker and a poor lover may be a brilliant worker. This is not necessarily so. With the height of love for Baba there should be the depth of understanding for others.

The best worker is he who is able to evoke love for Baba in others. To express one's love for Baba is easy because it implies one's own worthiness of work. To try to evoke love in others specifies humility in a worker and worthiness in others of love of Baba. It is like a good writer who, instead of expressing his own emotions, is able to evoke emotions in readers.

A worker having an authority to work should not be authoritative. He should be pleasingly firm, loving and accommodating. When it comes to a conflict between a worker's authority and a prospective lover's preconception, bias of ununderstanding of a situation or argument, it is preferable to lose for the moment cognisance of one's authority than to lose the love of a prospective lover.

While placing on record all the points gathered in the Convention held at Kovvur on 1st March 1963, let us all hope to hold such Conventions every year to enrich dedication of our thought and action at the feet of the Ancient One - Meher Baba.

"LET US THE PEOPLE SING"

[A review by Dr. Sankara Sree Rama Rao]

Francis Brabazon the author of "Let us the people sing" is a real poet-philosopher, an original thinker and a gem of the heart. He is an intellectual turned devotee by the magic wand of Baba's love. He now sings His praises like a spring cuckoo perched in the Tree of Baba's Love. "My quest has ended," he said on meeting Baba after years of quest.

In a brief preface to this book he says, "The business of real art has always been to entertain God with praise of God as Man and with tales of the love relationships of men and God. The absorption of the artist with man as man is a recent aberration". How true and how near in approach to the Indian conception of art as a Yoga to realise God!

This book contains 25 songs with a profusion of poetic flavour, soaring higher and higher in an effort to reach the "Highest of the High". Says Francis, "And so all day I sing His name and care nought now for journey's end", with the contentment of one who knows that there is nothing else in life more worthwhile doing.

In his "Meeting" he says, "I am sorry I am late". Pat comes the reply from Baba. "It is I who came soon. I came soon because you are dear, dearer to me than you could know". What a shining example of compassion and love descending on a devotee.

"Do not others deceive, but obey and believe till God gives you the leader's part" is a mild but effective rebuke to fake leadership.

Francis soars to poetic heights in simple words when he says, "Are you not always free? Yes, free to fly and free to die".

Expressions like "The banner of your soul" can only come out of a real genius.

"He only can deny love who never knew romance" reminds us of the Telugu saying "*Kami Gaka Moksha Kami Gadu*" condemning philosophical hair-splitting and intellectual gymnastics.

"I wonder where my girl is now?" shows that the poet had shed "*Maya*" by his contact with Meher Baba.

"And with your eye-brows sweep his floor" is as elegant as it is pregnant with meaning.

After reading "Stay with God", when friends asked my opinion, I said it is a "delirium of Divine Love". And here in this book "Let us the people sing" we find a balanced ecstasy, a poise, a uniform sweetness like a river calming down to a sweet song after a devastating flood of love.

A VISIT TO MEHERAZAD

On 9th DECEMBER 1962

(An account by one of the visitors)

On the 9th of December 1962 we were taken by bus to Meherazad from Ahmednagar. We reached God's abode at 7-30 a.m. Baba was seated in the usual meeting room. We embraced Him and sat down. Baba turned to me and said, "I am God, undoubtedly". He was also in a reminiscent mood, saying that from early morning He had been thinking of dear 'Chanji (Framroz Dadachanji, brother of Navrozji and uncle of Nariman Dadachanji), late devoted disciple who was Baba's indefatigable secretary in those early days and his constant companion on His various tours in India and abroad. Baba went on to recall the days when He had been in Hollywood with Kaka and 'Chanji in 1931 where many film stars met Him and came up to shake hands with Him, at the film studio and at the home of Mary Pickford and Douglas Fairbanks, who invited Him as the Guest of Honour at a party they got up for the occasion. Mary told Baba how honoured she was by His visit to their homes and introduced all the guests to Him. Among the stars that met Baba were Gary Cooper, Charles Laughton, Marlene Dietrich, and Will Rogers who talked to Him for about half an hour. And there was, of course, Tallulah Bankhead. Among those that Baba recalled fondly was Marie Dressler who took to Him like a mother to her son, and invited Him for dinner at her home. Baba recalled how she caressed His face fondly, saying "My child, my child."

