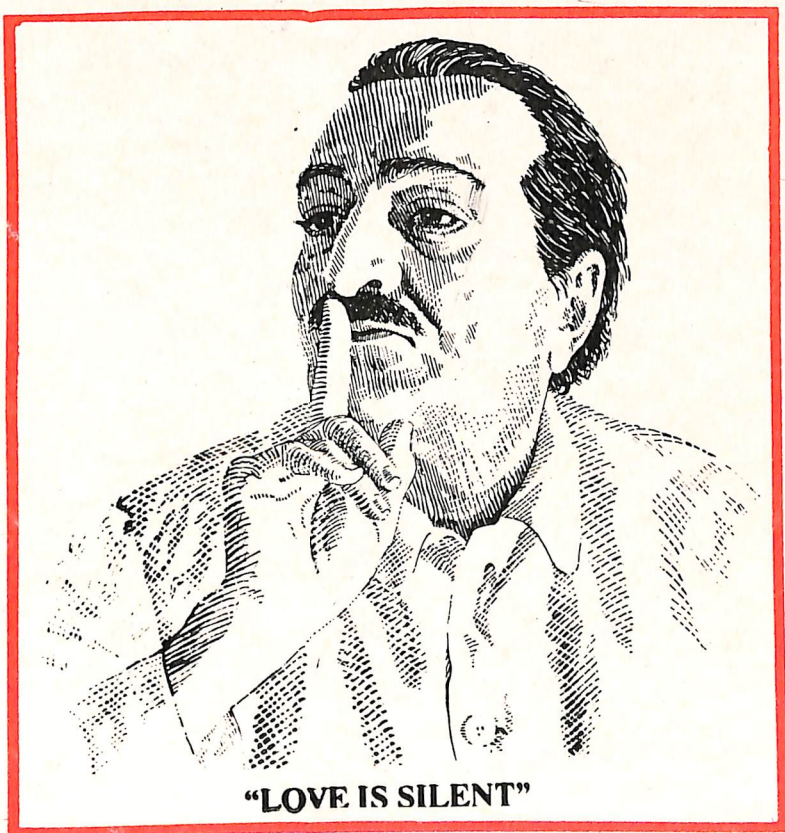


# MEHER BRINDAVAN

(The Silence Day Special)

10th July - 1994



*Edited by:*

**Dr. G.S.N. Moorthy**

This publication is not a profit making or competitive venture and its sole object is to acquaint the public with real information about Avatar Meher Baba's stay and work in Dehra Dun, besides His Silence and messages given in SILENCE, which is meant for the benefit of one and all.

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## A THOUGHT ON TENTH JULY

(At Meherazad - 1963)

[Read out to Beloved Baba on 11th July]

### *Brahma-Nada*

Baba's Silence is Brahma-Nada, originally derived from OM.

It is like a natural breathing process of the Supreme Being in His Sada- Shiva -State, where Silence and Seclusion become the parents of "Peace". It is indeed the Bread and Butter of "Soul", giving taste of the Truth and revealing the Great Fact of His Avataric Reality. It is in this Realm that cosmic-love crowns the glorious spirit of eternity - the Essence of Universal Existence.

- Acharya Moorty.

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**MEHER BABA'S LAST  
VERBAL DECLARATION ON THE**

*9th July, 1925.*

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When a teacher of Hazrat Babajan School, Meherabad one outside of his circle pleaded that they would be all the poorer as they would not have opportunity to listen to his teachings any more, Baba at once shot back,

*"I have come not to teach but to awaken."*

This has come to stay and gained currency as the motto of his Avataric mission on this planet.

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THE LAST DISCOURSE OF MEHER BABA  
THROUGH WORD OF MOUTH  
MEHERABAD, JULY 2, 1925.

## MIND AND BODY

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Human excrement is totally useless; only swine eat it. Similarly, when the flesh is cut from a carcass, only bones remain and these are thrown to the dogs. Man's mind is like flesh, and his body is like the bones.

A person eats flesh (meat) and digests it, which means he uses it. But the bones are inedible and of no use, so he gives them to dogs, who can chew and utilize them. A human being must care for his mind, which is like the meat. He should use his mind by training it to flow into the proper channels.

A person has to let go of his physical body sometime, for it cannot be preserved. To illustrate this; suppose one's finger is chopped off or a leg is crippled, he should not worry or weep over it because he knows that his whole physical body has to be discarded one day. But a human being should be most careful about his mind, which is of the utmost use to him. The mind should be directed toward proper spheres, it should be kept in check and utilized.

If this body, which a person has to discard one day, is used for anything, it should be used in the service of three causes:

God, the Master and our fellow man. The body may become weary and worn out—it may bring one suffering—but so what? Man as a physical being, is destined to suffer. So long as the body is vibrant, active and under one's control, man can be said to have used it for a good cause by directing his energies in any good or noble work.



## **“The Uttering of The One Word”**

BY

THE HON'BLE MR. JUSTICE PRASANTA BEHARI

MUKHARJI (CALCUTTA)

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**M**AN'S extremity is God's opportunity. Man has only the fleeting presence of the moment.

God has a whole indivisible eternity at His disposal. The result is, man is in perpetual hurry. God is not. Hence a man has to speak, for words are necessary for the man in a hurry, because words are his natural substitutes for what he cannot be and is not. Words denote wants. One who is full and fulfilled has no more use for words. The needy man uses words. Words are part of man's delusion, frustration and impatience. God does not need words for He *is* and does not need *to become*. One who has no delusion and who has inexhaustible patience has no need for the spoken word. Such a One is God. He needs no language of words. His manifestation is the Word. That is why the Bible said “In the beginning was the Word, and the Word was God. And the Word was made flesh and dwelt among us”. The Hindu Vedas and the Scriptures proclaim that the Nada (Sound) is Brahman, “Shabda-Brahman”. The Islamic announcement is “Annal Haq”. The point is that the Divine uses no alphabet, no letters,

no words, but all alphabets, letters and words emanate from and merge in the divine Reality. He is neither Alpha nor Omega nor Beta nor Theta, but all in One and One in all. The reason is plain. Words are a dependence. The Divine is independent. Words normally (*i.e.*, Baikhari) bear the triple curse — the imperfection of the body that utters it ; the impurities of the atmosphere and the tattwas that are the medium to convey them ; the imperfection of the body that hears them. Normal (Baikhari) words therefore conceal more than they reveal. These elemental concepts about the Word have to be clearly grasped before an attempt is made to understand Meher Baba's message : "I shall only speak One Word and this Word will penetrate the hearts of all men".

