

**MEHER BABA ON**

# **WAR**

**AND OTHER RELEVANT MESSAGES**



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MEHER ERA PUBLICATION, POONA

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*Published by*

K. K. RAMAKRISHNAN,  
Meher Era Publication  
Avatar Meher Baba Pooná Centre,  
441/1, Somwar Peth, Pooná 11.

In commemoration of the  
78th Birth-day of  
AVATAR MEHER BABA  
25th February 1972.

*Printed by*

D. D. GANGAL,  
Lokasangraha Press,  
1786, Sadashiv Peth, Pooná 30.

SECOND ENLARGED EDITION

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## OF WAR AND WARRIORS

We do not wish to be spared by our best enemies, nor by those whom we love from the very heart. So let me tell you the truth !

My brothers in war ! I love you from the very heart, I am and have always been of your kind. And I am also your best enemy. So let me tell you the truth !

I know the hatred and envy of your hearts. You are not great enough not to know hatred and envy. So be great enough not to be ashamed of them !

And if you cannot be saints of knowledge, at least be its warriors. They are the companions and forerunners of such sainthood.

I see many soldiers : if only I could see many warriors ! What they wear is called uniform : may what they conceal with it not be uniform too !

You should be such men as are always looking for an enemy—for your enemy. And with some of you there is hate at first sight.

You should seek your enemy, you should wage your war—a war for your opinions. And if your opinion is defeated, your honesty should still cry triumph over that !

You should love peace as a means to new wars. And the short peace more than the long.

#### IV

I do not exhort you to work but to battle. I do not exhort you to peace, but to victory. May your work be a battle, may your peace be a victory !

One can be silent and sit still only when one has arrow and bow : otherwise one babbles and quarrels. May your peace be a victory !

You say it is the good cause that hallows even war ? I tell you : It is the good war that hallows every cause.

War and courage have done more great things than charity. Not your pity but your bravery has saved the unfortunate upto now.

‘What is good ?’ you ask. To be brave is good. Let the little girls say : ‘To be good is to be what is pretty and at the same time touching.’

They call you heartless : But your heart is true, and I love the modesty of your kind-heartedness. You feel ashamed of your flow, while others feel ashamed of their ebb.

Are you ugly ? Very well, my brothers ! Take the sublime about you, the mantle of the ugly !

And when your soul grows great, it grows arrogant, and there is wickedness in your sublimity. I know you.

In wickedness, the arrogant and the weak man meet. But they misunderstand one another. I know you.

You may have enemies whom you hate, but not enemies whom you despise. You must be proud of your enemy : then the success of your enemy shall be your success too.

To rebel—that shows nobility in a slave. Let your nobility show itself in obeying ! Let even your commanding be an obeying !

To a good warrior, 'Thou shalt' sounds more agreeable than 'I will'. And everything that is dear to you, you should first have commanded to you.

Let your love towards life be love towards your highest hope : and let your highest hope be the highest idea of life !

But you should let me commend to you your highest idea—and it is : Man is something that should be overcome.

Thus live your life of obedience and war ! What good is long life ? What warrior wants to be spared ?

I do not spare you, I love you from the very heart, my brothers in war !

—**Zarathustra**

## **LIFE\***

If understood, life is simply a jest.

If misunderstood, life becomes a pest.

Once overcome, life is ever at rest.

For pilgrims of the Path, life is a test.

When relinquished through love,

**LIFE IS AT ITS BEST.**

## INTRODUCTION TO THE FIRST EDITION

The agitation in the minds of people over the Chinese invasion of India was voiced by a reporter of the Maharashtra Times to Meher Baba at 'Guruprasad,' Poona, on 4th November, 1962 during the Gathering of His lovers from all parts of the world.

The reporter asked : What will be the outcome of the India-China dispute; who will be victorious ?

And Baba replied : As the Avatar of the age I have taken birth in India, so victory will be eventually for India.

When one is agitated it is not the time to enquire into the deeper issue of causes. But now that the wave of invasion has receded, a study of a Discourse by Meher Baba on 'The Origin and Effects of War' should be highly profitable—for war is a constant occurrence in the affairs of men, and since men must fight, it is well that we should at least know why we fight.

Meherazad,  
25-2-1963.

**Francis Brabazon**

## INTRODUCTION

“What would the attitude of a great saint be on war?”

“Obviously, he would be against it.”

The answer is so certain that it seems unnecessary to ask the question.

Another one.

“What would be the diet of a highly evolved person?”

“Vegetarian, of course!”

Why waste time on such elementary considerations? Let's get on to something that has some real possibilities for discussion.

But wait a moment. Are the answers so certain?

The ensuing pages are a collection of what Meher Baba has said on many occasions and during many decades concerning the origin of war. I will not anticipate here what he says. Read and judge it for yourself. His careful tracing of the antecedents of this obnoxious form of social holocaust, and of the relation of the individual drop-soul human being to it, is unique. And it is not easy.

If you want the peace of your own internal convictions on war, you will not want to read this collec-

tion. If you want honestly to consider the clarifications that this Great Mover of spirit offers, be prepared for upsetting ideas.

Above all, Meher Baba has pointed out in his works that the reason you and I are grubbing along in this odyssey of Creation is because we are still the slaves of what we instinctively regard as "The Obvious." This is the essence of that maddeningly inscrutable term "*sanskara*" (impression) which he uses so often. It is the automatic identification of consciousness with the unreal instead of the Real.

Even the most transparently enlightened attitudes have an uncanny way of turning out to be merely a more subtle form of these sticky, sneaky, almost undetachable *sanskaras*. Entire generations develop attitudes which in themselves are no more than a mass expression of further bindings. One generation will consider it self-apparent that success in business and owning one's home are great and obvious goods. But the next is likely to rebel and switch the label to "obviously, bad."

But beware ! The obvious good of the next may be in turn only another fetter. Meher Baba would tell us that the secret is not in the goodness or badness in themselves of any of the things to which we successively attach ourselves. It is in our inner relationship to them that the true evaluation begins to emerge.

“Am I really free to accept war or to discard it ?” Here is the beginning of a true judgment. “Am I able to be a vegetarian under certain environmental circumstances, and under others to abandon it without even a backward glance ?” Here is a criterion that begins to set a true gauge of the state of inner being.

It is Meher Baba, the Ancient Guide to the self, who begins to make us aware of the difference. He lets us see what is no more than a pat answer of no substance, and what is truly a state of consciousness freeing itself from the habits that produce the “obvious” answers we adore.

Read this pithy collection of observations on one of the most thorny subject of the day : **WAR**. If it upsets you, be thankful that you have been granted the grace to start cracking another of the illusions that shield you from knowing your own Self.

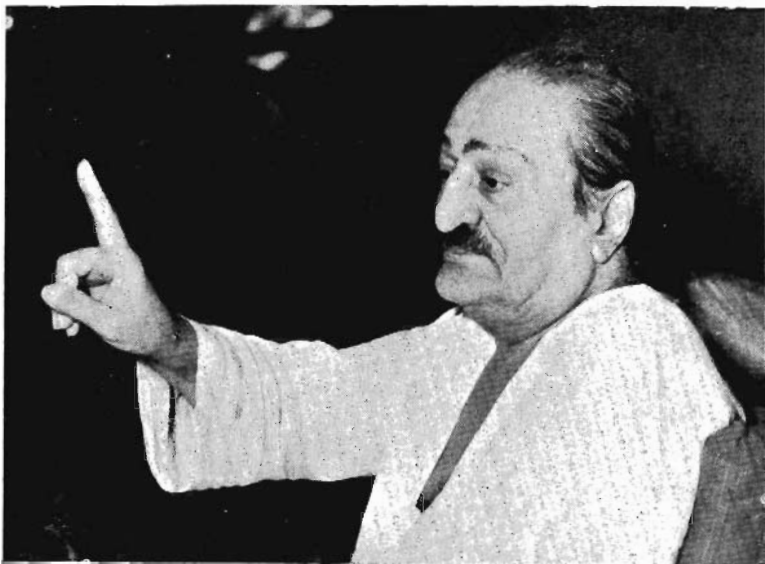
London, England,  
10th September 1971.

**Don E. Stevens**

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The greatest danger to man today is not from any natural catastrophe, but from himself.

—*Meher Baba.*

PART I

**WAR AND BEYOND<sup>9</sup>**

War and the suffering which it inevitably brings cannot be avoided by mere propaganda against war. If war is to disappear from human experience it is essential to destroy its root-cause. The life of illusory values in which man is caught is the breeding ground of the chaos that precipitates war. Individual and collective egoism and selfishness, that hold most of mankind in their grip, are its root-cause.

Man alone is responsible for war. Through his greed, vanity, selfishness and cruelty he brings the recurring evil upon himself. God, in His Grace, transmutes this man-made tragedy into a channel for the quickening of humanity to a recognition of higher values. Appalling as it is, man's war is thus saved by the Infinite from remaining an unmitigated evil.

To purge himself, man has to become conscious of the redeeming God-Design in man-created war. To understand the real significance of violence and non-violence in this God-transmuted pattern of spiritual values requires a true perception of the meaning and purpose of existence. Man's actions in war, therefore, should not be motivated by slogans, however high-sound

-ing, that are based on erroneous concepts of violence or non-violence. His actions require the prompting of spiritual understanding, which is above men-made rules of Divine Love, which is above man-conceived duality.

God's design infuses man's war with the capacity to generate and foster many qualities of divine importance, preventing it, therefore, from being wholly without spiritual significance. When man's mania for possessions or dominance forces a peaceful people to take up arms for the sake of higher values or for unselfish considerations of general well-being, war becomes not merely inevitable, but spiritually defensible.

Under the stress of imminent danger, war inspires behaviour that is free from the limited self. Action results that is kindled by an impersonal spirit of willing sacrifice for the welfare of others. It is better that such unselfish qualities be at least partially released under the stimulus of danger than that they remain wholly dormant. It is preferable for the pressure of collective calamity to free man if only temporarily from his petty self, than for him to remain permanently enslaved by the ignoble pursuit of personal safety and the ruthless perpetuation of his selfish existence.

In war the people of the earth are roused to make unlimited sacrifices and to endure untold agony for the sake of their countries or principles. In doing so they demonstrate their latent capacity for great sacri-

fice and endurance for high stakes, all of which is a triumph for the soul.

To claim special dispensation in war, for any particular race, religion or ideology is indefensible. All such assertions are based on the false doctrine of division and duality. Since the Law of the Universe is synonymous with Oneness, and Oneness precludes separation of one soul from another, of one part of mankind from another, there is no justification whatsoever for any side to claim in war that God favours it exclusively. God does not scale His Grace to suit man's temporal quarrels and prejudices. His favour knows no discrimination; His Love is all-embracing.

The time has come for man to acquire new vision and proclaim the ultimate truth that all life is one, that all life merges in God Who is the only Reality, that God alone is worth dying for and only God is worth living for, and that all else is a vain and empty pursuit of illusory values.

The spiritual oneness of all souls remains inviolate in spite of all wars, and from the point of view of ultimate Reality, no soul is ever actually at war with any other soul. War is a conflict between different ideologies and concepts which extends to and involves not only the minds, but also the bodies of people. But the undivided and indivisible soul of mankind remains one in its unimpeachable and integral unity. The divine catalyst that keeps the Soul-oneness of all Crea-

tion intact even in the midst of the most devastating war, is love.

All collective efforts draw upon some aspect of love for their functioning. Wars are no exception. They too are often motivated and conducted by a form of love, but it is a love whose nature has not been understood. For even though wars demand the large-scale organizing and functioning of co-operative endeavour, the spiritual potential of such collective undertaking is artificially restricted by identification with segregated groups or limited ideals.

In order that love may come into its own it must be freed from all impediments and released from all limitations. Love manifests in all phases of human life, but is restricted and often poisoned by personal ambition, racial pride, narrow loyalties, individual and national rivalries, chauvinism, attachment to caste, sect, religion or sex. To usher in the resurrection of humanity, the heart of man will have to be unlocked and a new love generated in it – a love which knows no limitations, no corruption, the ultimate love that is wholly free from individual and collective greed.

Only through such universal interflow of selfless love will it be possible for humanity to eradicate greed, intolerance, exploitation—the three demons responsible for war – in all the gross and subtle forms which they assume in civilized life. In no other way can the mass-mind be purged of its age-old war-psychosis. Through

no other means can it perceive with redeeming clarity that war is not merely abominable, but in truth not ever necessary as a means of adjusting differences of any nature between nations. The chief task of those deeply concerned with the regeneration of humanity is to wage a holy war against the pernicious state of mind that justifies aggression in any form. This can be accomplished only by dispelling the spiritual apathy and ignorance which hold the mass of mankind in bondage.

If humanity is to redeem itself it will have to emerge from the dreadful cataclysm of war with unimpaired spiritual integrity with hearts free from the poison of malice and revenge, with minds disburdened of blows given and received, with souls unscathed by suffering, and filled with the spirit of unconditional surrender to the Divine Will inspire and ensoul the New Humanity.\*

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\* Silent Revelations of Meher Baba, p. 18-22.

## ORIGINS AND EFFECTS OF WAR<sup>11</sup>

The basic causes of the social turmoil that often precipitates into war may be found in the individual, the social whole, the functioning of *maya* and in the very intent of God's Will. Inasmuch as these are essentially one in the final analysis, this means no more than that war is a part of the divine pattern. Insofar as war affects the individual, however, it must be understood at all the levels within the illusion from which it is precipitated.

The first is the level of the individual himself. It may readily be seen that most persons are immersed in their own egos and selfish viewpoints. This is the life of illusory values in which men are caught. If man were to face the truth he would understand that all life is one, and in this understanding, forget the limiting self.

But man does not face the truth, regarding himself as separate from and competing with the rest of mankind. This attitude often breeds a concept of personal happiness that creates lust for power, unbridled greed and unrelieved hatred.

Ignorant of the real purpose of life, many persons sink to the lowest level of culture, burying themselves in and contributing to the decay of forms lingering on from the dead past. Bound by material interest and a limited viewpoint, they forget their divine destiny.

The second level from which wars are bred is that of the social whole. Here, economic pressures are often cited as a major cause. Also, resistance to aggression seems a reasonable cause.

It would be an illusion within illusion, however, to claim that wars arise merely to secure material adjustment. They are more often the product of uncritical identification with narrow interests which, through association, finally come to be regarded as one's sole rights. To profess that humanity's problem is merely that of bread is to reduce humanity to the level of animality.

If man chooses to set himself the limited task of securing purely material adjustment, he must understand and be guided by the spiritual ramifications of this simple goal. Economic adjustment cannot be divorced from a spiritual context. Economic adjustment can be achieved only as people realise that there can be no planned co-operative action in economic matters without the replacing of self-interest with self-giving love. Failing this fundamental requisite, the attainment of the highest efficiency in production will only lead to a further sense of insufficiency and new conflict. A profound spirit of self-giving love must underlie all effort to solve and remove the economic pressures leading towards war.

While material adjustment can only be regarded as a part of the wider problem of spiritual adjustment,

spiritual adjustment in turn requires the elimination of self. It must be removed from all those phases which effect the intellectual, emotional and cultural life of man.

It may readily be seen then that a solution to the individual and social factors underlying war rests upon the spiritual enlightenment of the individual. This need not mean that wars are inevitable as long as the ego-self of the individual continues to ride rampant in the cultural and economic areas of life, for war is only the most explosive gross manifestation of the combined egocentricity of mankind. But conflict of one sort or another is inevitable until the ego-self is finally tamed and eliminated.

As man faces the truth and begins to appreciate that all humanity, nay all creation, is one, the problem of wars will commence to disappear. Wars must be so clearly seen by all to be both unnecessary and unreasonable that the immediate problem will not be to stop wars, but to wage them spiritually against the attitude of mind which generates them.

In the light of the truth of the unity of all, a co-operative and harmonious life becomes inevitable. Thus the chief task for those who set out to rebuild humanity after a great war is to do their utmost to dispel the spiritual ignorance that envelopes humanity.

The disease of selfishness in mankind will need a cure that is not only universal in application, but

drastic in nature. Selfishness is so deep-rooted that it can be eradicated only by being attacked from all sides. Real peace and happiness will dawn spontaneously when selfishness is purged. The peace and happiness that come from self-giving love are permanent. Even the worst sinner can become a great saint if he has the courage and sincerity to invite a drastic and complete change of heart.

The levels from which war springs have not yet been exhausted. The third is that of *maya*. When truly understood, all conflicts and wars are also seen to be a part of the divine game. They are thus a result of the divine will, which finds expression in the world of manifestation, through the medium of *maya*—the cosmic power that causes the illusory world of duality to appear as real.

The purpose served by *maya* is twofold : (1) it can be instrumental in trapping the mind in the duality of illusion, and (2) it can also be instrumental in freeing the mind from the grip of spiritual ignorance and bondage. *Maya* should not be ignored; it must be handled with detachment and understanding. Wars are the work of *maya*, and are either spiritually disastrous or beneficial depending on whether they are based on attachment to or detachment from the hold of *maya*.

The final level from which the causes of war spring is no level at all, for it is a part of the divine plan of God to give to a hungry and weary world a fresh

dispensation of the eternal and only truth. During war, great forces of destruction are afoot which at times might seem to be dominant. But constructive forces for the redemption of humanity are also released through various channels. Though the working of these latter forces is largely silent, eventually they are bound to bring about the transformations that will render safe and steady the further spiritual progress of humanity.

Regardless of the political and economic factors described by the historian as he looks at war in retrospect, from the spiritual point of view this sanguine phenomenon is a cyclic divine ferment over which no earthly power has control.

There are always two aspects of Divinity that are eternally active in affairs of the world. In Persian, the destructive aspect of Divinity is termed "self-glorification", and the constructive aspect "self-beatitude". When the "self-glorification" aspect of God predominates, there is destruction and suffering on a colossal scale, as in the last world war. The aspect of "divine beatitude" on the other hand brings peace and plenty. These are usually the golden ages of civilization.

During the phase of "self-glorification", Divinity repels Itself, so to speak, through Its own creation, while in the phase of "self-beatitude" Divinity attracts or loves Itself through Its own creation. The former is a negative method, the latter positive. Both must be regarded ultimately as instruments of divine wisdom to rouse humanity to its divine heritage of self-realization.

When the individual or the race is about to lapse into bestiality, it is suffering that rehabilitates it.

Both the "self-glorification" and "self-beatitude" phases of God are exerted in cyclic waves and both phases affect individuals and the race with similar intensity. As the destructive phase now begins to weaken, the constructive cycle of "divine beatitude" will gradually make itself felt.

Just as the recent world (war) catastrophe overwhelmed the innocent as well as the guilty, so in the approaching "self-beatitude" phase the undeserving as well as the deserving will have equal opportunity to receive divine grace provided they are awake to the situation, so full and unique a cyclic dispensation it will be.

Ethics in time of war can only be judged by the degree to which they reflect the divine plan. In war there are two kinds of forces operative : (1) those which make for love, justice, harmony and the well-being of all mankind, and (2) those which work in alliance with the narrow racial and national loyalties towards the selfish exploitation of others. Nevertheless, although the last great war brought great suffering and destruction upon millions of people, it was not in vain, for out of its chaos there will emerge a new world of freedom, happiness and understanding.

He who would wage war must search his heart and make sure that the ends for which he is fighting

are a reflection of the divine plan. His actions will be justified only if they help to lead humanity to spiritual brotherhood cemented by an inviolable sense of the unity of all human beings, regardless of class, colour, nationality, race, religion or creed.

During a war there are persons who unveil their inherent higher self through the endurance of pain, and by acts of bravery and self-sacrifice. It is better that such unselfish action be released under the stimulus of danger than not released at all. It is better that men forget their petty selves under the pressure of collective calamity, if need be, than remain permanently absorbed in fear and greed.

Great suffering awakens great understanding in man. Supreme suffering fulfils its purpose when it awakens man finally to genuine longing for real understanding. Unprecedented suffering leads to unprecedented spiritual results. It contributes to the basing of life on an unshakable foundation of truth.

