

# THE GLOW

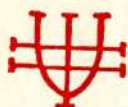
O Lord of Love Meher Baba  
 Fill our hearts with the delight  
 of Thy Love !  
 Flood our minds with the  
 splendour of Thy Light !!  
 Gladden our souls with the  
 immensity of Thy Peace !!!



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# THE GLOW



FEBRUARY, 1969

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## COVER :

The cover design, so beautifully accomplished by Nisha Nagpal, gives expression to the fact that each lapel on every Baba-lover today displays a Baba button, symbolising a campaign to spread the love and message of Meher Baba, with the Beloved One silhouetted in every soul.

THE LOVE SPECIALIST

'A supreme personal being—distinct from the world and creator of the world' is the definition of 'God' presented by Father Copleston in a brilliant debate with Bertrand Russell, which the latter, an agnostic, graciously accepted. Such conflict of ideologies and moralities have been constant and unabated. Theists, atheists, agnostics and the propogators of the 'No—God' theory have incessantly bickered on the existence of God, and this imbalance of ideas on this particular subject is not new to our times. Religious reformers rose up against the narrow loyalties of their brethren, beseeched them to see the Reality and were often martyred in the cause.

Seventy-four years have passed and we enter the 75th. year of Meher Baba's apotheosis and we experience in every moment of our lives the wonderment of his beatitude, while his words ring in our hearts in canticles of joy. We see in Meher Baba the divinised personification, of the Infinite, and above all the God-man impersonal, and we humans but gloat in the beauty of his disarming smile, merrymaking, playing and jesting and simultaneously shedding our past impressions at his feet.

Day by day we hear of the faith of people the world over manifested in the form of a miracle. In fact most people with whom we converse in our day to day life readily accept the existence of God but measure the acceptance of the God-man in terms of miracles or supernatural powers. But today, of those who have faith in the Advent of the Ancient One feel his helping hand in our everyday work, his *nazar* on our daily affairs, and, by far the greatest, we experience the much-debated intersection of the Timeless Moment at the most unexpected time and place. What greater boon could we ask of God Impersonal who besides upgrading us in our spiritual ascent provides graciously to our material needs? The God-man does not expect too much of us; he would not ask a sprinter to run a marathon, he merely asks for a spontaneous expression of love, faith and obedience

Let us with the celebration of Beloved Meher Baba's 75th. Birthday, with him as the banner of the soul, be "love-specialists" to God Personal and Impersonal—the supreme being and the creator of the world.

A  
Birthday  
Message

THE incident of birth is common to all life on earth. Unlike other living creatures which are born insignificantly, live an involuntary life and die an uncertain death; physical birth of human beings denotes an important—and if they are extra-circumspect about it—perhaps a fine stage of their evolutionary progress. From here onwards they are no longer automatons but masters of their destiny, which they can shape and mould according to their will.

This means that human beings, having passed through all the travails of lower evolutionary processes, should insist upon the reward thereof, which is spiritual birth in this very life—and not rest content with a promise in the hereafter. No sooner does one recoil on oneself and is eager to find the answers to the introspective questions "Whence and Whither?" then one may surely be said to have had "spiritual birth". Once gained, this poise of mind automatically and unknowingly brings about a readjustment of material surroundings, and the man finds himself in harmony and at peace with the world. Conservatism, intolerance, pride and selfishness will fall away. Everything will put on a new meaning and assume a purpose. Sinner and saint will appear to be waves differing in size and magnitude on the surface of the same Ocean—a natural outcome of forces in the universe, governed by time, space and causation. The saint has neither the pride of place, nor the sinner the stigma of eternal degradation. Nobody is utterly lost and nobody need despair.

My panacea to the worried world is the effort on its part to get the answer to the questions of "Whither and Whence." The knowledge that all have the same beginning and the same end, with life on earth a happy interlude, will go a long way towards making the brotherhood of man a reality on earth, and this in turn will strike at the root of narrow exploitation.

I bless you all for the realization of this, the aim of life.

—MEHER BABA

naosherwan anzar

# THE EYES OF GOD

## THE EYES OF MEHER BABA



Meher Baba's eyes are the most striking feature of a striking face. They are large and beautiful, perfect circles of luminous colour, and the whites are so pronounced as to give almost supernatural depth to the jet-black pupils.

"My *Nazar* is on you" is a silent message of love many receive from Meher Baba, the Beloved of their hearts, and how happy and consoled they feel. Those who know and feel his presence virtually experience his omnipresence, his magnetic eyes watching over their every action and for this constant vigil of God over his creation he expects love, untainted by the empty shows of materialism, love, unblemished by the false display of ceremonials and rituals, the fetters that bind True Reality.

Born to awaken the world, Meher Baba's birth was not exactly a dramatic one, nor was it heralded by any form of pomposity. His mother Shirinmai, an embodiment of simplicity, has this to narrate of the God-child, whose dynamic personality and piercing eyes made him the cynosure of all hearts.

When Hazarat Babajan lifted the veil from Meher Baba's being to make him aware of his destiny, a sudden metamorphosis was experienced. The eyes of Merwan of yester-years were opened to the consciousness of being the God-man in Meher Baba.

"Merwan (Baba) has been my problem even as a child. Some months after his birth I dreamt that I was standing in the doorway of our house, holding Merwan in my arms. I saw that there was a well nearby in the compound of the house. The figure of a striking woman, like a Hindu goddess, was rising out of the centre of the well. I could clearly see the lavish green sari in which she was dressed, and the many green bangles with which she was adorned.

"Bright flowered designs were painted on her forehead in many colours, in her hands she held a tray containing flowers, a lighted lamp and other articles used by Hindus in their worship. I stood motionless in fascination until the weird figure beckoned to me to hand Merwan over to her. Trying to hold him all the more tightly, I was awakened from the dream."

\* \* \*

"Merwan was very active and mischievous from the time he was able to toddle,

and would walk out of the house when my attention was distracted. This often compelled me, when I was specially busy with housework, or had to go for my bath and there was no one in the house to look after him, to tie one end of my sari to his waist and the other to the bedstead. Even then I could not always keep him out of mischief. Once I had left him playing on the floor. Returning to the room some minutes later I was horrified to see him playing merrily with a big black snake. This time it was not a dream. With a piercing scream I rushed forward, but the snake slipped quickly out of the house and was never seen again."

\* \* \*

Meher Baba describes the all-important occasion when the great Sufi saint, Hazrat Babajan, kissed him on the forehead, tearing away the veil which obscured his own God-realization.

"When the five perfect Masters bring me down they draw a veil over me. Although

Babajan was in the form of a woman, she was one of them (the five Perfect Masters) and she unveiled me in my present form. With just a kiss on the forehead, between the eyebrows, Babajan made me experience thrills of indescribable bliss which continued for about nine months. Then one night she made me realize in a flash the infinite bliss of self-realization (God-realization).

"At the time Babajan gave me the *nirvikalp* (inconceptual) experience of my own reality, the illusory physical, subtle and mental bodies—mind, words, and one and all created things—ceased to exist for me even as illusion. Then I began to see that only I, and nothing else, existed.

"The infinite bliss of my self-realization was, is and will remain continuous. At the moment I experience both infinite bliss as well as infinite suffering. Once I drop the body, only bliss will remain.

"But after I became self-conscious I could not have said all this. Nor could I say it even now if it had not been for the indescribable spiritual agonies which I passed through for another period of nine months in returning to normal consciousness of the suffering of others. During those nine months I remained in a state which no one else could have tolerated for even nine days.

"After physical death an ordinary man is usually dead to the world and the world is dead to him. Yet he continues to live his discarnate life beyond the sphere of gross existence. During the first three days of my superconscious state I was truly dead to everybody and everything other than my own infinite reality, although my physical body continued to function more or less normally. Actually dead, though really living, I was consequently considered by others to be seriously ill. I was allowed to remain in bed, lying with wide open, vacant eyes which saw nothing.

