

Presidential Address By
Dr. G. S. N. Moorthy

on the eve of

SHANKARA JAYANTI



SOCIETY FOR VEDANTISM REORIENTED (Regd.)

29-9-1. Lalitha Colony
VISAKHAPATNAM - 530 004

(A. P.) INDIA.

“All I want to say is that the aim of all life since the beginningless beginning to the endless end, is to love God and be ONE WITH GOD.”

MEHER BABA.

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Society for Vedantism Reoriented

Society for Vedantism Reoriented has been founded by Sadguru Sri Sri Sri Meher Chaitanyaji Maharaj on the 20th. July, 1978, the Guru Poornima day (also known as Vyasa Poornima.) This Re-Orientation took place as divinely ordained by Meher Baba, the Avatar of the Age and announced by Him at the time of Re-orientation of Sufism in 1956 in U.S.A. under the charge of Murshida Ivy O. Duce.

Meher Baba said on that Occasion: "If you take Baba to be perfect and One with God, Baba is then Ocean- and these different paths, Sufism, Vedantism, Zoroastrianism, Buddhism, Jainism and Christianity are as rivers to the Ocean. But now, the time has arrived and a period has arrived when these rivers have become more or less dry. Those who follow these different paths do it only in form. More importance is given to ceremonies and practices, but the real purpose is lost sight of."

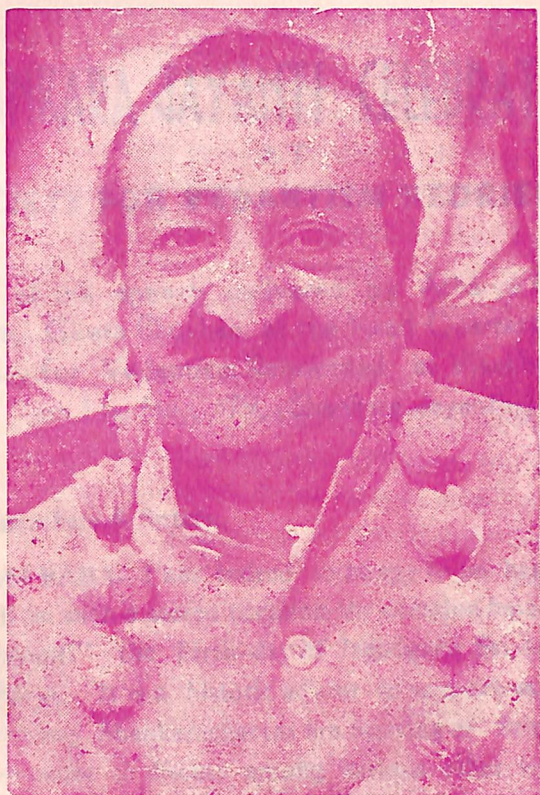
"...Time is such that these rivers have gone dry and so the Ocean itself has to go out and flood these rivers. So, it is now time for Me to reorient these different "isms", which end in One God."

"...In the same way, I intend to reorient the different "isms" and entrust the work to responsible workers and worthy persons."

It is on this basis that the reorientation of Vedantism has taken place. Dr. G. S. N. Moorthy, M. A., Ph. D., Adhyatmika Prachara Praveena, Gold Medalist & Geetha Bhushan, a Veteran Baba Lover, popularly known as the "talkative disciple of the Silent Master", who had been years ago chosen by Meher Baba to roar on the rostrum of the world Religions' conference' has been selected as the President for the Society for Vedantism Reoriented by Sadguru Sri Meher Chaitanyaji Maharaj. Hailing from a scholarly family, Dr. Moorthy had lived for a considerable period in his childhood in Sevagram with the father of the nation "Mahatma Gandhi." He was a direct disciple of Swami Sivananda and later became a disciple of Avatar Meher Baba. Dr. Moorthy is presently working in the S. E. Rly., Kharagpur. He has quite a few works to his credit and he tours extensively giving talks on Meher Baba's Philosophy of silence and the Bhagavadgita.

The present talk delivered by Dr. Moorthy on the eve of Shankara Jayanthi at the Head-Quarters of the Society for Vedantism Reoriented on the 1st. May, 1979 gives a clear picture of the purpose of the Reorientation of VEDANTISM.