The individual must understand fully his identity with the supreme universal Soul. Having perceived this truth, he will find that his life rearranges spontaneously so that his attitude towards his neighbour in everyday life become different. Then he will act upon the spiritual value of oneness, which promotes true co-operation.

Brotherhood is a spontaneous outcome of true perception. The new life for the individual is based

upon spiritual understanding and is an affirmation of spiritual practicality in the truth.

Just as war is not an unmixed evil for the individual, so it may have certain forward-propelling effects on humanity as a whole. The destructiveness of war tends to bring humanity to a spiritual crisis born of the physical nightmare. Gradually people become sick of wanting and sick of fighting. Greed and hatred finally reach such an intensity that everyone becomes weary of them. The only alternative to war and its suffering is seen to be to stop hating and to love, to stop wanting and to give, to stop dominating and to serve.

Wars require the exercise of co-operative functioning, and in this resides one positive result. Still, the value of this co-operation should not be overestimated for too often it is artificially restricted by identification with a limited group or ideal.

Often wars are carried on by a form of love, but a love that has not been properly understood. In order that love may come into its own it must be free, unframmelled and unlimited. Love exists in all phases of human life, but usually it is latent; or it is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste or religion. For the resurrection of humanity the heart of man must be unlocked so that unadulterated love may be manifested in it—a love uncorrupted and free from “me” and “mine”.

People who make unlimited sacrifices for the sake of country or political ideology are also capable of the same sacrifices for God and the truth. As war teaches that even the man in the street can rise to the greatest heights of sacrifice for a selfless cause, it also teaches that all the mundane things of the world—wealth, possessions, power, fame, family and even the very tenor of life on earth—are transitory and devoid of lasting value.

In this manner the incidents of war also win man over for God through the lessons they bring. It is now high time that universal suffering should hasten humanity to the turning point in its spiritual history. It is now high time for humanity to face squarely the true cause of the catastrophe of war. It is now high time to seek a new experience of reality. It is high time that men have a fresh vision that all life is one in God, who alone is real and all that matters. God is worth living for, and He is worth dying for; all else is a vain and empty pursuit of illusory value.

War is a necessary evil that is in God's plan to awaken humanity to its destiny as the new humanity. The time is now ripe. Men are ardently seeking to contact the embodiment of the truth in the form of a God-man, through whom they can be inspired and lifted into spiritual understanding. In this critical time of universal suffering men are becoming ready to turn towards their higher self and to fulfill the will of God.

They will accept the divine guidance and love which alone can bring about spiritual awakening. Divine love will perform the supreme miracle of bringing God into the hearts of the new humanity and of establishing them in a true, and therefore lasting, happiness. Divine love will satisfy the greatest longings of mankind, make men selfless and helpful in their mutual relations, and ultimately resolve all problems. The new brotherhood on earth will be a fulfilled fact, and nations will be united in the fraternity of love and truth.

What will be some of the characteristics of the new humanity that will emerge from the travail of the present ? It will of course heed science and its practical attainments. It is a mistake to look upon science as opposed to spirit. Science is a help or hindrance to spirituality depending upon the use to which it is put. Just as healthy art is the outflowing of spirituality, so science when properly handled can be the expression and fulfilment of the spirit.

Scientific truths about the physical body and its life in the gross world can become a medium for the soul to know itself. However, if they are to serve this purpose, they must be fitted properly into a greater spiritual understanding that includes a steady insight into true and enduring values. In the absence of such spiritual understanding, scientific achievements are likely to be used destructively thereby strengthening rather than weakening the chains which bind the spi-

rit. The balanced progress of humanity can be assured only if science and religion proceed hand in hand.

The coming civilization of the new humanity will not be ensouled by dry intellectual doctrine, but by living spiritual experience. It will be free from a life of limitation and will enjoy unhampered the creative life of the spirit. It will break away from attachment to external form and learn to live by the claims of the spirit. The limited life of illusion will be replaced by unlimited life in the truth, and the limitations by which the separative self lives will wither away at the touch of true understanding.

Spiritual experience has a grip on deeper truths that are inaccessible to intellect. Spiritual truths can often be stated through the intellect, and intellect is certainly of some help in the communication of spiritual experience, but by itself the intellect is insufficient to bring spiritual experience to man or to allow him to communicate it to others.

If two persons have headaches they can use the intellect to discuss their mutual experience. But if one of them has never had a headache, no amount of intellectual explanation will ever tell him what a headache is. A man must have had a headache to know truly what it is, and in order that he understands it, he may have to be hit on the head. Intellectual explanation can never be a substitute for spiritual experience. At best it can only prepare the ground for that experience.

The fact that spiritual experience involves more than intellect alone can grasp is often emphasised by calling it a mystical experience. Mysticism is frequently regarded as opposed to intellectuality – obscure, confused, impractical, unconnected with reality - but in fact true mysticism is none of these. There is nothing irrational in true mysticism when it is, as it should be, a vision of reality. It is a form of perception that is absolutely unclouded, so practical that it can be lived in every moment of life, and so deeply connected with experience that in a sense, it is the final understanding of all experience. When spiritual experience is described as mystical, one should not assume that it involves something unnatural or beyond the grasp of consciousness. The only implication is that the experience cannot be comprehended by the limited human intellect unless it transcends its limits and is illumined by direct realization of the infinite.

The spiritual understanding that will enliven the new humanity can never fail to accept the stern realities of life and its demands. Those who cannot adapt readily to life tend to recoil from it and to look to a fortress of self-created illusions for protection. Such a reaction is an attempt to perpetuate one's separate existence by protecting it from the demands made by life. At best this can only give a seeming solution by providing a false sense of safety arising from a false sense of self-sufficiency. It does not even constitute

progress towards a final solution. On the contrary, it is a sidetrack from the true path.

Again and again, fresh and irresistible waves of life will beat upon man and dislodge him from the illusory shelters within which he hides. He will only invite fresh forms of suffering upon himself by trying through escape to preserve his separative existence.

Just as the individual may try to preserve his sense of separative individuality by escape, so he may also try to retain it through an uncritical identification with forms and rituals, or with traditions and conventions. All these are preponderantly fetters which restrain the release of infinite life. If they were a plastic medium that might be readily molded and suffused by unlimited life, they would be an asset in fulfilling the divine life on earth. Generally, though, they tend to gather prestige in their own right and to develop independently of the life they were intended to express. When this happens, all attachment to them eventually entails a drastic restriction of life.

Even as the individual may try to hold onto his separative existence through escape into self-created illusions, so he may also attempt to hold onto it by identification with some narrow class, creed, sect or religion, or by division based upon sex. He may seem to have lost his separative existence through identification with a larger whole, but more often this identification becomes a means of expressing his separative existence.

This he accomplishes through feeling separate from those who belong to another class, nationality, creed, sect, religion or sex. Thus his sense of separation from the contrasting group is more fundamental than his sense of identification with the members of his own group.

The strength of separative existence is derived from identification of the self with one of two opposites. This results in distinction from the other opposite. Real merging of the limited self can only be achieved in the ocean of universal life. This involves the surrender of all sense of contradistinction in form, belief or action, the surrender of all separative existence in all categories.

The large mass of humanity is deeply enmeshed in these separative and assertive tendencies, and one who looks on at this spectacle is bound to feel the blackest despair. It is true that the readily observable forces of lust, hate and greed cause incalculable suffering, but even in the most passionately disruptive forces there is some form of redemptive love. Buried in the muck of human misery are seed pearls of the greatest perfection, and these precious gems of individual action and feeling are not lost, but require only threading on the strong cord of spiritual knowledge.

Those who despair for mankind, and particularly in time of war, should know that real possibilities for the new humanity exist, and they will come into being through a release of love in measureless abundance.

This release of love can come through spiritual awakening brought about by the masters.

Love can never be born of mere determination; through the exercise of will one can be dutiful at best. Through struggle and persistence it is possible to mold external action to conform to one's concept of right, but such results are spiritually barren because they lack the inner warmth of real Love and coercion can never sit side by side holding hands.

Love springs spontaneously from within, but although love can never be forced from or upon another it can be awakened through love itself. Essentially, love is self-communicative: those who do not have it catch it from those who have it, for one cannot absorb love without making a response. Regardless of the barnacles which may cover the surface, the response is stamped by the nature of love.

The secret of true love is that it is unconquerable and irresistible. Even the one who resists its approach is lost as he springs to plug the hole through which it is flowing past the walls of his heart. It races behind him and he turns only in time to find himself surrounded and born aloft on its irresistible might.

True love gathers power and spreads itself until it transforms everyone it touches. Humanity will attain to a new mode of life through the unhampered interplay of pure love, as it spreads from heart to heart. When it has been recognized that there are no claims

greater than those of the universal divine life that encompasses all, then love will establish peace, harmony and happiness in all of the social spheres, and it will shine forth over all in its own unequalled purity and beauty. Divine love cannot be dimmed by the clouds of duality, for it is an expression of Divinity Itself.

It is through this very divine love that the new humanity will tune itself to the divine note. Divine love will not only introduce imperishable sweetness and infinite bliss into personal life, but it will also be the means by which the new humanity will be made possible. Through divine love the new humanity will learn the art of cooperative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom; it will shed all illusions and become established in truth; it will enjoy peace and abiding happiness; it will be initiated into the life of eternity.

It has been said that war cannot be considered entirely bad, although it can hardly be considered entirely good either. There are deep-seated reasons for the occurrence of war, and when one finds oneself in the middle of the holocaust, it is helpful to have a few guiding principles. People should face the circumstances of war with courage and the faith that no sacrifice is too great when the call of duty is clear. In the event of aggressive attack, all must resist it by direct combat if there is no alternative. But as each individual makes such resistance, he must be certain

that he is motivated solely by a sense of duty, without hatred or bitterness towards the aggressor, who has acted out of spiritual ignorance.

Further, he must not be insensitive to the suffering inflicted. On the contrary he must render every possible aid to the victims of war.

The fact that a person is a spiritual aspirant does not release him from his duty to the social whole. This may involve some deep soul searching because spiritual aspirants tend to be indifferent to war on the grounds that most wars are actuated by purely material considerations.

It is a mistake to divorce spirituality from material considerations, for the latter have some spiritual importance. It is not by ignoring human suffering but by handling it with creative love that the gate is opened to life eternal. It is not through callous indifference, but by active and selfless service that one attains the transcendental and illimitable truth that lies at the heart of the illusory universe.

Spiritual aspirants are rooted in the conviction of the reality and the eternity of the infinite Soul. It should be easy for them then to stake life itself on the performance of a duty that springs from the claims of the spirit.

The duty of the spiritually enlightened one is an extension of the duties of the average person and of the spiritual aspirant. He is alive to the truth that

all souls are one, and the role he must play in this game of God's is necessarily determined by the spiritual illumination he has. He performs his duty in co-operation with the divine will. Being in tune with the infinite truth, he is not only free from all thoughts of selfish gain, but also from the back-lash of hate, malice and revenge.

War cannot create any real cleavage, even between the people who are fighting against one another. These people seem to be different from one another because they have different minds and bodies, but when judged from the point of view of their souls, all differences are not only secondary but simply false. The spiritual unity of all souls remains inviolable in spite of all wars, and from the point of view of ultimate reality, no soul is really at war with any other soul.

There can be a war between ideologies, which may extend to and involve the minds and even the bodies of the people, but the undivided and indivisible Soul remains One in Its unimpeachable, integral unity.

All those who must undergo the rigors of war have great need for equanimity. It will be profitable to remember that the soul remains unscathed by the destruction of material things, and death itself is only a gateway to further life. Therefore those who would play their part well in the divine game should remain unmoved by bereavement and loss, imparting to others a spirit of cheerful resignation to the divine will.

Due to lack of spiritual insight, sufferings of war inevitably embitter many persons, and they need to be helped to recover a sense of the unspoilable sweetness of life. Those who have been initiated into the eternal values of inner life must assume the responsibility for driving away unwarranted gloom and depression and cheering those who are in deep sorrow. When crisis is upon one, let one's thought not be for self, but for others - for the claims of the divine self which exists equally in all.

War cannot be justified merely because it brings certain spiritual qualities as by-products, for these qualities can also be developed in time of peace. It is time now for humanity to develop a spontaneous spirit of love and service, rather than require the stimulus provided by danger to precipitate unselfish action.

All should face the crisis of war with patience, fortitude and self-sacrifice, never forgetting that the redemption of a distracted humanity through divine love is much closer than one dreams at such a time. \*

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\* Listen Humanity : Dodd Mead, New York, p. 128-141.

## PART II

### HAVE HOPE<sup>1</sup>

The modern era is plagued with restlessness as man is tossed between conflicting ideals. Like mounds in a sandy desert, intellectual knowledge is accumulating without provision for the expression of the heart which is so vitally necessary to quench the needs of the spirit. It is the lack of this counterpart that has checkmated man's advance in spite of his enormous achievements in the fields of science. Unhappiness and insecurity are the dominant notes of an age in which man finds himself engulfed in the darkness of wars, hate and fear.

#### **Yet I Say "Have Hope."**

Selfishness and lust for power tend to drag man towards brutality, which he has inherited through his evolutionary past or acquired during erroneous searching in his incarnations. But there is within man the inextinguishable light of Truth, because he is essentially divine in origin and being.

Those who cleanse their hearts of the embittering poison of selfishness, hate and greed shall find God as their own true Self. When you find and realize God,

the problem of selfishness and its numerous expressions melts away like mist before the sun. In God and as God, all life reveals itself as being really one and indivisible, and all separateness created by identification with human or sub-human forms is seen to be illusory.

The Truth of divine life is not a hope but a reality. It is the only reality, and all else is illusion. Have faith and you will be redeemed. Have love and you will conquer the lower and limited self of cravings that veil your own true being as God. Not through desperate self-seeking, but through constant self-giving is it possible to find the Self of all selves.\*

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\* I ife At Its Best, p. 41.

## WORLD PEACE<sup>1</sup>

Everywhere today man is rightfully occupied with the problem of world peace. If there is war, it means nothing short of racial suicide and total destruction. But world peace cannot be ensured through dogmas, however learned, or organizations, however efficient. It can be ensured only by a release of unarguing and unconquerable love which knows no fear or separateness.

Humanity is not going to be saved by material power—nuclear or otherwise. It can be saved only through divine intervention. God has never failed humanity in its dark and critical periods. The greatest danger to man today is not from any natural catastrophe, but from himself.

It is not possible to realize human brotherhood merely by appealing to high ideals or to a sense of duty. Something more than that is essential to release human consciousness from the clutches of selfishness and greed.

Today the urgent need of mankind is not sects or organized religions, but Love. Divine love will conquer hate and fear. It will not depend upon other justifications, but will justify itself.

I have come to awaken in man this divine love. It will restore to him the unfathomable richness of his own eternal being and will solve all his problems.\*

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\* Life At Its Best, p. 44-45.

## THE UNITY OF ALL LIFE<sup>8</sup>

The world today presents the spectacle of man pitched against man. Man has become the helpless victim of an unthinking and ruthless machine which is dragged along from the past through sheer inertia of the spirit.

**The fact of Brotherhood :** Within the one, undivided and indivisible Ocean of Life, you have, through ignorance, created pernicious divisions based upon sex, race, nationality, religion and community. And you allow these self-created divisions to poison your hearts and pervert your relationships. You are already parts of one life, and therefore brotherhood is not something to be brought into existence through laborious efforts. It is the supreme FACT which will claim your wholehearted allegiance as soon as you have the candor and courage to face the Truth. Slowly but surely you will imbibe this hard won Truth while sitting at the feet of the Masters of Wisdom. Slowly but surely you will shed prejudices and get disentangled from the superficial distinctions created by identification with forms and names. Slowly but surely you will tread the Path to the Formless and Nameless One.

**The Diversity that does not Divide :** When you enthrone the Nameless One in your mind-heart, you do not necessarily put an end to the game of duality.

You have to play your divine role in the drama of creation without being caught up in duality. Restoration of unity does not imply the stamping out of all differences. In the world of forms there will always be room for a rich diversity of expression, but when you understand the limitless Truth, this diversity will not create the least note of discord in the symphony of creation, being taken up rather in that creative harmony which reflects ageless and infinite Spirit. Out of this understanding there will emerge spontaneously an attitude of tolerance which is different from apathy, of active appreciation which is different from passive receptivity, and of life which is different from the entanglement of attachment. The unity of life has to be experienced and expressed in the very midst of its diverse experiences.

**The Inalienable Divinity of Man :** There can be no arguing with the imperative claims of Divine Love. To deny love is to deny one's own true being. This would be a self-betrayal and complete extinction which life is not prepared to accept. Sooner or later man must look within, ponder deeply, and search within his own heart for those factors which hold him in spiritual bondage. Sooner or later he must also break asunder the abrading chains of separative thinking which keep him away from the limitless life of the spirit to which he is rightful heir. Then, why not sooner rather than later ? Now is the time to cast off the veil of imagined duality and unreservedly sur-

render to the life of open and undisguised love which is pure and selfless, and which knows no fear and need no apology. All life is one and all divisions are imaginary. Be ye established in this Eternal Truth which I bring.\*

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\* Given on June, 21, 1940.

\* Messages of Meher Baba, Adi K. Irani, p. 74.

## MEHER BABA'S MESSAGE TO THE WORLD<sup>5</sup>

The present world crisis, chaos and universal suffering are absolutely necessary for eventual spiritual upliftment and for a new world in which peace, love and divine aspiration will reign supreme. None should therefore feel frightened or dismayed, but remember instead the certainty of this bright future.

From the point of view of spiritual reality, the words "national" and "foreign", "killed" and "killer", "war" and "peace", "success" and "defeat" have no existence and are only imaginary dreams, and the present universal chaos is just a universal nightmare necessary for the universal awakening.

Body-forms and minds are innumerable and of infinite variety, but souls are all originally and eternally one. In fact, only one Infinite Reality exists and that is God. So this apparent world catastrophe is, by Divine Will, essential for a Divine manifestation of love and real peace which will occur in the near future, and in which I have to play the greatest part.

All men and women throughout the world who care to share in my work can do so by trying their utmost to maintain a pure character, to avoid strictly feelings of lust and enmity in any form, to try not to be the victim of fears nor of the weaknesses of lying and back-biting, in personal quarrels never to attack

anyone save to defend the weak and to do even that absolutely without hatred, to meditate on Divine Love for any period each day according to one's particular circumstances, and to observe a fast (either to remain on milk and water, or on water and one meal, during 24 hours) once a week, for a period of 12 months, from 1st August, 1940 to 31st July, 1941.

I shall remain in seclusion during this period of one year and no correspondence will be attended to, except telegraphic communications on most urgent and serious matters.\*

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\* Meher Baba Journal, V. 2, No. 9, p. 572.

## **SPIRITUAL REGENERATION THROUGH UNIVERSAL SPIRITUAL CENTRE<sup>s</sup>**

The world is at war today.

It has engulfed all departments of life—political, economic, social and religious.

The instinct of self-preservation enhanced by fear and uncertainty of the future is aggressively active in the guise of various pseudonyms and catch-words.

Exclusiveness is parading as nationalism; self-interest is known as economics; fanaticism is synonymous with religion; libertinism is looked upon as social and moral freedom; and exploitation is termed politics.

This instinct of self-preservation is legitimate and natural among the orders of life which are lower in the scale of evolution. But when it expresses itself through man it makes of him nothing more than a talking animal, and as such he is still a long way from deserving the title, "the best of creation."

Is it anybody's fault if one finds oneself on the right side of things or the wrong side of things? No! Every human being has come to serve and achieve a definite purpose, and by playing his part to perfection he automatically works out his own salvation.

There is this difference, however. In the divine scheme of things, when individuals or peoples are about

to lapse into bestiality, instead of progressing higher and onward, it is suffering that rehabilitates them.

Spiritual Masters achieve this same resurrection for humanity much more easily and less painfully not only by preaching, but by translating into fulfilment those familiar words "self-denial" and "brotherhood of man", whose very beginning and whose ultimate end is LOVE.

The time for such a universal awakening is impending in the near future, and to meet its needs, the scheme for this Universal Spiritual Centre is set out today.