"When man (the individualized soul) enters the seventh plane, which is the one and only plane of reality, his consciousness is fully freed once and for all from everything else. It then is wholly occupied by the reality of the real self or God. So it is said that the individual soul becomes superconscious, or God-conscious.

"To other souls who function within the illusion of duality, the God-conscious one may seem to be physically as much alive as they

are. Nevertheless, regardless of the fact that the superconscious one's gross, subtle and mental bodies may remain functioning, he is dead to illusion for all time. His consciousness has transcended the illusory limitations of births and deaths that lie within the illusion of duality.

"The conscious state of God is known only to those who have achieved it. Such a state of realization of divine oneness is completely beyond the domain of mind itself.

"Usually the gross, subtle and mental bodies of the God-conscious one automatically drop within four days if, after attaining superconsciousness, he does not begin to return to normal consciousness of the illusory world of duality. In an unusual case all three bodies of the God-conscious one continue to function indefinitely in the relative higher-lower spheres of illusion. Then, for others, such a one is truly the ever-living dead, a real *Majzoob-e-Kamil*, or conscious God in the midst of illusion-conscious humanity. To touch such a one is to touch God Himself.

"In my case, I did not drop the body on the fourth day, nor did I become established in the gross sphere as a *Majzoob*, nor did I begin to regain the normal consciousness of a Perfect Master. Only such a Perfect One is capable of knowing the state in which I had to remain for nine months.

"On the fourth day and after I was slightly conscious of my body and began to move about without any consciousness of my surroundings, I received no promptings from my mind as would an ordinary man. I had no knowledge of the things I did or did not do. I did not sleep and had no appetite. No one had any idea throughout this period that I sat, talked, walked, lay down and did everything by instinct, more like an automaton than an ordinary human being.

"My sleepless, staring, vacant eyes worried my mother most. She believed and told others that I had gone mad. In her anguish she could not refrain from going once to Babajan and demanding to know what she had done to me. Shirinmai did this because she knew that I used to go and sit near Babajan for a while each night during the previous nine months. Babajan indicated to my mother that I was intended to shake the world into wakefulness but that meant nothing to Shirinmai in her distress.

—From *Listen, Humanity*

# A DOOR OPENS...

## UNTO THE OCCULT



Very often, when the aspirant is having psychic unfoldment, he has occasional experience of the subtle world in the form of significant visions, lights, colours, sounds, smells or contacts. To start with, these experiences are fitful and the aspirant is likely to treat them as hallucinations. But, even when he treats them as hallucinations, he finds it impossible to resist their directive influence because of their intrinsic potency.

Occult experiences are vouchsafed to the aspirant if and when they are absolutely necessary for spiritual purposes and not when he wants or asks for them. Occult experiences often bear unmistakable credentials of their own claim to validity: even when any such credentials are not patent on their very face, they compel due respect and attention because of the unusual significance, bliss, peace and directive value with which they are surcharged. The bliss and peace which are attendant upon real occult experiences is a fairly reliable criterion to distinguish them from hallucinations and delusions.

The astral journeys which are undertaken unconsciously are much less important than those which are undertaken with full consciousness and a result of deliberate volition. When the occult experiences are gifts from the Masters or spiritually advanced souls, they serve the purpose of unveiling much of the hitherto obscured institution, removing some of the difficulties on the Path and filling the aspirant with the great confidence and enthusiasm which are necessary to cope with the new requirements of each stage of the Path. But, the aspirant makes real progress by putting into practice the best intuitions of his heart and not merely by being the

passive recipient of occult experiences.

When people come to a Perfect Master and touch his feet with their hands, they lay the burden of their sanskars on him. He collects the sanskars from all over the universe, just as an ordinary person, in walking, collects dust on his feet.

When the internal eye is opened, God who is the object of search and longing is actually sighted. As the gaze of the soul is turned inward and fixed upon the supreme reality, the desire for establishing union with it becomes much more ardent than when the soul is groping for God through mere speculation or imagination. When the time is ripe, the Master can open this internal eye in less than a second.

.....The occult phenomena are as such within the domain of false imagination as ordinary phenomena of the gross world; and, from the spiritual point of view, the only important thing is to realize the Divine Life and help others to realize it, by manifesting it in the every-day happenings. To penetrate into the essence of all being and significance and to realize the fragrance of that inner attainment for the guidance and benefit of others, by expressing, in the world of forms, truth, love, purity and beauty—this is the sole game which has any intrinsic and absolute worth. All other happenings, incidents and attainments can, in themselves, have no lasting importance.

—MEHER BABA

# THE MOMENT ARRIVES

By Dr. William Donkin

**I**N the heart of the industrial West, in those grey smoke ridden cities, where the working people pass their entire lives in the drab routine of factory life, there is an overwhelming sense of oppression, and a feeling that the natural and spiritual needs of men have been crushed under the heavy heel of industrialism.

For those who reap wealth and success from the occidental world, there is satisfaction and security. But for that vast majorities who are bound by its chains, trapped in its ugly cities, who clock in and out daily in its factories, who are but the unimportant units in a vast machine, civilization is a source of despair, which tramples upon all aspirants almost at the outset of life. The years hold no promise save the likelihood of unemployment, and the vain hope of better times. Little wonder that some turn to extremism in politics.

Happiness cannot be achieved by economics. Civilization means something more than complex material life, good education, good health, and good food. Man must be free and in the West as it is today he is not free, but is pursued by his insatiable appetites, and crushed by the weight of his inventions. Even war offers some hope of breaking the cords that bind him. But in the present state, whether at the end of a protracted and devastating struggle, delegates from all nations put their very heads together to elaborate another Versailles, a lasting peace can never be achieved without the guidance of one who, through his spiritual state, can impart genuine wisdom to the outline of a new world order.

In the West today, how many are there who realize that it is a sense of spiritual values which is lacking? When life is lived from a spiritual standpoint the subsidiary needs take their rightful place.

The world apparently lacks a leader who has authority to point the way, and the influence to encourage mankind to follow it.

We, however, who are followers of Meher Baba, feel that in him lies the promise of an authoritative figure who will guide mankind to genuine and lasting happiness. Because of his

universal consciousness he lives in all men and so can appeal to all men. In him there is no barrier between East and West, for he satisfies the highest aspirations of both. To meet him is to discover that in him lies the solution of all personal problems. His humanity forgives all failings, and the

greater the individual despair, the more abundantly does his love enfold those in need of it. It is only the self-satisfied who fail to feel his influence, and it is perhaps only when the present crisis has broken the most complacent of egotists, that Meher Baba's message will be given to the world. The West is not yet aware of its need, but when that awareness develops, the man of the moment is ready to take his place.

The West must be spiritually awakened, and only by the touch of the God-man can this be attained: under the wings of his boundless love mankind will learn that their own happiness lies in service to others.

The complicated technique of Western life must continue, and although civilization has been temporarily overwhelmed by the scope of its own inventions, it needs only the intuitive wisdom of a realized soul to lead it to an understanding of genuine values.

The East is perhaps never destined to surpass the West in the elaborate methods of mechanical life. But the East can and will assert itself as the zenith of human development by being the home of Masters who have realized the infinitude of universal life, and who can show East and West alike the way to live their lives fully and happily.