Meher Baba's Silence for the last 41 years and the postponement of the date of his breaking the Silence have perplexed and baffled many minds. It is therefore an appropriate subject for our thoughts on this occasion of celebrating his 72nd birthday. There is an expectant mood created by Meher Baba's announcement "The time for the breaking of my outward Silence to utter That Word is very near". People are asking how near, when, and on what date ? Are the dates liable to alteration ?

Many planes and levels of understanding and realisation have to be crossed before an appreciation of the real nature of this enquiry can even dawn.

What is this "Word" that people seem to imagine ? Is it just a word of any known language of the world ?

Is it going to be a word like "Aum", "Allah", "Amen" or such other master-words that the great religions have mentioned ? Is it again going to be a word with known meaning, descriptive of the ideal central Reality ? The question asked and repeated is : what is that Word, and what will be its meaning ?

It is safe to assume that Meher Baba "Uttering the Word" does not mean that he will utter any known word of any known language. He will use no habitual pattern of thought and expression to which men are accustomed, because they have become mechanical and lifeless. His Word is intended to break patterns, prisons and habits. If anything, it will be a sound forged by his cosmic experience of the universe. It will be drawn from the Source and will be a part of the universal Reality. It is equally safe to assume that no hour, date or place will be announced in advance for breaking his Silence and for uttering his Word. He has himself said on many occasions that he will not call a public meeting at a public place, announced and notified beforehand that he will break the Silence. As he never announced the date, hour and place he went into Silence, so it will be appropriate to think that he is equally under no obligation to announce the hour, date and place of breaking it. As the world only knew of his Silence after he became silent, so would the world know after he has uttered the Word. The universe is always its own proof. The axiomatic truth is self-evident. It will be wrong to think that this is a mere whim on his part. It has

mystical and spiritual significance which should be realised and understood.

If any known word is used, it will not help to break the prison of the habits of thoughts and understanding of mankind. The ordinary spoken word is the prison wall. It denotes specific and narrow habits of thought, memory, experience and recollection, in the coils of which men are entangled not only during this birth and its present environments, but also by the previous experience, in past existence. To break such a long-standing and a hard habit, something unusual, something infinitely strong, has to be used ; and that will be the Word of Meher Baba. His mission is to break the shackles that fetter the freedom, spiritual, moral and physical, of mankind. Ordinary man is in love with his fetters and believes paradoxically that the fetters are his security. He has no conception of that indestructible and unchallengeable security that lies beyond, when his fetters are broken. When Abraham Lincoln, the great American President, announced the liberation of the Negroes from their slavery and ordered the removal of chains from their bodies and persons, they wept out of fright because they were afraid of their emancipation and of the outside world that lay beyond their chains so long, and for which they had an unknown fear. Something of that psychology clings to every man who refuses to make a change, a change which is vital for the true freedom of the human soul. This is the real import in the assertion of Meher Baba that when he utters the Word, there will be terrific destruction of almost



three-fourths of the world and the humanity. Why should it be so, is the interrogation in many minds. The answer is plain. The first answer is that the immediate impact of breaking fetters is what is called destruction. Without destruction, no creation is possible. The reference to three-fourths of the world and the humanity is only metaphorical to indicate that the majority who are impervious to the spiritual character of the human creation, who love bondage more than freedom, will feel the impact. The blessed minority of culture, which is either tuned or attempting to tune with the Infinite, will not and cannot be destroyed, for after all, it is they who will be focussing through Meher Baba's Word to make the yet-unspoken message of their life spoken through Him.

The debate about Silence and 'uttering the Word' is an ancient debate. There is fundamentally no antagonism between Silence and the Word. The antagonism that we see is only apparent. The Word seeks the Silence and the Silence seeks the Word. The origin of all words is Silence. Its invariable end is also Silence. From Silence we come. To Silence we go. The interregnum is the Word. Paradoxically enough, we live in a world silenced and in Silence worded. No creation is possible without a sound. No destruction is possible without a sound. No life or existence is possible without a sound. This planet of ours, this earth, is speeding at a furious speed through the unknown firmaments of space. It is going through great resistance of environment, atmosphere and stratosphere. This tremendous speed and this

resistance are producing sound. But how many of us ever hear the sound of that tremendous speed ? Not only we do not hear, but we do not even realise the momentum of that speed and we do not even realise that we are moving. Now, what shall we call this state of cosmic experience — silence or sound ? To mankind generally, the sound, the speed and the movement of this earth are unknown and unfelt and therefore are silent and static. What is this due to ? It is due to encrustation of our sensibility, sensitiveness and spiritual awareness. It is not that earth is not producing any sound. But we do not hear it. Equally true, it is not that Meher Baba is not uttering the Word. He is always speaking, but we do not hear. It is not that Meher Baba is not moving or that he is not moving others. He is moving others, but the others do not feel the movement. The earth is moving us all the time, but we are not sensitive to the movement.

To break this insensibility, the Word has to manifest. It is therefore said that Shabda Brahman in metaphysics is Saguna Brahman, Brahman manifested in time and space, the qualitative Brahman. But there is the Para Brahman who is the Nirguna Brahman, beyond all qualities of manifestation, but who always remains the eternally indestructible essence of unconditioned Existence, the primordial and perennial Presence, who is neither Word nor wordless.

This is the reason why it will be idle to expect that the Word that he will utter will connote some

tenet of philosophy or some spiritual doctrine. That is why he himself has said in "THE AWAKENER", Vol. I, No. 4, page 2 : "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". Again, in "THE AWAKENER", Vol. II, No. 3, page 81, he declares : "I am preparing to break My Silence. When I break My Silence, it will not be to fill your ears with spiritual lectures. I shall only speak One Word, and this Word will penetrate the hearts of all men and make even the sinner feel that he is meant to be a saint, while the saint will know that God is as much in the sinner as He is in himself."