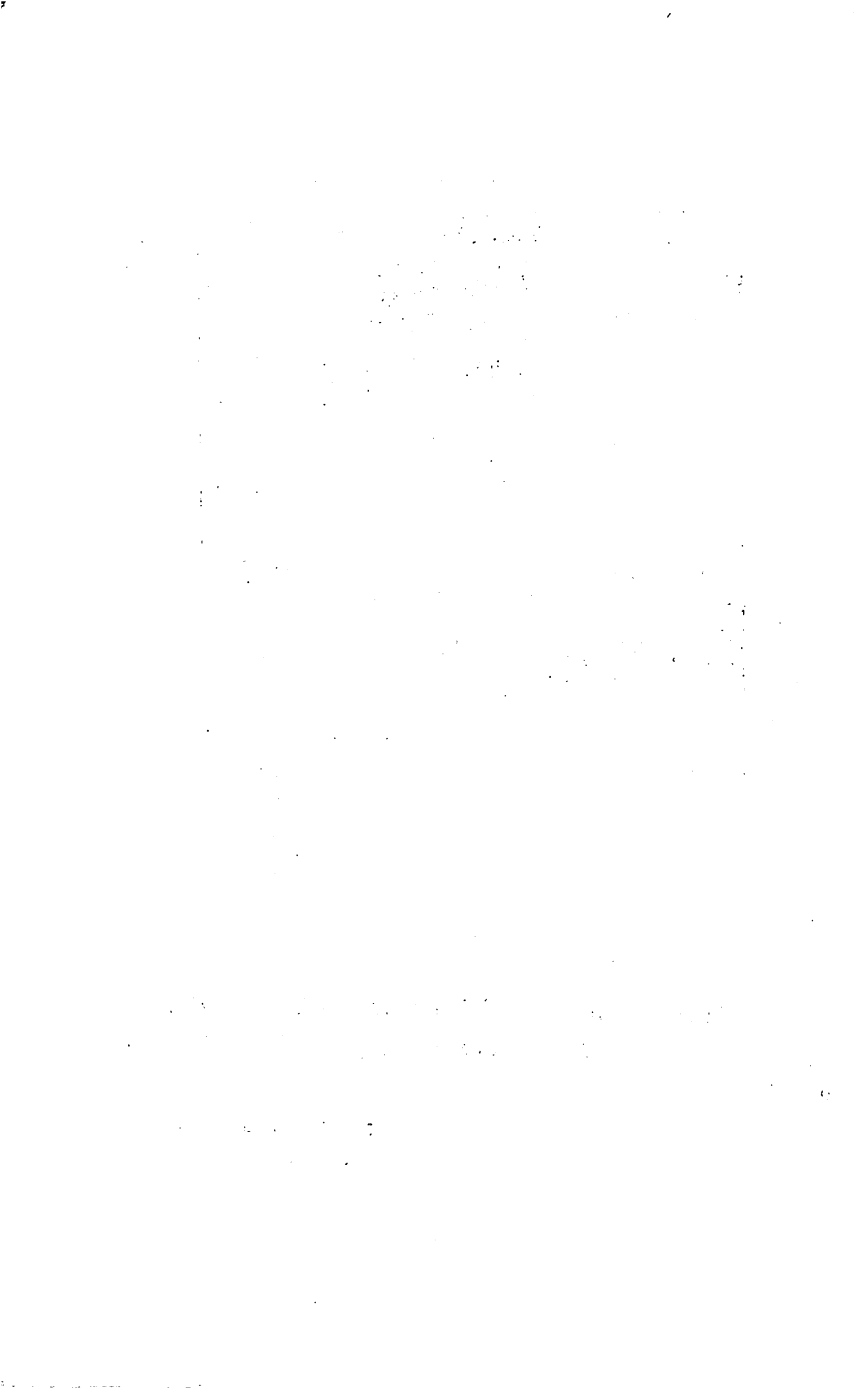
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"...In the same way, I intend to reorient the different 'isms' and entrust the work to responsible workers and worthy persons"

-MEHER BABA.

20TH. JULY 1952



SHANKARA JAYANTI CELEBRATIONS

AT

SOCIETY FOR VEDANTISM REORIENTED

Text of the speech delivered by Acharya G. S. N. Moorthy, Geeta Bhushan, at the Head Quarters of the Society for Vedantism Reoriented at Visakhapatnam on 1st. May, '79, (Shankara Jayanthi)

Dear Brothers & Sisters,

JAI BABA. I am indeed so happy to be here amidst you all on such a sacred occasion-the occasion being "Shankara Jayanti" - the Birth-day of Jagadguru Sri Adi Shankaracharya. It is a historic advent in as much as, all the four existing Shankaracharyas are meeting at Sringeri today, in order to discuss among various other issues, the future of 'Vedantism' as an item of most outstanding importance. This kind of a unique spiritual-get-together between the different Shankaracharyas, which is taking place, for the first time, evidently after the formation of the Society for Vedantism Reoriented, must have a definite significance in the annals of human history with special reference to Indian Cultural Advancement and total Spiritual Progress.

Meher Baba was Shankaracharya.

Several years ago, Meher Baba once declared "I was Shankaracharya...". In other words, it is Baba's self-identification with the Immortal Spirit of Shankara. Therefore, it should be a matter of deep interest for all those who love Baba to recognise the hidden Truth that the Mission of Meher Baba is also invariably linked up with that of Shankaracharya in sustaining the substance, with certain modifications to suit the intellectual man of modern age. The Mighty Mission of Acharya Shankara was to give proper 'ORIENTATION' to the original Vedantism of Veda-Vyasa as contained in his 'Prasthanatraya (or, the Triplice Texts i.e. Upanishads, Brahma-Sutras and Bhagavad-Geeta representing Vedanta-Darshan.) It was undoubtedly a scholarly adventure and it was kept beyond the reach of a common man. In course of time, there followed a great galaxy of Vedantists like Vivekananda, Rama Teertha, Abhedananda and others, all of whom actively propagated the newly 'oriented Vedantism' both in the East as well as in the West. But inspite of their best efforts, the stream of Vedantism became dry and stagnated due to unusual intellectual excesses by some highly philosophical reformers; so much so, that the eternal principles of Vedantism were corroded and the Truth of Vedantism so badly twisted that it was considered absolutely essential by Lord Meher, the Avatar of the Age to 'RE-ORIENT' the whole of Vedantism and other 'isms' like that of "Sufism", which was already 'reoriented' by Baba in America much earlier. Frankly speaking, it was the 'intention' of Baba 'to make the unique

Charter regarding this reoriented Sufism and send it to Ivy Duce...with Baba's signature and entrust the American Sufism Work to her', which was subsequently fulfilled.

The Intention of Meher Baba.