It was quite cool that morning. Baba asked some of the women whether they felt cold. They said, "No, Baba". Baba jokingly said, "I Am God and I feel cold, but you don't!" The talk interrupted by loud shouts from Kaka Baria who was in the compound adjoining the meeting room, giving directions to the servants. He had been very busy for the last two days making arrangements for this meeting. Baba informed us that Kaka had had three very severe heart attacks and was thought to be dead at the time of the last attack. He said, "Who would now think that Kaka could have been so seriously ill once upon a time!" Baba then told us that Kaka used to refuse going to the West with Baba as he did not know much English. Finally he agreed to go with Baba only on the condition that Baba would keep him near Him always. During a private interview in London, Kaka had to wait outside Baba's room. A number of Western followers of Baba were around, and some of the women came forward to have a chat with Kaka. The thought of talking to them in English panicked poor Kaka, and to escape from the situation he resorted to a unique stratagem: he closed his eyes, folded his hands and stood quite still. This strange sight drew more women around him, who called out to the others to come and have a look, for they thought Kaka was in some sort of a *samadhi*! Kaka was watching them from the corner of his semi-closed eyes and praying fervently to Baba to end the interview so that he could be with Baba. Five, ten, fifteen minutes elapsed but the door did not open. Kaka could no longer stand the strain of his self-imposed *samadhi*, so he suddenly opened his eyes, bowed to all and walked out into the street below !

Baba then said that the next year (1963) was very critical for Him. He said, "From tomorrow (10th De-

ember) to 10th January 1963 are very important days for My internal work". Just then one lover entered the room and sat down. Baba turned to him and said, "Be happy, don't worry, I am the only Reality in this world." Then Baba said that once He broke His Silence great waves of people would come to Him. He said, pointing to us, "You will then be pushed away by the new-comers." The talk drifted to the Poona East-West Gathering. He said, "Only on certain occasions do I open a little of My Heart and give out a little love. At Poona this time I opened a small window in My Heart and doled out love. But I soon closed that window. When I break My silence, I shall open My Heart completely and keep it open."

Just then Padri, one of the mandali, entered and sat in front of S. who is a very short fellow compared to Padri. S. started shuffling in his seat as he could not get a proper glimpse of Baba. Baba noticed the situation and said to Padri, "If you cut your head off and give it to Me, S. will be able to see Me and you will also come to Me for all time." Baba spied Aloha (one of the mandali) seated among the crowd. He warned him, "Don't jump up in ecstasy during the Quawali." During Quawali singing Aloha is well-known to let his emotions get the better of him, and thus disturb Baba.

We had all been called to Meherazad to celebrate the birthday of Mehera (one of the women mandali whom Baba refers to as His beloved one), Baba said, "Mehera loves me very much as I also love her, but I have not yet explained to her what the Path is. The spiritual Path is not an easy one, not as easy as eating Indian sweets. When you become the recipients of My Grace you will know what the Path is like."

Madhusudan had made a new poem for Mehera's birthday celebration. He read it out to Baba, and then

sang it to the accompaniment of the harmonium. Baba was extremely pleased with it. The Quawali programme then started. Baba would often interpret lines from the ghazals, some of which were:—

"Once in a way comes a real brave lover of God. One glance from the Perfect Master makes him realize his own Self". Referring to the audience Baba said, "All of you are not up to the mark and so My glance does not fall on you."

"The Path is very difficult. You have to become like dust; only then will you see within you Baba as He is. Only one, a rare one, sees Baba in this way."