# CANTICLES DIVINE

## SONGS OF LOVE

BY  
MEHER BABA

*This world's a thorny waste, some jester cries,  
To some it seems a quiet Paradise.*

*E'en seers the secrets of Lord God know not;  
How then can I say how this world is wrought?*

*But this I know: This world is full of woes,  
And there's no man nor beast that has no throes.*

*In prayer to Lord God true pleasure lies,  
True love is love to God that never dies.*

*Whate'er the world be--paradise or hell—,  
Just as you sow, you reap: 'tis said so well.*

*The world is Maya; but say not 'tis bad;  
And those who know it not are truly mad.*

*Let not delusive Maya ruin you:  
Alas: its sweet trinkets are withstood by few.*

*Do you desire to crave for anything?  
Crave love to God and e'er God's praises sing.*

\* \* \*

*E'er on the cup of Love is Master's sight,  
And so we sing His praises day and night.*

*What's Love to do with creeds and various schools?  
To think of Him is sure its rule of rules.*

*Material ways can never reach Lord God.  
As well may an ant aspire to be a cod.*

*If my Belov'd is hunter, I'm His deer;  
His locks enchant my heart's fine bird, 'tis clear.*

*Though breast is full, to ope my lips refuse:  
So pray without pure Love is all refuse.*

*To love Lord God with heart is not child-play,  
"To love God, shun desires," —so wise men say.*

*Serve God, the Lord, all things are Maya—frail:  
So Meher loves God and never gets off the trail.*

Meher Baba inspirationally wrote poems in Gujarati and Persian and they were published in the 'Sanj Vartaman', a national magazine of repute. These poems were written under the pen-name of 'Haoma'. We present their translations done by a Baba-lover in the thirties.

—Editor



# Meher Baba to Children

## MY DEAR CHILDREN....

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

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

The whole your life is like playing the game of hide and seek, in which you must find your real self. I give you my blessings, that you may succeed in this realization that life is all-time play.

God alone is real, all else is false, and so you must try to love God who is within us all. To gain this love you should try to be honest in your thoughts, words, and deeds.





**Q. Why do the teachings of Avatars vary?"**

**A.** The same one Divine Element had to give different teachings to the different attitudes of the people in different times and in different circumstances. One forbade the drinking of wine, another smoking. A third advised the worship

# THE GOD- Questions Meher

of a personal God, another advocated impersonal worship. One instituted the worship of God through the medium of different elements of Nature. So, according to the times and circumstances, every Avatar left behind Him a different teaching.

For example: There are about twenty-five patients in a hospital. Those complaining of thirst in the morning are prescribed tea or coffee. Those with the

## SPIRITUAL ANECDOTE :

### ON LOVE AND INTELLECT

*In the following verses the sceptic belittles all that science and philosophy teaches:—*

**"Har chand dilum Za Ishq mehrum nashud—  
Kam manad Za israr ke maphum nashud—  
Wa aknu ke ba-chashm aqal dar minogram—  
Maalum shud ke hich maalum nashud—**

*So long as my heart was not deprived of love,  
There remained few mysteries that I did not*

*comprehend;  
But now, when I look at it with the eye of  
reason,  
It is clear to me that nothing has been clear  
to me.*

*We find in the Atash Kada the same quatrain with slight alterations assigned to Imam Fakr-e-Razi, reminding the profoundest of scholars that even after life-long study and research they know precious little.*

**Hargiz dil-e-man Za ilm mehrum nashud—  
Kam manad za israr ke maphum nashud—  
Haftad o du sal umra hasal kardam—  
Maalum shud ke hich maalum nashud—**

*Seldom did I miss an opportunity to gain  
knowledge,  
There remained few mysteries that I did not  
comprehend;*

*Yet at the age of three score years and twelve,  
It is clear to me that nothing has been clear  
to me!*

*Here there is no revolt against science, but rather a frank acceptance of its limitations to prove the mysteries of the world.*

## PEARLS IN A THE GOD

**The strife between good and evil has disappeared because there is neither good nor evil, only the one undivided life of God.**

—Meher Baba

Nothing burns in hell but the self.

—Theologia Germanica.

The mind is on fire, thoughts are on fire. Mind-consciousness and the impressions received by the mind, and the sensations that arise from the impressions that the mind receives—these too are on fire.

And with what are they on fire? With the fire of greed, with the fire of resentment, with the fire of infatuation; with birth, old age and death, with sorrow and lamentation, with misery and grief and despair they are on fire.

—From the Buddha's Fire Sermon.

If thou hast not seen the Devil, look at thine own self.

—Jalal-ud-din Rumi.

Your own self is your own Cain that murders your own Abel. For every action and motion of self has the spirit of Anti-Christ and murders the divine life within you.

—William Law.

# MAN SPEAKS

## Baba Answers

same complaint, at noon, are given lemon-water; in the evening, buttermilk; and at night, hot milk. The physician is the same, the complaint is the same. But the one complaint—of thirst—is satisfied in different ways according to different conditions, at different times.

In the same way, God is One; but His manifestations at different times to satisfy man's thirst for Truth ordains different ways and remedies.

## STRING--XIII AND BAD

The city of God is made by the love of God pushed to the contempt of self; the earthly city, by the love of self pushed to the contempt of God.

—St. Augustine.

Man is made by his belief. As he believes, so he is.

—Bhagavad Gita.

It is mind which gives to things their quality, their foundation and their being. Whoever speaks or acts with impure mind, him sorrow follows, as the wheel follows the steps of the ox that draws the cart.

—Dhammapada.

Benares to the East, Mecca to the West; but explore your own heart, for there are both Rama and Allah.

—Kabir.

Like the bee gathering honey from different flowers, the wise man accepts the essence of different scriptures and sees only the good in all religions.

—From the Srimad Bhagavatam.

The children of God are very dear but very queer, very nice but very narrow.

Good men spiritualise their bodies; bad men incarnate their souls.

—Benjamin Whichcote.

**Q. What is destiny, luck, fate, etc ?**

**A.** Destiny means the Divine Will guiding the lines of sin and virtue (resultant in suffering and happiness) experienced by the soul from the beginning of its evolution till its end in Realization.

Fate or luck is the means or process of spending the impressions the soul gathers while passing through innumerable evolutionary stages, which, in other words, is the Law of Karma.....

### SPIRITUAL ANECDOTE :

#### 'WHITE HORSE' AVATAR

*A significant story is told of one of the holy women : when she was a little girl of seven or eight, she lived in Poona, the headquarters of Babajan, Meher Baba's first Master. One day she was led to stop at the tree under which Babajan sat with her circle of disciples and pilgrims. The aged Master greeted the child warmly, and in the course of conversation asked her what she would like above everything in the world. The little girl—after pondering the question for a few minutes—replied that she would like a 'white horse' on which she could ride. Babajan smiled and promised her that she would have such horse, and that she would be honoured by every one who saw her with it. When she returned home her mother told her she had a surprise for her. There, in the compound, was a snow white horse which her mother had purchased that day in the bazaar.*

*The spiritual significance of this incident becomes apparent when we realize that the Avatar of this age has been described in ancient scriptures as the White Horse Avatar; and since this little girl—now a beautiful young woman occupies a special degree of eminence in Meher Baba's circle, the story suggests a deeper meaning than the purely objective one.*

## PAGE FROM THE PAST

## MAGIC OF DIVINE LOVE

Other boys in lesser degrees experienced something of the expansion of consciousness, during their stay in the Prem Ashram. One particularly arresting story is that of Ali, a Persian boy of fourteen. From the outset, Ali was deeply drawn to Meher Baba and under His benign influence became one of the most ardent of the



Ali lost in the thoughts of the divine

youthful devotees. But Ali's father and uncle were not men of spiritual understanding. They easily succumbed to the rumours which were rife concerning the school. It was whispered that the boys were being forced to adopt the Zoroastrian faith; that they were being detained at the school against their will; that the food was meagre, and other equally groundless accusations.

Man is so prone to judge others in term of his own limitations and to see only the surface circumstance or action. To look beneath appearances to the underlying motive requires a degree of spiritual maturity which

few seem to possess. Man, in condemning a Christ because he associates with harlots and wine-bibbers, reveals his own impure state of mind. He cannot imagine how one might choose to make friends with such people and yet remain untainted by their shortcomings. Only when we are, in a measure, approaching closer to the Christ-stature can we comprehend the infinite compassion and pure love which inspires such a One to fulfill his mission to humanity in the way he deems best, regardless of man's petty-mindedness.