Mysore will surely realize at no distant date its singular good fortune in possessing amongst many progressive features, the Spiritual Capital of the world as well.

I bless every one of you, participants and non-participants, in the greatest scheme of spiritual regeneration the world has ever known, the foundation of which you have witnessed today.

The plan for a Universal Spiritual Centre symbolises the character of my Divine Mission on earth.

I bless you.\*

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\* Messages of Meher Baba, Adi K. Irani, p. 9-10.

## ROOT CAUSE OF WAR<sup>10</sup>

As in all great critical periods of human history, humanity is now going through the agonising travail of spiritual rebirth. Great forces of destruction are afoot and seem to be dominant at the moment, but constructive and creative forces which will redeem humanity are also being released through several channels. Although the working of these forces of light is chiefly silent, they are eventually bound to bring about those transformations which will make the further spiritual advance of humanity safe and steady. It is all a part of the divine plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth.

At present the urgent problem facing humanity is to devise ways and means of eliminating competition, conflict and rivalry in all the subtle and gross forms which they assume in the various spheres of life. Military wars are, of course, the most obvious sources of chaos and destruction. However, wars in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something basically even more grave. Wars and the suffering they bring cannot be completely avoided by mere propaganda against war; if they are to disappear from human history it will be necessary to tackle their root-

cause. Even when military wars are not being waged, individuals or groups of individuals are constantly engaged in economic or some other subtle form of warfare. Military wars, with all the cruelty they involve, occur only when these underground causes are aggravated.

The root-cause of the chaos which precipitates itself in war is that most persons are in the grip of egoism and self-interest individually as well as collectively. This is the life of illusory values in which men are caught. To face the Truth is to realise that life is one, in and through its manifold manifestations. To have this understanding is to forget the limiting self in the realisation of the unity of life. With the dawn of true understanding the problem of wars would immediately disappear. War has to be so clearly seen as both unnecessary and unreasonable that the immediate problem would not be how to stop wars but to wage them spiritually against the attitude of mind responsible for such a cruel and painful state of things. In the light of the Truth of the unity of all life, co-operative and harmonious action becomes natural and inevitable. Hence, the chief task before those who are deeply concerned with the rebuilding of humanity is to do their utmost to dispel the spiritual ignorance which envelops mankind.\*

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\* Discourses, V. I, p. 16-17.

## **THE TRAVAIL OF THE NEW WORLD ORDER<sup>10</sup>**

The world-storm which has been gathering momentum is now having its greatest outburst, and in reaching its climax it will work universal disaster. In the struggle for material well-being, all grievances have assumed fantastic proportions, and the diverse differences of human interest have been so accentuated that they have precipitated acute conflict. Humanity has failed to solve its individual and social problems, and the evidence for this failure is very clear. The incapacity of man to deal with their problems constructively and creatively reveals a tragic deficiency in the right understanding of the basic nature of man and the true purpose of life.

The world is witnessing an acute conflict between the forces of Light and the forces of Darkness. On the one hand there are selfish persons who seek their happiness blindly through lust for power, unbridled greed and unrelieved hatred. Ignorant of the real purpose of life, they have sunk to the lowest level of culture. They bury their higher selves in the wreckage of crumbling forms which linger on from the dead past. Bound by material interests and limited conceptions, they are forgetful of their divine destiny. They have lost their way, and their hearts are torn by the ravages of hate and rancour. On the other hand

there are persons who unveil their inherent higher selves through enduring pain and deprivation and through noble acts of bravery and self-sacrifice. The present war is teaching man to be brave, to be able to suffer, to understand and to sacrifice.

The present chaos and destruction will engulf the whole world, but this will be followed by a very long period in which there will be no war. The passing sufferings and miseries of our times will be worth enduring for the sake of the long period of happiness which is to follow.

To know that life is real and eternal is to inherit unt fading bliss. It is time that men had this realization by being unified with their own selves. Through unification with the higher self, man perceives the Infinite Self in all selves. He becomes free by outgrowing and discarding the limitations of the ego-life. The individual soul has to realise with full consciousness its identity with the Universal Soul. Men shall reorient life in the light of this ancient Truth, and thereby readjust their attitude towards their neighbours in everyday life. To perceive the spiritual value of oneness is to promote real unity and co-operation. Brotherhood then becomes a spontaneous outcome of true perception. The new life which is based upon spiritual understanding is an affirmation of the Truth. It is not something which belongs to a utopia, but is completely practical.

Now that humanity is thrown into the fire of bloody conflicts, through immense anguish it is experiencing the utter instability and futility of the life which is based upon purely material concepts. The hour is near when men in their eager longing for real happiness will seek its true source. Only the outpouring of divine love can bring about spiritual awakening.

My existence is for this Love and this Truth. To suffering humanity I say :

“Have hope. I have come to help you in surrendering yourselves to the cause of God and in accepting His grace of Love and Truth. I have come to help you in winning the one victory of all victories—to win yourself.”\*

## OCEAN OF UNIVERSAL LIFE<sup>9</sup>

In the hour of trial, let not our thoughts be for our limited selves, but for others, not prompted by our egos, but responsive to the claims of our divine selves, which unite us with the rest of mankind. We cannot dodge our responsibility by evasion. To ignore human suffering as merely an illusory aspect of the illusory universe is indefensible. Not by ignoring suffering, but by ministering to it with creative love, do we gain the road to Life Eternal. Not through aloofness or indifference, but by eager, selfless service are we brought nearer the fountain-source of that transcendental Rhythm which is at the heart of God's Universe.

Service with reservations is mere window dressing. In identifying ourselves with a narrow group or faction, or with some limited ideal, we do not achieve a real fusion of our segregated selves, only the appearance of such fusion. The true merging of the limited self with the Ocean of Universal Life involves complete surrender of isolated existence in all its aspects.

Foggy conjectures, or a hodge-podge of ideas are no substitutes for a clear definition of man's true goal. If the world culture of tomorrow is to be an improvement on the savagery of today, it will have to emerge from an absolute understanding of the Universal Law, wholly independent of existing traditions and super-

stitutions. It will not come into being through the sterile process of disembalming and rehashing obsolete values.

The glorious vista of God's Cosmic Plan is obscured by creeds, dogmas, sectarianism and superstitions. These limitations can be transcended by man not through blind or total denial of any worth in existing concepts, but by the discovery, unfolding, accentuation and development of whatever fragments of divine Truth may be hidden in them. This, however, must be accomplished, not within narrow, frigid limits, but in an atmosphere of pure, unhampered love. Such love cannot function in an environment polluted by prejudice of any kind.

The humanity of the individual—his kindness and compassion toward all created beings—is the real test of civilization. The true barbarian is he who is devoid of humanity. However learned a man may be, whether a master of science, or a paragon of worldly attainment, if he lacks humanity he is still a barbarian.

In every part of the world, mankind is perpetually disintegrating into narrow groups based upon the superficial and basically false differences of caste, creed, race, nationality, religion, ideology or culture. Since these groups have long been accustomed to distrust and fear those outside their self-imposed boundaries, they are animated by indifference, contempt or hostility toward each other. This attitude is born of ignorance, prejudice, envy, selfishness. It can be remedied only by

the fostering of the spirit of mutuality which breaks through artificial isolationism and derives its imperishable strength from the sense of the inviolable unity of life as a whole. Love alone can achieve this. Spontaneous love, that knows no man—created boundaries, is the great universal bond which unites all living creatures in immortal Oneness of the soul.

Once it is universally recognized that there are no claims greater than the claims of the Universal Divine Life, which includes all beings and all things without exception, this pure interflow of immaculate love will not only create lasting peace, harmony and happiness in individual, national, and international spheres, but will shine forth in its own purity and beauty as God's most precious gift to man.

The New Humanity will come into being through the release of selfless love in measureless abundance. Through the free, unhampered interplay of this true love from heart to heart, man will attain the new state of being, the highest level of life destined for him upon this earth.

Divine Love is impervious to the onslaughts of duality, for it is an expression of Godhood—Infinite Unity—Itself. Through Divine Love, the New Humanity will be put in tune with the Holy Plan. Divine love will usher in not merely imperishable kindness among men, infinite bliss in personal life, but will also make possible the flowering of harmonious,

co-operative life among the peoples of the world. It will give birth to an era in which mankind will be emancipated from the tyranny of dead forms, an age that will give full scope to creative life and bring spiritual illumination to man's intuition. It will be an era free from illusion and rooted in divine Reality, an age blessed with lasting peace and abiding happiness, the millenium that will initiate man into the Life of Eternity.

The New Humanity calls for creative statesmanship that will recognize and emphasize this great potentiality of mankind. It calls for a leadership that is dynamically aware of the essential unity of all human beings, not only through their predestined co-partnership in the Divine Plan for man upon earth, but also by virtue of the fact that they are all living expressions of the One Life.

No line of action – no covenant – will be helpful nor fruitful unless it is in absolute harmony with this profound law of the universe. The regeneration of humanity depends upon leadership that has the wisdom to understand this transcendental fact, the inspiration to make creative use of it and the authority to put it into operation.\*

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\* Silent Revelations, p. 23–27.

## THE LIFE OF THE SPIRIT<sup>9</sup>

The ways of the impressionable many are as a rule stamped by the attitude and behaviour of the influential few. In our age, these key figures in public life are, with rare exceptions, glamorous exponents of crass materialism. They are habitually played up by news-hungry media as front-page sensation. The inevitable psychological result is a world consciousness dominated by gross materialism.

The worldly man in his limited capacity fancies something to be right. He then proceeds to make it right for other people of similar tendencies and to declare it sacrosanct against the judgment of those whose concept of right differs from his. Such a life of arbitrary definition and uncritical imitation is not the life of the spirit. Blind surrender to convention does not necessarily result in wise action much less does it lead to perfection. The life of the spirit has its basis in a true understanding of values, and is governed by it.

In the life of perfect action there must be harmonious adjustment between the material and spiritual aspects of life. This cannot be effected by granting equal importance to them. The spirit must and always will have an inviolable priority over matter. This sovereignty is not expressed by avoiding or rejecting matter, but by making full use of it as an appropriate vehicle for the expression of the spirit.

There is no basic conflict between the current of mundane life and the life of the spirit. The spiritually evolved do not disdain objects of beauty or works of art. They do not disparage the noble achievements of science nor scorn the constructive attainments of politics. Things of beauty become degraded only when perverted into objects of craving, jealousy or exclusive possessiveness. Creations of art can degenerate similarly into media for the inflation of the ego and the breeding of human frailties. Triumphs of science are desecrated by man into instruments for mutual destruction. Domestic and international chaos are aggravated and perpetuated by the prostitution of politics for selfish ends.

Rightly employed, however, and invested with spiritual understanding, things of beauty and culture can become sources of purity, inspiration and joy. Works of art have the power to ennoble and raise the consciousness of man. Attainments of science reveal their capacity to redeem mankind from unnecessary handicaps and suffering. Political action, transmuted by the alchemy of the spirit into statesmanship can be instrumental in promoting the true brotherhood of humanity.

The life of the spirit is not achieved through ignoring worldly aspects of existence. It comes to full flower when applied for the Divine purpose, which is to bring love, peace, happiness, beauty and spiritual perfection within the reach of all.

The life of the spirit finds its truest expression in all-inclusiveness, free from attachment, and in appreciation untrammelled by entanglement. This cosmic poise comes to ultimate fruition in spiritually perfect souls. They have the divine capacity to manifest supreme excellence in any phase of life they deem necessary for the spiritual quickening of other souls. If there is lack of happiness, beauty or goodness in the life of those who come within the orbit of the Master, these very deficiencies are transmuted by him into opportunities to shower upon them his divine love and to redeem them from temporal or spiritual poverty. Thus the every-day responses of the Perfect Master to his worldly environment are the highest expressions of the life of the spirit on the physical plane. They are manifestations of dynamic, creative Divinity that spreads and multiplies itself, spiritualizing everything with which it comes in contact.\*

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\* Silent Revelations, p. 98.

## THE AVATAR<sup>10</sup>

Consciously or unconsciously, every living creature seeks one thing. In the lower forms of life and in less advanced human beings, the quest is unconscious; in advanced human beings it is conscious. The object of the quest is called by many names—happiness, peace, freedom, truth, love, perfection; Self-realization, God-realization, union with God. Essentially, it is a search for all of these, but in a special way. Everyone has moments of happiness, glimpses of truth, fleeting experience of union with God; what they want is to make them permanent. They want to establish an abiding reality in the midst of constant change.

It is a natural desire, based fundamentally on a memory, dim or clear as the individual's evolution may be low or high, of his essential unity with God; for, every living thing is a partial manifestation of God, conditioned only by its lack of knowledge of its own true nature. The whole of evolution, in fact, is an evolution from unconscious divinity to conscious divinity, in which God Himself, essentially eternal and unchangeable, assumes an infinite variety of forms, enjoys an infinite variety of experiences and transcends an infinite variety of self-imposed limitations. Evolution from the standpoint of the Creator is a divine sport, in which the Unconditioned tests the infinitude

of His absolute knowledge, power and bliss in the midst of all conditions. But evolution from the standpoint of the creature, with his limited knowledge, limited power, limited capacity for enjoying bliss, is an epic of alternating rest and struggle, joy and sorrow, love and hate, until, in the perfected man, God balances the pairs of opposites and transcends duality. Then creature and Creator recognise themselves as one; changelessness is established in the midst of change, eternity is experienced in the midst of time. God knows Himself as God, unchangeable in essence, infinite in manifestation, ever experiencing the supreme bliss of Self-realisation in continually fresh awareness of Himself by Himself.

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

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

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

The *Avatar* appears in different forms, under different names, at different times, in different parts of the world. As his appearance always coincides with the spiritual birth of man, so the period immediately preceding his manifestation is always one in which humanity suffers from the pangs of the approaching birth. Man seems more than ever enslaved by desire, more than ever driven by greed, held by fear, swept by anger. The strong dominate the weak; the rich oppress the poor; large masses of people are exploited for the benefit of the few who are in power. The individual, who finds no peace or rest, seeks to forget himself in excitement.

Immorality increases, crime flourishes, religion is ridiculed. Corruption spreads throughout the social order. Class and national hatreds are aroused and fostered. Wars break out. Humanity grows desperate. There seems to be no possibility of stemming the tide of destruction. At this moment the *Avatar* appears.

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

He is interested in everything but not concerned about anything. The slightest mishap may command his sympathy; the greatest tragedy will not upset him. He is beyond the alternations of pain and pleasure, desire and satisfaction, rest and struggle, life and death. To him they are equally illusions which he has transcended, but by which others are bound and from which he has come to free them. He uses every circumstance as a means to lead others towards Realisation.

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

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

The Avatar awakens contemporary humanity to a realisation of its true spiritual nature, gives liberation to those who are ready, and quickens the life of the

spirit in his time. For posterity is left the stimulating power of his divinely human example, the nobility of a life supremely lived, of a love unmixed with desire, of a power unused except for others, of a peace untroubled by ambition, of a knowledge undimmed by illusion. He has demonstrated the possibility of a divine life for all humanity, of a heavenly life on earth. Those who have the necessary courage and integrity can follow when they will.

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

For the moment they must be patient. The wave of destruction must rise still higher, must spread still further. But when, from the depths of his heart, man desires something more lasting than wealth, something more real than material power, the wave will recede. Then peace will come, joy will come, light will come. I bring the greatest treasure which it is possible for man to receive—a treasure which includes all other treasures, which will endure forever, which increases when shared with others. Be ready to receive it.\*

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\* Discourses, V. III, p. 11-17.

## MEHER BABA

Meherwan Sheriar Irani ( Meher Baba ) was born in Poona, India, in February 1894. His parents were of Persian origin.

He was first educated in Dastur Girls' School and later in St. Vincent High School, from where he was matriculated. In 1913, while in his first year at Deccan College he came in contact with Hazrat Babajan, one of the five perfect Masters of the age, who by a kiss on his forehead awakened him to the experience of what one may call God—realization. During the course of subsequent seven years Upasani Maharaj, another Perfect Master of the age gave him knowledge of his infinite state and integrated his God—consciousness with the consciousness of the gross world, preparing him thus for his role as the Avatar of the age. He was reported to have met the other three perfect Masters of the time before he came in contact with Upasani Maharaj, but no record of what happened in such meeting is available, except that Sai Baba of Shiridi hailed him “ Parvardegar ” on seeing him.

In 1921, he began his Avataric work with the early disciples he had collected around him while living in a hut built for him by Shri Sadashiv Govind Shelke at Shivajinagar near the popular shrine of

goddess Chatusringi. After a few years of intensive training of these disciples and travel with them in India and Iran, Meher Baba finally established, what is now called 'Meher Retreat' at Meherabad, on the outskirts of Arangaon village in Ahmednagar. Here he instituted various activities of ego-effacing service and self-giving love for the disciples. Judged from the standard of worldly activities, these may appear to an objective observer as charitable, social, cultural or educational activities, which though valuable in that period of Indian history, were insignificant. But viewed from an angle of spiritual emancipation of mankind for which alone Avataric advent is ordained in the divine plan of God's functioning through a spiritual heirarchy these activities were motivations or spiritual stimulation for the transformation of all spheres of existence, planes of consciousness and departments of life.

Meher Baba began his unique silence on 10th July 1925, and stopped writing in 1927. At first he communicated by writing on slates, then by pointing to letters on an alphabet board, which he gave up on 7th October 1954. Thereafter he conversed through his own unique shorthand system of representative gestures.

Though silent and abstaining from writing, Meher Baba had released a large volume of words revealing the spiritual theme of human life clearer than any master had ever done before him, explaining creation,

evolution of consciousness through infinite variety of forms, re-incarnation and involution of consciousness in a language intelligible to an average man's understanding and at the same time scientific and logical in convincing the rationalist.

The history of man's search for his soul has produced few works dealing with the technique for the soul's discovery. Meher Baba's discourses are a major contribution to that small body of literature. In this work, given to his close disciples in the period 1938—43, he describes the means of incorporating daily life into one's spiritual ongoing. He also outlines the structure of Creation, but only to clarify the relationship of the aspirant to the Master. In his classic later work 'God Speaks', Meher Baba described in detail the vertical system of God, His will to know Himself consciously, and the purpose of creation in the will-to-consciousness. The discourses on the other hand are the practical guide for the aspirant as he slowly finds his way back to Oneness, after having developed consciousness through the deeps of evolution. While the discourses provide detailed descriptions of the Path and its disciplines, the reader will discover that they are in no way a do-it-yourself manual for spiritual evolution. Rather, they are a constant, firm reminder of the need for a Master on this Path of apparent return to Oneness. The Master is the knowing guide who had already traversed the Path, who provides with infinite patience the secure and steady pace that

can lead to the goal. While Baba admits the possibility of achieving progress without such a guide, he makes it clear that it is fraught with almost insurmountable problems, and difficulties.

To one who debates allying himself with a teacher of the inner processes, the discourses provide invaluable insight. To one who senses that life is to be lived for its positive contribution to the discovery of the inner being, Baba provides the unarguable description of one who knows. His other books, 'Listen, Humanity,' 'Life At Its Best', 'Beams on the Spiritual Panorama', 'The Everything & The Nothing' were given by him to educate the minds of earnest aspirants after Truth giving them enough intellectual insight to understand the falsity of this material world and ego-centric and separative existence and to awaken love for Truth ( God ) and longing for living in Truth ( God ). They were intended to prepare man to receive the Word of God, enformed as Meher Baba to manifest divinity in humanity.

Meher Baba had widely travelled all over India, Iran and other Eastern countries contacting large numbers of people. In the 1930s Baba's travels began to reach Europe and then to America. His name rapidly became known to those deeply and sincerely interested in the spiritual discipline on both continents.

When not on travels, which were practically stopped in 1958 after his last global tour, he lived mostly

in Meherazad, about fourteen miles from Meherabad, in Ahmednagar District, the field of his concentrated activities and where almost all of his lovers' gatherings were held till 1958. During summer months from April through June every year he used to stay in Poona, where his activities began centralising since 1956 and finally shifted to from 1958 onwards. Baba's life can be divided into Ekantavas (seclusion) Upavas (fast) and Sahavas (living with others).