Similarly, it was also the intention of Meher Baba to re-orient all other 'Isms' in the following Order:-

Sufism	-	Already reoriented.
Vedantism	-	To be reoriented in the same way.
Zoroastrianism	-	-do-
Buddhism	-	-do-
Jainism	-	-do-
Christianity	-	-do-

Here, I would like to quote Baba's own words, where in HE says, - "in the same Way, I intend to reorient the different 'isms' and entrust the work to responsible workers and worthy persons." It is therefore, true that after 'Sufism', Baba's intention was to 'reorient' Vedantism.

The Time to Reorient 'Vedantism' :

Baba has compared these different paths e. g. Sufism, Vedantism, Zoroastrianism, Buddhism, Jainism and Christianity, as different rivers flowing into the same Ocean. "I am that Ocean," says Baba; and according to Him. "the time has arrived and a period has arrived when these rivers have, more or less, become dry and hence, Baba repeatedly tells us "time is such that these

rivers have gone dry and so the Ocean itself has to go out and flood these rivers; so it is now time for me to reorient these different 'isms' which end in One God."

The Result of Reorientation of Vedantism:

Reorientation of the different 'isms' specifically refers to a radiant process of 'Awakening' from time to time, which is in keeping with the atomic content and cosmic spirit of Meher Baba's message, "I have come not to teach but to awaken." Fundamentally, it concerns 'all round awakening' from within. It has been further reiterated by Beloved Baba that "He has to awaken the followers of all these 'isms' in their true spirit by reorienting these 'isms'. However, a large no. of lovers and seekers are genuinely curious to know the result of such re-orientation of "Vedantism" besides the various other 'isms' stated by the Silence Master. To this effect, Baba Himself has made it distinctly clear in His divine words: As a result, all who will follow any one of the 'isms' reoriented by me, will come eventually to love and realise me, rather than the 'isms'." Broadbased on this Avataric dictum, the result of "reoriented Vedantism" cannot be anything other than what has been declared by Baba. In view of this, those who follow 'Vedantism reoriented', will also come eventually to love and realise Baba rather than the 'Ism'; and we are all very conscious that love for Baba is more important

than all so called 'isms' and that alone is the final result of 'reorientation' of Vedantism. Such a result may be considered as the sweetest fruit of all Sadhanas put together. It is the summum-bonum of spiritual integration.

The Living Authority behind "Reorientation":-

It will thus be seen that Meher Chaitanya Shakti - the Power of Meher Consciousness - is the supreme authority behind this reorientation of Vedantism. Sri Meher Chaitanyajee is just instrumental in forming the Society for Vedantism Reoriented in line with the Society for Sufism Reoriented, presently functioning under the charge of Murshida Ivy. O. Duce in America. With this auspicious inauguration of 'Reoriented Sufism', it naturally follows that other 'isms' in the same order of priority as indicated by Baba, will also have to be re-oriented, one by one, in a progressive manner.

As God-man, Meher Baba's Divine personality is contained by His Own PERSON plus POWER: Vyakti&Shakti: 'Person' belongs to the 'Physical' and 'Power' belongs to the 'Spiritual'. The Real Baba is Universal Energy, which is 'Divya-Shakti', always operating from behind the curtain of the 'Physical'. When Baba dropped his body, it only means He has only dropped His coat - the body - which is physical. The REAL remains for ever. It is Immortal. So, what remains now after dropping of Baba's 'body' is His Power (Energy or Shakti). It is called Meher Chaitanya Shakti, which is all-pervading, and eternally functioning

in Silence and that is the Living Authority behind this Reorientation of Vedantism.

When Baba was Shankaracharya, this Silence was described by Him in the following verse:

"Gurostu: Mevavayakhyam, Sishyastu: Chinna"

Samshayah" Such is the mysterious quality of Baba's Self-revealing Silence, which serves as a constant Source of real 'Authority' in respect of establishing the 'Society for Vedantism Reoriented' by Sri Meher Chaitanyajee.

The world to which we are presently functioning is a mysterious creation. This vast world of ours is not an unplanned creation; in fact, it forms a part of the grand universe which is made according to the Master-Plan of God - the Creator, who is directing the very destiny of humanity in conformity with the Divine Planning. However, when the same God appears on the earth as an Avatar, he chalks out His Own plans which at times, may seem to be surprisingly mysterious.

To quote for instance, Meher Baba - the Avatar of the Age says, "Even though I know a certain thing will happen within a month, I may chalk out plans as if it was not to occur for years." Apart from this, we are keenly aware that planning is a must for success in life and by life, I mean 'real living'. In order to enjoy the "Real Living", Beloved Baba says, "We must be prepared to die for God." To put it in a more simpler style of expression, "REAL LIVING IS DYING FOR GOD"; that's how the Avatar of the Age

tells mankind. It may be simultaneously remembered here that this 'dying for God' is a peculiar process of Love which undoubtedly pertains to the Avataric Planning.

Perhaps, it is in the light of this truth that, Beloved Baba declared his specific intention of re-orienting the different 'isms' in a well-planned order. With special reference to this particular principle of our 'Modern Mownavtar', the very first 'ism' which Baba took up for 're-orientation' was 'Sufism' followed by 'Vedantism', 'Zoroastrianism', 'Buddhism', 'Jainism', 'Christianity etc.' to be reoriented in the 'SAME WAY' as initially shown in respect of 'Sufism'. As per the serially stated order given by Baba, the turn of 'Vedantism' comes immediately next to 'Sufism' in the Avataric Plan for Re-orientation. Baba has left it to his lovers who are 'responsible workers and worthy persons' to affect timely implementation of the said 'PLAN' for the benefit of the Future Civilisation.

The Origin of Vedantism.