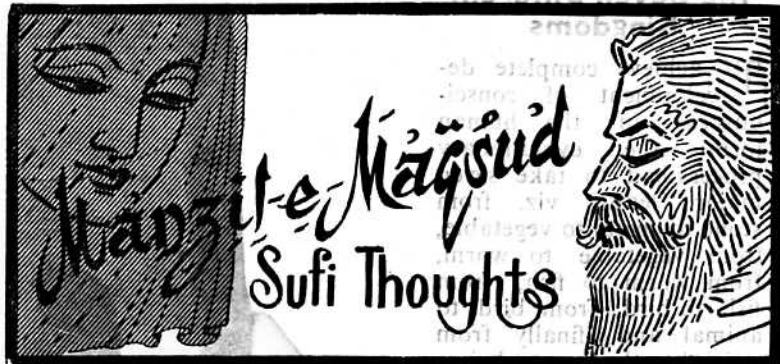
But Ali's father quite evidently had not reached that status, for when he saw the profound influence which Meher Baba had upon his son, he immediately suspected some thing sinister, and feared he would lose him to this strange and unpredictable Master, who, some of his friends assured him, was a black magician! So, he withdrew Ali from the school and returned with him to Bombay, a three hour train journey from Meherabad. But the magic of divine love was more potent than a father's fear. Ali escaped from his home where he had been kept under strict guard, and made his way back to his beloved Master. But only for a few hours was he permitted to enjoy his reunion with Meher Baba. The father again appeared and Ali was once more made a prisoner in his own home. But again he escaped, undergoing severe hardship and trial as he worked his way back to Meher Baba. Four times he escaped and four times was he forced to return to his home, until finally the father became convinced that Meher Baba's influence was not only potent but beneficent.

This boy, Ali, was one of the disciples who came with Meher Baba on His first visit to America. By that time he was about eighteen, a dynamic spirit, full of spontaneous humour and play, with fine dignity and poise, and utterly devoted to his Master. In more recent years Meher Baba has pushed Ali far away from any outer dependence upon him or contact with him; showing how, in the process of spiritual training, he requires His disciples to rely solely upon their inner contact with him.

—From 'Avatar'

# GOD IS

IBN-AL-ARABI



**H**E is and there is with Him no before or after, nor above nor below, nor far nor near, nor union nor division, nor how nor where nor place. He is now as He was, He is the One without oneness and the Single without singleness. He is the very existence of the First and the very existence of the Last, and the very existence of the Outward and the very existence of the Inward. So that there is no first nor last nor outward nor inward except Him, without those becoming Him or His becoming them. He is not in a thing nor a thing in Him, whether entering in or proceeding forth. It is necessary that you know Him, after this fashion, not by learning nor by intellect, nor by understanding, nor by imagination, nor by sense, nor by the outward eye nor by the inward eye, nor by preception. By Himself He sees Himself and by Himself He knows Himself. His veil, that is, phenomenal existence, is but the concealment of His existence in His oneness, without any attribute... There is no other and there is no existence for any other than He. He whom you think to be other than God, he is not other than God, but you do not know Him and do not understand that you are seeing Him. He is still Ruler as well as ruled, and Creator as well as created. He is now as He was, as to His creative power and as to His sovereignty, not requiring a creature nor a subject. When He called into being the things that are, He was already endowed with all His attributes and He is as He was then. In His oneness there is no difference between what is recent and what is original: the recent is the result of His manifestation of Himself and the original is the result of His remaining within Himself.

There is no existence save His exist-

tence. To this the Prophet pointed when he said: "Revile not the world, for God is the world," pointing to the fact that the existence of the world is God's existence without partner or like or equal. It is related that the Prophet declared that God said to Moses: "O My servant, I was sick and thou didst not visit Me: I asked help of thee and thou didst not give it to Me," and like expressions. This means that the existence of the beggar is His existence and the existence of the sick is His existence. Now when this is admitted, it is acknowledged that this existence is His existence and that the existence of all created things, both accidents and substances, is His existence, and when the secret of one atom of the atoms is clear, the secret of all created things, both outward and inward, is clear, and you do not see in this world or the next, anything except God, for the existence of these two Abodes and their name, and what they name, all of them are assuredly He.

When the mystery—of realising that the mystic is one with the Divine—is revealed to you, you will understand that you are no other than God and that you have continued and will continue without, when and without times. Then you will see all your actions to be His actions and all your attributes to be His attributes and your essence to be His essence, though you do not thereby become He or He you, in either the greatest or the least degree. "Everything is perishing save His Face," that is, there is nothing except His Face," then, withersoever you turn, there is the Face of God."

\*

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## The Seven Different Kingdoms

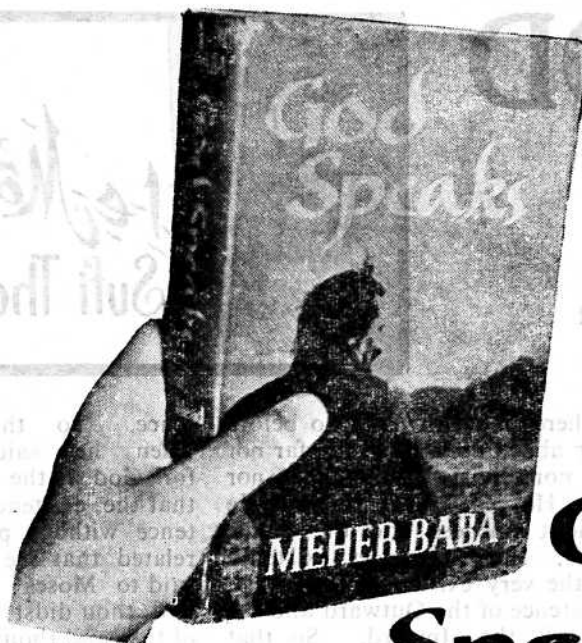
**T**O achieve complete development of consciousness in the human form, the evolutionary process had to take seven major leaps, viz. from stone to metal to vegetable, from vegetable to worm, from worm to fish, from fish to bird, from bird to animal and finally from animal to the human being, each possessing different characteristics.

### Characteristics : of the Kingdom of Stones and of Metals

In the stone-forms and the metal-forms, the soul has its initial experiences of the gross world. The kingdom of metals, like the kingdom of stones, is inorganic and solid. Both kingdoms include within their range a rich variety of numberless sub-species. In the solid states of stones and metals, life and energy are dormant. Therefore they are regarded as inanimate. The stone-forms and metal-forms cannot move about by themselves, i.e. they have no voluntary motion. For this reason the consciousness, which associates itself with these forms, tends to assert itself through a recumbent, horizontal position (rather than through an erect position or vertical, upright stand) in the gross world.

### Of the Vegetable Kingdom

In the vegetable kingdom, consciousness realizes itself as half animate and half inanimate. The increased consciousness of the vegetable-form asserts its existence in the gross world through an upright or erect stand. The vegetable-forms have to take the help of some other things such as earth or rock for maintaining an erect position. They can neither stand by themselves nor move voluntarily from place to place since they are rooted in one spot.



# God Speaks TO YOU

### Of the Kingdom of Worms

In worm-consciousness the soul gathers experiences of voluntary movement. It experiences itself as animate. In its travail to gain more and further consciousness, the worm-conscious soul experiences itself in the gross world, first as an invertebrate and later as a vertebrate, and goes on creeping in diverse and innumerable sub-species of worms. Voluntary movements are made by crawling by means of pairs of legs, sometimes by multiple pairs of legs, and sometimes by pairs of legs and pairs of wings. Worms may have surfaces that are hairy, smooth, silky, rough or scaly, as the case may be. The worm goes through a struggle for existence and survival and is endowed with sensation and life. Sometimes it is an amphibian, i.e. it has not only voluntary movement on earth, but has also mobility in water. For the purpose of this explanation, the worm-form include all worms, insects, reptiles and amphibia, of their species. Even when they have legs and wings, they have a tendency to crawl and they are distinct from birds and from quadruped animals.