His life in seclusion and fasting was considered to be a period of intensive work in invisible spheres of existence and on planes of consciousness speeding up the evolution of Creation, descending divinity into the gross plane raising the consciousness of mankind. His external activities of contacting men individually and collectively sowed the seeds of love in their hearts which awaken them to a life of love and sacrifice and perpetuate his name and the truth he revealed.

A persistent theme throughout the fortyeight years of Meher Baba's work had been his seeking out of what he called 'mast' (God-intoxicated) and his homage to those afflicted by disease and want. 'The Wayfarers' by Dr. William Donkin is a valuable record of these activities of Meher Baba which unfold avenues of understanding the psychology of human life as never before known to mankind.

Those stricken by leprosy have been a constant concern of Meher Baba. With infinite care and love he washed their feet, bowed his forehead to the often

twisted stumps on which they toddle, and sent them on their way with renewed hopes and peace. They are like beautiful birds caught in an ugly cage," he once said on such an occasion. "Of all the tasks I have to perform, this touches me most deeply."

His disciples, known as mandali, resident with him were representative of what one may call miniature world family not only unified diverse religions and regions of the world, but represented all aspects of human nature through whom he worked to free the consciousness of mankind from the illusion of separative existence and tendencies. While Baba manifested divinity in its pristine beauty and glory through his ever changing moods and movements his mandali expressed humanity in all its nakedness through their life of love and service.

His was a life of infinite suffering which he termed as moment to moment's crucifixion, sustained by what he called His infinite bliss. The drama of his divine life on earth ended at 12.15 p. m. on 31st January 1969 establishing his individuality in the indivisibility of God's infinite existence, the ever renewing centre of which the human heart is.

The beauty and glory of God-man's physical passing away from amongst us is well depicted in a talk given by Francis Brabazon, one of his disciples in 1969 on the 11th Anniversary of Meher Baba's stay at Avatar's Abode, which is reproduced below.

I have returned to Australia after staying with God for ten years; and I bring you the most astonishing news : God has died, and is most living. I was present when he died. I was one of the disciples who took his body to the tomb he had had prepared thirty years earlier, and placed it there in an open crypt where for seven days thousands of his lovers came to see his beloved face for the last time.

There was hardly any weeping and lamentation : perhaps the grief of his beloved Mehera included all our griefs. There was almost continuous devotional singing by various groups of singers praising the attributes of the Beloved; and the people, after worshipping him with love, sat quietly and listened and remembered alone, or with others exchanged, the occasions of joy when God-Man had visited their homes or had called them individually for an hour, or in great companies for a few days and bathed them in the stream of his compassion and made them drunk with the wine of his love.

The tomb is on a barren hillock six miles from Ahmednagar, on the Deccan plateau about a quarter mile back from the Ahmednagar—Dhond road and railway. It was here forty-six years ago that God, having become Man, and knowing that he was God, began his work for humanity by building a school for boys whom he personally served, and a hospital and shelters for the poor and the wanderers seeking God. But these buildings, their purpose being served, have

long since been dismantled. God builds nothing to last. That is left for men, who, being mortal seek immortality in the permanence of stone; or, loving what is perishable, try to preserve its form in enduring art.

On the afternoon of the seventh day the crypt was closed with great shouts of "Avatar Meher Baba Kee Jay," or "Victory to Meher Baba the beloved God-Man." God as Man had died and had been buried; but Man as God lived eternally. The victory was the Beloved's—he who dies and is born every moment in our lives.

But was all the shouting true? Were all who shouted convinced of the victory?

God is perfection in all things. But his perfection is not as ours—that completion of a work faultlessly done which we aim at, or in a flawless quality worshipped and desired. His perfection includes imperfection, just as his Everythingness includes Nothing. And so, although every heart cried that the victory was his, the minds of some questioned his promise that before he dropped his body he would break his silence and speak the one Word of words and manifest his glory.

These questioners had understood the Beloved's promise according to the feebleness of their intellects and their desire for an All-conqueror under whose banner they would march to heaven—much the same as what the Jews had wanted of Jesus, and various religions expect of a Second Coming.

Beloved Baba had warned us all many times, and especially over the last year, to cling tightly to his daman or dress no matter what happened—as tightly as a child holds to its mother's skirt in a crowd. And it would seem that those who thought they had the firmest grasp of the Beloved's dress and continually exhorted others to hold it firmly, suddenly found their hands empty.

But those who were closest to him had no garment of which to lose hold—except the garment he had woven of their obedience and service. They had nothing to cling to, and lose. The Beloved had slipped away from the moorings of their eyes into the silent ocean of Existence bearing their hearts with him into eternity. What could beloved Baba's speaking even that Word which beget Creation mean to them? What glory could he manifest which was not already reflected in his beautiful person? This person was all they cared about. Their loss was of the thousand shades of expression which passed across his face, of his voluble hands, of the demands of his smile. His Godhood shone in his Manhood. That was sufficient. It was God the Man they served and loved. They had no life other than in him. And he had suddenly slipped away out of their grasp while they were lovingly tending his body which was crushed under the weight of a world whose heart was stone and whose blood was molten lava.

When Mehera, the most beloved of the Beloved, came into the room and cried to him to come back, it was the cry of all distances and hollow places; and the men stared at a familiar horizon receding into infinity. But their beloved Baba was not dead; he had inexplicably withdrawn himself for a moment--and that moment was too long to bear. For fortyseven years he had never been out of sight of one or another twentyfour hours a day; and now he had slipped away—like an eel from one's hand, like the stars at the approach of dawn. He was; and then was not. He no longer was; but he was still there.

By night the news of their Beloved's passing had reached lovers across the world. In the older ones, when the shock passed, there was a great surge of love and joy. In the young who had not yet seen their Beloved's Man—from a new heroism was born to support their love, and the first line of a new poetry was written: "Now we face the Ocean."

I would like to give you the words of a little song I have written lately for the Beloved's amusement.

Rocks the world in sullen anger, tangled in its  
skeins of blood,

Waiting for the Lovely Stranger to release his  
cleansing flood.

Heaves the world in helpless anger, struggling in  
its toils of brains,

Waiting for the Lovely Stranger to erase the horrid stains.

Writhes the world in spasmed anger, praying in sub-sonic tones,

Waiting for the Lovely Stranger to restore its crumbling bones.

Ceases now the world from anger, prostrate lies upon the earth,

Waiting for the Lovely Stranger who will give it a new birth.

The Lovely Stranger had come and had gone away—and the world was still tangled in its skeins of blood, struggling in its toils of brains, praying in sub-sonic tones. It is not yet prostrate.

The Lovely Stranger had not, it would seem, released a cleansing flood, erased any horrid stains or restored society's crumbling bones before he left us. The world, apparently, is as it was : still with the haves having more and the have-nots having less; private affluence creating public squalor; still increasing its armaments (presumably for export to the planets, since it has more than enough to destroy itself).

Yet the Lovely Stranger was with us for fortyseven years; and he wasn't just sitting cross-legged in a trance during those years. He was *with* us, tremendously concerned about us, intensely involved with us. No man ever had less private life : he was literally with people twentyfour hours a day. Even when he retired

for the night (when he had a room to retire to) or stretched himself out on a railway platform or in a waiting room when he was travelling, he always had one of the mandali or disciple with him.

You have read about his mass feeding and clothing the poor, how from dawn to evening thousands passed in front of him and received packets of food and cloth from his hands and love from his touch and glance. (But few know about the secret aid which restored hundreds to self-respect—that is a chapter of his life not yet written.)

You have read of his journeys to remote places to find and serve the masts, the real lovers of God, who have left the world far behind on their journey to his feet, but still have bodies which need care.

His commitment was so thorough, so total, that he allowed his body to be broken twice in car accidents so that humanity's spirit should be mended. His commitment was so thorough, so total, that he suffered the scalding tears of tens of thousands to bathe his feet so that humanity's heart should be washed clean; it was so thorough, so total that he allowed himself to become helpless and hopeless on the roads of the world so that we on our journey to ourselves should look beyond ourselves for help, and hope only for that which we truly are.

He, the Lovely Stranger, beloved Baba, told us that his sufferings for humanity would culminate in

humiliation, and this would be followed by his glorification. His humiliation I saw—a humiliation as deep as Jesus' on the cross, as Krishna's dying from a stray arrow, as the Buddha's succumbing to the effects of food-poisoning.

Some months before he left his body on the battle-field of illusion, Baba told us that tragedy faced him. We had thought, what sort of tragedy can overtake God? Tragedy is in the lives of men, not in the existence of God. In the last hours when his body was being shaken by great spasms, he said that all the forces of Maya, which is the Principle of Ignorance were hard pressing him, but he would emerge victorious.

But his victory lay in apparent defeat—as even the great victories of men do : for men are reflections or images of God. And in this moment of apparent defeat eternal Existence asserted itself—and his was the glory of victory.

But none saw his glory. There were incidents such as sometimes follow the death of a saint—the body remained fresh for seven days; he manifested his physical form to some and spoke to them. But such things are too trifling to be considered in connection with the glorification of God-Man.

None saw his glory; and none heard the Word which was to precede it. But that Word had silently entered the hearts of his children who are the seed of the New Humanity, the flower of which will be the

glorification of the eternal Beloved. It is to these at that I now speak.

You are so much wiser than we older ones, for your wisdom is in your hearts, while ours was gotten of labour. Your love is so much purer than ours : it is a multitude of mountain streams that leap and sparkle in the sun, while ours is water drawn from wells with a reduced table—and somewhat brackish at that. Your song is a new song inspired directly by the Beloved's song in your hearts, while ours is made up of dying cadences from the unbridgeable past.

When word came to you that your Beloved, he whose Man-form you had never seen, had dropped his body, you never asked, What do we do now? Where do we go from here? You were already going—you just continued going. Your direction was implicit in your faith; and you knew that your destination was the wineshop of the Beloved.

You know that the journey to Self is not to be lightly undertaken, that it is the longest and most arduous one can set out on; that between you and your Goal are oceans to cross in the frail craft of spirit, and deserts where your only drink will be salt tears. Yet your faith is such that you know your Beloved will ride the sea-storms with you and that in the desert tears will also be his drink. You really know all things, everything : you have only to become conscious that you know.

You are [the ones for whom the Lovely Stranger came; and you recognised him as soon as you heard his voice in your hearts, and you poured out your lives at his beautiful feet without thought of recompense. It is you, not we, who will build the new music and sing the new architecture.

The breath of the Beloved has already stirred the Ocean of Stillness which is his being and his Word is already singing in your hearts and eyes. This singing is the beginning of the manifestation of his glory. How blinding will be that glory when the eyes of everyone in the world shine with the Beloved's Word and the hands of each are his brothers; and the dead grandeurs of yesterday and the futile justifications of today are swept away in the flood of the New Singing.

Brother and sister drop-bubbles on the ocean of the Beloved's beautiful reality, how many times through the ages must your songs have delighted the Lovely One on his Earth-coming; and because of his delight how carefully he must have arranged your births this time—the end of one cycle and the beginning of another—his seed-sowing of the new Humanity.

My mind cannot grasp even a hint of the Beloved's infinitudes and my heart cannot bear the wound which a mere reflection of his glance has made in it. On one and the same breath I praise his Silence and his Word—for they are the same thing : his Word is the

movement of his Silence and his Silence is the Stillness of his Word. His Word is his limitless compassion and his Silence is the ocean of his love-being.

His love is eternal, and this present time is a season of his compassion; and his Silence has broken into the Word which lives in our hearts. He who is always a stranger in the world is our friend, our new-life companion. We long to be the dust at his feet each time he comes, singing to him when the breath of his mood blows, and to wash the travel stains from his feet with our cool tears.

Now there are only hundreds. Soon there will be thousands, and then millions setting out in their little boats leaving the dead to rule a world which died when the beautiful God-Man spoke his eternal Word in the hearts of his lovers.

What greater Word could God ever speak than that which slays an old world and begets a new one? What greater glory could he manifest than the heart of each lover becoming a sun with a thousand petals?

May be these sun-flowers will not blossom for a long time yet. May be our children's children's children will be the New Humanity. But what are generations to us? We will also be the children of our children's children—sun-flowers waiting for beloved God-Man's again Earth-coming, waiting to be so many little carpets for his beautiful feet.”\*

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\* Three Talks, Francis Brabazon.

## Part—III

### THE INVIOABLE UNITY OF LIFE<sup>1</sup>

It is my God—ordained work to awaken humanity to the inviolable unity and inalienable divinity of all life. Know that you are in essence eternal, and heirs to infinite knowledge, bliss and power. In order to enjoy your unlimited state, all that is necessary is to shed your ignorance which makes you feel that you are separate from the rest of life. The separative ego or “I” can disappear only through divine love, which will be my gift to mankind.

Let those who hearken to my call prepare themselves to render real service to mankind. Let them make it conscious of its oneness, irrespective of the apparent divisions of class, sect or creed. I do not attach importance to beliefs or dogmas. It is not what you believe but what you are that will ultimately count.

The Truth which I want you to share with me is not a matter of opinion or belief but of direct experience which knows no contradiction, and which will make you realize that nothing in this world is worth being greedy about, and that there need not be any hatred, jealousy or fear. Then, and only then, will man launch

himself upon the safe voyage of unending creativity and unfading happiness which knows no decay or fear; then he will have transcended the duality of "I" and "you", "mine" and "thine."\*

### UNIVERSAL MESSAGE

I have come not to teach but to awaken. Understand therefore that I lay down no precepts.

Throughout eternity I have laid down principles and precepts, but mankind has ignored them. Man's inability to live God's words makes the Avatar's teaching a mockery. Instead of practising the compassion He taught, man has waged crusades in His name. Instead of living the humility, purity and truth of His words, man has given way to hatred, greed and violence.

Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric form I observe silence. You have asked for and been given enough words — it is now time to live them. To get nearer and nearer to God you have to get further and further away from "I", "my", "me" and "mine". You have not to renounce anything but your own self. It is as simple as that, though found to be almost impossible. It is possible for you to renounce your limited self by my grace. I have come to release that grace.

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\* Life At Its Best, p. 60-61.

I repeat, I lay down no precepts. When I release the tide of Truth which I have come to give, men's daily lives will be the living precept. The words I have not spoken will come to life in them.

I veil myself from man by his own curtain of ignorance, and manifest my glory to a few. My present avataric form is the last incarnation of this cycle of time, hence my manifestation will be the greatest. When I break my silence, the impact of my love will be universal and all life in creation will know, feel and receive of it. It will help every individual to break himself free from his own bondage in his own way. I am the Divine Beloved who loves you more than you can ever love yourself. The breaking of my silence will help you to help yourself in knowing your real Self.

All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out except through my coming in your midst. I had to come, and I have come. I am the Ancient One.

## THE IMMORTALITY OF UNIVERSAL LIFE<sup>1</sup>

The silence which I have been observing is a call from the silence of unfathomable Divinity. Invite that Divinity into your hearts so that you may become permanently established in the immortality of universal life, which is vastly different from the persistence of limited individual life. The ego-life has a beginning and an end; the Truth which I bring is beginningless and endless. In order to inherit that Truth you need the courage to jump across the abyss of duality.

It is not possible to receive undying life in the Truth unless you surrender all resistance to it. You cannot drag along the prejudices of the past and yet hope to unfold Divinity within. You have to cut through the deposits of evolution and reincarnation and be completely receptive and susceptible to the lessons of life. If you meet life squarely, accepting its opposites with equanimity while carrying on your duties in a spirit of selfless love and service, you will not only come in tune with the Infinite, but you yourself will become the Infinite which you seek.

Learn the art of taking your stand on the Truth within. When you live in this Truth, the result is the fusion of the mind and the heart and the end of all fears and sorrow. It is not a dry attainment of mere power or intellectual knowledge. A love which is

illuminated by the intuitive wisdom of the spirit will bless your life with ever-renewing fulfilment and never-ending sweetness.\*

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\* Life At Its Best, p. 23-24.

## **THE WEST MEETS THE EAST IN MEHER BABA<sup>4</sup>**

I am not come to establish any cult, society, or organization—nor to establish a new religion. The religion I shall give teaches the knowledge of the One behind the many.

The Book which I shall make people read is the book of the heart, which holds the key to the mystery of life. As for ritual, I shall teach humanity to discriminate, express and live rather than observe it. I shall bring about a blending of the head and the heart. Societies and organizations have never succeeded in bringing Truth nearer. Realization of Truth is solely the concern of the individual.

Every being is a point from which a start could be made towards the limitless ocean of Love, Bliss, Knowledge, and Goodness already within him. No spiritual Master brings religion to the world in the form which it eventually assumes. His very presence is a blessing and radiates spirituality. He imparts it to others by personal contact. Religions are an effort to commemorate the association with a great spiritual Master, and to preserve his atmosphere and influence. It is like an archaeologist trying to preserve things which only resuscitate the past. The living spirit being absent, religions or organizations gradually lose their force. The West looks at things from the standpoint of reason

and is sceptical about what baffles it. This form of understanding is developed by reading, hearing, experiment, and logic. These create an illusion of real knowledge.

In the highest state one feels in harmony with everyone and everything, and realizes divinity in every phase of life, and is able to impart happiness to others. Here one attends to all duties and material affairs and yet feels mentally detached from the world. This is true renunciation and understanding.

I intend to bring about a great spiritual revival in the near future, utilizing the tremendous amount of energy possessed by the West for the purpose. Such a spiritual outpouring as I visualize usually takes place at the beginning or end of a cycle, and only a perfect One who has reached the Christ state of consciousness can make such a universal appeal. My work will embrace everything – it will permeate every phase of life . . . New values and significance will be attached to problems which appear to baffle solution at the moment.

The benefits to different nations and countries when I bring about the spiritual upheaval will be largely determined by the amount of energy each possesses. The greater the energy – however misapplied – the greater the response.

The Master diverts the current into the right channel. It will be one of my greatest miracles to bring together and blend the realistic West with the idealistic

East; the West at the zenith of its material and intellectual attainment, and the East, at the height of its spiritual manifestation in the shape of a Perfect Master, will meet without shaming or looking down upon each other. I repeat materialism and spirituality must go hand in hand...

America represents the synthesis of the white races, and hence forms the best foundation for the spiritual upheaval I shall bring about in the near future.

America has tremendous energy, but most of this energy is misdirected. I intend to divert it into spiritual and creative channels.

My work and aims are intensely practical. It is not practical to over-emphasize the material at the cost of the spiritual. It is not practical to have spiritual ideals without putting them into practice. But to realize the ideal in daily life, to give beautiful and adequate form to the living spirit, to make Brotherhood a fact, not merely a theory, as at present—this is being practical in the truest sense of the word.

Since arriving in America, I have been asked many times what solution have I brought for the social problems now confronting you—what do I have to offer that will solve the problems of unemployment, prohibition, crime, that will eliminate strife between individuals and nations and pour a healing balm of peace upon a troubled world?

The answer has been so simple that it has been difficult to grasp. The root of all our difficulties, individual and social, is self-interest. It is this, for example, which causes corruptible politicians to accept bribes and betray the interests of those whom they have been elected to serve. It causes bootleggers to break a law designed, wisely or not, to help the nation as a whole. It causes people to connive for their own pleasure at breaking the law, thus causing disrespect for law in general and thereby increasing crime tremendously. It causes the exploitation of the masses of humanity by individuals or groups of individuals seeking personal gain. It impedes the progress of civilisation by shelving inventions which would contribute to the welfare of humanity at large, solely because their use would mean the scrapping of present inferior equipment. It causes the wanton destruction of large quantities of food when people are starving, simply in order to maintain market prices. It causes the hoarding of large sums of gold when the welfare of the world demands its circulation...But the elimination of self-interest, even granting a sincere desire on the part of the individual to accomplish it, is not easy, and it is never achieved completely except with the aid of a Perfect Master. Self-interest springs from a false idea of the true nature of Self, and this idea must be eradicated and the Truth experienced before the elimination of self-interest is possible.\*

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\* God Man, C. B. Purdom, p. 101-105.