He has always mentioned that this Word is the Original Word. Is it a miracle Word ? Will it produce miracles ? The answer is likely to be : No. It is not a miracle as understood in the ordinary sense. It is to be understood in the spiritual and metaphysical sense. He has explained it by saying : "When I perform that miracle, I won't raise the dead ; but I will make those who live for the world, dead to the world and live in God. I won't give sight to the blind, but make people blind to illusion and make them see God as Reality." The miracle of the world, is to mistake the shadow for reality. The miracle of Spirit, is the refusal to suffer and submit to this mistake.

This naturally leads to the question of interpretation and audience of the Word. Meher Baba has said that men have tried to interpret his words in different ways. In fact, he has given them liberty to interpret

his words in any way they think and feel. At the same time, he has made it plain that whenever he says a thing he naturally uses "his own language". In "THE AWAKENER", Vol. II, No. 3, pages 83-84, he has expressed the view : "My language is such that none can understand or grasp the underlying meaning of what I say ; therefore, when I want to say a thing, I have simultaneously to make use of your language also, knowing well that you would understand nothing whatsoever, if I were to make use of My language alone". Therefore he has used the imagery of a power-house, the switchboard and the light. By uttering the Word, the Power-house will be switched and all connected with the Power-house will be enlightened. But bulbs that are not working or fused will not be able to receive or reflect that light. Therefore, this attunement to the Power is an essential condition of receiving the Word when uttered. He reminds mankind : "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". Therefore, at this present stage, he warns that if men were to receive through their hearing just a wave, a single vibration of the Aadi-Naad (Original Sound), men would lose bodily consciousness. The best and the highest music is only the seventh shadow of that Aadi-Naad. This concept of the Original Sound is basic to our understanding of this difficult subject. Listen to Meher Baba's own utterance on this point : "THE ORIGINAL NAAD — celestial music — does not need any tuning of 'tal', or 'sur'. It is continuous. All worldly music is only the seventh shadow of that Naad ;.....".

Guru Nanak said once : “The Beloved rarely gives a lover the cup of Divine Love to drink. If He ever gives it, instantaneously the ‘drop’ will become the ‘Ocean’”. Baba said : “The time has come when I shall break My Silence. The whole world will get a spiritual push, but the hearts of my intimate lovers shall be opened then. Such a time will not come again and has not come in the past. Today, the anti-spiritual element is at its height. Tibet, once known as the seat of God, is now a military camp. Hypocritical saints abound in these times. Science has advanced in the last ten years much more than it has ever done before. Hence, when all these factors are at their highest, spirituality will also be at its highest, in order not only to balance these factors, but to over-rule them. The time for breaking My Silence is very near ; so hold fast to My *Daaman*. I shall break My Silence.....”.

The time for the utterance is the mystical hour. “Why does not Meher Baba break his self-imposed Silence and preach in the market-place ?” Baba answered : “Every great change must be carefully timed. How else would it be with the greatest revolution in the history of the world .....the revolution in the mind of man ?.....The time to preach in the market-place will come.....only after the world has been humbled and purified by a carnage greater than the world has ever seen”. “.....I do not intend giving you a lot of words to exercise your minds. I want your minds to sleep, so that your hearts may awaken in My Love.”

“.....It is not through words that I give what I have to give. In the Silence of your perfect surrender, My Love which is always silent can flow to you.....to be yours always to keep and to share with those who seek ME.....When the WORD of My Love breaks out of its Silence and speaks in your hearts, telling you Who I really am, you will know that that is the REAL WORD you have been always longing to hear.”

The Word is the texture and fabric of the manifested world. It is the soul of manifestation and its symbol. It is always speaking. The mystery is that it speaks inaudibly, audibly, and in whispers. But it never ceases to speak. The Word is the breath of the spirit. Indian metaphysics in the Upanishads and in the Yoga Sastras explain the Word as the child of the universal mind and the universal life, of “Manas” and “Prana”. What is the breath of the spirit ? It is the chord that links the Jivatman with the Paramatman, the individual with the Universal, the fleeting with the Eternal, the changing with the Changeless. It is the bond between eternal life and temporal death. The Word is the bridge that ferries the limited to the Limitless. What then can be this Word ? It is Love. It is the law of attraction. It is the great law of spiritual gravitation, greater and more powerful than the physical laws of gravitation. The Word is the focal point of this great law of spiritual gravitation. It is that Word which is continually calling the atom to the molecule, the microcosm to the macrocosm, the planets to other planets, the small

to the great, from space to space, echoing, re-echoing and reverberating through aeons of time and space. It is the Word of Love and Union, the lover calling the lover, eternally waiting and eternally meeting.

That is why Meher Baba says : "The breaking of my Silence will reveal to man the universal Oneness of God which will bring about the Universal brotherhood of man."

Baba's Word therefore will be in the wordless Word of Love that unites all divisions to make them forever whole, the magnet which will arrange the disarrayed iron filings of separative experiences.

## **Message of Meher Baba**

**to the Hon'ble Mr. Justice P. B. Mukharji**  
**(Calcutta)**

Telegram dated 26th February, 1966:

**"I HAVE HEARD YOUR WORDS ON MY  
UTTERING OF THE ONE WORD AND I AM  
HAPPY BECAUSE I AM THE ORIGIN OF  
THAT ORIGINAL WORD WHICH WILL BE  
RELEASED ON THE DAY ORDAINED IN THE  
BEGINNINGLESS BEGINNING. MY LOVE  
AND BLESSINGS TO YOU AND YOURS..."**

**MEHERBABA**

## THE ELOQUENCE OF SILENCE

An aspect of the Spiritual Technology of Sound

By

THE HON'BLE MR. JUSTICE PRASANTA BIHARI MUKHARJI

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**T**HE eloquence of silence speaks to the heart and not to the ear. The eardrum cannot catch it. The heart beats with it. The Life rhymes with it. The Creation is instinct with it. The Universe is aflame with it. The still serenity of Eternity is suffused and surcharged with it.