"The lover tells his Beloved, how indifferent He is to him, for, when he bows to Him, He kicks his head!"

Talking about Himself Baba said, "I was a 'drop' when Babajan kissed Me, but then I swallowed the whole 'Ocean'! If you are lucky and My glance of Grace falls upon you, then you will also become the 'Ocean'. The main thing is that My glance must fall on you."

Talking of the countless bogus saints and sadhus, Baba said, "Real Satsang (companionship of a real saint) can be had only near Me. That Satsang alone is real which will even convert dust into the 'touchstone' that transmutes iron into gold. Hafiz says that true lovers of God (Mardane Khuda) possess only one thing—Love. Out of thousands of such lovers only one gets Self-Realization, and that too only if the glance of Grace from a Perfect Master falls upon him".

The Quawali finished at 12-00 noon. Baba seemed quite pleased with the singers. The women then went to Baba's garden where they had a *buffet* lunch and

Mehera cut a huge birthday cake. The men had lunch near the men mandali's quarters.

After lunch the men collected near Baba in the meeting hall. Baba talked about 'Chanji' and his love for Baba. He said that 'Chanji' always carried his portable typewriter with him and would type down notes even in a crowded railway carriage. Very often at a railway station he would suddenly remember that his luggage was lying in the waiting room just when the train was about to move. He would then rush for his luggage and would often have to be hauled into the carriage of the running train by the mandali! Baba said that 'Chanji and Kaka had lived with Him for so many years, in spite of getting very rough treatment from Him very often.

The women were then called back to the meeting room. Owing to a direct glare from a window just behind Baba, one of them complained that she could not see Baba clearly. Someone got up to set things right. Baba said, "Who can 'see' Baba? If you really see me, you will be finished (false self will no longer exist)."

Baba gave most of the explanations through gestures (interpreted by Eruch in Gujarati, sometimes in Hindi or Marathi, and occasionally in English).

Baba touched upon the subject of people studying Vedanta and the Upanishads and confusing it with spiritual experience. Baba said that in North India, particularly in Rishikesh and Hardwar, there is a regular bazaar of Saints and Mahatmas with their 'disciples' of various sects and sections who fight among themselves to entice seekers from one sect to another. "But true spirituality is never to be found in all this. In California too there are Ashrams and Mutts where

lectures are given and yoga practices are encouraged. But this is not spirituality. Spirituality is something fundamentally different. Spirituality means dying to one's self and becoming absolutely insignificant as dust at the feet of the Perfect Master. To become as dust means to become as nothing. It means to 'die' while continuing to live."

"On the Path one has to 'die'. Love and Grace are needed on the Path. Love is a gift from God. It is given only when God is pleased with the lover. When it is given, the lover neither lives nor dies. He is like a fish out of water. He is immersed in a continual agony but the agony is such that he does not want to get rid of it! In this longing to be united with the Beloved, God, the lover loses everything of this world. Such lovers are called Mardane Khuda. In the whole world there are only 500 such mardana Khuda. Hafiz says that out of a hundred thousand of them, barely one gets Self-Realization in many years. In a few instances, the lover by his self-effort comes to the first plane. In a few instances, a lover may come up even to the sixth plane by his self-efforts. Then just a glance from a Perfect Master on such a one gives him Realization. If a lover holds fast to the *daaman* of one of the Five Perfect Masters, the latter can give him Realization in a flash. It takes a split second to give him Realization, but it takes years, indeed ages, for one to hold on to the *daaman*. And it is no joke to hold on to a Perfect Master's *daaman*!