## **EXPERIENCE RELIGION IN EVERYDAY LIFE**

My coming to the West is not with the object of establishing new creeds or spiritual societies and organisations. It is intended to make people understand religion in its true sense. True religion consists of developing that attitude of mind which should ultimately result in seeing One Infinite Existence prevailing throughout the universe. Then one could live in the world and yet not be of it, and at the same time be in harmony with everyone and everything. Then one could attend to all worldly duties and affairs and yet feel completely detached from all their results. Then one could see the same Divinity in art and science and experience the Highest Consciousness and Indivisible Bliss in every day life.

I see the structure of all the great and recognised religions and creeds of the world tottering. The West in particular is more inclined towards the material side of things which has, through the ages, brought in its wake wars, pestilences and financial catastrophes. It should not be understood by this that I discard and hate materialism. I mean that materialism should not be considered an end in itself, but a means to the end.

Organised efforts, such as the League of Nations, are being made to solve world problems and to bring about the millenium. In some parts of the West, parti-

cularly America, intellectual understanding of Truth and Reality is attempted, but without the true spirit of Religion.

It is all like groping in the dark. I intend to bring together all religions and cults like beads on one string and to revitalize them for individual and collective needs. This is my mission in the West. The peace and harmony that I talk of and that will settle on the face of this worried world are not far off.\*

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\* Messages of Meher Baba, Adi K. Irani, p. 83-84.

## **THE SPIRITUAL ATMOSPHERE OF THE EAST ESSENTIAL FOR THE EMERGENCE OF THE NEW WORLD CULTURE<sup>11</sup>**

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

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

generation of a new cultural synthesis, but have required its emergence.

Under deft and creative leadership, such conflicting elements can bring a rich new culture into existence, capable of rejuvenating and harmonizing the life of the whole world.

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

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

This vast vision of truth cannot be limited by any creed, dogma or sect. It will actively help man

to transcend these limitations, not by blind negation of the value of the existing creeds, but by discovering, accentuating, unfolding and cherishing the facets of truth which are in them.

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

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

Creative leadership will have to recognize and then emphasize the fact that all men are already united, not only by their co-partnership in the great divine plan for the earth, but also by the fact that they are all equally the expression of the one life. No line of

action can be really fruitful unless it is incomplete harmony with this truth.

There must be love for friend and foe, good will, patience and forbearance. Man must try to remedy, his own defects instead of clamoring about the faults of others. The world will soon realize that neither cults, creeds and ceremonies on the one hand, nor, passionate striving for material welfare on the other can ever bring about real happiness—but that selfless love and universal brotherhood can accomplish it.

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

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\* Listen Humanity, p. 142-144.

## LABOUR OF LOVE<sup>1</sup>

The source of eternal bliss is the Self in all. The cause of perpetual misery is the selfishness of all. As long as satisfaction is derived through selfish pursuits, misery will always exist.

Only because of the infinite love and mercy of God can man learn to realize, through the lessons of misery on earth, that inherent in him is the source of infinite bliss, and all suffering is his labour of love to unveil his own infinite Self.\*

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\* Life At Its Best, p. 52.

## TRUE POISE<sup>1</sup>

True poise comes when the ego-mind, with all its accumulated inclinations, melts away through divine love, thus unveiling the supramental Truth in which there is the realization that one is—oneself—one with all life. Here there is no duality or division of life and therefore the soul is free from the opposite attitudes.

Having become one with the eternal and infinite divinity which sustains from within, the soul gains unending bliss, understanding, love and power, for the soul is free from duality.\*

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\* Life At Its Best, p. 36.

## THE IMPERISHABLE SWEETNESS<sup>1</sup>

The perennial spring of imperishable sweetness is within everyone. Yet, if man does not release that spring by removing the ego-blockade, he inevitably suffers in innumerable ways. All that lives is striving for happiness; yet a thousand and one pains and fears attend upon every pleasure which man seeks through the ignorance of his sense of separateness.

All over the world man buries himself in egoism and multicoloured attachments to the false, depriving himself of the intrinsic and self-sustained happiness that does not wane. He seeks happiness through the perishing and transitional and invites upon himself the sufferings of closed consciousness. One must contact the ocean of unfading bliss within and be free of the limiting duality of "I" and "you" to unveil the perennial spring of imperishable sweetness which is within each and all.\*

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\* Life At Its Best, p. 39-40.

## THE FINAL ACCOUNT

When the goal of life is attained, one achieves the reparation of all wrongs, the healing of all wounds, the righting of all failures, the sweetening of all sufferings, the relaxation of all strivings, the harmonizing of all strife, the unraveling of all enigmas, and the real and full meaning of all life—past, present and future.\*

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\* *Life At Its Best*, p. 58-59.

## THE SEVEN REALITIES OF MEHER BABA'S TEACHING

Meher Baba's teaching gives no importance to creed, dogma, caste or the performance of religious ceremonies and rites, but does to the UNDERSTANDING of the following seven Realities :

1. The only REAL EXISTENCE is that of the ONE and only God Who is the Self in every (finite) self.

2. The only REAL LOVE is the Love for this Infinity (God), which arouses an intense longing to see, know and become one with its Truth (God).

3. The only REAL SACRIFICE is that in which, in pursuance of this Love, all things--body, mind, position, welfare and even life itself—are sacrificed.

4. The only REAL RENUNCIATION is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.

5. The only REAL KNOWLEDGE is the Knowledge that God is the inner dweller in good people and in so-called bad, in saint and in so-called sinner. This Knowledge requires you to help all equally as circumstances demand without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try

to make others happy with brotherly or sisterly feeling for each one; and to harm no one in thought, word or deed, not even those who harm you.

6. The only REAL CONTROL is the disciplining of the senses to abstain from indulgence in low desires, which alone ensures absolute purity of character.

7. The only REAL SURRENDER is that in which poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

## **PRAYER**

(Dictated by Meher Baba)

O Parvardigar, the Preserver and Protector of all,  
You are without Beginning, and without End;

Non-dual, beyond comparison, and none can  
measure You.

You are without colour, without expression, without  
form, and without attributes.

You are unlimited and unfathomable, beyond  
imagination and conception, eternal and imperishable.

You are indivisible, and none can see You but  
with eyes divine.

You always were, You always are and You always  
will be.

You are everywhere, You are in everything and  
You are also beyond everywhere and beyond every-  
thing.

You are in the firmament and in the depths. You  
are manifest and unmanifest, on all planes, and be-  
yond all planes.

You are in the three worlds and also beyond  
the three worlds,

You are imperceptible and independent.

You are the Creator, the Lord of Lords, the Knower of all minds and hearts, You are Omnipotent and Omnipresent.

You are Knowledge Infinite, Power Infinite and Bliss Infinite,

You are the Ocean of Knowledge, All-Knowing, Infinitely-Knowing, the Knower of the past, the present and the future, and You are Knowledge itself.

You are All-merciful and eternally benevolent,

You are the Soul of souls, the One with infinite attributes,

You are the Trinity of Truth, Knowledge, and Bliss.

You are the Source of Truth, the Ocean of Love.

You are the Ancient One, the Highest of the High. You are Prabhu and Parameshwar, You are the Beyond God, and the Beyond-Beyond-God also, You are Parabrahma, Allah, Elahi, Yezdan, Ahuramazda and God the Beloved.

You are named Ezad : the only One worthy of worship.

## THE PRAYER OF REPENTANCE

Dictated by Meher Baba

We repent, O God Most Merciful, for all our sins; for every thought that was false or unjust or unclean; for every word spoken that ought not to have been spoken; for every deed done that ought not to have been done.

We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

We repent most especially for every lustful thought and every lustful action, for every lie, for all hypocrisy, for every promise given but not fulfilled, and for all slander and backbiting.

Most especially also, we repent for every action that has brought ruin to others, for every word and deed that has given others pain, and for every wish that pain should befall others.

In your unbounded mercy we ask you to forgive us, O God, for all these sins committed by us, and to forgive us for our constant failures to think and speak and act according to Your Will.

## PART—IV

### Epilogue

#### **ORIGIN OF WAR IN THE ORIGINAL WHIM OF GOD**

Among the mythological stories of Ancient India there is one which illustrates very interestingly not only the inherent desire of every man for immortality, but also unfolds the inherent capacity of the ego-self to annihilate itself, thereby unveiling the immortality which is the property of man's Godhood. Here is the story.

Mahishasura performs severe penance for many years to propitiate the Great God, Lord Shiva, Who abides in Kailas, the king of mountain ranges. Pleased by the devotion of Mahishasura, Lord Shiva offers him a boon. The boon sought by the shrewd Asura is that whom-so-ever he raises his hand upon, that person shall be reduced to ashes. Lord Shiva agrees, 'So be it.' Clever as he is, Mahishasura wants to test the efficacy of the boon on Lord Shiva Himself.

Shiva, the Lord of gods and Creation, the embodiment of Infinite Power has to run for life. So it

appears. He runs to the abode of Brahmah, the Creator of the universes, the Lord of Infinite Knowledge. Brahmah advises Shiva to approach Vishnu, the Lord of Love, the sustainer of all. Shiva runs to Lord Vishnu, pursued by the Asura, and acquaints him of his plight. Vishnu at once assumes the form of a woman of bewitching beauty and grace and begins dancing between Shiva and the approaching Asura. Mahishasura, enticed by the beauty of Mohini (that was the name of the illusory form Vishnu assumed) forgets all about the testing of his boon. Infatuated by the enchanting form of Mohini dancing so alluringly, he too begins to dance with a view to win her. Intoxicated by the infatuated dance, Mahishasura begins imitating the poses assumed by Mohini in the dance, and unconsciously raises his hand over his own head, thus reducing himself to ashes.

Brahmah, Vishnu and Mahesh (Shiva) are not three different divine entities as commonly conceived by the layman. God was, is, and ever will be one—indivisible, infinite and eternal. God is everything; God resides in every heart and indwells everything in Creation; moreover He manifests in each human heart.

Brahmah represents Infinite Knowledge, by which one rises above the illusion of an infinite variety of beings and objects in the phenomenal world, created and imprinted as reality by *Maya* (the principle of illusion). Vishnu represents Infinite Bliss born of

Love, that sustains everything including the illusory phenomenal world. Shiva represents Infinite Power, which, if wielded in self-glorification, destroys and dissolves everything that is created and sustained; but when activated and expressed in self-beatitude (which means when expressed in love for Truth and for the well-being of all) releases peace, bliss and beauty in life.

In order to calm the intellectual convulsions of our time, the Avatar of this age, Meher Baba, reveals the Truth in his book 'GOD SPEAKS' and gives to mankind an intelligible insight into the mechanics of man's relation to what one may call God. Therein Meher Baba says :

“It was the original Whim of God that effected in the absolutely independent God the infinite triune attributes of God the Creator—God the Preserver—God the Destroyer (i. e. Brahma—Vishnu—Mahesh). It is God's Original Whim itself that is responsible for bestowing upon God infinite attributes such as the Creator—the Preserver—the Destroyer.

“These infinite triune attributes of God consistently force assertion through consistent Formation—Conservation—Dissolution of all things and beings in existence. Even in the everyday life of man and of all creatures in Creation, this infinite triune aspect of God consistently appears to assert through consistent Births--Procreation (maintaining the Preservation)—Death.

“As in the nature of the man state, so also in the nature of every state of God, God consistently asserts directly and indirectly, apparently and really, His infinite triune attributes of Creator, Preserver and Destroyer at one and the same time. Even in the very pulsation of the heart and in the functioning of the lungs, the three aspects of the infinite triune attributes never fail to assert. With every pulsation of the heart, the heart expands, relaxes (in the refractory period) and contracts, simultaneously heralding the advent of the birth of a being on the one hand, and sustaining the life of the being on the other hand, and finally, with the eventual contraction, leading to the physical death of the being.

“Thus it is that the triune attributes of God, as God the Creator, God the Preserver and God the Destroyer (Brahma, Vishnu and Mahesh or Shiva), assert independently as well as simultaneously in all things and in every creature and in all beings, in every state of God at every stage in the evolution of consciousness, and on every plane in the involution of consciousness, until eventually the original cosmic Creation, having sustained the ages, cycles and periods, and being preserved by the play of cosmic impressions, is finally destroyed by the play of cosmic opposite impressions, of God. This final destruction is generally known as “MAHA-PRALAYA”, meaning the Greatest of the Great Event of Absorption, when the

whole Cosmic Creation as NOTHINGNESS is absorbed infinitely by the EVERYTHING.”\*

Thus the origin of War, the subject of this booklet, has to be seen in this Original Whim of God—the will-to-be-conscious—which manifests as Creation and all of the complex interplay of mankind within it.

In the Paratpar Parabrahma (the Original or Beyond Beyond State) of God, the triune attributes of God are latent and unconsciously inactive.

In the Paramatma or Beyond State of God, the triune principle is consciously-inactive; Creation oozes out of the Om Point, through which point every soul consciously or unconsciously, knowingly or unknowingly endeavours to attain conscious experience of its indivisible unity with the infinitude of Paramatma (God). Om Point and all states, stages and spheres are within everyone, veiled by mind.

When man, driven by his desires (which are the inherent and inescapable impressionary imprints seeking expression and experience), loses sight of the inviolable unity of all life—one’s indivisible oneness with God, and arrogantly asserts his separative existence, he heads towards his own spiritual crisis. From this he will only emerge through the slow destruction and the final remembrance of his real Self as God. This is the true end of separative existence.

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\*God Speaks, Meher Baba, Dodd, Mead, 1955, p. 103, 105.

In spiritual parlance, man is referred as an individualised soul; even in ordinary conversation we sometimes refer to someone as 'a great soul'—a *Mahatma*. But this only means a 'great man.' The soul, in reality, is One, indivisible, infinite and eternal. Soul is in reality another name for God.

Now what then does 'individualised soul' mean? It can only mean individualised God. Man is thus the indivisible oneness of God individualised through impressions accumulated through the evolution and reincarnation processes.

In one of his messages spontaneously given in the United States of America during his last global tour in 1958, Meher Baba said, "*It is not so much that you are within the cosmos as that the cosmos is within you.*"

The triune aspect of divinity—Creation-Sustenance-Destruction—is functioning within man. Allegorically it may be said, "Man is God playing a fool." An integrated and harmonious or balanced functioning of these triune aspects of divinity makes man divine. When head and heart are balanced man becomes 'god-like.'

Mahishasura had attained superhuman occult powers through patient persistent spiritual endeavour aimed at attracting the grace of Lord Shiva—Infinite Power. In other words he had developed predominantly one of the triune aspects of divinity. But power stirs up egoistic tendencies, and this led to the destruction of his own self.

Modern man has, through his scientific research and technological skill, uncovered hitherto unknown powers hidden in nature (same as the Infinite Power of Shiva—a fraction of one of the triune aspects of divinity) and has thus in his armoury weapons of immeasurable potency. Hence today he is arrogant enough to deny and defy God, Who is the Self of all. Like Mahishasura, modern man is heading towards his own destruction. But most men are unaware that the universal suicide mankind is attempting is a recurring, cyclic upheaval engendered by the Will of God during His Avataric Advent on this earth which is to awaken mankind to its true nature through the elimination of ego.

## SCIENCE WILL SOON COME TO KNOW A LITTLE OF WHAT I HAVE SAID<sup>3</sup>

During his summer 1963 stay in Poona Meher Baba stated, "There are more than 18,000 worlds in Creation which are inhabited, some by human beings with 100% intelligence, others with lesser and varying degrees of it. But the value of our Earth, where mind and heart balance, is inestimable. For it is here, and here alone, that one can go through the process of involution and experience the subtle and mental spheres; here alone that God-realization can be attained. Thus it is that souls (*jiv-atmas*) from other inhabited worlds finally take birth on this Earth for their emancipation, more so during the Avataric advent when the highest spiritual benefit is gained—and most so when the Avataric manifestation is greatest. Hence the present influx of population on earth is but the natural outcome of the rush of 'migration' from other worlds, and the ones migrating from the worlds of highest intelligence are responsible for carrying science to the peak it has reached today." Baba also said, "All this has been recurring since timeless ages, in a never ending tide and ebb. Even this Earth expends itself in time and another such earth takes its place. Science will soon come to know a little of what I have said."\*

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\*Family Letter dated 12-6-1963.

## GREAT UPHEAVALS OF WAR IN AVATARIC PERIODS

The conception of a divine scheme and active control of the affairs of the world, through what Meher Baba called a spiritual hierarchy of Perfect Masters, saints and sages and their agents, and the Avataric advent on this earth age after age, is indeed very ancient.

The beginning of recorded inquiry in India into the 'Whence and Whither ?' of life and Creation itself, appears to be in the Vedic period of history. The outcome of this search by the Ancient Rishis for the source of all being and becoming is the Upanishads. How the fruits of the endeavours of these ancient aspirants after Truth are blended and presented to mankind is beautifully depicted in a verse in the introductory pages of *Bhagavat Gitarahasy* by Sri Bal Gangadhara Tilak :

“All the Upanishads are, so to say, cows. The Blessed Lord Sri Krishna is Himself the drawer of the milk (Milkman). The intelligent Arjuna is the drinker (the Calf which causes the flow of the milk in the cows). And (when these unprecedented circumstances have come about), the milk which has been drawn, is the Gita-nectar of the highest order.”

In the Bhagavat Gita (Lord's Song) it is written:

time worked consciously for the Cause of Truth unfolded through them. Moreover, their agents were working for them—some consciously and some unconsciously—in and through the various strata of contemporary society. It is also an historical fact that great upheavals produced by war helped the spread of their messages far and wide.

Meher Baba once said, “Had not Krishna brought about that war he would not have given the Gita, because everyone was in the mood to fight. Had he said, ‘Don’t fight,’ nobody would have listened to him. When he said, ‘Fight!’ he brought the real meaning of Truth into the world. The world is now going back to a barbarous state. What Krishna teaches in the Gita goes deep. He does not say anything in a round-about way. He says, ‘You can become God. If you love me, follow me, there is no other way.’”\*

Once in 1927, Meher Baba said that it was Sai Baba who controlled the Great War (World War I), though he seemed to be doing nothing, sitting in an out-of-the-way place, Shirdi, in the Ahmednagar district—unknown to the world at large.

### **Strange Ways of God’s Functioning in the Affairs of Men**

Strange are the ways in which God functions in the affairs of men. It may seem strange to the modern man educated to believe that wars are controlled

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\* God Man, C. B. Purdom, P. 134-135

by generals in the field of battle, that wars are controlled by spiritual masters living quietly in some far corner of the world. But the world is more than we are able to see, and life is definitely more than we are able to visualise. The following story may shed some light on the strange ways of the working of the Masters :

Hazrat Najmuddin Kubra, a Master of the time, had a favourite disciple, who also happened to be the spiritual guide to the then Khalifa of Baghdad. This disciple, while lecturing to a gathering, used the simile of a hen hatching eggs, in order to explain the spiritual relationship between a Master and his disciple. He said, "A Spiritual Master looks after the spiritual well-being of all types of disciples under his care, similar to a hen hatching any variety of different eggs put under its wings. Once hatched the different types of eggs will evince the different characteristics inherent in them. The canary birds will fly into the air, the hen chickens will scramble about on land and the ducklings will naturally take to swimming in water. I too am a spiritual duckling swimming everlastingly on the ocean of divinity."

Someone reported the lecture to Hazrat Najmuddin and said, "Your disciple compared you—a Master—to a hatching hen." The Master replied, "My disciple surely has been very indiscreet in the choice of a simile; he shall pay for it by being drowned in the water."

