

INTIMATIONS OF SONG

FOR MEHER BABA

BY

OSWALD HALL

THE AVATAR

from the painting by Oswald Hall

FRONTISPIECE

*This is an image of the One, returned,
whose mystery no image can fathom.
Only the language of silence can define it,
only through countries of heart is it sought,
and by Love for Him alone can it be found.
Soshiyent, Kalanki Avatar, the Imam Mehdi,
God-man, second Christ, last Buddha, is
the same in all tongues, the One of all faiths.
And here, on the brink of the stony world,
dazed with Magnitude and the task ahead,
with bruised brow and broken teeth
and the worn coat of His journey,
is He who was Merwan, now become Baba,
of whom the watchman said,
"He will move the world."*

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First printed June 1961

Second impression October 1962

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This is God of earth, on earth,
God beyond all worlds, in world,
Ancient One of ages, this age;
The deathless One in heart,
The Real of all beings and Truth in life.
Our veil of ignorance conceals Him,
But the glance in that human eye is God
Conscious of our Infinity.
We can but follow in conception
The inconceptual play of humility and compassion
Of One of whom the universe is the creation —
In whom this triple universe is Sound —
Consenting to confinement in its dust,
Remaining hidden in humiliation,
Allowing His state to be reviled by His creatures,
Gathering the dead wood of their ignorance
To consume it in His Manifestation.
We'll see the body stabbed and broken —
It is the revenge of tribes on their king;
But this King of kings has sealed it,

And even the executioner is blessed —
So that the Law may be unlocked
In the self-locked hearts
And the love of self unleashed in Self.
We can imagine One in whom all are He,
Who laughs and loves as if each were One
Yet feels the pain of our separation.
All who love suffer for love;
But He who is Love is racked by the hour
In the midst of Bliss. There is no ease
In the dense immunity to Love,
Relief, in the stony wastes of heart.
Our pity's wasted. Awe, assumes. Even devotion strains.
Friendship — yes, with both elephant and driver.
Obedient to Love, we watch and wait, holding the robe
Till the instant of His Word amplifies Silence,
Lifts us to live in that Sound.
Faithful songs whisper through open windows;
But, thrilled to forgotten chords of being,
All life will register that Sound and wake.

COMMENT AND DEDICATION

The subject and content of this poem are already explicit. But a lyric mode oriented to the living Master has become lost from the language, and sensitivity to the 'Subject' Himself clouded, so that this is only an 'intimation' of those songs so eloquent in love that echo through the ages.

The content, then, is a total and continuing intellectual, emotional and intuitive resonance in the author, an agreement among these, which is inseparable from the Subject of the poem.

The Subject, Avatar Meher Baba, is known to growing numbers in the world, either personally or through His well-documented life and work, as a Perfect Master. This means that He is in conscious union with the Infinite Reality, as Himself, and at the same time is aware of the physical world.

In the east, the periodic occurrence of the God-realised Man enables the conception of Him to be widely and clearly understood. The inner story of those who have accepted and won the challenge of His Love is the real, moving and heroic spirit behind the facades of history, and the cultures of the world.

Western approaches to this have been confined in the past to those lovers of God, the Christian mystics. But in the last 150 years, with the change to the intellectual approach, a broad theoretical basis has been laid by scholars, and translations of texts attempted. So that today, Meher Baba has given in our own terms, the most comprehensive exposition of the Divine Theme ever made.

His authority is of One who knows, and the unflinching dialectic in matters reaching far beyond intellect, and the link with the arts and sciences of man, are unmistakable.

Though the significance of Meher Baba must be finally inescapable for east and west alike, in the west particularly He manifests once more the true stature of the God-man, whose image for 2000 years in men's 'self-service' minds has become, as it were, anyone's piece of cake, cut to size according to selfish wants.

That Meher Baba is not only a Perfect Master, but the rare manifestation of the One Infinite Being on earth, the Avatar of this age (as Jesus was of His age) is possible for those people whose experience has turned them to seek further the Reality that includes and transcends all

our provisional substitutes for reality. Certainly it is only in the full context of the example of Divine Love in His life and work for humanity, that one can glimpse this possibility.

In the following part of "Meher Baba's Call," * Baba speaks as the Avatar of this age, knowing Himself to be One with the Infinite Reality behind all existence, and claiming His 'Divine Authority':

"Age after age, when the wick of Righteousness burns low, the Avatar comes yet once again to rekindle the torch of Love and Truth. Age after age, amidst the clamour of disruptions, wars, fear and chaos, rings the Avatar's call:

"Come All Unto Me"

"Although, because of the veil of illusion, the Call of the Ancient One may appear as a voice in the wilderness, its echo and re-echo nevertheless pervades through time and space, to rouse at first a few, and eventually millions from their deep slumber of ignorance. And in the midst of illusion, as the Voice behind all voices, it awakens humanity, to bear witness to the Manifestation of God amidst mankind.

"Irrespective of doubts and convictions, and for the Infinite Love I bear for one and all, I continue to come as the Avatar, to be judged time and again by humanity in its ignorance, in order to help man distinguish the Real from the false."

This booklet is again dedicated to Meher Baba, and commemorates His two private visits to Australia. He has blessed this country with the physical presence of Avatar for the first time and has, in the author's belief, initiated the country's true spiritual history.

"True culture is the result of spiritual values assimilated into life."

O.H.

Eltham
September 1962

* By kind permission from Adi K. Irani — copyright Meher Baba. The phrase 'elephant and driver,' L. 34, so suggestive of a James Thurber drawing, refers to an old Indian proverb, quoted by Dr. Ghani Munsif, to the effect that if you make friends with an elephant-driver, you must be prepared to entertain his elephant in your house as well.