The Avataric Plan is a perfect plan. Hence, it has materialised at the right time in the shape of 'SOCIETY FOR VEDANTISM REORIENTED'. But, before we attempt to appreciate the great importance of 'Reoriented-Vedantism', it is primarily essential for us to know the origin of Vedantism and its fundamentals. Unless we are properly equipped with this basic information, it will not be possible for us to do any justice to the subject of 'Vedan-

tism Re-oriented', the sole object and purpose of which is to attain 'Tauhid' (or the unitary state of God') and this 'Tauhid' according to Meher Baba is "*the goal of spiritual discipline in both Sufism and Vedanta.*"

With this end in view, let us swiftly examine what is Vedanta in a nutshell. Avatar Meher Baba says, "*Some like work, some like play; but when you do it for Me, then it is the same. This is Vedantism in a nutshell.*" In other words when we do anything in the name of Baba (or God), then it becomes 'Vedanta'. It may be 'work' or it may be 'play', but when it is done for 'Him', it is the SAME. There is no difference. This state of non-difference (Adwaita) is the real outlook of Vedanta. It is ONENESS, which is the true spirit of Vedanta. Swami Vivekananda says, "Vedanta formulates, not universal brotherhood, but universal oneness... Vedanta is the expression of that infinite oneness in human nature." Vivekananda further adds saying, "This expression of oneness is what we call love and sympathy and it is the basis of all our ethics and morality. This is summed up in the Vedanta philosophy by the celebrated aphorism, 'Tat-Twam-Asi' (That Thou Art)." Confirming the truth of this statement Swami Abhedananda tells us more emphatically, "The whole teaching of Vedanta stands for one thing—that is Love. Love means expression of oneness." Thus, it will be seen that when we are dealing with 'Vedanta', we are only dealing with 'Love' for Baba. Some people are unnecessarily frightened about the word 'Vedanta' because of its various technical-terminologies with which they come across while they happen to study the subject

theoretically. Beloved Baba has clarified this point in a slightly different context and says, "To accept Tauhid in theory is the privilege of the masses, but to indulge in research thereof, is the speciality of the select few." If I am allowed to explain the meaning of the word 'Tauhid' in my own original way, then it may be equated to the sense of psychic effect produced by Vedantic realisation of the unity of all existence. It has nothing to do with the theory of Vedanta. This 'sense of psychic effect' is vitally inter-linked with 'Inner-experience'. However, Swami Vivekananda firmly maintains to say, "The theory of the Vedanta, therefore comes to this, that you and I and everything in the universe are Absolute; not parts, but the Whole." This may be termed as "Universal Oneness."

Broad-based on such a marvellous concept, Bhagawan Sri Veda-Vyasa developed a mighty philosophy called "Vedanta-Darsan" through 'Brahma-Sutras' which is the actual source of 'Vedanta' or should I say the origin of 'Vedantism! It is the oldest philosophy in the world which depends totally on the Upanishadic principle of 'UNITY IN DIVERSITY', and finally melts with the highest wisdom of Bhagavad Gita. At this juncture, I recall the inspiring words of Swami Rama Tirtha on the subject: "The literal meaning of Vedanta is the the end of knowledge, the end of speech, a point where all speech, all thought stops and for the Hindus, the whole of Vedanta is represented by OM."

This may be considered as the origin of Vedantism. OM—that is the WORD, representing the Original Veda-

ntism which, again, according to Swami Abhedananda, "teaches that there is one reality, one life, one spirit, one intelligence and one mind in the universe, of which the individuals are nothing but so many manifestations in time and space. This One Reality has been called by different names by different philosophers and mystics. It is named BRAHMAN in Vedanta." This Brahman is the God of Vedanta. He is therefore, called the 'Vedanta-Brahman'. This God of Vedanta is an Impersonal God. He is the Principle. Vivekananda answers this question: What is the God of Vedanta? He is the principle, not the person. You and I are all personal gods." And what is that Principle? Again, Vivekananda says, "One principle it lays down and which, the Vedanta claims, is to be found in every religion in the world—that man is divine, and that all this which we see around us is the outcome of that consciousness of the divine." It is also called "Divya-Chaitanya-Satta". This is the Supreme Power which serves as a perennial source of Vedantic Wisdom. As regards the potentiality of Vedantism, thus explains Vivekananda, "There is something outside of ourselves, the true nature of which is unknown and unknowable to us. Let us call it 'x'. And there is something inside, which is also unknown and unknowable to us; let us call it 'y'. The knowable is a combination of 'x' plus 'y' and everything that we know, therefore, must have two parts, the 'x' outside and the 'y' inside and the 'x' plus 'y' is the thing we know. So every form in the universe is partly our creation and partly something outside. Now what the Vedanta holds is that this

'x' and this 'y' are One and the Same. "This is yet another fact of Vedantic Wisdom originating from the Infinite Source of Power - BRAHMAN. Such is the spiritual back-ground of Brahma - Sutras, the origin of Real Vedantism. It is the END of VEDAS (Books of knowledge.) It is the last 'part' of the Vedas. So also, it is called 'Vedanta', which ultimately derives its authority from the tripple Texts i. e. "PRASTHANA - TRAYA" - The Himalayas of the HIGHEST WISDOM.