Being the spiritual tutor of the Khalifa of Baghdad, the disciple had free access at all times to the palace of the King. Once on a visit to the palace the disciple learned that the Khalifa was away and would return after a while. He decided to await the return of the King and meanwhile strolled into the King's bed-chamber to make himself comfortable. The extraordinary comfort of the royal bed on which he lay down soon wafted the disciple into a sweet slumber. The favourite wife of the Khalifa happened to enter the bed-chamber for an afternoon nap, and mistaking the occupant of the bed to be the King himself, laid herself down quietly by his side. A short while later the Khalifa appeared on the scene and, finding the two in such an incriminating situation the ire of rage and jealousy was aroused in him. He decided to wreak his vengeance on the disciple for the misuse of the faith and trust he had placed in him. He ordered his courtiers to take his spiritual guide for an outing in a river-boat, with instructions to drown him in mid-stream. The royal orders were literally carried out and the innocent disciple met his watery death true to the prophecy of his Master Hazrat Najmuddin.

When the queen was tackled on the subject she confessed her unhappy mistake and vouched for the innocence of the disciple. At this unexpected revelation the Khalifa felt greatly grieved and repented his hasty and cruel action. To atone for this unwarranted atrocity he had committed the King approached

Hazrat Najmuddin. Laying before him a large sum of money and sword, he said, "Here is the blood-money for the unmerited murder of your disciple, or my head instead, whichever you please." Hazrat Najmuddin was in a state of Jalal (divine glory) at that time. He gave vent to his wrath saying, "Do you think my disciple's life was so cheap as to be exchanged for gold or your head? No, his murder can only be avenged by my head first, then your head, then the heads of all the notables, sages and saints of the time." These names he began to recount one after another, until he named even Fariduddin Attar, the spiritual chargeman of Baghdad. When Hazrat Najmuddin had uttered only the syllable (Bagh) of the word Baghdad, a disciple close by interrupted him by putting his hand across his mouth and saying, "Please do not destroy Baghdad, the city of our revered saints."

In the course of time every word of this prophecy came true. Changiz Khan, the Mongolian warrior, swooped down with his murderous hordes into Central Asia, overrunning Persia, Arabia and Asia Minor. This irresistible invasion was responsible for a round of slaughter and pillage without parallel in history, and it accounted for the heads of all the saints, sages and notables enumerated by Hazrat Najmuddin.

When laying siege to the City of Baghdad, Changiz Khan's armies made repeated onslaughts, but every time retired unsuccessful. The reason given was that

the spiritual chageman of Baghdad, Fariduddin Attar, hearing each time of the impending attack by the invaders, would put his wooden drinking bowl upside down and thus make the City of Baghdad invisible to the eyes of the invading army. Changiz Khan, when informed of this situation, decided to lead the army himself and vowed that he would never return without sacking the city once and for all. This time also Fariduddin Attar was on the point of upturning his wooden bowl to make the city invisible when the immortal Iliyas (Prophet Khuzr) prevented him from doing so by catching hold of his arms. "The destruction of this City is divinely decreed and not even your miracle can do anything to stop it. You are also expected to prepare yourself for laying down your head," Iliyas said. Fariduddin Attar resigned himself to the divine decree, and did not resist Changiz Khan's armies. They destroyed nearly half the City of Baghdad and took the head of Fariduddin Attar as well, thus fulfilling the fantastic prophecy of Hazrat Najmuddin Kubra.

It is almost unbelievable, but all the same quite true, that Masters utilize insignificant events to precipitate colossal results on the material plane. The events referred to above developed with the clock-wise precision and were of such far-reaching consequences that it is hard to conceive that the ravings of a Master over the death of his beloved disciple, could be the key for such an historic upheaval.

This universal method of working can hardly be denied today at least by the disciples of Meher Baba. His work for the spiritual upliftment of humanity is of such far-reaching nature that it is too wonderful and impossible to believe. The impact of his presence on earth has already been felt by the multitude, and the full import of his work will be divulged to the world at its proper time.\*

Meher Baba's contribution in opening up the avenues of human understanding of the work of the Spiritual Hierarchy is inestimable. Let us see what he says on the subject.

### **Universe as the Body of the Master**

“The whole universe becomes the body of the Truth-realised Master. Those who do not know his real seat or functioning, may falsely identify him with his physical body, which they see in front of them with physical eyes. This physical body is only one among the innumerable bodies in which he knows himself to be dwelling. His link with this particular body is in no way greater than that which he maintains with other bodies in the universe. The Perfect Masters live in all and feel equally for all. They can therefore co-ordinate all divine work of the Spiritual Hierarchy with wisdom and justice.

### **Four Bodies**

“It is important to understand how the Universal Body of the Masters stands in relation to other bodies.

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\* Adapted from Meher Baba Journal, V. 2, No. 1, p. 26.

The gross body is a sort of reflection of the subtle body. It is the exact counterpart of the subtle body. Or we might say that the subtle is a sort of gaseous impression of the gross. Such an impression is in a very fine form in the mental body or the mind. The mental body is like a brilliant spark. When the souls who have attained the supramental Truth come back, they assume the Universal Mind, which has as its medium the Universal Body. Krishna showed this Universal Body to Arjuna.”\*

After hearing from the lips of Lord Krishna, the most secret words of wisdom (mysticism), which gave in detail an account of the evolution and dissolution of beings and also the inexhaustible greatness of the God Man on earth, Arjuna had an intense longing to see the imperishable form of the Avatar. In reply to Arjuna’s request, Lord Krishna said, ‘Arjuna, behold in this body of Mine, comprised in one limb, the entire Creation both animate and inanimate and whatever else you desire to see. But surely you cannot see Me with these gross eyes of yours; therefore I vouchsafe to you the divine eye; with this you behold My divine power of Yoga (my unity with all life).’\*\*

God is indivisible existence and He can be seen only with eyes divine. With these eyes Arjuna, then,

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\* Sparks of The Truth from Dissertations of Meher Baba, version by C. D. Deshmukh.

\*\* Gita, Ch. V.

saw in the person of Lord Krishna, the whole universe with its manifold divisions.

Meher Baba has said, "The Universal Body, sometimes called *Mahakarana Sharira*, is thinner than any other thing. It includes and embraces all the existing bodies and pervades the Universe.

### **Universal Body:**

"The Universal Body of the Master actually includes, in fact, all worlds and the whole creation. They are all in him. In fact they are all within each soul, but most souls are not conscious of this because of their ignorance. It is difficult to believe that huge mountains and forests and towns and even earths and worlds are within, but it is exactly so. The physical eye, which sees all these huge things, is small, yet it sees them. It does not require a huge eye to see a huge mountain. The reason is that though the eye is small, the soul that sees is greater and vaster than all the things which it sees. In fact, it is so great (being infinite) that it includes them all in itself. This does not become clear until the inner mental eye, which really sees through the Physical eyes, is inverted.

### **Mental Eye**

"It is not the physical eye that really sees. It is the mental eye which sees through the physical eye. It is not the physical ear which hears. It is the mind which hears through the ears. This mind, which is most

aptly linked to the eye, is ordinarily extrospective and gets bound up with the things that it sees. But when this mental eye is inverted, the universe disappears and the mind itself becomes the Truth. If the Truth-Mind is again turned towards the universe, it knows itself as permeating and including within the Universal Body the whole universe.

### **Analogy of the Kite**

“Through the Universal Body, the Truth-realised Master actually finds himself in the minds and the bodies of everyone. For him it is not difficult task to raise the greatest of sinners to the level of the greatest of saints. The person who plays with a kite and makes it fly freely in the skies, has in his hands the controlling end of the string. He can bring the kite down or allow it to soar as high as he pleases. Likewise, the Perfect Master is in possession of all the controls of the spiritual evolution of all.

### **The Inexorable Reign of Truth**

“The whole universe with all its laws is subject to the supreme Law of Truth. It is ever being administered impersonally as well as through the Spiritual Hierarchy. To the superficial observer, it may seem that there is no reign of Truth in the universe. Truth does reign, and reigns unceasingly and unfailingly. Even insignificant business concerns have their “laws” and cannot function without them. Much more is it true of the universe. This vast creation, with all the

multitudinous occurrences within it, is subject to self-justifying law. Sometimes it does appear as if sincere toil is lost, or the virtuous condemned to suffering and the vicious enthroned to power and endowed with success. But all this is either a partial view of Reality or an illusion clothed in the garb of judgement.

“To one who can achieve a complete and unclouded point of view on occurrences, the inexorable reign of Truth in all happenings, great or small, individual or collective, is a clear and unchallengeable fact. The reign of Truth may be described in different ways as the Law of God or the Law of Justice or the Law of Karma. It is the law of cause and effect or the law of Divine Love, according to the angle of vision or the limited perspective of the standpoint of the individual intellect. But the important fact is that regardless of the manner in which this Law of Truth is apprehended by the individual intellect, it unchallengeably exists. It is a supreme and self-justifying principle that unfailingly and irresistibly reigns in the universe, to which there are no exceptions. All seers have described the reign of this Law of Truth. It operates both impersonally and through the conscious working of the Divine Hierarchy of Masters and their Agents.

### **Working of the Divine Hierarchy**

“Though dwelling in the Universal Mind with its seat in the Universal Body, the Truth-realised Masters do not neglect the co-ordinative and organised working

required for the execution of the Divine Plan. Their plans for the world are made far in advance of the times, sometimes centuries before the period when they are intended to be executed. They dwell in eternity and they have in their view the past, the present and the future. They are the custodians of God's process of Self-fulfilment working itself out through the march of the variegated incidents in time.

“The co-operative and organised working of the Perfect Masters expresses itself through the functioning of the SPIRITUAL HIERARCHY. The Masters, as one with the supreme God-Head, convey the Divine Will and Impulse to the Advanced Souls or *Maha-Yogis* or *Pirs* of the mental world. The advanced souls catch the impulse originating in the shoreless Truth and pass it on from the mental world to those who control the subtle world. *In the gross world, it may manifest through many natural upheavals, e. g. earthquakes and volcanic eruptions, floods, changes in the structure of the earth and the ocean-bed. It may also manifest itself through the upheavals in the life of mankind (e. g. rise and downfall of empires, wars, epidemics, births, deaths, catastrophies and other major episodes in the history of humanity).* All happenings in mankind's ongoing are subject to the Divine Plan, as released and implemented by the Perfect Masters through their Agents in the different worlds.

“The causes of what becomes patently manifest in the gross world are to be found in the “commotion” or energy of the subtle world. And the causes of the

“commotion” in the subtle world are to be found in the directives that spring from the mental world. And 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, the Masters are indirectly in charge of the execution of the Divine Plan. They make use of the infinite power and understanding to further the plan in all the three worlds. And their working gets particularly accelerated and co-ordinated during the Avatatic Periods, when the Avatar as the inspiring force of the Divine Hierarchy, assumes the principal directive role in the divine task of giving a spiritual push to humanity.”\*

Meher Baba said in June, 1939, “I take interest in two things—the mad and money, how to get it, how to spend it. It is my great game of chess.”

From 1936 to 1949 one of the all-absorbing activities of Meher Baba was his work with the mad (mast, God-intoxicated) advanced souls, sadhus and the poor. This work called for a large amount of money and Baba, of course, did not perform any miracle to produce money. But money came to him and he spent it for his work. Once in 1954 Baba said, “Money came to me in waves and as waves it rolled away.” Since his last global tour in 1958,

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\* Sparks of The Truth from Dessertations of Meher Baba, version by Dr. G. D. Deshmukh, p. 55-60.

Baba appeared to have stopped accepting gifts. His activities were thereafter centred mostly in Ahmednagar and in Poona, and expenses for these activities were comparatively less and managed very economically.

From the viewpoint of a man who is not yet awakened to the spiritual values of life, this world often appears to be constituted of women and wealth. Great wars were fought and the rise and fall of empires were caused by women and wealth. The two great epics of India—*the Ramayana* and the *Mahabharata*—centre round the theme of man's attachment to women and wealth. The great war between Rama and Ravana was fought for Sita; and the great war of Kurukshetra was fought for wealth and worldly power.

In our times, probably due to the fact that women are given their rightful place in human society and are equal in virtually all respects with men, they have become less and less the instigators of upheavals and it is now wealth and lust for power that lead men to wars. This may well be the reason for Meher Baba's statement that he was concentrating on madness and money.

### **Meher Baba and His Mad Ashram at Meherabad\*\***

Of all phases of Meher Baba's activities extending over a period of more than forty-seven years, the ashram for the mad at Meherabad possessed a unique

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\*\* Meher Baba Journal, V-1, No. 1, p. 11.

significance. Readers already familiar with the personality of Meher Baba can easily understand that whatever activity he initiated, he did so with the set purpose of achieving a specific spiritual end. His aim was never anything short of this. Even the humanitarian aspects of his work were clearly secondary and provided generally a training ground for his disciples.

As was true for many others of Baba's activities, the Mad Ashram was never advertised. Few were aware of its existence nor the idea behind it. It behooves us, therefore, to give the world a little insight into the working conditions of the ashram and its *raison d'être*. It may interest a few and amuse many to know why the institution was started and how it was managed.

Needless to say that the Mad Ashram at Meherabad had very little in common with other similar institutions in the world. Baba had ordered it to be run on a plan peculiarly his own. The inmates, about forty of them at the time it started, were cared for and served by some of the seasoned disciples of Baba. They were under strict instructions to treat their charges as normal human beings. Unlike more conventional institutions, no chastisement of any kind, no chaining and no exaction of manual or physical labour were allowed. The only restriction imposed was on their liberty of movement, being necessarily cooped in a strictly defined but spacious area.

The medical doctor may perhaps suspect in this the application of psychotherapy for the reclaiming of unbalanced minds, but it was nothing of the kind. Psychotherapy as a curative technique was of doubtful efficacy here, and in any case at that time was still in an experimental stage.

Baba's method for reclaiming these mental derelicts was amazing and unique. Divinely dictated and divinely enacted, it (Baba's method) cannot unfortunately become a pattern for others to copy. It is impossible for ordinary mortals to emulate him in such activities unless they find themselves elevated to the same spiritual heights. It was a testimony of Baba's perfection. Perfection is the experiencing of the extreme opposite states of being at the same time.

It has been said, "Man is God playing the fool." A mad person may be said to be "God playing the child." Insane people are veritable babies, altogether irresponsible, having no control over their bodily actions and functions. Baba treated them as such, and children, as we know, respond very quickly and easily to love. Baba's panacea for all the ills of life is love, pure and simple, and not the spurious imitation thereof which passes for love in the markets of the world. Even parental love of the most altruistic kind cannot match the love emanating from a God-realized Being, as this has its source in Divinity. Divine Love playing the healer through Baba was the *modus operandi* of the Mad Ashram at Meherabad.

No other institution, however idealistically founded, can therefore approach the one operated at Meherabad under Baba's aegis. Innumerable Institutions functioning throughout the world for the mental and physical relief of suffering humanity are at best the outcome of pity. And pity, inevitably, is one of the most subtle and clever disguises assumed by the human ego. Nevertheless it cannot be despised, as it supplies an important motive force unhampered by barriers of religion, culture and nationality. Pity is the saving grace of mankind. Where religion and morality fail, it steps in to save man from degenerating into a beast.

In usual circumstances, pity and its results represent the furthest point to which ordinary mortals can rise. But when Love appears, it transforms the entire potential of life. The most altruistic and selfless motive pales before its impact; the most beautiful dream of religion and philosophy—the brotherhood of man—looks up to it hopefully to be interpreted into reality.

Nothing in the universe can resist the force of Divine Love expressed through man. The history of the world bears ample testimony to this. Divine Love, expressed through the vehicle of man, has flooded the world from time to time subduing continents and elevating mankind from the depths of moral degradation to the heights of spiritual excellence. Meher Baba was the chosen vehicle of Divine Love in our time. His playful and loving contact with the mad inmates

of the ashram was a practical demonstration on a small scale of what the worried world expected of the Messiah when he manifested himself to deliver the message of Love and Peace on earth. It was Meher Baba who was destined to speak the WORD of words—the WORD OF HIS REAL NAME—into the heart of humanity. The same WORD which was in the beginning, which was with God, and which was God, made FLESH and living amongst us.

The upheaval of which Baba had spoken seems to be shaping itself in the mental stuff of mankind, and it is now emerging slowly, but surely. “The message, once delivered,” he said, “will be irresistible.” It is obviously becoming irresistible in the world today.

Cynics would have been convinced and critics silenced, if only they had had an opportunity to witness the astounding results of the work with the diseased minds which went on in the Laboratory of Love at Meherabad. The personal touch of Baba in feeding, clothing and bathing the occupants, down to cleansing the lavatory with his own hands wrought a miraculous change in the inmates. The sub-normal were helped towards normality and abnormal, those stranded or lost on the Path, were given a spiritual push forward. The latter are warning examples of the danger of treading the spiritual Path unaided by a Master. The most expensive medical service, or even the help of the sincerest Karma Yogi, would fail here in what was only possible for Divinity embodied in flesh.

It may amuse people to know that the Mad Ashram enacted a drama on the 25th of September, 1938, based on the life of the king of renunciators Gopichand. The chief cast of the play consisted solely of the mentally deranged, perhaps the first feature of its kind ever attempted, and described in some detail later in this section. For the mad to dance, sing and play was not only a sign of their returning normalcy, but also a tribute to the potency of love as a curative force.

The spiritual importance of the Mad Ashram is difficult to explain and perhaps still more difficult for most to accept. The explanation vouchsafed by Baba in one of his playful moods will no doubt impose a severe strain on one's credulity. But this cannot be helped; here is his explanation, to be accepted or rejected.

According to Meher Baba, perfection born of realization owes a certain duty towards creation. This duty is not a condition precedent to perfection, but a spontaneous acceptance of the situation. It is a mission self-imposed out of Love, on seeing or realising one's own self as the Self in all. One free Soul finds itself bound and limited by time and space in innumerable others. To advance others individually and collectively towards freedom (Self-knowledge, Realisation) is the spiritual object of Divine Incarnation on earth. The end here justifies the means. Perfect Masters employ

material means for the spiritual end, just as unconscious God involves Himself in matter to evolve Divine Consciousness. *The Mad Ashram was one of the activities in Baba's spiritual programme to restore normality to a war-crazy world.*

Miracles such as raising the dead to life, restoring sight to the blind, curing lepers by a mere touch or glance, are accepted facts to many. They cannot be explained, for the limited mind cannot understand the mechanics by which they occur. Man himself is a similar miracle, the spiritual explanation for which lies beyond the domain of mind. Similarly, a truly rational explanation of Baba's work in the Mad Ashram cannot be expected, the results can only be accepted. Baba was prophetic, and he lived up to what he prophesied. However, much of what he said at the time was enigmatic, to be clarified only with the passage of time and events. His suddenly inspired whirlwind trips round the world, contacts with a select few Westerners, his utter disregard for publicity, incognito visits to unexpected places in Europe often left one baffled at the time as to what he really had up his sleeves. For instance, the sudden and unexpected moving of one of the masts from the Mad Ashram to Cannes in France where Baba was staying with a few Western disciples for some months in 1937 left even his seasoned disciples guessing. A trip to Europe for a mad inmate of the Ashram at great expense and in-

convenience was surely not for reasons of health. This is one of the events which time has still not clarified.

All this may sound pretty tall, but surely not outside the domain of the potentially meaningful. Cursory acquaintance with the methods of the Master-minds of the world who have shaped the destiny of mankind and left behind so many religions as the residue of the spiritual forces released by them, will at once rule out a judgment of meaningless caprice. The affairs of the world are governed by cycles of time and tide, popularly termed the repetitiveness of history. That which has happened before can and does happen again. What one Master achieved another will repeat and even improve thereon.

## DRAMA ACTED BY MAD AND GOD--MAD MEN<sup>5</sup>

On the twenty-fifth of September, 1938, a performance of the drama 'Raja Gopichand', the King renunciator, was held at the Ashram of the Mad at Meherabad, with the actors being the inmates themselves. Mr. Pleader was appointed as the Director of this Mad Ashram and he had as his assistants half a dozen of the mandali members (disciples of Meher Baba then residing with him). Mr. Pleader was one of those rare persons whose only aim in life is to realize God. To achieve this he had fully surrendered to Meher Baba's strictest discipline, enduring untold mental and physical hardships. For years at a stretch he had observed absolute seclusion and long fasts. He had been sent throughout India to take *darshana* of Masters and Saints. He visited places of pilgrimage under conditions requiring heroic courage and steadfastness, virtually impossible to achieve except through undying faith in and love for a Master whose benign grace could enable one to endure. Selection of such a tried and tested disciple as director of the Mad Ashram in itself speaks for the importance Meher Baba attached to this activity. It illustrates further the variety of tests and experiences Meher Baba wanted his disciples to go through.