The Silence is the unagitated breath of the eternal and unconditioned existence. This Silence is paradoxically never silent but always puissant. The natural effortless *Apnoea*, the *Kumbhaka*, is the symbol and insignia of Immortality, the undying awareness of the dying and the deathless, the born and the unborn, the unsleeping witness keeping an uninterrupted vigil of all that sleeps and is sleepless, and the state of all states. The agitated breath signifies the movement of the *samskaras* and the desires for divided things and not for the Whole and the Infinite. It is this agitation of the breath which creates plurality of words and multiplicity of sounds and so creates a film over Silence. It is that film which veils the face of Silence and makes its eternal eloquence apparently inaudible in the World's cauldron of the chemistry of sounds.

You can utter the Word but not the Silence. The Silence is unutterable. It is unspeakable. It is the one immutable Noumenon

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Speech on Saturday, the 8th July, 1967, at the Academy of  
Fine Arts Hall, Calcutta-16



behind the mutable phenomena. The Silence is the matrix out of which matter is born and to which matter returns. It is the great progenitor, which pro-creates, re-creates and "un"-creates. It destroys but only as the part, process and programme of its very creation, and self-expression. The Silence is the pabulum that feeds Life Eternal and indestructible. It is the supreme imperturbable Statics which alone makes all Dynamics possible.

Silence is the spirit. The "Word" is the body. To "utter" is to make outer. Whatever is made outer is necessarily partial and can never be total. If it were total, the grand illusion of the inner and the outer will snap and the silent will absorb the non-silent. For then according to the Vedas "*Yat Bahyam, Tad Antaram, Yat Antaram, Tad Bahyam*". Then the Drama, the Audience and the Author become one. Silence therefore by its very nature must remain indivisible and infinite. Words must therefore remain divisible, partial and finite. "The Word" is different from words. "The Word" is the speaking messenger of Silence. But the messenger can only announce. Who does he announce? "The Word" announces the Silence. That is why Kabir Saheb says that there is only "one Word and not two words": "*Ekai Bachan, Dujoi Bachan Nahi*".

Words, therefore, in plurality, are the army of confusion. They build the Tower of Babel. The heart of all hearts, the King of hearts, speaks The Word. The tongue speaks many words. Between The Word and words lies encompassed the whole story of Creation telling the tale of how the Universal becomes individuals, the Infinite becomes finite, the One becomes many, the ocean becomes waves, the river becomes rivulets, the rivulet becomes ponds, and the pond becomes stagnant cesspool. The Sound coiled is the "*Kundalini*" lying dormant in forms of matter.

The steps by which "The Word" becomes words are the grades of the great Descent. The steps by which multiplicity of words rises into harmony of "The Word" are the grades of the great Ascent, the Apocalypse. The ladder in either case is the

breath, the “*Swara*”, the creator of all consonants and all vowels, the plural words, which appear to communicate but in fact ex-communicate one another. The bridge becomes the chasm to lend separation to the inseparable.

But the Mission persists though the missionaries separate themselves. With every inhalation of the breath “*Puraka*”, the bewildered missionary unsuspectantly tries to ascend. With every exhalation, “*Rechaka*”, he lapses to disintegrate. In between the two struggles, the momentary pause for balance (*Kumbhaka*) goes unnoticed. The result is that the missionary is perpetually and restlessly distracted from the left (*Ida*) to the right (*Pingala*) and from the right to the left and never finds the straight and the middle path (*Susumna*), which preserves “The Word”. Although the missionary has forgotten the Mission, yet the Mission eternally remembers him. Such is the beauty, such is the miracle, and such is the mystery, that the Mission goes on with its ceaseless operation. To be conscious of this Mission is to redeem oneself and to redeem the worlds of phenomena. “THE WORD” is the redeemer.

The world of manifestation, in time, space and experience, bears the curse of cause and effect, the curse that marked the Fall of Man. In the unreal realm of Division, the small Logic is the iron Law that you can have no effect without a cause, and there can be no cause as such which does not produce or promise to produce an effect. This is the Law of Karma or the Law of Samskaras, the Law of Causation. But the great universe, producing and destroying so many countless worlds in fleeting seconds and aeons of time, in tiny space and in endless vistas and firmaments, is outside the grip of this causation. Nothing “caused” This. Itself without cause and effect, it is at once the cause of all causes and the effect of all effects. The true essence of all spiritual disciplines and sadhana is to break this chain of cause and effect. The hammer to break this chain is the “Word”. So again Kabir Saheb says:

“Jap marey, Ajapa marai, Anahadvi mari jai,  
Surat Samani Shabdamey, tahi Kal nahi Khai”.

The Word of all words is the annihilator of Time. The one thing Time cannot devour is The Word. It exists even when the "Jap" dies, the Ajapa dies and even the Anahat dies.

The Silence cannot be expressed by determinants. It has no association, no companion and no context. The determinants operate in the descent from Silence, and also in the ascent before reaching the Silence. The Silence is the invisible Crown of all visible crowns. It is the unproclaimed Glory, when all other proclaimed glories will have died, when dust will have returned to dust and the noontide will have sunk into the midnight. The metaphysics of Sound has to be understood first, in any endeavour to realise, understand and enter the realmless Silence, which Meher Baba is expounding with his life. The crudest form of Sound is "*Baikhari*", which can be uttered and heard by the physical apparatus. But this crude manifestation is preceded by three subtler stages of "*Madhyama*", "*Pashyanti*" and "*Para*" *Vak*, perceptible only to processes belonging to philosophical physiology. In the unredeemed man, still in the bondage of his *Samskaras*, these three subtle stages of "*Madhyama*", "*Pashyanti*" and "*Para*" *Vak* are subconscious and uncognised and therefore not under his conscious command. He only has a sense of command over the "*Baikhari*" and this limited sense of command feeds his "*Aham-kara*" or the Ego. But this sense of command over the "*Baikhari*" words is illusory. They have already been shaped, formed and determined by three uncognised preconditions through which the Sound has already passed. Control of the tongue is therefore for all practical purposes an imperfect, if not impossible, advice. The tongue does not speak. Three other more powerful causes make the tongue speak and unless the control is exercised first at "*Para*", then at "*Madhyama*", and finally at "*Pashyanti*" stages, the *Baikhari* words remain, in essence, uncontrollable and fundamentally incoherent. That is why, the "Small Talks", the so-called superb languages and literatures of mankind, by these subtler fundamental standards, are largely incoherent, essentially false, perversely unrealistic, the prattling of persons under the hypnosis of their *Samskaras*, helpless prisoners of their acquired and inherited ten-

dencies, through endless incarnations, and experiencing forms. Unless therefore these remote controls of Sound are known, the "Word" can never be known and realised. They contain the core secret of THE WORD.