"I am the Avatar of this age. Next year (1963) is a very critical year. See that My *daaman* does not slip from your hands then. Hafiz says don't try for Realization because even to try for it is sheer madness. Have only one madness—to become the dust at the feet of the Perfect Master. To become dust means to completely

surrender your heart and mind, so that you are, as it were, already dead. There is no shanti (peace of mind) on this Path. If you want peace of mind then you can get it elsewhere, and in other ways. You can go for nice long walks or listen to soothing music or take sedatives or go to Saints and Sadhus. But here is not the place to come for it; for if you come to Me, remember that the spiritual Path is full of hardships and sufferings; while at other places you can get peace of mind, for they know nothing about the Path. Hafiz says that he who does not surrender at the feet of a Perfect Master cannot get God. There is thus only one remedy—hold fast to the Perfect Master's *daaman* even if you feel that He is going to drop you into a ditch. Hafiz says, leave all prayer of God, pray only to the Perfect Master. Hold fast to His *daaman* and you will realize God!"

Baba then said that from tomorrow (10th December) He would have to suffer a lot. He said, "Why and how can I suffer when I Am the Ocean of Power, Knowledge and Bliss? God has Infinite Power, Infinite Knowledge, and Infinite Bliss. The Avatar is God Himself incarnate on Earth as Man. During His Ministry as Avatar, He uses only Infinite Knowledge. He does not make use of His Infinite Power and Infinite Bliss. This is because God incarnates as Man and goes through universal suffering and helplessness in order to emancipate mankind from its ignorance of suffering and helplessness. If the Avatar were to use His Infinite Power, how could He experience helplessness? If the Avatar were to use His Infinite Bliss, how could He suffer? He therefore does not use either His Infinite Bliss or His Infinite Power. Such is His Infinite Love and Compassion for His Creation? Jesus Christ who had Infinite Power, let Himself become helpless and suffered the humiliation of letting the people spit on Him and jeer at Him. He

suffered crucifixion on the cross, but did not help Himself from the Power and Bliss that were His. Instead He cried, "Father, why hast Thou forsaken me!" He said it to Himself, of course, for He was One with God—the Father.

"Again and again, God takes human form to suffer for His creation. I Am that One. Like you, I have a body and mind and so I feel hunger and thirst, etc. But I also have the Universal Body and the Universal Mind, and therefore your individual suffering is nothing compared to My eternal, universal suffering! I have Infinite Knowledge. I do not have to use My Mind in order to know—I just know. I use My Infinite Knowledge. But although I have Infinite Bliss and Infinite Power, I do not make use of them. If I were to make use of the Bliss that is at My beck and call, how could My suffering be 'suffering'? And of what benefit would it be to mankind? I also do not use My Infinite Power. If I were to use it, how would I remain helpless? I remain infinitely helpless because while having Infinite Power at My command, I do not use it! I shall use it only when I break My Silence to give a Universal Spiritual Awakening."

"Hold fast to Me so that I will take you where I go, otherwise you will be lost. I am the Emperor. If you belong to Me, you will have access to the Infinite Treasure that is Mine. But if, instead, you go after the guards and servants of the palace (the Sants and Sadhus) it is sheer folly on your part!"

"I suffer mentally and physically, The former is more intense. I suffer spiritually because I see and feel Myself bound in you by your ignorance, and so I suffer, Blessed is he who holds on fast to My *daaman*. In no previous Avataric period have I disclosed these secrets,

because the time was not ripe for it then. At present science has advanced by leaps and bounds, the anti-God element is also at its maximum, and so why should not spirituality also be at its maximum?" Baba remarked that Tibet which was once considered to be "the seat of God" is now transformed into a military camp due to the Chinese invasion.

Baba continued: "Real seeing is seeing within. The four Journeys (spiritual) are all within. Hardly one aspirant reaches the end of the First Journey! Before reaching its end, there are six stations (six planes). The First Journey ends in Fana Fillah. Here, the aspirant enjoys Infinite Power, Knowledge and Bliss and is no longer an aspirant for he has attained the Goal. The Second Journey ends in Baba. Here he leads the life of God. The Third Journey is the life of the Perfect Master. Here he lives the life of Man and God together, and he is the Man-God."