Those derelicts of humanity who resided in the Mad Ashram, who could hardly stand steady on one

spot longer than a moment without doing something erratic, who talked vaguely and usually remembered nothing, could easily have lost the text of the drama. However, they were lovingly and patiently taught to deliver speeches at the proper moment and even to sing songs and act their different roles at the same time. To prepare such a group for a dramatic performance, to stand on a stage facing a gathering of about two hundred people for three hours, is almost inconceivable. The seriousness of the whole effort can be judged from the fact that the scenery, screens, lighting, costumes and all necessities for a commercial presentation were ordered, and the entire drama was performed in professional spirit. The real beauty and charm of the show were due to the interpretation of the different characters by these God-mad men. In particular the portrayal of the principal role of Gopichand was superb. The perfect gestures and kingly posture this mad-man assumed while sitting on the throne, surrounded by his courtiers, bespoke the dignity and versatility of a born actor. The entire performance was so true and startling that the audience could scarcely believe these actors to be mentally deranged human beings.

It was the Master's plan, His orders, issued with all the force of his inspiring word, were literally and faithfully carried out, and this produced the amazing result. In short, the master made the impossible possible.

One of the significant activities during the day of the performance was Baba's repeated visits to the Ashram, not only to supervise and give impetus to the workers, but to direct particular force, as was later remarked, in a 'certain direction' which had threatened to spoil the whole show. As it was the monsoon season, it had been raining regularly the past three days. The clouds had not yet dispersed and threatened a downpour at any moment. Baba presumably seemed not to want this. The performance had to be a success. At a particular moment, in one of his playful moods, he asked Mohamed (a principle inmate in the Mad Ashram) to order the clouds to disperse. Mahomed, in his characteristic way, seemed at first to hesitate, but Baba's loving insistence impressed itself on the deranged mind, and brought Mahomed down in consciousness to follow out the Master's wish. Quick as lightning Mahomed then picked up the hint and ordered with a childlike command : "No rain." Simultaneously he insisted that a certain object, 'a pot' which he used, should be turned over. It did not rain. The performance could be acted out undisturbed. As soon as the show was over and while the audience was leaving, a strong shower poured down seemingly to hail the success of the performance. Baba was happy with the result and in his loving way, showed his appreciation of the work of those instrumental in the success.

Such events are the external aspect of the drama as seen by the human eye. The internal aspect is the true aim of the work of the Master. In the case of the drama enacted by the mad this was especially true as Baba, from the very beginning, gave great importance to this performance declaring repeatedly that key situations in the world which were then 'in a cauldron' would depend for their outcome on the results of this performance. That is why Baba himself expended so much personal care and effort to make the play a success. How strangely all these apparently insignificant incidents in this desolate and far corner of India reflect on the happenings in the outside world !

In those days there was much talk about the coming war and what they should do when it started. At the time of the Munich pact Baba said, "The British Premier is now the hero of the day. A good man but an old man. War there will be. This is as certain as anything. War or no war, it is all the same." On September 30, 1938, the day of the pact, he said :

"There will be war, whether it starts in February or November or December. Something will happen which will make them all forget their promises, and that, too, from quite a fresh point, Poland or Russia." "There will be talk of world peace. Spiritually, both war and peace are nothing; but externally, war is the most dreadful thing, and *unless it were absolutely necessary for the spiritual upheaval, I should never allow the war to be.*'

The above comments on war came from Baba five days after the successful performance of the drama by the inmates of the Mad Ashram. The war started the following September when Baba was actively engaged in his great work among the '*masts*' (God-Mad or God-intoxicated).

Coming back to the subject of the drama enacted by the inmates of the Mad Ashram, half of the members of the Mad Ashram were sent away two days after the performance. To each was given a brand new robe, kafani, underwear and a blanket before leaving the Ashram. Sweetmeats were distributed to all, thus giving them a hearty send-off. After Pleader had accomplished this unusual duty, he was also ordered to leave Meherabad, with instructions to stay in Panchgani in Baba's cave and to return to Baba on a given date.

After the departure of half its members, significant changes in the details and method of treatment in the lives of the remaining inmates of the Mad Ashram came into effect. This, Baba explained, had a certain bearing on important aspects of his work. For instance, Baba called attention to the particular manner in which he splashed water on the face of each of the God-mad men when giving them bath, as well as the process he employed in the champi (massage) which he gave them individually. The Master explained that through these processes he gave them a spiritual push while in

other cases, through the power of his personal touch he brought them down towards normal consciousness.

### **A Baby Born to a Crazy Mother :**

Simultaneous with the departure of half the members of the Mad Ashram, preparations started for the opening of the Hospital-on-the Hill for female patients. A lady doctor was placed in charge. Countess Nadine Tolstoy, a disciple of Meher Baba and daughter-in-law of the great Russian writer, was appointed matron. She was assisted by other Western and Eastern disciples residing in the 'Meher Retreat' on the hill. They co-operated in different capacities working in selfless and loving service for the destitute who poured in from the surrounding villages and from Ahmednagar city. The attraction was not merely treatment and loving care in the hospital, but Baba's *darshan* and blessings.

On October thirteenth a crazy woman, rambling along the road about twenty-five miles from Meherabad between Rahuri and Ahmednagar, was picked up by one of the Master's mandali, brought to Meherabad and admitted to the 'lying-in' ward of the hospital. On October fourteenth at 4 a. m. the woman gave birth to her child, the first baby born in the holy precincts of Meherabad. Thus by a peculiar freak of chance this child, born of a poor, unknown, neglected wife, had the rarest of good fortune to be born in this holy atmosphere next door to the abode of Avatar

Meher Baba. Baba was the first to hear the cry of the new child before dawn, and to see and bless it. He gave instructions that special care be taken of the little one during the first days of its earthly life, as the poor mother was mentally unbalanced. Often he went near the child, playfully caressing it with the love he alone can give, and bringing tears of joy to the eyes of those who witnessed the divinely touching scene.

A Master's true greatness is not in performing miracles as much as in doing these little acts of love and selfless service that move the hearts of those who watch. Service is the watchword of the life under Baba's spiritual guidance, and no example can be more impressive than his personal act in spontaneous giving of his infinite love in service to the needy.\*

Giving birth to a baby by a crazy mother in the living presence of Meher Baba seems to represent the spiritual birth of a New Humanity from the womb of the war-crazy world-mother, blessed by the life and presence of the Avatar.\*

### **Meher Baba's Work With 'MASTS' (God-Intoxicated) :**

Baba now began to enter a phase of intensified work with what are called '*masts*.' A full history of this aspect of his work is recorded in the 'Wayfarers'

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\* Adapted from Meher Baba Journal, December 1938.



Avatar Meher Baba with perfect Masters of the age Sai Baba & Upasani Maharaj.

by Dr. Willian Donkin, a few extracts from this work are reproduced hereunder to help the reader to understand the impacts of the Avataric work on the affairs of the world.

The work with the mentally unbalanced and with a few *masts* started in August 1936, was rapidly intensified, and continued until August 1949. Of its importance there can be no doubt, both because of the time over which it was spread and the persistence and great hardship with which it was carried out. There is also great significance in the fact that this activity occurred during the years of intense upheaval in the world just before, during and after the second great war. In the same period India achieved independence and passed through great trials.

Once Meher Baba said, "Nothing makes me so happy as the sight of these real heroes—the masts. They are very useful media for me to work through on the higher planes." On another occasion he had said, "The saints are like the nerves of my body; they work for me and I guide their lives."

### **The Masts & The Master :**

"Masts are God-intoxicated souls. In spite of the fact that many masts lose their balance while traversing the path of the inner life, they are often capable of rendering effective service to other aspirants less advanced than themselves. Masts are completely oblivious of worldly considerations and values; but they

are very sensitive to the spiritual needs of those who come in touch with them. In spite of having attained a high spiritual status, many masts on the inner planes need real guidance and help from a Perfect Master. The Master has a direct and unerring insight into the exact working of the minds of masts. He knows the true genesis and the nature of the unusual mental state in which the mast has landed himself. He is therefore in a position to understand the condition of the masts in terms of their spiritual needs; and he can help them further towards the realization of the goal that they are struggling to achieve in their own way. He gives masts effective guidance and a spiritual push and he facilitates their onward march on the path, so that they become more and more fit as vehicles for the expression of the Divine Will. They become more efficient agents for the promotion of God's plan on earth.

“When masts receive the right sort of help from a Perfect Master, they emerge into a sure super-normal state of new integration and harmony. Masts experience greater awakening, greater poise, greater bliss, and a closer contact with the highest truth. If the divine madness of masts is the recipient of the directive help of the Master, it becomes a spring-board for the emergence of a more stable and a more dynamic equilibrium of consciousness. The mast states have in them an immense potentiality for contacting and releasing divinity, with an ever-increasing thoroughness and

fullness, but they need to be delicately handled by one who has attained spiritual perfection.

“The Master can, because of his perfect love and universality of appeal, immediately establish understanding with all types of masts. In his capacity as the Divine Lover, he enters into the lives of masts as a liberator of fresh energies, and as the giver of a higher and healthier tone of life. He achieves this result by slowly and patiently undoing the sanskaric complexities and tangles accumulated in the ego-mind of masts. Through such consummate working, the Master establishes in masts a poise between the head and the heart, activates new and more powerful centres of control, and releases locked-up funds of spiritual energy. The Master initiates masts into a greater clarity and lucidity of consciousness, into a deeper ecstasy, a purer and more expansive love, and into a truer and stronger creativity of response.

“When a mast gets walled-in by his own self-sufficiency and desirelessness only the Master can draw him out of the isolation of his choice, by awakening within him an expansive love that breaks through all limitations, and prepares him for shouldering the important responsibility of rendering true service to others who are in need of spiritual help. Because of his being stationed on the inner planes, which are free from the limitations and handicaps of the gross world, a mast can be, and often is, in contact with a far greater number of souls than is possible for an ordinary person.

Mast mind is a nucleus of conscious formation, with innumerable and far reaching links. A mast can therefore be a more effective agent for spiritual work than the most able persons of the gross world. The mast mind is also often used directly by the Master as a medium for sending his spiritual help to different parts of the world. Very often, when the Master is helping a mast, he is also helping the world through him at that very time. When a mast thus surrenders his mind for the work of the Master, he is, in fact, getting closer to the Master as Truth.

“Now the physical body of a man depends upon his subtle body (energy body), his subtle body upon his mind, and his mind, which is the nearest to his soul, is therefore, the foremost channel through which God pours forth His Divinity. This expression of the Divinity of God through these channels is called “leela.” The leela of God (Divinity in full play) is primarily concerned with the spread of his purity and love for the benefit of the world as a whole. For the expression and manifestation of His infinite power, bliss, knowledge, light and love, God needs the purest mental channels. And the purest minds are those of the masts who, having drowned themselves in their love for God, have gone beyond lust, anger, greed, avarice and all other weaknesses that invariably clutter the mind of every man, until he is awakened to his true nature.

“The goal of the masts being God, they get His direct support even for the maintenance of their physical existence, as long as it is required for their individual spiritual advancement and for the spiritual advancement of their surroundings. There are some masts whose minds have become, in effect, the mind of God Himself, and through those channels God’s Infinity directly, though hiddenly, benefits the world at large, just as God’s indirect, hidden influence continuously benefits the whole creation.

“The principal contribution of masts to humanity is their matchless utility for the immediate betterment and the ultimate salvation of the world. This cardinal fact : the continuous and collective influence of all the masts in the world for the betterment of all beings all over the world, is more important and direct than the influence of the sun on our daily life. Compared with the light of love that radiates direct from these children of God, the light of the sun is a weak and indirect reflection of the light of God, Who is the source of all light and all love. In spite of their repulsive surroundings and their individual idiosyncrasies, the masts are infinitely useful to their fellow beings.”\*

In 1946 at Rishikesh Baba contacted an “adept pilgrim” who sat on the roof of a temple in a river. Even when the temple crumbled down he continued to sit on the ruins of the temple which were sub-

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\* Wayfarers, Dr. William Donkin, p. 7-16.

merged in the water. Because he practised his penance in water he was called Jal-Tapaswi. When Kaka and Eruch (disciples of Meher Baba) contacted him before Baba's personal contact, and introduced themselves as visitors from Bombay, Jal-Tapaswi made mention of the communal disturbances then prevailing in Bombay. "It is all inevitable. It is the result of the working of the Avatar. When he will manifest, he will not be accepted in the beginning; later many will accept him." He further remarked that three-fourths of the population of the world would be wiped out.

Chatti Baba (a name derived from an earthen bowl he carried with him) was of the five very important masts Meher Baba contacted and worked with during his lifetime. For several weeks in Meherabad, Chatti Baba had repeatedly told Krishna (a disciple who was specially deputed to look after him) that the people of Europe were undergoing great sorrow and suffering, but that they would survive to enjoy happy days again. Chatti Baba, though literate, never read a newspaper as far as anyone knew, and he was apparently quite out of touch with current events. In spite of this he seemed aware of the terrible things that were then happening in Europe. One day, while pouring earth over his head, he said that there would be much anguish and privation, and that many would die of starvation, but that Baba would finally assuage the suffering of the world.

On the night of 9th June, 1940, Chatti Baba became suddenly violent and emerged from his little room in a state of disorder. He went directly to Baba's chamber, declaring that his house had now been utterly destroyed and that he had come to Baba for shelter. If that remark were literally interpreted it made no sense at all, as his little abode was as it always had been, small and bare but neat and whole, a place where he was usually happy to sit alone for hours. Baba at once gave orders for the two to be left alone together. For some hours Chatti Baba was heard chattering and expostulating with Baba, but eventually he became quiet and spent the rest of the night alone with Baba.

The following morning he was quieter and repaired to his own little chamber. Baba then explained that Chatti Baba, who had a spiritual connection with France has been overwrought with despair because of the cataclysm that was overwhelming France during those few fateful days. It will be remembered that the collapse of the French Armies began about the 5th of June, and the Germans entered Paris eight days later.\*

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\*Wayfarers, Dr. William Donkin, p. 64.

## **MEHER BABA'S WORK WITH GOD-MAD MEN**

By Countess Nadine Tolstoy.

Meher Baba said that he was going to have in the God-mad Ashram one of each type of the mad : 56 altogether.

This shows that outside of those who represent the well-balanced and co-ordinated, the so-called normal human being, there are 56 typical forms of unbalanced state of mind in the human race among those who follow the Spiritual Path. In consequence, there are in the world endless variations of defects and their conflicting combinations which cause so much mental suffering and hindrance for spiritual progress.

The Master who came to help humanity in this crucial period naturally has chosen to give to those unfortunate helpless beings his greatest compassion and care. Their seeking of Truth and all their sacrifices in search of the Ideal call for immediate attention to their inner needs and to what is often their great martyrdom. Besides their individual importance they represent the essential mental troubles of the whole humanity in their typical deviations from equilibrium and right proportions of faculties in inner evolution. So this group forms a sort of a nucleus of human consciousness in its spiritual formation with all the diffi-

culties that are involved therein. Their characteristic peculiarities give a useful material to work upon, as well as a mental medium to reach, through them, the corresponding weak points in the minds of others in the world, whatever the variation of their defect may be. The God-mad or God-intoxicated men who have lost their way in crossing the planes offer the most appealing need for the spiritual power of the Perfect Master to come forth, while at the same time extending its benefit to the mental and psychic ailments of all mankind for its spiritual awakening.

Meher Baba's help as he worked for the God-mad men—those most characteristic types of mental and psychic difficulties—can be compared to a tone and an instrument. If a certain tone is forcefully sent forth it will affect a string tuned to the same note, which will respond with the corresponding sound. This may illustrate by analogy Meher Baba's effect on the minds in the world while working on cases near him. Representing the greatest and most typical need, the God-mad draw from the Master all the help required, which simultaneously reaches all who are similarly concerned in the world as well. The variations upon this Theme in the case of mankind are innumerable and it illustrates the extraordinary effect of such functions of the Master which reach beyond time and space.

This activity represents the most vital and important phase of his work for this era, as mental over-deve-

lopment has reached its climax. Flourishing at the expense of other faculties—especially of the heart—it has brought about suffering and loss of equilibrium with all the attendant consequences of disharmony, of inner and outer discord, and of conflict.

In addition to the many cases of mental trouble, how many in this world suffer from semi-psychopathic conditions and are difficult to live with, possessed by their ideas, habits, inclinations and desires ! How those conditions hinder and complicate the Spiritual Path when such persons have no true Spiritual Guide !

Meher Baba's help for all these needy human beings is indeed incomparable. The faith they have, the effort they put into the Spiritual Path, will not go in vain. It is and will be answered by this Invisible Silent Friend through love and effective response to their need. Most of their trouble is due to their pioneering in search of God without the help of a real Master. None among ordinary, medical and psychic authorities can reach these regions of consciousness, as these scientists do not extent their knowledge beyond certain limits accessible to the mind. Their investigations fail by not being based on direct experience of their own spiritual ongoing. They are, says the Master, usually closed and dormant and hence circumscribed by their own incompleteness in that consciousness which is natural to spiritually awakened individuals.

“Experiencing” would mean the actual inner evolution and change of consciousness. New light and

understanding are experienced along with the surrender to further enlightenment based on personal spiritual transformation. Thus latent resources are activated and expressed and new creative expansion follows contact with the source of spiritual power in the person of a Perfect Master. That such experience exists is proved by observing the contacted individual's new state of consciousness, of his heart, of his entire being. Along with such a new inner self there opens a new perspective in understanding and knowledge, enriched from one's own inner resourcefulness hitherto unawakened.

Naturally, therefore, the One who has the full resources of the Divine State in human form is the only one who can perform the subtle and spiritually creative work required in the innermost depths of a human being. This competence in spiritual spheres is derived from such a One's state of Perfection, being fully realized and one with God through elimination of the ego.

Much has already been said in the Meher Baba Journal, The Wayfarers and other books about this phase of Baba's work, and also about the physical care he gave to the God-mad. To wash them, feed them and take their latrines into the field as He always did in Meherabad, took hours and hours of his daily time. The brief descriptions given here illustrate only a few of his daily cares for his beloved patients.

But the outer work would fall short of its real significance if not grasped and followed further in its inner meaning. It gives the means for the seekers quest for spiritual contact. This contact is a constant infusing of the Life Power which kindles the heart and reaches "the very profundus" of the individual, usually unseen, unknown and unfelt by others. It takes all one's intuition as well as one's own experience of spiritual contact with the Master to appreciate and realize in even elementary fashion His creative, all-seeing, penetrating life-love-and spirit-radiation into those in need of His help.

The outer manifestations of His work are suggestive only of the real inner effect and spiritual meaning, but they give touching evidence of His selfless Love in His daily activities. He fulfils His spiritual task with patience and balance in each and every circumstance. This in itself is certainly a sign of his superhuman state of being. In most cases of mental derangement or loss of balance in spiritual seekers, Baba's work consists in unravelling the mental complexes, fixed ideas, and stubbornly persisting inclinations and reactions of the selfish ego. Striking at the root-cause of all troubles—at the mind connections with the "I"—He lays the inner foundation for the true equilibrium. In disentangling those ties formed by one's inclinations, and undoing the complications of their network in the sub-conscious mind. He creates ever-increasing balance between the head and the

heart on whatever plane the seeker may be. It is usually the mind that dominates and misleads by its limitations and delusions. Spiritual help for the mind can go no further than spiritually suggestive thoughts, or key formulas consciously expressing the newly acquired spiritual experiences or hints to recall to mind those key-notes of spiritual discrimination.

The mind, however great, should not be over-valued for the role it can play in the spiritual evolution of the Self. The mind can serve best when it yields to spiritual guidance and serves as a subordinate tool in the spiritual cause, especially in early phases of the Path. Meher Baba has indicated that the mind is of no real value in the higher stages of the Path.