The worm-form is recumbent, has no up-right or erect stand and is prone to lie prostrate.

### Of the Kingdom of Fish

The fish-conscious soul identifies itself with varied and innumerable species of fish and experiences the gross world as a living creature in water (a vertebrate endowed with life and sensation and voluntary motion), and has fins. It goes through a struggle for sustenance and survival. The fish-conscious soul does not assert its existence in the gross world through an erect stand, but experiences itself as recumbent, never holding its head high and erect.

### Of the Kingdom of Birds

The bird-form enriches consciousness with new experiences since, as a feathered vertebrate, it is capable of flying in the air and, with help of its two legs, of maintaining an erect stand in the gross world.

### Of the Kingdom of Animals

The animal-form brings to consciousness further expansion, since it can yield new experiences through the greater varieties existing in the kingdom of animals. Endowed with life, sensation and power of voluntary locomotion, quadruped animals have to face a struggle for existence and survival. They are sometimes herbivorous and sometimes carnivorous. Animal consciousness does not assert its existence in the gross world through erect or upright posture, but has a tendency to look downwards with drooping head. Apes, however, are the most evolved type of animals, and they tend to stand erect like human beings.

### VISION OF CREATION



Pencil-Drawing by S.P. Verma

Jewel gleam of colours take longing into space.  
The sophisticate skill of the Painter establishes the planes.

### Of the Kingdom of Human Beings

In the human-form the evolving consciousness of the soul attains its full development. The process of evolution of consciousness has its terminus in the human form. Here consciousness is full and complete.

When a human being is born, it can only lie prostrate and it continues to experience this state for a fairly long period. But it soon expresses a tendency first to sit erect and then to stand erect. The fully evolved human consciousness of the soul eventually asserts its existence in the gross world through an upright position.

—MEHER BABA

In actuality, God is not far from the seeker, nor is it impossible to see Him. He is like the sun, which is ever shining right above you. It is you who have held over your head the umbrella of your variegated mental impressions which hide Him from your view. You have only to remove the umbrella and the Sun is there for you to see.

—Meher Baba

# SEEING THE



*Miracle is an extraordinary event unaccountable on the general law of causality. Nearly all religions seek to support themselves by claims to miracles and demand faith in specific miracles, which is a strange contradiction, for contempt of miracles is shown as much by the spiritual minded as by the scientifically trained men.*

*The three photographs above show Meher Baba's form appearing in the first and third photos, while the middle photo shows all that was present in the first and third photo, except ofcourse Meher Baba, whose footprints alone appear. All three photographs were taken at the same time. These remarkable photographs are not attributed to any miracle but may be termed as 'those winged Mysteries in Divinity.'*

*Meher Baba has said about miracles : "The only real miracle for a Perfect One is to make others perfect too, to make them realize the infinite state which he himself enjoys. That is a real miracle...otherwise miracles have nothing to do with truth at all."*

**T**HE art of Photography is of comparatively recent date. Its discovery was made in 1839, when the processes of Dagverreo-typeing were patented and Talot's invention announced. Since then the science and art of photography have made vast strides, until it has now become an art of the highest utility, and widest application.

That photography renders invaluable aid to the physician and surgeon, the chemist and student of physics and others is very evident.

That it should be applied in photographing the Invisible, the Unseen and the Unknown, does not occur to the layman; or if so, he dismisses it with derision and contempt. But as a result of widespread experimentation and investigation carried by men of understanding and reason have proved that "spirit photography" is a definite possibility and in proof of their art they have left behind

hundreds of photographs that bear testimony to this art. Spirit photographs are portraits of psychical entities, not seen by normal vision, they are often pictures of objects not seen or thought of by the sitter or by the medium, pictures which have the appearance of being copied from statues, paintings or drawings, pictures of what are called materialized forms, invisible to normal sight, and very often pictures of the "double" of persons still in the body.

Mrs. Lincoln, wife of the Late President of the United States, when in Boston, visited Mr. Mumler, the spirit photographer and the medium for the purpose, and gave the name of Mrs. Tyndall. She was in mourning and veiled prior to being taken. Mr. Mumler did not know who she was and had no means of knowing. But this was a frequent occurrence and called for no special comment. When a print was taken, the form of the



# INVISIBLE

President was recognised as standing behind Mrs. Lincoln, with his hands affectionately laid upon her shoulders. Mr. Mumler showed it to his visitor and asked her if she recognised it. She replied that she did. Another lady present, on seeing it, exclaimed, "Why, this looks like President Lincoln." Mrs. Lincoln then said, "Yes, it does. I am his widow."

Among the many advocates of Spiritualism was the late Mrs. Emma Hardinge Britten, who has left behind a remarkable testimony about spirit photography, which narrated in her own words would be more convincing

"Some time back I called on Mr. Mumler for a sitting. A large and remarkable looking head appeared on the negative, but ere the prints were taken I could not trace clearly any well defined likeness. I remarked to Mr. Mumler that the negatives appeared to present the appearance of some musical character. When the prints were at length produced they



Photograph of Mrs. Emma Hardinge Britten and the psychic portrait of Beethoven.

clearly showed the portrait of Beethoven hovering over me, and holding a faintly defined musical instrument in his hands. My principal occupation during my late residence in England was to write certain musical criticisms, in which the life and works of Beethoven formed the chief theme of my analysis. In these writings, I have the best of reasons for believing that the spirit of the noble German was frequently with me, and by a variety of test-facts convinced me and others that he was interested in what I wrote. These circumstances considered, I think the remarkable resemblance of the spirit portrait to the well-known head of Beethoven may be taken as a striking and conclusive test of the spirit presence."

Hundreds of spirit photographs, their descriptions and interpretations bear testimony to photographing spirits who hover around the sitter. A few who have distinguished in this art including Mr. Mumler, are Mr. David Dugiud, Mr. R. Bournell, Mr. Ed. Wyllie and Dr. Ochorowicz, who have also developed this art to a very significant extent.



Photograph of Mrs. Abraham Lincoln on which appears the portrait of her late husband, the late President of the U.S.A.

*Meher Baba Discourses on :*

## Masts And The Master

**M**ASTS are God-intoxicated souls. The glimpses of divinity that they get are accompanied by a joy that breaks through any type of sordid composure. One state of unbalanced exaltation. The divine intoxication of the elixir of the liberating love of God admits of different degrees. The mast, with a feeling of uncontrollable happiness, plies through the uncharted planes, which open themselves to him, until, finally, he is drowned in the unlimited bliss of an ultimate merging in the Divine Beloved. Only in the end is his lost balance finally re-established, for not until all obstructive factors in the journey are successfully overcome can the lost balance of consciousness be restored.

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. Masts because they are consciously stationed on the higher planes, can give to aspirants just that type of occult help that is necessary.

Some masts get stuck on the inner planes. They are overpowered by the onflow of grace and love, and get into a state of divine stupor. They are entirely absorbed in the "beatific vision". Some masts are completely stupefied by the psychic somersault precipitated by an entry into a new plane of consciousness, and cannot find their bearings in the midst of their new environment, new duties, and new powers. Some masts find their insurgent powers uncontrollable, and are faced by new insurmountable temptations. They can make no further advancement through their own efforts, and have to avoid the possibility of a precipitous fall through *the indiscriminate use of occult powers*. In short, 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

Meher Baba has travelled extensively both in the East and West to contact MASTS (God-Intoxicated). This is an excerpt from Dr. W. Donkin's masterpiece, on the subject, 'The Wayfarers'



*A remarkable picture of Meher Baba with his first Mast contact*

nature of the unusual mental state in which the mast has landed himself. He is therefore in a position to understand the condition of 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. The Master knows *all* the stages of the journey, with its traps, dangers, and opportunities for speedy advancement. 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.