In *Baikhari* words, the egoistic work of the mouth and the throat operates. It is a physical functional operation. But at "*Madhyama*", this begins to cease its operation. The Solar Plexus in the body is the crucial centre of the "*Madhyama*" Vak. It is the first stage of interiorising the exterior and is also the first step in achieving true self-reliance. The first touch of the "Word" is here felt. The Sound then unlocks the gates of Light. The Sound tends to become luminous, "*Pashyanti*" Vak, whose critical-centre in the body is the heart. The Sound sees and the vision of the universe unfolds, before the lightening sound. It slowly, steadily and gigantically lifts the veil of darkness, ignorance and nescience. The Word then sees the universe bathed more in light than in sounds. This grand illumination is the festival of light. The real "*Dipavali*" starts. The Sufi sings in ecstatic Gazal: "*Kagaz Kala, Haraf Ujala, Keya Bhari Khat Paya*". This light is the first intimation of Silence. As Silence is infinite, so this light, with its endless colours, is infinite in its variety.

In *Baikhari* words, there is sharp difference between the "sound" and the "meaning" and therefore they fail to unite or really communicate. In *Madhyama*, this distinction, intermittently but not permanently, disappears. But in luminous sound, *Pashyanti*, there is no difference left between the sound and the meaning and is therefore beyond the region of "utterance", and is the only solvent of the "Ego". At the frontier of this seemingly unending expanse of sound turned luminous, there is a twilight barrier across which the Word calls and beckons. The Vedas and the Upanishads call it "*Para Vak*", "The Word". This is the celestial abode of the "Word", inviolable by any division and unchallenged in supremacy of power, knowledge and bliss.

Certain conclusions follow from this spiritual science of Sound, which holds the key to the mystery of creation and of this universe. Every form or object, visible or invisible, is the result of coagulation of a particular sound. Sound, like blood, coagulates when it comes out in the realm of utterance. It then loses its luminous limpidity. Without a sound content, there can be no object or form. That sound is the Seminal Sound (*Bijam*) of that object or form. If it can be discovered, then the vibration of that seminal sound will unlock the prison gates of that object or form and grant it the freedom which it had lost to inertia (*Tamas*). The physical body including the mind is such an enslaved and imprisoned object and form. The Sadguru, the spiritual Master, sees the invisible seminal sound that is interlocked there. In his disciple he therefore revives his lost memory of this seminal sound, by the practice of which he starts defrosting the frosted and frozen energy. This is the first step in the practice of The Word. It is the "*Japa*" which starts dissolving the concentration and releasing the tension of the body and the mind caused by the encrustation of tendencies, experiences, *Samskaras* and desires, acquired in past incarnations and continued in the present. The grand revolution begins with *Japa* of the Seminal Sound (*Bijam*). Only the Sadguru or the spiritual Master by his *Pashyanti Vak* can discover this Seminal Sound, and he must rediscover it for his disciple and utter it back to him to revive his true memory, unburdened and unclouded by the disciple's *Samskaras*. There are infinite varieties of Seminal Sounds because no two bodies or objects or forms are exactly similar. The permutations and combinations of such Seminal Sounds are equally infinite because of the diversified plurality of phenomenal worlds. Sound petrified and crystallised is matter. That is why every matter murmurs to be released. The release mechanism is the use of the relative Seminal Sound.

But this *Japam* of the *Bijam* is only the first step. There is at the beginning a sense of struggle. That has to cease. It ceases when it merges in the *Ajapa*. The *Ajapa* is the basic sound of the whole Nature of the universe. It is the Organic Sound. It is the Natural Sound. It is no longer, then, functional. It corresponds to the heav-

ing sound of Pranic energy pervading the whole universe. Unconsciously the whole creation is performing the *Ajapa*, and man, for 21,600 times during 24 hours of day and night. The sound is nearest to Nature, and therefore it is natural and original Sound. In the realm of utterance, saints and mystics described it either as "*So-Ham*" or "*Hamsa*". It is nearest to The Word, but is still not the Word. It still remains a manifestation of The Word. It is still a phenomenon of The Word in The spiritual science of Sound.

In the higher stages of the practice of the Seminal Sound (*Bijam*) and the Natural Sound (*Ajapa*) the disciple becomes passive and there is no conscious effort on his part of doing anything or of participation. At those stages the Sound takes over and the Sound is the Actor. Previously the disciple was making the Sound. Now the Sound is making the disciple. There is no more any sense of struggle. It is effortless. This is where the great surrender of the "Ego" to the Sound begins. That is also the natural renunciation. It is at those stages that the "*Anahat-Nad*" makes itself felt in the aspirant. This is the unvibrated Sound. The physics of Sound starts with the postulate that vibration is the cause of Sound. The metaphysics of Sound begins with the postulate that vibration is not the cause of the Sound but the Sound is the cause of vibration. The cause in physics is the effect in metaphysics. In that sense and more, physics reversed is metaphysics. The Sound that exists without vibration is the silent sound capable of creating, destroying and recreating universes and is more powerful than the vibrated sounds, taken separately or collectively. It is this *Anahat-Nad*, unvibrated sound which acquires luminosities and produces unobstructed vision, not of the eye, but of awareness and perception.

We are now approaching the indescribable and unutterable nature of "The Word", the *Shabda-Brahman*. Here we shall understand this nature better from the words of Meher Baba Himself. At pages 65-66 in Francis Brabazon's "STAY WITH GOD", this

is how Meher Baba explains the esoteric and doctrinal mystery on this point:—

“The emergence of this Sound through what is called the “OM-POINT” or Its Creative Utterance produced the worlds of Mind, Energy and Matter.