A Baba-Lover from Ahmednagar expressed his wish of staying permanently near Baba. Baba said, "Whether you stay near Me or away from Me is not what matters. What matters is whether you remember Me more and more, and know that I Am God in human form. Kaikobad (one of the mandali) sees Me wherever he may be, but to see Me and become Me are quite different things. It is better for you not to stay near Me as you want, for if you do, there will be no peace of mind (shanti) for you, but on the contrary there will be non-peace of mind (ashanti)!" The lover protested: "but Baba, there is no peace in worldly life either," to which Baba remarked with a smile "If there is no peace in leading a life in the world, you can at least look forward to Me. But if you are with Me and lose your peace of mind, where will you go?"

Baba then explained some of the idiosyncrasies of Perfect Masters. He said, "Sai Baba used to say 'Allah Malik hai' (God is Master) and then ask everyone for money. Every evening he would distribute this amongst those around him. He would smoke a 'Chilam' (clay pipe) all the time and pass it round to all who were close to him in his love. He would have a little opium in the 'pan' (betel-leaf) that he ate. Every evening there would be a Quawali programme during which he would sometimes snore. Gustadji (one of the late mandali members) went to Sai Baba, who asked him for all his money. Gustadji had no food for days on end as he had no money. He had a shawl and when he decided to sell it, Sai Baba at once asked him for it! When Sai Baba passed away, Gustadji joined Upasani Maharaj. Upasani Maharaj then transferred him to Me and he stayed with Me till the end of his life. When Sai Baba used to go to attend his usual calls of nature, a grand procession with a musical band would accompany him. Considering Sai Baba's peculiar habits, who would say that he was a Perfect Master? But he was incomparable, and he had the most lustrous and powerful eyes I have ever seen."

"Babajan never had a bath for many years! She used to sit and sleep in the open without having any shelter; she remained exposed to the seasons; she would go to sleep at 3-30 a.m. and get up at 4-30 a.m. as soon as the tea-shops opened!"

"Upasani Maharaj for some months used to sit with Me daily from midnight till morn. I used to eat a lot of 'pan' (betel-leaf and nut) and tobacco. Then I used to drink a lot of tea also. Upasani Maharaj had ordered Yeshwantrao to cater to all My needs. Upasani Maharaj once said that he had given 'The Key' to Me. Later he himself started talking against Me! Then just before he

died, he wanted to see Me and we met at Dahigaon—a village near Sakori. He told Me to keep My Nazar (sight) on Sakori (his ashram)."

"Tajjudin Baba allowed himself to be kept for many years in a mental hospital in Nagpur; Narayan Maharaj always wore a shirt of fine silk with diamond-studded buttons and rings gleaming with precious stones! These Perfect Masters never gave out the secrets about the Path... I am all the Five Perfect Masters put together... My body may drop at any time, but remember Me continually with love... God Realization takes only a split second, but Hafiz broke his head at his Master's feet for forty long years! Rumi was so intelligent that he had more brains than all the pundits of today put together. He wrote a lot of books on spirituality. Once, Shams Tabriz, a Perfect Master of the time, came along to Rumi and flung some of his books into a nearby well. Rumi and the people sitting around him were enraged. Shams pulled the books out of the well again, but they were found to be dry! Rumi on seeing this, realized that his books were nothing compared to the knowledge of the Perfect Master and so he himself flung all his books into the well and followed Shams. Shams Tabriz, though being a Perfect Master, used to play 'Chokhat' (a game akin to draughts) which was his favourite game. Rumi would invariably lose the game. After years with Shams, one day while playing the game, Rumi as usual lost and exclaimed, 'Ah! I have lost again!' Shams said, 'No, this time you have won!' That very instant Rumi got God-Realization from His Master Shams".