MEDITATIONS ON

by FRANCIS BRABAZON

# Meher Bábá

\*...time will come when men will not go to conference-tables and convention—platforms to bargain, or exchange futile views on the problems of poetry or idle ideas on the shortest route to the stars—for Meher Baba has told us that all things, including the stars, are within us—but they will gather for Love's sake only:

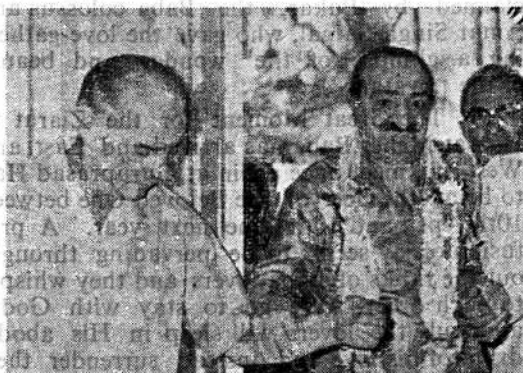
\* It takes some courage to accept God as God-Men, for acceptance means surrender of one's individual ego-life. However; since, our cherished lives are no longer our's but are in the hands of the first one who will give an order for buttons to be pressed, surrender is not so difficult!

\* The way to Truth ever has been and ever shall be through reverence to the saints and surrenderance and obedience to the Perfect Masters; and when the Avatar is, with us, by leaving all, including saints and Masters, and surrendering everything to Him in His service.

\* The God-Man has become tired of scattering his pearls before the swine-of-us, and prefers this time (This Advent) to convey his Message of Love and Truth through personal contact...

\*... he (Meher Baba) is the embodiment of that ideal which I call God. Since Beauty and knowledge has been the only God I have ever worshipped or pursued, and since this man appeals to my eyes as the very embodiment and manifestation of beauty and knowledge, I call him God.

\* That man is the God-man who makes the path easy—



Meher Baba with Francis Brabazon

Nay, who wipes out the path altogether,  
Goes straight to the heart of the matter  
And gives one realization of the one Self.

\* O Baba, Friend of God and Man,  
Remember us within the span  
Of this your present coming.

Remember this small suppliant band  
Of children of an ancient land  
Exiled in aimless roaming.

\* I seek only to look upon His face,  
To feel the touch of his hand,  
To hear His voice in my soul.

O Baba, when will I see your Face?  
When will my heart be stirred  
By your silent Word?  
When will I feel your embrace?

\* Francis Brabazon is a poet of repute with a large number of books on poetry to his credit. The poet at present resides in the mandali at Meherazad.

# GLOWING GLEANINGS

\* As in previous years, Dehraiters got together to celebrate the Meher Mela with added rejoicing. Singing of *qawwali*, a very common form of entertainment in North India, was the *piece de resistance* of the Mela programme, which attracted a very large audience, injected by Meher-Messages proclaimed by Pukar, the Baba colossus and Amar Singh Saigal, who gave the love-gathering a glimpse of the wonder and beauty of the Avatar.

\* The Great Moment for the Ziarat to Hazrat Meher Baba has arrived and East and West will meet once again at Guruprasad Hall to be at the feet of the Beloved One between 10th April and 10th June next year. A profusion of joy seems to be pervading throughout the ranks of Baba-lovers and they whisper to each other, "We go to stay with God", and truly the lovers will sleep in His abode, drink of his love and instead surrender their all at His feet.

\* The small village of Muppalla of about 5000 population with great enthusiasm and joy, welcomed Baba-lovers from different centres, to celebrate the Avatar Meher Baba Lovers Second Monthly Conference in September last year. Kudos for making the confe-

rence a success goes to Sivudu Siva Rao, Editor AVATAR MEHER, who presided and N.V. Romaniiah who played the role of a convener. Messages of goodwill were received from the many who could not attend this love-gathering in Guntur.

\* It was a youthful team that got together to form the Meher Youth Association in Jabalpur and it fell to the happy lot of the veterans in Messers Girjanandan Dubey, Sardar Amar Singh Saigal and Prof. Amiya Kumar Hazra to inspire them and prepare them for the great tasks that lay ahead.

\* On a request from Bro. A.K. Arjani, whose "Moving Finger Writes..." proved a tremendous success, we give here his change of address to facilitate correspondence:

Mr. A.K. Arjani  
C/o Hotel Intercontinental  
The Mall  
LAHORE  
(W. Pakistan)

\* Dedicated groups in the main capitals of Australia share in the service of the Avatar in varied ways. There has been a TV interview in Tasmania, radio interviews in Melbourne and Sydney and a successful public meeting in Sydney.

## Book Reviews

**A CHILD'S QUESTIONS ANSWERED** by Maud Kennedy. Published by the Regency Press, London Price 12s.6d.

A book that provides an answer to the questions that titillates the minds of children is like a light that opens up dark and incomprehensible vistas, hitherto unexplained by logicians the world over.

A mother, a wife and above all a lover of God, Maud Kennedy has woven her stories into a fine texture, illustrating each composition. The first part of the book deals with subjects like the birth of Man, formation of the Creation and the advent of the God-Man; while the latter part has stories from the lives of the Avatars.

Maud Kennedy besides being a teller of tales, simplifying the higher ideals in an acceptable and easy way, writes lyrics

in praise of Meher Baba, the Beloved of her heart with equal lucidity.

It is a must therefore that every mother should possess this enlightening book to in turn enlighten their children.

\* \* \*  
**THE SIGNAL** by Naosherwan Nalavala. A Glow Publication, Dehra Dun. Price Re. 1.25 p.

A 75th Birthday presentation to Beloved Meher Baba, *The Signal* gives in lyrical prose the life-story of the God-man and verses in praise of Him, all accomplished by Naosherwan in a style that is daringly different and distinctive. The booklet is illustrated with several photographs on art paper and is an ideal presentation to relatives and friends. The most exceptional feature of the booklet are messages of Meher Baba given to the author from time to time, hitherto unpublished.

(Continued on page 20)

## Meher Message From The Mount



Avatar Meher Baba giving messages from the Mount, reminiscent of the days of yore, when Jesus, the Christ gave the sermon on the mount.

\*My mind is like the ocean, all the filth and good of the universe is absorbed in it. You think good; I absorb it. You think bad, I absorb it. Like water in a small pool, if the filth gets into it, it pollutes the water. But if these good and bad thoughts become absorbed in the ocean, they are just washed away because the ocean is so tremendous. Your limited mind becomes stagnant with a few bad thoughts, but even universal bad thoughts cannot affect My oceanlike mind.

\*Tiger is Baba. *Everything is Baba.* If you see only the form—it is a tiger. If you see the inner soul—it is Baba. Why be afraid of Baba?

\*The habit of criticising our fellow-beings is a bad one. At the back of it often lies self-righteousness, conceit and a false sense of superiority. Sometimes it indicates envy, or a desire of retaliation. Those who criticise should first look to themselves. They will find greater faults within themselves than in others.

\*It is better to study It than to be ignorant of It; better to feel It, than to study It; better to experience It than to feel It: best of all, to become It.

\*The soul is to the body as the bald man is to his wig. The bald-deluded puts on his wig when he goes to work in the day-time. When he comes home at night and goes to sleep, he takes it off. So you must learn to use the body when you need it for work; and to free yourself when you no longer need it.