This Primal Oceanic Sound is the Root of all forms and creatures and men and they are continuously connected with IT and derive their life from IT.

When one closes one’s lips and expresses sound, a “m-m-m” is produced. This “m-m-m” is the foundation or ground of all spoken words and contains all feelings as when it expresses pain and anguish or joy and happiness, or all thought when expressed during thought and is capable of containing the whole of a question and its answer.

This “m-m-m” is a “drop” of faint sound of the Oceanic Sound, the “M-M-M” or “WORD” or God, separated from the ocean by seven shadows of separation.

If the whole physical universe was a huge bell, the sound of it in comparison with Sound of the Oceanic Sound would be as the furthestmost point of audibility of an ordinary bell.

This sound-drop is not different from the Oceanic Sound—it is that Ocean and can never be anything but Ocean—but it experiences itself as a drop because of separation.

This separation is not a separation by division, but a separation through impression.

(As words are expressions of this drop—“m-m-m” separated from the Oceanic “M-M-M”, so are sense actions expressions and experiences removed from Oceanic Experience: seeing and seen from Oceanic Sight, hearing and heard from

Oceanic Hearing, smelling and scent, tasting and flavour, touching and touch from corresponding Oceanic Faculties).

This Original Oceanic “M-M-M” is called BRAHMNAD (Sound or “WORD” of GOD) or UNHAD-NAD (Limitless Sound or “WORD”).

It is continuous and is the eternal Root and continuous Cause of all causes and effects.

It experiences All-Power, All-Knowledge and All-Bliss; but the drop “m-m-m”, although of the same “substance” and not in any way different from the Oceanic “M-M-M”, and although continuously connected with IT, feels, because of its separation through seven shadows of separation, most weak, most ignorant and most unhappy — even though at times it asserts strength, knowledge and happiness.

In this present Age when words, through accumulation and accretion, have become meaningless and all My previous words in the form of Precepts are neglected and distorted, I maintain SILENCE.

When I break My silence and speak, it will be this Primal Oceanic “M-M-M” which I will utter through My human mouth.”

This is the “**Word**”. It is the *Shabda-Brahman*. It is the first manifestation of the *Saguna Brahman*. The saga of Sound ends here. The **Word** stands between God and His creation. At the frontier and junction-point between Reality and Illusion, the “**Word**” keeps sleepless vigil. By the “**Word**” He creates, destroys and resurrects worlds of endless dimensions. It is at this critical point, the mind ends and Silence begins. The “**Word**” is the echo of “**Silence**” in the metaphysics of Sound. This is where there is total annihilation of the mind which is the source of all noise and sound. The expanse of the mind is co-extensive with the span of Sound.



When mind is dissolved, Silence is regained, eternity is re-achieved, time is conquered and space is destroyed. This is "*Para Vak*", the *Para Brahman*, the core of all cores, the heart of all hearts, the centre of all centres, the circumference for all circumferences, the shore for all life's navigators to come and harbour. The spiritual grand Epic of the Sound technology of Silence then is this: The *Anahat* (Unvibrated) Sound is the stem. Inside the stem is the subtler sound. Inside that subtler sound is the Light. Inside the Light is the Mind. When that Mind dissolves, the shore of Silence is reached. The Scriptures put it this way:—

“Anahatasya Shabdasya, Tasya Shabdasya Yo Dhawani  
Dhawoner Antargatam Jyoti, Jyotir-Antargatam Mana  
Tan Mano Vilayam Yati, Tad Vishno Parama Padam.”

The Sound therefore is the very nature of creation. Sound alone is the deliverance. Its names are legion. Its qualities are countless. It is a discipline and a liberty. It binds to liberate. It liberates to bind. It is the Music and the Rhythm. It is the great Healer, for Sound can integrate and make broken things whole. It is therapeutic. It cures disharmony and dis-ease. It bears the torch of Light to guide the benighted life's wayfarers, lost in the dark valleys of confusion of separation.

Time and space are the persistent illusions of matter. Sound imprisoned produces matter. The twin processes by which it creates its prison of matter are Time and Space. Matter is symbolised inertia and is the charter of slavery. The destiny of man is to end this inertia and this slavery. Inertia rests on Time and Space. Sound creates Space. When Sound becomes luminous it creates Time, which represents light. Space comes first. Time comes second. The Ear comes first. The Eye comes second. Space and Time are the Ear and the Eye of Sound. They are also metaphysically a continuum as in Einstein's Theory of Relativity. Spiritually, Sound in its different stages, "*Madhyama*" and "*Pashyanti*" create the Space-Time continuum. To release the Resident Sound in matter is to end

inertia, destroy slavery of forms and achieve liberation. But much goes into the process of liberation whose consummation can only be reached by the total conquest of the Mind both individual and universal. Mind is the hard core of Sound. That is why Space and Time create noise. The ultimate dissolution of the Mind alone can eliminate Sound, and achieve Silence and destroy the deadly grip of Space and Time. In the spiritual Sound technology of Silence, Mind is the original cause of Space and Time. In the ultimate analysis, both Space and Time are mental. At the apex of Space and Time is the WORD, the last outpost of all dimensions. To rise above the dimensions of Space and Time is to rise above the Mind. To cross over the Mind is to go beyond The Word. To rise above the Mind and to go beyond The Word is to be secured in Silence.

In spiritual semantics there is no anti-thesis between silence and sound, between darkness and light, between existence and non-existence. They are only grades. Silence is a grade of sound in spiritual technology. Darkness is a grade of light. Non-existence is a grade of existence. These grades occur because of perceptions created by *Samskaras*. In the spiritual trilogy, sound is often described as *Shabda*, *Ni-Shabda*, and *A-Shabda*, namely sound, a negative absence of sound and soundlessness. Silence in spiritual discipline therefore is the royal technique in the operation of Sound in the world of manifestation in time, space, body and form. This Silence is the most efficient and perfect Teacher. Therefore God and Nature always teach by Silence. That is why it is said that the "*Maunam Vakhyanam*" or the Silent exposition of the Sadguru or the spiritual Master, dispels the doubts of the aspirants: "*Shisyastu Chinmasansaya*". Silence is the Perfect Power transfigured when all dissipation is eliminated and all noise has been stilled. As a technique however it has to contend with phenomenal obstructions and therefore it chooses its own time. The time chosen is the mysterious and unpredictable hour. A readiness in the environment is created and a pervasive expectation is generated. It is the summit of teleology. It is the great Moment.