The Fundamentals of Vedantism:

Some of you, who are present here, are Vedantists. You must have studied Vedanta quite thoroughly. Hence, I do not consider it worth-while to discuss the details of Vedantism. It will be rather carrying coal to New-Castles. What I wish to impress upon you right now is to request you to recapitulate the 'fundamentals' of Vedantism, to enable us to catch the thread of Vedantism Reoriented. Let me quote at the outset what Swami Abhedananda has to say in this connection, "The fundamental principle of Vedanta is its realisation of ONENESS". While on the subject, let me also mention a very interesting fact revealed by Prof. Max-Muller, the great Vedantist of the West. He says, "VEDANTA DECLARES THAT EACH INDIVIDUAL SOUL IS IN REALITY THE 'WORD'." This is certainly an altogether separate subject of esoteric importance. Prof. Max Muller adds, "Vedanta has room for almost every religion, nay, it embraces them all". Exactly in a similar

style, Meher Baba says, "I belong to no religion, *but* all religions belong to me." This is a clear indication that Beloved Baba is beyond 'religions'. Therefore, Baba also says, "Reach beyond religion". Hence, I may be permitted to pronounce that Mownavatar Meher Baba is THAT silent BEYOND which is incorporated in Vedantic - Reality.

May I proceed a little further! I was a student of Yoga-Vedanta Forest Academy at Rishish. I have studied a bit of Vedantic literature, I come to this conclusion with Swamy Abhedananda in his words that "the study of Vedanta is the search after spiritual Truth... and the laws which lead us from the realm of the unknowable to that of the Knowable." This is a part of the Slogan of our Soul proclaiming, "Asato-Maa - Sadgamaya : Tamaso - Ma = Jyotirgamaya..." Ours is a journey from the darkness of ignorance to the light of Knowledge.

Let me now take up another fundamental fact of Vedanta. All of us will agree with Swami Abhedananda when he says, "...Vedanta accepts the teachings of all the great spiritual teachers of the world, recognises them as incarnations of Divine Spirit and leaves room for those who are yet to come for the good of humanity..." We are not fanatics of religion. We are no lunatics of love. We are the lovers of Baba- the HIGHEST OF THE HIGH. How can we stoop so low? We believe in Oneness which is the Essence of Vedantism. Has not Baba said, "Where there is Love there is Oneness."? So, if we want love, we must have Oneness according to Baba. 'Devoid of Oneness,

we destroy Love. We never want to destroy love by hating others. We have unshakable faith in what Baba says, "You and I are not we, but One." It is THAT One, which is Vedanta-Brahma, the Mowna-Brahma, which Meher Baba stands for.

Swami Abhedananda says, "Vedanta stands like the house-mother of several children each of whom she feeds with the kind of food which he can easily digest, its fundamental principle being the universal acceptance of all the doctrinal varieties..." It is a different doctrine. It is the Doctrine of the HEART.

Abhedananda goes on telling: "If you have chosen one particular path that is good for you, you have no right to tell others that they should not follow the path which is good for them." This helps to include all in your love for Baba, since every one and every thing in the universe is included in BABA. There can be nothing above or beyond BABA. This is the zenith of Vedantic Truth. How beautifully Swami Rama Tirtha tells us: "When the lover and the Beloved become *one* and they are lost in Love, Vedanta is realised."

The most outstanding fundamental fact of Vedanta is mentioned by Swami Vivekananda: "You are all Gods, says the Vedanta. Vedanta proposes no sin nor sinner... Vedanta believes in only one sin; the moment you think you are a sinner or anybody is a sinner, that is sin. From that follows every other mistake or what is usually called

sin." Beloved Baba also describes the same truth in a different way and says: "There is no sin, there are only degrees of virtue."

We are all in search of a fixed Point. Swami Rama Tirtha tells us: "Vedanta says that the fixed point is within you. That is the Atman (Self). Get hold of that and you move the whole world." As far as we are concerned as Baba-lovers, the Fixed Point is BABA; and BABA, having discarded his body, is now residing within us. How truly the Divine Beloved has said, "The Universe is My Ashram, and every heart is My house...". Our heart is Baba's House. Let us keep it always clean to enable the Beloved of our heart to rest inside there without any disturbance whatsoever so that HE may arrest the flow of dirty feelings and thoughts from outside.

Orientation and Re-Orientation:

Where-ever I have said 'Wisdom', it has a specific meaning. 'Wisdom' is *not* 'learning' generated through knowledge. Swami Rama Tirtha clears the confusion about this when he says, "Learning looks backwards to the Past and wisdom looks forward to the Future". So, when we start thinking in terms of this truth, 'Vedantic Wisdom' and *not* 'Vedantic Learning' is the need of the hour. In reality, 'Vedantic Wisdom' is the future requirement of missionary spirit of love for mankind. Learning, we had enough ever since the dawn of civilization. We may call it a 'Mental Era'. But, that has only brought us an imper-

fect intellectual understanding seizing the 'mind' in a state of utter stupefaction. Meher Baba, therefore, quite categorically says, "Intellectual disputations about God will not at all bring you nearer to Him, and may take you away from Him." Thus, it is observed that intellectual advancement through Vedantic Learning has simply shifted the Centre of gravity from God away to some point in the enigmatic circle of Illusion. In other words, dry Vedantic learning has dragged us down from 'Unity, to 'diversity', from 'Oneness' to 'Manyness', from the light of Silence to the darkness of 'speech'. Swami Rama Tirtha strongly asserts, "Upto this time, Vedanta has been the exclusive property of a few only. It has lived on the intellectual plane mostly." The glorious philosophy of the Original Vedanta had been subsequently mixed up with superstitions and everything else. The quality of true Vedantism had been deteriorated and the truth of Vedanta had been distorted. It is at such a critical juncture of intellectual wilderness that an urgent need for the 'Orientation' of Vedantism was originally felt by Adi Shankaracharya to establish 'clearly understood relations' in respect of the essentials of Vedantism. A foundation was thus laid by Meher Baba as Shankara, for 'Oriented Vedantism' which had further undergone a long historical process of evolution.