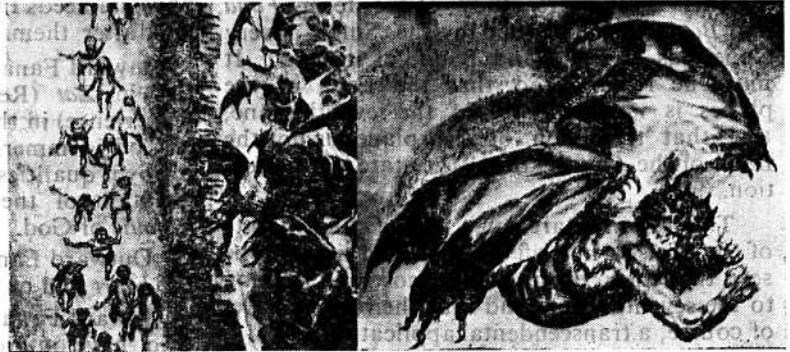
\**Self-delusion is unfortunate; hypocrisy is inexcusable.* The self-deluded one doesn't know, but thinks that he knows. The hypocrite knows that he doesn't know, but pretends that he knows.

\*The moth loves perfectly. It does not mind being consumed. It has no thought of self.

*These messages have been uttered at random by Meher Baba during the course of a love-gathering at Nasik.*

# Conception of HELL

'Go to hell!' Sometimes we hear it as an emotional exclamation when informed of the unexpected. Less often does it carry full malice of intent. Dante was among the pioneers who described the journey to hell in descriptive narration. And his symbols were never without an existential foundation. In Dante's *Divine Comedy* hell is a place for sinners, condemned because of the stubborn bent of their wills. Milton too reflected a similar theology, embellished now by Renaissance imagery.



Dante depicts Lucifer as a three-headed monster who lies at the bottom of a glacier while sinners are attacked by dragons and gryphons, while running back and forth at the same time.

For Sarte, however, Hell is a symbol of disintegrated man. It is right here in the world and springs from an unresolved contradiction that defines human nature. Bernanos in his *Diary* describes the hell of modern man in cutting itself off from the source of truth and love.

Today the approach to the problem of hell is from the angle of separation from God. Meher Baba says, "In life after death, the experiences of pain and pleasure become more intense than in the earthly life. These subjective states of intensified suffering and joy are called hell and heaven". Christian theology tells sinners simply that they will have no share in the kingdom of God and that the justice of God will burst forth on the day of wrath, that death is the wages of sin.

Man remains free to decide his own destiny and hence can freely refuse to give himself to God, and so enter hell, (and heaven) which is "states of the mind, not places; and though, from the subjective point of view, they mean much to the individualized soul, they are illusions within the illusions of the phenomenal world" (Meher Baba).

## Watching the Sun Rise...

—Rabindranath Tagore on experiencing The Timeless Moment.



*As I was watching it suddenly, in a moment, a veil seemed to be lifted from my eyes. I found the world wrapt in an inexpressible glory with its waves of joy and beauty bursting and breaking on all sides. The thick cloud of sorrow that lay on my heart in many folds was pierced through and through by the light of the world, which was everywhere radiant...*

*There was nothing and no one whom I did not love at that moment...I stood on the verandah and watched the coolies as they tramped down the road. Their movements, their forms, their countenances seemed strangely wonderful to me, as if they were all moving like waves in the great ocean of the world. When one young man placed his hand upon the shoulder of another and passed laughingly by, it was a remarkable event to me...I seemed to witness, in the wholeness of my vision, the movements of the body of all humanity, and to feel the beat of the music and the rhythm of a mystic dance.*

SUFI SYMBOLISM

## THE SUFI CONCEPTION OF FANA AND BAQA

This is a short study of the terms *Fana* and *Baqa* as understood by the Sufis. Every plane has a *Fana* and *Baqa* of its own. It must be remembered that the *Fana* of the planes is not the *Fana* of the seventh plane, and that the *Baqa* of the planes is not the *Baqa* of the Qutub state—the state of perfection.

The following are some of the chief points of comparison in Sufi gnosis, and it will be seen that their exposition is mostly in relation to the seventh plane and that their terms have, of course, a transcendental application.

*Fana* literally means effacement or annihilation. It is a state that is not permanent.

*Baqa* literally means permanence and is a state that abides forever.

*Fana* signifies the end of travelling towards God. *Baqa* signifies the beginning of travelling in God.

*Fana* is not to be considered as an attribute; it is not like the dissolution of sugar in water. According to Hujwiri, it does not signify the disappearance of essence.

*Baqa* represents that which was not-non-existent before, and will not be non-existent afterwards, like the essence of God. *Fana* is the disappearance of the cognition of *Ghair* (the other, i.e. duality).

*Baqa* is the knowledge of God that one gains after the disappearance of *Ghair*.

*Fana* according to Mahmud Shabistari in *Gulshan-e-Raz*, is death of passion, of self-will and of the ego, resulting in the spiritual awakening to eternal life (*Baqa*). It also means the forgetfulness of the false ego (*khudi*) which has so long been concealing man's reality (God) from him-elf. If it occurs to the aspirant that he is effaced from self, it is a defect. The highest state is to be effaced from effacement.

*Fana* is of two kinds, outward and inward:  
 Outward *Fana*. This is the *Fana* of deeds and the glory of divine deeds. The possessor of this *Fana* becomes so immersed in divine deeds that he is oblivious of himself and of everything except of the desire and the will of God. Some holy aspirants have attained this *maqam* wherein they are so indifferent to

physical needs that God appoints someone to look after them.

Inward *Fana*. This is the *Fana* of qualities in *Zat* (Reality). The possessor of *hal* (experience) in the revelation of the attributes of God is immersed sometimes in the *Fana* of his own qualities, and sometimes in the manifestation of the influence (*asar*) and the glory (*tajalli*) of God.

Outward *Fana* is a portion of the lords of the heart and of the companions of *hal*.

Inward *Fana* is peculiar to the noble ones who have outgrown the sway of *hal* and have pierced the veil of the heart; and from the society of the men of the heart they have joined the society of the converter of hearts (God).

*Baqa* that is in relation to outward *Fana* is this: After *Fana* of desire and of will God makes the slave into a Master of desire and will and gives him absolute control of the reins (of guidance).

*Baqa* in relation to inward *Fana* is this: The soul becomes neither God as the veil of creation nor creation, the veil of God. In *Fana* God is the veil of creation and to those who have not reached the state of *Fana*, creation is the veil of God.

—Meher Baba

## A Mayan Melody

O, Thou blossom of Silence,  
 Come through the dustless paths of  
 mystery,  
 Come through the dustless paths of  
 mystery,  
 Come through the ancient ways known  
 only to Thee,  
 And, with our prayers go forth to His  
 presence;  
 Be thou our advocate before the  
 speechless God.

# चांदनी

## देती बधाई

— सुखवीर विश्वकर्मा

रे मौन तपसी, मौन साधक,  
आशीष तुम को भारती का!