This is how Meher Baba explains the Moment—(AWAKENER, Vol. X, No. 3, pages 23, 24, 25):

“I shall break My Silence and deliver My Message only when there is chaos and confusion everywhere, for then, I shall be most needed; when the world is rocking in upheavals—earthquakes, floods and volcanic eruptions; when both the East and the West are aflame with war. Truly, the whole world must suffer, for the whole world must be redeemed. . . . . Be assured that I shall not leave My spiritual work undone . . . . . There will be a long era of unique peace, a time of world tranquillity. Disarmament will then no longer be a matter of mere talk, but an actual fact. Racial and communal strife will cease, sectarian hatred between religious organisations will come to an end. I shall travel throughout the world and the nations will be eager to see me. My spiritual message will reach every land, every town, every village. . . . . Universal Brotherhood, peace among men, sympathy for the poor and downtrodden; love of God—I shall promote these things. . . . . My WORD can only echo the old spiritual truths, but it is My Mystic Power that will bring a new element into the world’s life.”

Such a time is fast approaching. The auguries are there. The Herald is here. The bells are ringing far and wide. The Speaker is present. The Speaker is always more important than the Speech, for the speech is but His reflection. The Word is more important than the alphabets for they were made for the “Word”. It is the time to gather in and tune up to hear the Silence. When Silence can be heard, nothing remains **unheard**, neither the advertised falsehoods nor the unadvertised truths, neither the great denials nor the small fulfilments, neither the frustrations nor the achievements.

# THE TOMB AT MEHERABAD HILL

By Acharya (Dr.) G. S. N. Moorty

The 'white' Tomb at Meherabad Hill is the Taj Mahal of all tombs and temples. It is the source of Shakti (Power). It is the wonderful Tongue of Truth. It is the 'Womb' of the 'WORD' of words. It is the shrine of 'worship' for all Baba-lovers. It is the Symbol of Joy and Peace. It is at this Sacred Spot that the 'First and the last 'Miracle' of Beloved Baba was silently performed. The mysterious Meher-Spirit pervades in these premises and operates through a New Dimension of Divine excellence. The twin principles of life and light hitherto projected physically by the living personification of Silence in the Form of Avatar Meher Baba have been beautifully blended into ONE Cosmic Reality which has NOW assumed a more definite dynamic role in the drama of Illusion in its most original Formless fashion. The very NAME (Naam) of Meher Baba is the Key-note of eternal Glory symbolising the state of the HIGHEST OF THE HIGH and THAT *is* the 'Seed-Word' (Beeja-Mantra) kept concealed here at this Holy Tomb in the physical container of the Same Ancient One.

This Baba's Tomb is continuously radiating LOVE at all frequencies. The luminosity of 'LOVE' is clearly made visible at heart's level in its fullest intensity particularly on every 31st January—the day when Baba dropped his physical body and 'entered' here for a brief rest of just 700 years. The future history of this Tomb will reveal the greatest secret of SILENCE to enable humanity to counter-balance the noise in which the world is already hurled headlong through socalled scientific achievements. Only those 'seekers' of Truth who sincerely surrender their 'all' at the Altar of 'LOVE' can ever feel the softest Touch of Trinity of Truth-Bliss & Beauty (Satyam-Shivam-Sundaram).

The present Tomb of Baba is not an ordinary one. It has a very special significance. I may even call it esoteric. Its spiritual importance in the annals of human civilization is immeasurable. It is indeed the Universal Broadcasting Centre of Transcendental Love.

Unlike any other tomb which is generally built by others after the 'passing-away' of the individual person, this unique Tomb was *got* built-up by the GOD-MAN himself during His own Avataric Life Time under specific instructions thus "all should always remember that when HE (Baba) left His body, it has to be buried there (the tomb at Meherabad Hill). It is highly exciting to find that "around it (tomb) were buried a collection of well-loved and faithful old followers as well as several dogs who had burrowed deeply into the lives of all." This spot was sanctified by Baba where "HE sat in seclusion and worked on a number of occasions for various periods of time." It is here that the Divine Incarnation Baba undertook one of His longest continuous fasts. (Nov. 1927-1928). "During part of this period", says Baba, "I remained continuously indoors for more than three months (November 1927-February 1928) at the spot where my future tomb is located. I did not step out of the crypt (the underground part of Baba's future tomb) and the temporary small structure placed over it. The temporary hut has now been replaced by the present domed building."

The All Merciful Master also gave considerable importance to the Sadhak Ashram (Hermitage) which consisted of a string of small rooms standing at the time near the place of Baba's seclusion. These were called Meditation cells closely attached to the tomb. On one occasion continuing his reminiscences to the Sahavasis, Baba said "At a later stage (March 1928) Meher Ashram was divided into two sections. The new portion was called "Prem Ashram (Shelter of Love). In it were housed the boys most wakened to love. They were given some freedom from the daily school routine to allow for their pre-occupation with meditation and the spiritual experiences that most of them periodically had."

How thrilling it is to recall to memory that decades before Baba dropped his physical body, while He was in flesh and form, Baba himself took some of us along with others to show His own "Future Tomb" and personally explained with love the various details connected with the Tomb 'The Living Monument' which to-day happens to be the Spiritual Capital not only of all true Baba-lovers but also those who are mere seekers (Sadhaks on the

Path who earnestly aspire to attain the state of Meher-Consciousness (Meher Chaitanya).

It is an established fact of occult-significance that silent self-awakening is only possible when the 'Third Eye' is opened within the heart. In this connection, it will not be out of place for me to state in terms of my own individual experience, that specially on 31st January (Amar-Tithi-day), the golden rays of Grace & Love are abundantly released by the Avatar of the Age in His ever-living presence from the HEART of the TOMB directly and all those who came to visit the Tomb with love and devotion find their 'Internal Eye' opened to experience 'Inner Awakening' in the process of self-discovery which is the end of all quests.