In the historical process of evolution of Vedantism, five Acharyas figured very prominently, for all of them talked of vedanta but in different angles of vision. Shan-

kara was the originator of Adwaita-Vedanta (Monism), Ramanuja of Visishta-Advaita School of Vedanta (Qualified Monism), Madhwa of Dwaita Vedanta (Dualism), Nimbarka of Bhedabheda Vedanta (Difference&Non-difference) and lastly, Vallabha of Shuddha-Advaita Vedanta (Pure Monism). All these schools of Vedantism belonged to the order of intellectual illumination. These were different landmarks in the historical evolution of Vedantism. However, it is not my intention at all to discuss these five important chapters of Vedantism for the purpose of comparative analysis since in attempting to do so, I am afraid, we might lose the very trend of Real Vedantism. Cutting short the long process, I would venture to summarise in the words of Acharya Shankara as contained in Viveka-Chudamani (Sl.6): "Different methods of speech, different manners of explaining the methods of the scriptures,--these are only for the enjoyment of the learned, not for freedom.' So, in an absolute sense, all the various schools of Vedantism are 'not for freedom', that is to say, they are a kind of bondage - the intellectual bondage. Meher Baba has therefore aptly said, "Freedom can be realised in its true and original form only after having experienced bondage." The Self has so long been experiencing "bondage of Vedantic mind" and now after having experienced bondage we are on the path of realising freedom in its 'true and original form.' Towards this exclusive end, the philosophy of Orientation comes to the rescue of a Seeker (Sadhak).

When such a 'freedom' as described by Meher Baba, is attained, Real Love is experienced in its majesty, which in turn, becomes the Source of 'Vedantism - Reoriented' as planned by the Avatar Himself. What is the reason behind this newly oriented Vedantism or "Vedantism Reoriented"? Let me briefly tell you on this subject matter:

Reason For Reorientation of Vedantism:

As I spoke to you earlier, the followers of different Schools of Vedantism, started quarrelling amongst themselves, with tightened frowns at each other. This was really a deplorable state of affairs in the realm of Vedantic realisation. A considerable mess was created in understanding the very spirit of Vedantism, even after the same was oriented by Shāṅkaracharya. Swami Vivekananda frankly discusses this in his lectures on Vedanta at the Harvard University, and says, "Everything is an expression of the spirit - the minds are so many mirrors. What you call love and fear, hatred, virtue and vice, are all reflections of the spirit." But the all-embracing spirit of Vedantism was widely misunderstood in the intellectual world and the whole scheme of Vedanta in harmonising 'all' at One Fixed Point, had come to a standstill. Since that 'One-Fixed-Point' happens to be 'LOVE' which is silently represented by Meher Baba - the Mowna-Brahma, 'Reorientation of Vedantism' like that of 'Sufism Reoriented', was quietly planned by Beloved Baba to promote 'ONENESS' among the various branches of Real Vedan-

tism symbolised by 'OM' which is also considered to be the Fixed-Point. It is referred to as 'OM - POINT' by Baba. Om-Point = Love = Oneness. That is the new formula of "Vedantism Re-oriented". Spiritually, these three are One and the Same. A scientific knowledge of this New Formula is revealed in the dynamics of 'Vedantism Reoriented', which is a practical philosophy in daily life. That is the reason why 'Vedantism Reoriented' is attracting the attention of the lovers of Truth, all over the globe. The lover of Truth means the lover of Baba. Baba and Truth are not two different identities... Baba is Truth and Truth is Baba. Swami Vivekananda says, "The world is in need of those whose life is one burning love, selfless. That love will make every word tell like thunder - bolt." The Founder of 'THE SOCIETY FOR VEDANTISM RE-ORIENTED' seems to have applied his 'burning love for beloved Baba' in the right direction to uphold the same Truth by projecting his intuitive faculty and restoring the real spirit of 'Vedantism Reoriented', which is the third and the final phase of the original Vedantism. The three phases are :

Phase No. 1

Original Vedantism — This may be described as 'intellectual inundation' of ontological wisdom of the Vedas contained in the end-portions of the Vedas.
(Authority : Vedavyas)

Phase No. 2

Oriented Vedantism — This may be described as 'intellectual illumination' - a synthesis of spiritual knowledge contained in the Science of Vedanta.
(Authority : Shankara)

Phase No. 3

Re-oriented Vedantism — This may be described as 'intellectual integration' through which, the very source of speech & thought, is merged with the ONENESS of Reality as indicated in love for Baba or 'Meher-Brahma' - the God of Vedantism Reoriented.
(Authority : Meher Baba)

These three phases are the natural successive results emanating from the Law of psychological Perfection in the domain of duality which is the backbone of this entire creation. Inundation, Illumination and Integration are the three principles of such a Law. Vedas constitute the Law of Inundation. They throw a *flood of light* on the subject of Life. This is the first phase, wherein we become aware of the creation. When I say, 'Intellectual Inundation', it belongs to the realm of Knowledge. In the second phase, when the same Knowledge is purified in the fire of spiritual synthesis, it produces Light from within and that is called 'Intellectual Illumination'. While in the phase of 'Intellectual Illumination', it is our experience that though the

various lights give the Light, yet they are all burning separately. These are individual lights illuminating the Mind at different times from different distances. There is also thus a 'Time & Distance' relationship in this phase of 'Intellectual Illumination'. But, in the third or the final phase, both Time & Distance are dissolved and the 'separative' tendency of 'individual mind' is ultimately dismissed. As a consequence, 'intellectual Integration' begins. Here, the question of lights 'burning separately' does not arise. The 'individualities' get integrated and become ONE with the Infinite Reality of Life. The sense of 'duality' is submerged in the deep waters of the wisdom of 'ONENESS' simultaneously termed as 'LOVE'. Ofcourse, the name it bears is 'Meher Baba', in the modern age.