आज उन्मन गतियां समय की,  
ओ' चांदनी देती बधाई।  
किरन-किरन मगन जन्मदिन पे,  
पुलिनों पर भूमी जुन्हाई।

संस्कृतियों के धर्म-नायक,  
रे दीप हो तुम, आरती का।

गुनगुनाती है गीत सुमधुर,  
बगिया में रसवन्ती बहार।  
चांद-तारे करते दुआयें,  
लहरों ने भी छेड़ा सितार।

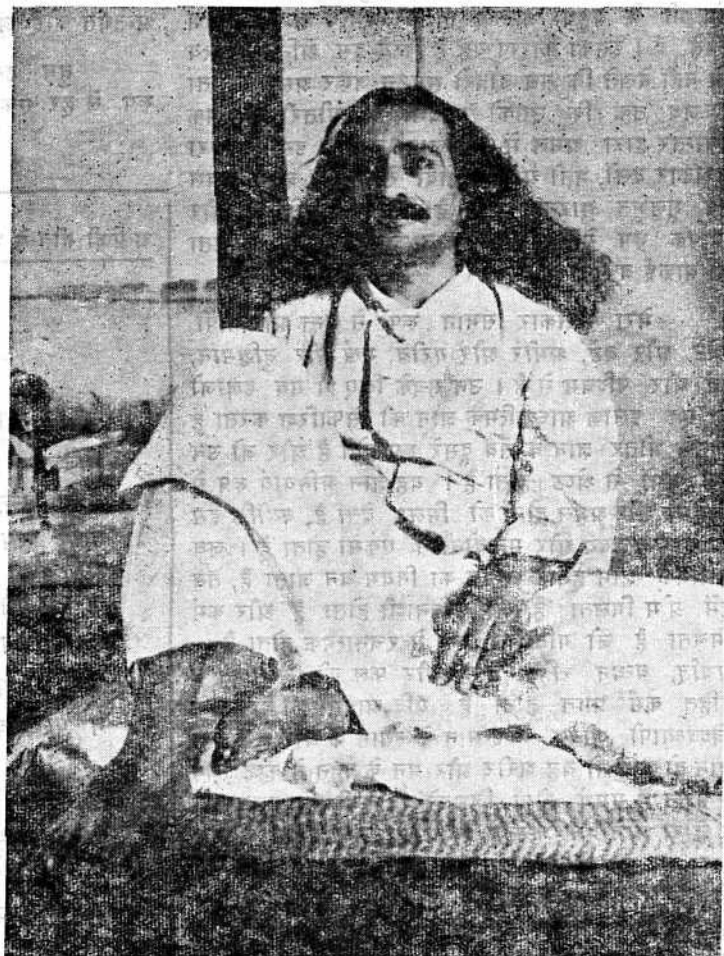
हो गया धरती के विनायक,  
अंधेरा दूर, जिन्दगी का।

उठी जिस तरफ तेरी निगाह,  
लगता, उधर ही स्वर्ग उतरा।  
ले जो मनुज तेरी पनाह,  
मिलता उसी को पंथ गहरा।

तेरे निमिष के, प्राण-याचक,  
अभिषेक, तेरी सादगी का।

सचमुच, आज के दिन फिर हमें,  
रुच गई हैं पवित्र आस्थायें।  
तेरे गुणगान को लगी हैं,  
हवाओं की सरगम-सभायें।

युग-युगों तक अब तो धर्म-विद्,  
दीप, दीप्त हो मानसी का।



अवतार मेहेर बाबा



## बुराइयों की शव परीक्षा

**शा**न्त मनन की दुनिया में, और साथ साथ बढ़ते हुये राजनैतिक कार्यकलाप अथवा व्यक्तिगत लोगों की छीनाझपटी की दुनिया में इन्सान को विरासत में मिली हुई (पिछली पीढ़ियों से मिली हुई) अनेक बुराइयों को दूर करने की लोभ बेतहासा कोशिश कर रहे हैं। हमारे सब पन्थ और धर्म, हमारी सब पार्टियाँ (दल) और 'वाद' इन बुराइयों को दूर करने के लिए प्रस्तुत किये गए अनेक व्यावहारिक हल हैं। परन्तु, यद्यपि ये हल अपनी मन्शा में और अपनी शुरुआत में अच्छे हैं, तो भी वे बहुधा अराजकता की बजाय अान्ति उत्पन्न करते हैं। इसका कारण यह है कि वे इस अनिवायं सत्य को नहीं देखते कि सब बाहरी संगठन जरूर असफल होता है जब तक कि उसको आदमी के भीतरी आत्मिक रूपान्तर द्वारा अमल में नहीं लाया जाता। इसलिए मेरा सरोकार दलों, मतों अथवा 'वादों' से नहीं है बल्कि केवल उन मूलभूत सारताओं से है जिनको पूरे दिल से और व्यापक रूप से अपनाया जाना चाहिए, अगर मानवता को वाकई बचाना है।

मेरा सरोकार समान रूप से सन्त और पापी, छोटे और बड़े, अमीर और गरीब, मूर्ख और बुद्धिमान, पूर्व और पश्चिम से है। उन सबके लिए मैं सब इलाजों के एक इलाज आध्यात्मिक ज्ञान की सिफारिश करता हूँ जिसके भीतर ज्ञान के सब दूसरे रूप होते हैं और जो उन सब रूपों से श्रेष्ठ होता है। यह ज्ञान अनिवायं रूप से सिद्धान्त और अमल दोनों को मिला देता है, क्योंकि इस का सम्बन्ध हृदय और मन दोनों से एकसा होता है। जब आत्मिक ज्ञान हमारे जीवन का नियम बन जाता है, तब हमें प्रेम मिलता है जो अविनाशी होता है और कर्म मिलता है जो गतिशील रूप से रचनात्मक होता है— अर्थात्, बन्धन रहित प्रेम और फल की आशक्ति से रहित कर्म प्राप्त होता है। यदि आदमी को ईश्वर के विश्वव्यापी जीवन में इन्सान के स्थान के बारे में सच्चा ज्ञान हो जाय तो वह शरीर और मन के बहुत से कष्ट भोग से बचने में समर्थ होगा, जिसको वह कभी खुद गलत कर्म के द्वारा आमंत्रित करता है, और बहुधा दूषित कल्पना द्वारा खुद उसको पैदा करता है। सब आनन्द, चाहे वह कितना लुभाने वाला क्यों न हो, क्षीण हो जायगा, जब तक कि उसका प्रादुर्भाव अनन्त सत्य में संचरित जीवन से नहीं होता; और तमाम यातनाओं का भोग हमारे दिल को कठोर अथवा खट्टा ही करेगा, जब तक कि उसको अनुकूल मानकर प्रसन्नता और त्यागपूर्वक नहीं अपनाया जाता

और उसका सदुपयोग असली सारताओं के प्रति हमारी आंखें खोलने वाले के रूप में नहीं किया जाता। यातना बारम्बार अक्षय रीतियों से हमारे ऊपर आएगी, जब तक कि हम प्रथकता के भ्रम को नहीं त्याग देते। यह भ्रम आत्मा के शरीर अथवा अहम-मन के साथ अपनी मिथ्या एकरूपता स्थापित करने से पैदा होता है। और सच्चा आनन्द बारम्बार हमसे दूर भागेगा, जब तक कि हमारी दृढ़ स्थिति उस ईश्वरीय शाश्वत जीवन के अनश्वर मिठास (आनन्द) में नहीं हो जाती जिसके अन्तर्गत कोई खंड और कोई तंग दायरे नहीं होते।

तुम इस दैवी जीवन के शिष्य बनो जो सनातन रूप से हर एक और सबके अन्तर में तरंगित होता है।

—मेहेर बाबा

अंग्रेजी गीत से भावानुवाद

### स्वाब की बात

—नौशेरवां के० नालावाला

जगमगाती कल्पनामयी एक रात में,  
चंद्रिका छिटकादी मुझ पर निशेप ने;  
बच्चे मग्न थे जब गहन निद्राओं में,  
पाया रूप को प्रसु के ज्योति विशेष में।

लगता निष्कलंकित स्वाब में चूमा मुझे,  
आलोकित किया था उज्ज्वल प्रकाश से,  
अच्छूता, पवित्र मधुरस दिया ऐसा मुझे,  
न पा सका कोई जिसे कठिन प्रयास से।

आत्मस्थ हो, देखता हूँ आँठ हिलते,  
लगा सम्मुख मेरे हो गए, देव अवतरित,  
किन्तु, बैठ गया अविश्वस्य सोच में तभी,  
क्योंकि स्वाब मेरा दूर था, दर हकीकत।

—अनु० नरेन्द्र शर्मा

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