Let us embrace the Tomb of Baba - the spiritual emblem of Living Silence! Let us not forget to remember that here lies the body of Baba under Eternal Rest!! Let us imbibe the true spirit of Meher Consciousness in the dynamic Stillness emanating the Tomb!!! Let us all keep the atmosphere pure and free from any pollution by discarding mutual thoughts of hatred and developing Baba-Love from within!!!! Let us not disturb our Divine Beloved during the period of His Rest!!!!



# The Silent Eloquence

(By Dr. Hira Lall Chopra, M.A., D. Litt., Calcutta)

**NORMALLY** there are two categories of leaders of men - those who lead the people during their lifetime and lose their utility immediately after their physical body is dropped, and the second category is of those who do not lead the people in a technical sense but transform them by their presence, teachings and message and live perpetually even when their physical body is no more. They, the latter ones, do not belong to any specified time, but Time itself takes pride in their physical incarnation as they are actually divine, though they may have assumed human form just to conform with the exigencies of time and to enable human beings to grasp Divinity within the apparently limited dimensions of their Self. The political leaders who scramble for worldly positions, Ministries, opulence and personal prosperity belong to the first category, who die with their physical death and no vestige of them is left for posterity except their transient wealth and property which have but a temporary life of glory and ultimately fade out into oblivion. Persons belonging to the second category are the luminaries who shine eternally to guide the whole of humanity. They belong to ALL and all belong to them. They are not confined to any particular caste, creed, colour or country, but they belong to the whole of humanity. They are neither bound by time nor by clime. Those of the first category are the leaders of countries; and those of the second category, the leaders of thought. Development in thought is the evolution of civilisation. It adds to the dignity of man. By this development, man in his march to Divinity traverses many stages and covers a good deal of distance towards a journey which would ultimately land him in a region of his true Self-realisation - where he begins to realise that his life-work consists not only in accomplishing what the world has or what the world can give, but something beyond this world also, not

only the physical, but the metaphysical also. It gives a consciousness of the existence of something beyond the human aspirations outside his personal requirements, something for the good of the entire race, not only for this planet known as Earth, but for other planets also. Prophets of religions, leaders of thought and pioneers in ethics and morality, cultivators of Love and affection between man and his other fellow-creatures, are the persons who belong to second category. The latest in this line of such like Spiritual and Divine Incarnations was that of AVATAR MEHER BABA whose effulgence of glory and the glory of whose message was not in the least dependant upon His physical body. He claimed Himself to be THE ANCIENT ONE, The Eternal One, and the Indestructible and Imperishable One. Because He lives in His Words which were *spoken* and communicated with His continuous Silence of more than forty-three years and were transmitted through His 'SILENCE' throughout the length and breadth of the world.

People in vain try to seek consistency in His 'Sayings' because he could'nt be consistent with the inconsistent world and He chose to remain consistent with the Eternal Truth for the propagation of which He had taken this Special Incarnation. Consistency can be sought only from these pseudo-spiritual personalities who want to establish a faith in their own name and leave a legacy of some conventional set of rituals founded by them to introduce a new 'ISM' in their own name. AVATAR MEHER BABA did not proclaim Himself to be a founder of any new Faith, but he was only a resuscitator of the ancient truths which had become dormant on account of man's continued apathy and carelessness towards them. He did not believe in any conversion or proselytism but required of his lover a firmness in his own respective Faith so that he understands the Truth of his own Religion and harnesses the same in his day-to-day life. In the words of KENA UPANISHD: "If a man realises his spiritual dimensions here in this life, then does he experience true life; and if he fails to realise it here, great shall be his loss". It was therefore that MEHER BABA's emphasis on LOVE was not only verbal but it envisaged a far more pervasive search for LOVE hidden in the heart of actual life and experience. As a person penetrates deeper and deeper in this search, he unravels the mystery of his true life and discovers the basic truth of LOVE in its Divine outlook over and above his sensate nature. He understands the true significance of Meher Baba's ever-



shining message cryptically expressed as "YOU AND I ARE NOT WE, BUT ONE" and fully comprehends the truth hidden in it and actually feels his spiritual unity and solidarity with all EXISTENCE. Love gushes forth from within and is sustained by the awareness of spiritual unity and kinship. In consonance with the teachings of Meher Baba, we can derive and sustain and active social ethics only from the positive principle of LOVE, and not from the negative formalism of Religion. Meher Baba was essentially the Teacher (though he claimed that 'He came not to teach, but to awaken') and Exemplar of a dynamic social ethics, the aim of which is to evoke and release the positive forces of Love from spiritually sensitive men and women so as to strengthen the moral texture of society. Such a society alone as visualised and preached and practised by Meher Baba by His life and activity in the "Mandali", can provide the sustenance and stimulus for the all-round growth and fulfilment of its members.

The science of human possibilities that constitutes the spiritual core of every religion enables man to be transformed from man to GOD, provides the potentiality of soaring high into the Planets other than this Earth. In this Age of wonder, to pronounce something as impossible because it is difficult is not in consonance with the spirit of the Age. Things undreamt of are daily being seen, the impossible is ever becoming possible. We are constantly being astounded these days at the amazing discoveries in the field of Science. Man has landed on the Moon, the precise nature of the substance of which it is constituted, has been known very tangibly; but far more undreamt of and seemingly impossible discoveries have been made in the fields of the Spirit by the solitary adventure of MEHER BABA. He dictated "GOD SPEAKS" (by gestures) in "silence", but His "silence" was so effective that God felt compelled to "speak" and He has actually 'spoken' in "GOD SPEAKS" unravelling the mysteries of the Creation, its Evolution and its ultimate Dissolution into the Creator Himself. The Creator of 'GOD SPEAKS' can never die!! His every action in life, His every word uttered in silence. His every lover who has had the good fortune of meeting Him, seeing Him and following Him, have all become eternal, disseminating the Eternal Message of LOVE -- Love in its universal aspect.



Meher Baba

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