At this juncture, it must be borne in mind that it is not a case of 'emotional integration' that is strictly confined to the 'Movement of Heart', which the West needed so much and accordingly therefore, 'Sufism' -the subject matter of emotional integration, was re-oriented by Meher Baba in America. But, the 'Movement of Mind (or, intellect)' represented by 'Vedantism', was placed next to 'Sufism', in the Avatāric Plan for Re-orientation. It is a 'Movement of Mind' towards a total 'intellectual Integration' reaching the same point of ONENESS, through a different route.

Both these 'MOVEMENTS' are equally important and necessary. 'Emotional Integration' and 'Intellectual Integration'. The example was set forth by Beloved Baba during His life-time, to be followed there-after. It is for

this principal reason that 'Vedantism', in its final phase, was required to be 'reoriented' in its own birth-place i. e. India, where the intellectual pride of the Vedantists was deliberately hindering the progress of - 'INTELLECTUAL INTEGRATION'.

Dynamics of 'Vedantism Reoriented'.

Vedantism-Reoriented is not an off-shoot of intellectualism, derived from the 'Mechanics of Vedism', as viewed by some Vedic Scholars. Intellectualisation is not at all the aim of Vedantism-Reoriented. It is a transcendental REALITY attained through 'intellectual integration' by a constant process of internalisation of the 'MIND OF MATTER'. This may be considered as a 'cure' for 'materialism' and manifestation of 'spirit' would then take place in the HEART of MAN as has been discovered in the SILENCE OF LOVE by the Awakened Souls of the modern Meher Era. One need not confuse it with what is called 'Aparoksha' in the Vedanta: 'Aparoksha' is closely related to a 'conviction' born out of intellectualism. Baba describes this as 'Semi-intellectual' and says, "Conviction which you get by reading, hearing, describing, is semi-intellectual. When this semi-intellectual understanding becomes one with feeling of it, it is full intellectual conviction." All this pertains to Vedanta. But, "Vedantism Reoriented" aims at the highest divine knowledge, which as Beloved Baba says, "is attained through love (which has in it the spiritual faculties, intuition, and inspiration), and

is opposed to the intellectual faculty. It is love that makes one transcend the dominion of intellect and gain the state of complete self-annihilation. It is this state that ends in union with God." Such is the lofty aim of Vedantism-Reoriented, which strictly means, "BHEDANTA" (end of all the differences). I used to often employ this word "Bhedanta" in my correspondence with my Divine Darling Baba. To-day, I am bold enough to re-employ the same word in a similar context and without any hesitation whatsoever, I can proclaim that Bhedāntism is the Root of Vedantism Reoriented, which is of primordial necessity in the formulation of the dynamics of Vedantism-Reoriented.

"Aham Brahmasmi" and "Tat - Twam - Asi" - the Twin-Truths of Upanishadic wisdom are the principal dynamics of Vedantism - reoriented which lend lustre to what Meher Baba has said on the subject of Vedantism:-

- BABA SAYS:**
1. "Vedantism, which is based on unity and assertion, finds its goal in the Aham - Brahmasmi, "I Am God" state."
 2. "What can come out of Truth except Truth? Know then that Thou art That" (Tattwamasi).

With this glorious background, Vedantism Reoriented, like that of "Sufism Reoriented", provides "a system of inner training for those who wish to go beyond the form side of religion and arrive at the real heart of spiritual life.

We have to not only intellectually know but realise that one current running through everything and every creature in existence. We have to learn how to achieve harmony with each other, with God, and within ourselves. We have to cease compartmentalising our lives, and to translate our spiritual knowledge into everyday life..." This is how dear Murshida Ivy Omita Duce reflects on "Sufism." I love Murshida as a lover of my Beloved. I fully agree with her when she further says, "It is indeed true that any one can go to Baba without being a Sufi or without Sufistic training, but after the Master again lays down His dear body, there will be need for true Sufis and true Yogis to guide people on the Path..." The truth cannot be different with Vedantism Reoriented. It must be the same at all times and in all circumstances. Therefore, it will not be out of way to mention that one need not necessarily be a Vedantist or having Vedantic training, to approach Baba. All that Baba wants is 'Love' and let me remind you that 'Love means Oneness'. But however, since Baba has dropped his body, the 'need for true Sufis and true Yogis to guide people on the Path' cannot be ruled out.

"Vedantism Reoriented" is also one of the many Paths, planned by Avatar Meher Baba. Here, I would like to quote 'From Dissertations of Meher Baba', the following words:

"All happenings in the history of humanity are subject to the Divine Plan, as released and implemented by the Perfect Masters are their Agents in the different worlds."

"...the origin of the directives of the mental world is seen as being none other than the Will of God, as released by the Masters who are consciously one with God. Thus Masters are indirectly in charge of the execution of the Divine Plan,..."

Conclusion

In the end, let me take this opportunity of expressing my humble gratitude to Bro. Sri Meher Chaitanyajee, who has been inspired to form 'THE SOCIETY FOR VEDANTISM REORIENTED', in order to broadcast the universal message of Love & Truth of Avatar Meher Baba, by advocating 'Tauhid' in a true sense or 'Satya-Adwaita' of Vedantism: I also offer my heart-felt thanks for Bro. D.V.S. Murthy & others who have undertaken all the trouble of organising this grand 'Shankara-Jayanti' at our Head Quarters, where we have gathered to pay homage to the Highest of the High-Meher Baba-who was also Shankaracharya in the past; I finally conclude in the words of Meher Baba quoted from "GOD SPEAKS": "*To accept Tauhid in theory is the privilege of the masses, but to indulge in research there of is the speciality of the select few...*" The members of the Vedantism-Reoriented are those 'select few' and may Beloved Baba bless them all !!

