

MEHER BABA

ON

THE NEW

WORLD

CULTURE



OTHER MESSAGES



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THE NEW WORLD CULTURE

The East has had, and will continue to have, great influence on the spiritual heritage of the world, and therefore upon the outlines of the new humanity. For all its material backwardness, the East remains spiritual. For ages it has been the home of avatars, prophets, masters, seers and sages whose contribution to the spiritual evolution of humanity has been unparalleled. It is essential that the spiritual atmosphere of the East be maintained even at the cost if necessary of material unhappiness. If the East's spiritual power and value are retained, the suffering of her people will finally be supplanted by happiness.

The current problems of the East are more complex in some ways than those the West is required to solve. Men of all races, creeds, cults and religions are to be found in the East. Although this lack of racial and cultural uniformity has presented difficulties in developing solidarity in the national life of the East, it must not be regarded as being an unrelieved handicap. The various streams of culture pouring into the life-history of the East in particular, and of the world in general, have added to the wealth of its resources. They have not only created a suitable opportunity for the generation of a new cultural synthesis, but have *required* its emergence.

Under deft and creative leadership, such conflicting elements can bring a rich new culture

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into existence, capable of rejuvenating and harmonizing the life of the whole world.

A new, cohesive, vital culture cannot be brought to life by a purely mechanical combination of isolated elements selected from present cultures. This could only result in a vague patchwork with no spontaneous life of its own. Such a hodgepodge of assembled ideas can never be a substitute for that essential element from which a new culture must be generated: a direct, fresh perception of the goal. The new world culture must emerge from an integral vision of truth, springing independent of existing traditions, and unrelated to any laborious compilation of historical values.

The new world culture, born from the new humanity and its integral vision, will automatically involve a cultural synthesis. The vision that inspires the new culture will be comprehensive. It will not deny the value of diverse traditions, nor will it merely accord them patronizing tolerance. On the contrary, it will entail active appreciation of the diverse religions and cultures.

This vast vision of truth cannot be limited by any creed, dogma or sect. It will actively help men to transcend these limitations, not by blind negation of the value of the existing creeds, but by discovering, accentuating, unfolding and cherishing the facets of truth which are in them.

Another task which confronts the creative leadership of the East is to strive for political poise in spite of the difficult position the East occupies in international circles. The East can never make its full contribution to the world unless it is free from external political domination and fear of foreign aggression. Insistence upon this fundamental point though should not disturb its political poise, nor push it into a vitiated and reactionary isolationism. On the other hand, any future discharging of the clear duty to resist foreign aggression should not involve it in a sense of hate, malice or revenge.

This in turn raises the perplexing question of the utilization of non-violence, which has been such an active tool in India's recent past. Aggression must be met with resistance, and in such case non-violence is impractical. Pure non-violence, or incorruptible love, only comes spontaneously when duality has been completely transcended in the realization of the last and only truth. Even non-violence of the brave is possible only for advanced souls who have eradicated all forms of greed and hate from their minds through rigorous discipline.

For the masses, it is undesirable to adhere to external non-violence when it is a question of clear duty to resist aggression in their own defense or in defense of weaker brothers. Insistence upon universal non-violence can only lead the masses to a cowardly, irresponsible and inert attitude.

True love is no game for the faint-hearted and the weak. It is born of strength and understanding.

In its enthusiasm for the highest ideal, wise leadership can never afford to lose sight of the relative and practical. Human evolution proceeds by gradual stages from selfish violence to unselfish violence, and then from non-violence of the brave to the pure and incorruptible non-violence of truth as infinite love. Each individual exists at some point in this succession, and his duty in time of war is indelibly determined by that position.

All narrowness limits love. In the East, as in the rest of the world, humanity is breaking itself into narrow groups based upon caste, creed, race, nationality, religion or culture. All this is due to ignorance, prejudice and selfishness. It can only be mended by fostering a spirit of mutuality which will derive its strength from a sense of the inviolable unity of all life.

Creative leadership will have to recognize and then emphasize the fact that all men are already united, not only by their co-partnership in the great divine plan for the earth, but also by the fact that they are all equally the expression of the one life. No line of action can be really fruitful unless it is in complete harmony with this truth.

There must be love for friend and foe, good will, patience and forbearance. Man must try to remedy his own defects instead of clamour-

ing about the faults of others. The world will soon realize that neither cults, creeds and ceremonies on the one hand, nor passionate striving for material welfare on the other, can ever bring about real happiness—but that selfless love and universal brotherhood can accomplish it.

The future of humanity is in the hands of those who have this vision, and the role of the East in that future will be an irreplaceable one if it knits its spiritual and human resources together into a creative synthesis of its ancient heritage.

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MESSAGE FOR YOUNGSTERS

I remember very well when, not long ago, I was just like one of you. You little ones are especially dear to me. Children are innocent and free from vain egotism. Children have no low desires. When, after becoming free of all childishness, a man really becomes childlike, he realizes God.

Whether you like it or not, you must soon grow up and cease being childish. More and more you must enjoy letting your teachers teach you and your elders lead you while you are growing into men and women. Unless you are willing to learn and ready to obey, they cannot help you as they would like to do.

The whole of life is like playing the game of hide and seek, in which you must find your real self. I give you my blessings, that you may succeed in this realization that life is all-time play. God alone is real, all else is false, and so you must try to love God who is within us all. To gain this love you should try to be honest in your thoughts, words and actions.