Madhusudan then sang a few ghazals. Baba would interpret here and there. He said, "On the Path, cowards have no place. Hafiz has said that when he

became a lover of God, he thought he had got a grip over the 'Pearl'; but he never dreamt of the depth of the ocean and dangers to be faced from the storms and waves. Guru Nanak once said, 'O God! No one can know Your beginning nor fathom Your end!'" Baba said, "I Am that Infinite God. I am God and yet I cannot fathom My own Self! All these infinitely varied things came out of Me. Once I thought of seeing with *My Physical* eyes all that I had created. I tried to count all the things, but even I failed to fathom My endlessness! The wonder is that everything is within you and yet you cannot see it. The Infinite is within you, and not in space. God is Infinite; you are drops in that Infinite Ocean. When Knowledge dawns, you know everything. The true lover (Mardane Khuda) in his love is continually experiencing a burning, an intense burning for Union with God and is in agony; but he must not complain to his Beloved about his agonies. He should remain cheerful! As soon as he complains, he loses all that he had silently treasured within him. Some Masts (the God-absorbed) are greatly advanced; others are not. One Mast Dhondiba always remained naked and used to roll in dust. He used to say, 'I cannot bear comfort!' He suffered a lot and yet I did not shower My Grace on him. How then can I shower it on you who have not yet suffered anything in love?

Baba ended by saying "I have explained a lot of things. Rumi says that words have no meaning; *become* the man of Experience. And for that, become effaced—become dust at the feet of the Perfect Master."

Baba then signalled that it was time for us to leave. We could hardly believe that it was 4-30 p.m., We left Meherazad again by bus knowing full well that the real Meherazad is one's own heart and that Baba permanently resides in it.

Extracts from Messages on His Silence

(Continued from Page 8)

"The Word that I will speak will go to the world as from God, not as from a philosopher; it will go straight to its heart. With the dawn of the realization of the Unity of all life, hatred and dissension will come to an end. There will be unfaltering love and unfailing understanding, and men shall be united in an inviolable brotherhood based on the realized Oneness of God."

* * * *

"When I speak, it will be only one Divine Word; but it will be the Word of words or the Manifestation of Truth. This word will have to be hearkened by the heart, and not merely by the mind. It will go home to you and bring you the Awakening."

* * * *

"When I say that my Manifestation is connected with the breaking of my silence, people should not expect an outpouring of verbosity. I will utter the Word of words that will irresistibly impart to those who are ready the 'I-am-God' state (Anal Haq or Aham Brahma Asmi state)."

* * * *

"... I feel very happy to hear music. It reminds me of the first song that was sung ages ago and that song produced this phenomena called the Universe. God will make me soon break my silence and that first original song will be sung again and the world will realize that God alone is real and that everyone of us is eternally one with God."

* * * *

"To ask whether my followers will be informed of the time and place of the breaking of my silence would be ridiculous and in itself would prove that the significance of the breaking of my silence has not been truly understood."

* * * *

"When I break my silence, the greatest miracle of all times will happen. Be worthy to receive the Divine Grace and for that be prepared now to receive the Grace."

* * * *

"I must break my silence soon. You all who have come into contact with me will have some glimpse of me. Some will have a little, some a little more and some still more. When the power house is switched on, wherever there are electric bulbs and if they have connection with the power house, there will be light. If some of the bulbs are of small candle-power, the light will be dim: if some of the bulbs are of high candle-power, the light will be bright. If the bulb is fused there will be no light at all. I perform no miracles, but when I break my silence, the first and the last miracle will be performed."

* * * *

"When I break my silence, it will not be to fill your ears with spiritual lectures. I shall speak only One Word, and this Word will penetrate the hearts of all men and make even the so called sinner feel that he is meant to be a saint, while the saint will know that God is in the sinner as much as He is in himself."

* * * *

"...My word of words will touch the hearts of all mankind and spontaneously this divine touch will instil in man the feeling of the oneness of all fellow beings. This feeling will supersede the tendency of separateness and rule over the hearts of all, driving away hatred, jealousy and greed that breed suffering, and happiness will reign."