Avatar Meher Baba-ki-Jai.

APPENDIX I

AIMS & OBJECTS

i) To create opportunities for eminent scholars of Vedanta as well as distinguished scholars of Avatar Meher Baba's teachings and philosophy so as to present to the world a comprehensive and real culture and philosophy practicable and applicable to the people of the day, without losing the essential truths of the Divine revelations of Vedanta.

ii) To highlight to the world the perfection and the Truth of exposition of 'Vedanta' by Beloved Meher Baba, *the Avatar of the age, the Highest of the High, the Ancient one*, so as to live the practical life in tune with the ancient Vedic Truths adoptable to present times and age, for evolving a new consciousness and spirit of Real Understanding and religious-concove and to inculcate pure love which is essential for human existence and happiness.

iii) to help individuals in eliminating mutual prejudices and differences of religious, sects, and cults borne of ignorance and create opportunities for true understanding and love so as to establish real brotherhood of humanity for Baba said "*One humanity and one God*".

iv) to train people and mould their lives to live with the above said ideals of life and understanding so as to be Beacon lights of the society emanating the "Vedic" truths and Meher Baba's way of life of Love and brotherhood and to spread His message throughout the world by pre-

cept and practice and help new humanity to fulfil the avowed objects of life adoptable to the present day society.

v) to make this "Reoriented Vedantism" applicable to the whole world - East or West - for different creeds and sects as "Vedantism Universal" so as to embrace all isms, and yet to remain "Vedantism".

vi) to develop the institution so as to accommodate all the necessary projects of the Society in fulfilment of its ideals such as providing for the necessary facilities for the residence and training of the "Associates" as and when necessary, organising lectures and tours both in the country as well as abroad for the spreading of the ideals of the Society, developing libraries, reading rooms etc., containing the necessary literature for the study to be undertaken etc.

As this is a gigantic project of spiritual significance, the office bearers shall act in all major issues in consistence with the guidelines that may be provided from time to time by *Sadguru Sri Meher Chaitanyaji Maharaj* who is fully aware of the spiritual implications of the issues and under whose inspiration the society has been established as originally declared by Avatar Meher Baba in 1952 at the time of the reorientation of 'Sufism'.

vii) to start branches wherever and whenever possible for the fulfilment of the ideals of the society and coordinate with such branches in the furtherance of the interest of the Institution.

viii) to acquire suitable site or sites and construct proper buildings for the purposes mentioned herein above and to create other facilities required for the stay, food clothing etc., of the associates wherever necessary.

ix) to print and publish and distribute graciously or otherwise, journals, periodicals, books etc., as and when the Executive Committee may think desirable for the promotion of the objects of the society and to establish a printing press according to the needs.

x) to train workers for the purposes of the "society" and hold training classes or camps and to send such of them for the purposes of the "Society" throughout the country and to foreign countries where ever necessary in the furtherance of the ideals of the society.

xi) to identify and honour persons of great scholarship of "Vedantism" in the country and try to utilise their scholarship in the furtherance of the objectives of the society.

xii) to undertake any works of charity or public utility and benevolence to deserving people or causes, on any special occasions as and when the executive Committee so desires.

and to establish, maintain, and or assist schools, colleges, orphanage, hospitals, houses for the infirm, invalid, old etc., to the extent possible and practical as and when so decided by the Executive Committee.

xiii) to establish contacts within the country and abroad with individuals and or institutions of similar nature and work in coordination with them wherever possible in the interest of and in furtherance of the ideals of the society.

xiv) to erect statues or unveil portraits for the promotion of its objects and other act which the Executive Committee deems fit to perpetuate the ideals of the society and also of those who will be rendering any help to the society, which the Executive Committee feels desirable in the interest of the progress of the work of the society and its activities from time to time

xv) to undertake any other activity or activities other than the aforesaid ones which the Executive Committee deem similar and useful and not inconsistent with the aims and objects mentioned above.

xvi) Subscriptions: There is no fixed or forced subscription to be collected from members. However, members themselves can contribute depending on the needs of the institution as well as their might.

APPENDIX II

Curriculum of the Study – Classes.

1. Discourses and 'God - Speaks' by Meher Baba
2. Vedanta Darshana of Badarayana
3. Vedanta Sara of Sadananda.
4. Bhagavadgita and Upanishads.
5. Books on Vedanta by Shankaracharya, Ramanuja -
charya and others.

"The work I do, to fulfill all that is ordained, release a tremendous force that stamps my Advent. When the Infinite and Changeless works through the finite and changing, the CHANNELS are necessarily varied and unlimited. The opposing forces created are tremendous, but also serve My Work."

MEHER BABA.

"I am equally approachable to one and all, big and small,

To saints who rise and sinners who fall,

Through all the various Paths that give the *Divine Call*.

I am approachable alike to saint whom I adore,

And to sinner whom I am for,

And equally though Sufism, Vedantism, Christianity

Or Zoroastrianism and Buddhism, and other 'isms'

Of any kind and also directly through no medium of 'isms' at all."

MEHER BABA.



“All who will follow any one of the ‘isms’ reoriented by Me, will come eventually to love Me and Realize God rather than the ‘isms’.”

MEHER BABA.