True spiritual development begins by awakening a new grasp in consciousness through the higher faculty of intuition. A direct, knowing contact of consciousness results and the annihilation of egoism proceeds. It is the heart which gives the new starting impulse to consciousness. This expansion of being is a result of purification. The Master vigilantly helps to unload, untie and finally to remove all the obstructions and impressions that our ego has formed through its inclinations. "It is the process of uncovering," Baba says, "the original primal source within the individual, which opens the true, creative state of being—and it is a pure state of the Self within each."

Contact with the Master leads to undoing the ego complexities and thus fresh energies are released, giv-

ing an immediate experience of lucidity and lightness. This release creates contentment, new balance and inner harmony, which are further affirmed and expended as this contact with the seeker deepens. Heart awakening is the central key to spiritual evolution. The awareness produced by this alive, rich, vital experience, and its beneficent influence on the mind, stimulates the expansion of creative forces and promotes a new spiritual state. In those clouded, unhappy, forsaken, saintly souls (masts) this awakening opens up the experiencing of pure love and joy. Recognition of their unique spiritual good, given to them through the grace and selfless love of their Divine Friend, Meher Baba, lights up their minds and lifts the clouds.

Sooner or later, contact with the Master will make the seeker conscious of the new experience, which is bound to open the inner balance and happiness. This Love Divine poured into their hearts with so much compassion, wisdom and healing power return them to life with renewed faith and certainty where before there was separation, ignorance, despair, weakness and failure. This rectification of inner injury is evidenced as gradually increasing clarity of consciousness, increasing selflessness, and new joy. The blooming of pure love and spiritual understanding affirm progress on the spiritual Path. Pure, Divine Love may flood the mind with its happy new inflow of vitality, and glimpses of blissful illumination may lead to complete surrender.

It is very difficult and may even be impossible to establish criteria by which a sceptical observer may judge the symptoms and progress of those God-mad. The inner workings of the therapy, and the use Baba makes of those specimens for His Universal work, are far beyond the competence to judge of even a spiritual seeker, unless he is brought to some understanding by the Master or is already able to discern within the subtle and mental planes. Therefore, much in this work of Meher Baba may bewilder and puzzle. Yet it is a fact that with time and patience the damage to their subconscious becomes rectified in a slowly growing spiritual expansion and readjustment. It is usually a gradual work of doing and undoing within them, step by step, link by link, bit by bit, yet surely and basically disentangling the inner human spiritual apparatus. Sanskaras (impressions) accumulated through lifetimes in the long process of human evolution, says Baba, can be cut short and reduced in one life and the individual, if not completely liberated, will be advantageously set for future incarnations.

Outer habits and modes of living may be changed or remain—it is of secondary importance—but attachment to their mode of living will definitely go and the mental state will clear, providing room for spiritual expansion. Love Divine by making their hearts alive, will win and move them forward. What was stagnating and degenerating before, creating disequilibrium and danger of atrophy of the heart, will be saved

and awakened. The heart is that feeling, enjoying, experiencing and vitalising force which has a propelling effect on all beings. It lifts the tone of life, illuminating the whole field of consciousness with a new light and creative joy. It stirs all latent creative potential and changes the rhythm and the whole meaning of human existence.

Normality for the sake of mere normality is not the main concern of the Master in these (most) cases. It may be useful or not for the spiritual end of His work. It may result as a spontaneous outcome of the awakened state, or again it may be the direct result of the undoing of the ego, or of the release of fixed inclinations.

In some instances, as we have witnessed in Meherabad in one of His God-mad men, contact with the Master resulted in sudden bursts of illumination and ecstasy of Love. The mind, in such case, being of secondary value, has no bearing. Sometimes no particular change in the mental state is apparent, yet the spiritual light within has moved the individual far on the scale of spiritual advancement.

Speaking from the spiritual point of view, the human mind is of no great value or importance if it is not devoid of egotism. It may even be a hindrance if it is not able to yield to the control of spiritual order. The Spiritual Light is not of the nature of the mind and intellect. It is not derived from or through mind's functioning. Mind is a by-product of a power beyond

the mind. It is the creation of a spiritual power independent of mind, as Baba made clear. Mind ends its role with the human limitations of consciousness. Its role may be extended however through proper use in rendering service along spiritual lines through discrimination and constructive application to spiritual action in life.

Dry abstractions unconnected with creativeness and the animation of life lead to separateness and oneness, and they deprive the individual from participating in the full amplitude of life's happiness and services. The unique, unequalled fortune of having the Spiritual Guide is obvious, as the spiritual path of His contact can enable the aspirant not only to control the mind, but also completely to subjugate and transcend it spiritually. So this most difficult obstacle on the Path of expansion towards full consciousness—this limited mind—becomes miraculously controlled and merged in Spirit and Love. Then it becomes an obedient tool for the one, true, worthwhile Cause as far as it can go.

The Master often makes use of the mind and its tools of thought, imagination and word, directing its energy as an agent in ameliorating ordinary daily life, or as a spiritual messenger of the Cause in the world on the mental plane of service. Yet, even this activity has to culminate in complete control and surrender of mind itself. The heart, being the focal

centre of all transformation, becomes the main regulator and recipient of Light and Love, the actual stronghold of inner balance.

Through proper co-ordination of psychic centres with the heart, harmony and happy equilibrium is established. In this field of the inner human being, Meher Baba operates with supreme mastery and absolute authority. Here the disciple has nothing to say or do. For his own happiness and well-being the only requirement is his full inner co-operation and complete surrender. That surrender is real and deep when it is a spontaneous response in heart, will and all being. Then the divine moulding by the Master is unhindered. Then the uncovering of the Higher Self or God within culminates in the disciple's own inner realization of his Self.

In this process of guidance on the one hand and surrender on the other, what matters most is the non-reaction of the personal ego of the seeker. Such non-reaction and stability is a real sign of detachment and of release from the bindings of the sanskaras (impressions) of the "I". The Master functions in the human being, unlinking the ties from the ego, and building up the new links and wires with the Soul when the seeker is ready to respond and follow his inner help in forming the delicate, subtle tissues of the True Self. This is the New Work of the one who operates with and for the Spirit within the creative resources which

he opens up, thereby renewing man and freeing him from old marks and impressions. This is the real miracle of the Spiritual Awakener.

The Grace of the Master uncovers within the seeker his own divinity. His Love helps the seeker eventually to sever all human bindings and live anew as a disentangled, free soul.

In the Divine Purity of Meher Baba all impurities are washed out, all injuries are healed, all errors rectified, and one lives again as one's own real Self. This is the return to our own original Oneness, the preordained destiny of all Creation.

The only thing that matters in view of this end is the kindling and increasing the spark of Love into a flame within the hearts of the real seekers. That kindling, that nursing within the depths of the psyche of the seeker, its expansion and purifying, is the joint task of the Master and the disciple.

The Master gives to the seeker the constant forward impulse which produces change and finally victory. He upholds and raises further the inner pitch. Often he gives new vitality to the outer settings of life in order to create opportunities for inner testing and strengthening of the Real Self of the disciple. Yet at the same time He is One with all the infinite ways of life as it is. His is the superhuman skill, and his the dynamic oneness with all life and all mankind. His

resource is the ingenuity of Love and direct intuition. He responds to all situations, all needs, and raises the lowly above their imperfections and sets them free. Because of his Oneness of being with all states and planes he can utilize all resource to help men make the best of his own spiritual forces and opportunities. Absolute trust and patience joined with Love for this Ideal Guide will bring the aspirant to the heights in being and oneness with God. Words fail to describe the good fortune of humanity in having among it the God-mad and their Guide. Without them it would be impossible for merely human efforts and capabilities to achieve seeking Truth and the annihilation of the Self in quest of the original state of Oneness.

Meher Baba is our unfailing and true compass in our efforts for inner emancipation. He recharges us constantly with a new and vital sense of joyous seeking. He inspires and accelerates the gift of new life. He is our promise that no effort will be wasted in self-delusion of eventual failure. He, the Light, shines within and without assuring the outcome of the aspiration of the soul for spiritual victory. All those mad in mind for God's sake should become more and more "mad in love" in that sense in which Swami Vivekananda spoke of the love of the saints.

Those 56 taken in by Baba will represent no more the tortured mind of the world. They will form instead the very nucleus of the heart of mankind, awake-

ned by Love Divine, and thus glorify the work of Infinite Love of Meher Baba to all posterity.\*

### **EXAMPLES OF AVATARIC WORK WITH ADVANCED SOULS IN THE PAST**

#### **Lord Krishna with Rishi Urvasa :**

Urvasa was reported to be a hot-tempered Rishi. Once he came to Dwaraka and stayed with Krishna-Rukhmani—both rendering service to the great Rishi. A special hut was built for his stay and all his wishes were fulfilled. For his bath a hundred earthen pots full of water were to be carried from the river in the morning and in the evening and Krishna and Rukmani did this work personally. One day Urvasa asked for a certain quantity of “Kir” (sweet pudding). When this was prepared and offered to the Rishi, he tasted a little and asked Krishna to apply the rest all over his body. Lord Krishna did exactly as desired by the Rishi, but the pudding could cover all his body except for one toe. This, it is believed, made the physical body of Krishna immune to all weapons and it served him well when he had to be the charioteer of Arjuna in the battle of Kurukshetra unarmed as he was. Finally the death of Krishna came about through a hunter’s arrow hit at his toe which the hunter mistook for a bird sitting on a tree.

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\* Adapted from “Meher Baba Journal” V. 2, No.9, p. 547-556.

### **Avatar Ram Meets the Great Rishi Agasthya :**

During his forest life of fourteen years, Ramachandra had contacted almost all Rishis then living in the forests. When he visited the ashram of the great Rishi Agasthya, the Rishi offered many flowers, fruits and roots to him and said, "My boy ! Indra has presented this golden, celestial bow of Vishnu beset with diamonds, made by Vishvakarma, and infallible arrows glittering as the sun's rays, and it is named Brahmadata. This inexhaustible quiver is full of arrows flaming as fire and there is in this golden scabard a sword with a golden hilt. Formerly Vishnu conquered the Asuras with this bow. Now take these weapons as Indra carries the thunderbolt." Saying this, Agasthya presented all those weapons to Ram.

### **MASTER, THE MAIN POWER HOUSE, AND OTHER SOULS THE STORAGE BATTERIES**

God is the eternal fountain of life and power. Different souls in the world share this life and power in varying degrees according to their spiritual proximity to God. The nearer one is to God or Truth, the less separated does he feel, and the greater is his life and power. Those who become one with God are the infinite reservoir of all power, life, wisdom and bliss. But others also share all these to a limited degree, according to their station in the universe. If the God-realised Master is compared to the main power-house, where electricity is generated, other souls may be com-

pared to sub-power-houses or storage batteries, which receive and conserve a limited degree of electricity, and can also use it within the limits of their respective capacities.”\*

This being the truth, the Avatar, for his universal work, makes use of all kinds of people, good and so-called bad, saints and so-called sinners. He makes use of the love and services of people living in the various strata of human society on this vast earth, just as he makes use of spiritually advanced souls at various stages on the Path. He uses the physical and mental capacities of men and women in the gross world as he makes use of the spiritual powers stored (consciously or unconsciously) in the sub-stations of the God-mad, God-intoxicated, God-absorbed and God-merged souls. Through all these lovers and workers for the Cause of Truth, he stamps his advent each time on the minds and hearts of mankind. While his lovers on the gross plane become instruments in imparting his messages of Love, Truth and Hope to mankind, the advanced souls on the spiritual planes become effective instruments for the release and distribution of subtle forces which assist the Avatar in his primary function of giving all creation a push forward.

Great wars which occur during Avataric periods may be said to be the external counterpart of his internal work of infusing divinity into the gross plane,

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\* Sparks of The Truth from Dissertations of Meher Baba, version by Dr. C. D. Deshmukh. p. 37.

thus effecting among other things a universal transformation of human consciousness from earth-consciousness towards divine consciousness.

Their transformation of human consciousness takes place through cycles of time catalyzed by God's Avatatic advents and protected and sustained by God's functioning as the five Perfect Masters who bless this earth with their physical presence at all times. A comparison of key concepts and the condition of human life that prevailed in past avatatic times present convincing evidence of how society has been evolving through the ages in its moral, cultural and spiritual aspects.

It is worth pondering over Meher Baba's words, "When I speak the WORD, I shall lay the foundation for that which is to take place during the next seven hundred years. When I come again after seven hundred years, the evolution of consciousness will have reached such an apex that materialistic tendencies will be automatically transmuted into spiritual longing, and the feeling of equality in universal brotherhood will prevail. This means that opulence and poverty, literacy and illiteracy, jealousy and hatred which are in evidence today in full measure, will then be dissolved through the feeling of oneness of all men. Prosperity and happiness will then be at their zenith."

## TRUST GOD WHO HOLDS THE WHOLE WORLD IN HIS HANDS

There were and are men in human society who have inherent insight into the living presence and work of Masters in the affairs of this world. In 1929, Meher Baba visited some parts of Persia. At Bam, where Baba stopped in a quiet rest-house on the outskirts of town, a man in military uniform with several stripes on his chest walked up to the gate and asked for admission to see the Holy Master who he heard, had just arrived. He was told by one of Baba's party that there was no such person present. But the officer would not believe it and insisted, very respectfully however, that the Holy One be informed that "a beggar had arrived, asking for alms from him." When informed of this, Baba allowed him to be admitted, and in marched the officer with his hands folded reverently on his chest. He saluted Baba at first in Persian military style, then laid down his sword and fell on his knees to kiss with reverence the hand which Baba offered. Asked who he was, he replied, "Your humble slave!" "What is your rank?" was Baba's next inquiry. "Nothing, before your Holiness!" "I mean your military rank," explained Baba. "A general of the Persian Army." Baba patted him on the back. "To die in the service of one's country is great indeed, but to die in the service of God is greater,"

said Baba on the alphabet board. "Indeed, Holy Master, I understand, and I implore your grace and help in my aspiration towards divinity." "I will help you," said Baba. With closed eyes the military man bowed low in gratitude and said, "If I may be permitted, I would say, dear Master, that although I belong to the army, I humbly believe that *the salvation of this country lies not in its military power but in its spiritual rebirth through an understanding of life, brought about by the benign grace of great buzoorgs of your exalted dignity*, and I humbly pray on behalf of my country for the great gift of your grace on this unfortunate country and its ignorant people." "That is why you see me here," was Baba's reply. "That is the country's great privilege; may your blessing redeem the land of Iran !" Having said that, the officer retired from Baba's presence, moving backward step by step with his face towards Baba.

### **Lessons Learned From Wars In Our Time :**

Two great wars have been waged in our times. The lessons left by the last war are such that even the war-lords are wondering what would be the outcome of another war, and have been seriously searching for ways to avoid it.

Shri Jawaharlal Nehru said, "I think there is greater realization everywhere now about the folly and complete uselessness of war, because it destroys both parties, and the time when a stronger party could... defeat another party and benefit by it has passed, or is passing."

Mr. Henry Ramsey, American Consul General, Madras, addressing the Indian Council of World Affairs in Madras, said, "Nuclear weapons have changed the dimensions and the concept of classic war. There is no longer even a rough sort of balance between defense and offense. There is no defense against nuclear attack and we can foresee none. Each side faces the risk of loss of all it has worked for through the centuries. War would make cultural and material paupers of all who survived. There are few policy objectives worth pursuing in or from a radio-active wasteland!"

Scientists and statesmen now solemnly declare that if total war comes, the whole world may perish. Meher Baba has said that the whole world cannot perish, and he has given man hope that if man trusts God completely, He will solve all his difficulties.

When the then President of the All India Congress visited Baba on 6th June, 1960 at Guruprasad, Poona Baba said,

"It is better to deny God than to defy God. Sometimes our weakness is considered as strength, and we take delight in this borrowed greatness. To profess to be a lover of God and then to be dishonest with God, with the world and with oneself, is unparalleled hypocrisy. Difficulties give us the opportunity to prove our greatness by overcoming them. A child's trust in its mother is complete, because it leaves all its worries to her. She

has to take care of it. So, if we trust God and let Him worry for us, we live contented and happy.

“When the leader of a nation puts complete trust in God, God makes him the instrument to guide the nation rightly. We should think well of those who think ill of us.”

### **Baba’s Instructions In Times of War :**

Somebody once asked, ‘Is it right to go to war ?’ Baba replied, “Go to war if called and you can’t avoid it, but don’t fight for killing. Just help and kill detached, or be killed without fear or anger towards the killer. Very few can do so. Why do I want war ? To straighten things out for spiritual advancement.”

Following numerous inquiries from my followers seeking guidance in the event that war should directly affect India, I call upon all concerned to go about their routine duties and responsibilities in a spirit of detachment, love, charity and hope, and to observe the following instructions for their respective categories :

#### **To the Disciples :**

1. They should be above party politics and should bear malice and ill-will towards none.
2. They should observe all the precautionary measures of war for civil population enforced by the government of the day.
3. They should continue as usual to discharge their special duties and work for my spiritual cause unless otherwise directed by me.

4. They should stick to their posts anywhere in India, under any trying circumstances, unless ordered by the government to evacuate under emergency regulations.
5. They may undertake humanitarian and relief work of a non-sectarian character without identifying themselves with any party or political organization working towards those ends, and always within the time left over after the performance of spiritual duties assigned by me.
6. They should extend spiritual solace and comfort to the people with whom they have contact and influence, with a view to calming their panicky state of mind.
7. Exceptional situations requiring substantial readjustment may be communicated to me.

**To the Devotees :**

1. Items Nos. 1, 2, 3, 6 and 7 above apply *in toto* to this category.
2. They may adjust and arrange their family and business problems as demanded by the urgency of the situation and local conditions.

They may undertake humanitarian and relief work of a non-sectarian character and may if necessary join any party or political organization working in that direction.

**In General :**

1. They may join the A. R. P. and Home Guard Organisations of the government and any humanitarian activities undertaken by non-official bodies like the Red Cross Ambulance Society or the League of Mercy.
2. They may arrange their family affairs and business problems consistent with the urgency of the situation and in complete accord with the ordinances of the local government.
3. They should undertake humanitarian and relief work independently or conjointly with any sectarian or political organization of their choice.

In short, all should face the impending crisis, however painful and cruel it may turn out to be, with patience, fortitude and self-sacrifice, never for a moment forgetting the fact that the redemption of a distracted humanity through Divine Love is very much nearer at hand than many may believe.

“God’s Truth cannot be ignored. Hence, through mankind’s ignorance and weakness, a tremendous adverse reaction is produced whereby the world finds itself in a cauldron of suffering of war, hate, conflicting ideologies and the rebellion of nature in the form of flood, famine, earthquake and other disasters. Ultimately, when the apex is reached, God manifests anew in human form to guide mankind in the destruction of its

self-created evil, that it may be re-established in the Divine Truth.

“I have come to remind all people that they should live on earth as the children of the One Father until my grace awakens them to the realisation that they are all one without a second, and that all divisions, conflict and hatred are but a shadow-play of their own ignorance.”

## SOURCES OF COMPILATION

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4. God Man by C. B. Purdom, Welwyn Garden City, Hertfordshire.
5. Meher Baba Journal, Meher Editorial Committee, Meherabad, India, (1938-1943).
6. Sparks of the Truth From Dissertations of Meher Baba by Dr. C. D. Deshmukh.
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1290 Sutter St., San Francisco, Calif. 94109, U.S.A.
2. Mr. Adi K. Irani, King's Road, Ahmednagar, India.
3. Meher Era Publications, Avatar Meher Baba Poona Centre, 441/1, Somwar Peth, Poona, India.

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Regardless of the political and economic factors described by the historian as he looks at war in retrospect, from the spiritual point of view this sanguine phenomenon is a cyclic divine ferment over which no earthly power has control.

—**Meher Baba**

Salvation of a country or a people lies not in its military power, but in its spiritual rebirth through an understanding of life unfolded by the benign grace of great masters.

**R. K.**