MESSAGE TO YOUTH

It is the privilege of youth to be full of energy and hope. Not being caught in any ruts, your dreams of the future have the advantage of being inspired by an unfettered imagination. In the glow of a new-born love or in the warmth of a newly-caught enthusiasm, you are quick to respond to the call for action and self-sacrifice.

Life would be poorer without these qualities that are predominantly present in youth. But if you are to derive the full benefit of the qualities with which you are abundantly endowed, you must also try to acquire some other qualities which are rare in youth.

Hope should be fortified by a courage which can accept failure without upset. Enthusiasm should be harnessed by the wisdom that knows how to wait with patience for the fruit of action. Idealistic dreams about the future should be balanced by a sense of the realities of the present. And the glow of love should allow itself to be illumined by the full exercise of reason.

It is easy for youth to be so absorbed in realizing the ideal that it becomes bitter against the present and the past. But it is as well to cultivate a spirit of idealising the real, while being appreciative of the heritage of the past. The world as it is may not seem to conform to the pattern which youth adores,

but you must never forget that it is always good enough to merit your most loving attention. In your desire to improve the world, do not, by becoming bitter, surrender your right to be happy.

Youth loves freedom and therefore has a natural impulse to rebel against all authority. This is well and good, but you should make a real effort to keep free of the many illusions to which youth is particularly susceptible. True self-expressions need not include irreverence for others. True criticism need not involve snobbishness or cynicism. True freedom need not manifest hostility or separateness.

Freedom without responsibility is a doubtful boon. Freedom is worth having only where there is self-restraint and willingness to co-operate with others. Youth is always willing to act and take risks. It should be allowed to yield freely to this fearless and imperative urge of life within. But while engaged in action, youth must take every care that it is creative, and not destructive. Let your watchwords always be LOVE and SERVICE.

MESSAGE TO STUDENTS, ARTISTS, SOCIAL WORKERS AND PUBLIC INSTITUTION SERVANTS

Literacy is not education and education is not culture, and all these together do not constitute "Dnyan" or gnosis. This stands in a class by itself, independent of any concomitant factors. Illiteracy and ignorance invite exploitation, but literacy can also become a willing tool in the hands of those who exploit. Education devoid of culture is inherently destructive, although on the surface it seems to represent progress.

Since all types of people have claimed that their greatness constitutes "culture", the word has become indefinite in the minds of the public. True culture is the result of spiritual values assimilated into life.

Therefore you must keep before you the ideal of that spiritual culture which, once developed, imparts life and beauty to all undertakings—educational, technical, industrial, social, moral and political—and pierces through their differences to produce unity. This results in the development of the highest character in the life of a nation or individual.

All men in the flesh are unquestionably equal, yet no two men are equal. Despite the fact that one sun shines on the one world, sunshine is not the same the world over. In their hopes and their fears, men are the same

everywhere, yet at a given moment this one is antagonistic to that one.

Love for God, love for fellow beings, love of service and love of self-sacrifice—in short love in any shape and form—is the finest “give and take” in existence. Ultimately it is love that will bring about the much-desired equating of human beings all over the world, and without necessarily disturbing the inherently diverse traits of mankind.

It is infinitely better to hope for the best than to fear the worst. Time is composed equally of night and day. In its inevitable course of ups and downs the world is fast approaching once again a glorious dawn.

My blessings to you all.

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BABA'S SERMON

Essentially we are all one. The feeling of our being otherwise is due to ignorance. Soul desires consciousness to know itself, but in its progress towards this Goal which it cannot realize independently of creation, it must undergo the experience which it gathers as the individualized ego and which is all imagination.—Thus it is faced at the outset with ignorance instead of Knowledge.

Dual forms and illusionary creations are the outcome of ignorance : birth and death, happiness and misery, virtue and sin, good and bad—all are equally the manifestation of this same ignorance. You were never born and will never die; you never suffered and will never suffer; you ever were and ever will be, as separateness—exists only in imagination.

Soul undergoes experience through innumerable forms such as being king and beggar, rich and poor, tall and short, strong and weak, beautiful and ugly, of killing and being killed. All these experiences must transpire as long as the soul, though it is one in reality and undivided, imagines separateness in itself. When soul is bereft of the impressions of these illusionary experiences it becomes naked as in its origin, to become now fully conscious of its unity with the Over-soul which is One, indivisible, Real and Infinite.

The soul becomes free of the binding of

impressions through various paths. And Love is the most important of these paths leading to the realization of God. Through this love, the Soul becomes entirely absorbed in God, ultimately forgetting itself completely. It is then that all of a sudden Knowledge comes as swiftly as the lightning bolt which burns to ashes all that it falls upon.

This knowledge uproots illusions, doubts and worries, and apparent sufferings are instantaneously replaced by everlasting peace and eternal bliss which is the Goal of all existence. Soul now free from its illusions, realizes its Original Unity of Being.

Let us not hope, because this Knowledge is beyond hoping and wanting. Let us not reason, because this Knowledge cannot be comprehended or thought of. Let us not doubt, because this Knowledge is the certainty of certainties. Let us not live the life of the senses, because the lusty, greedy, false, impure mind cannot reach this knowledge. Let us love God as the Soul of our—Souls and in the height of this Love lies this Knowledge.

The divinely Perfect Ones can bestow this knowledge on any one they like and whenever they like. May we all gain the Knowledge soon.

Minoor J B Kancha

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