* * * *

"When from the depths of his heart, man desires something more lasting than wealth, something more real than material power, the wave of destruction will recede. Then peace will come, joy will come, light will come. The breaking of my silence—the signal of my public Manifestation—is not far off. I bring the greatest treasure which it is possible for man to receive—a treasure which includes all other treasures, which will endure for ever, which increases when shared by others. Be ready to receive it."

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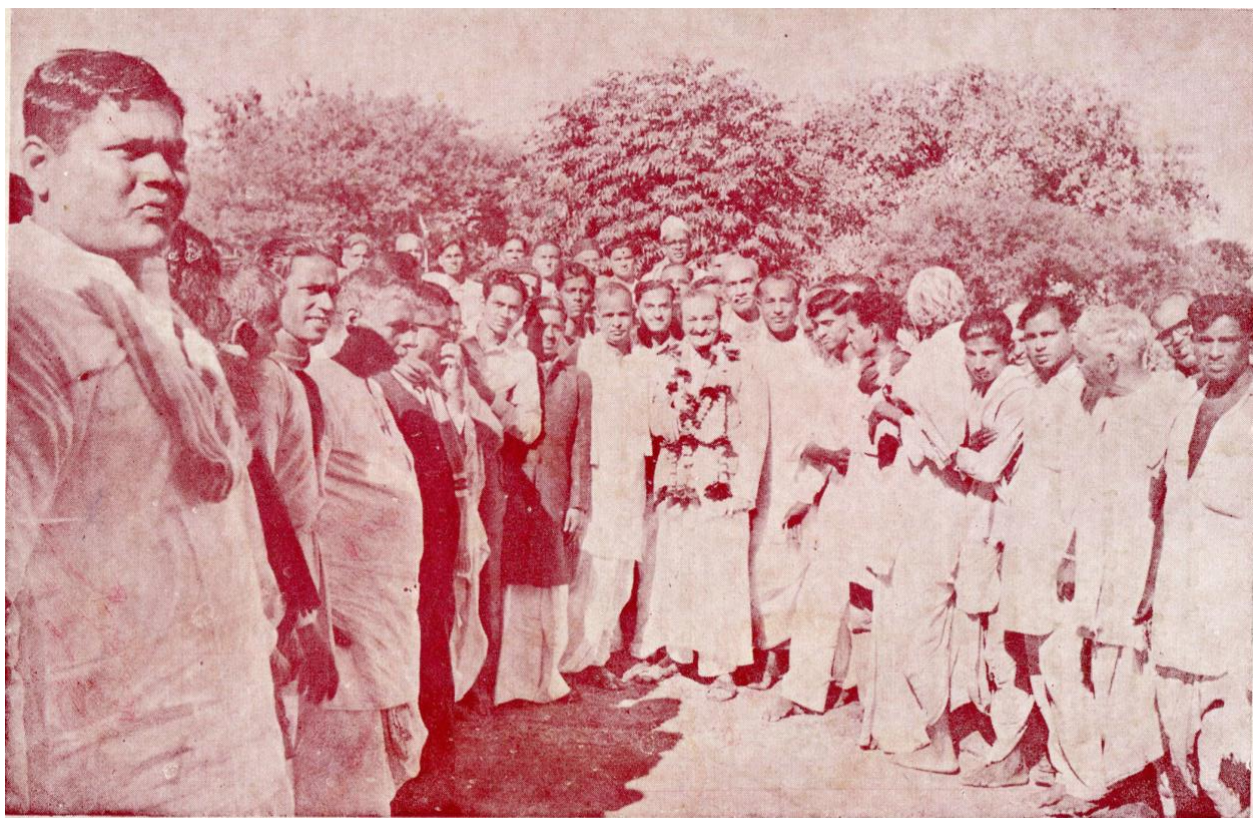
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