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Monthly:

July 1965

Baba's Silence Day Special

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

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SWAMI SATYA PRAKASH UDASEEN

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BELOVED BABA:
May Darshan 1965 Guru Prasad, Poona.

Editorial :

Our Humble Offering

It was four years back that we had the unique fortune and one of the best opportunities to be the humble instrument in the Divine Service of the Avatar of the Age and be blessed to share the love and company of all the "Baba-family", herein this country and all over the world, by way of undertaking the publication of this tiny magazine, "DIVYA VANI" to voice forth Divine Messages of our Beloved and Compassionate Father, Meher Baba.

To begin with it was a quarterly and later it was made a Bi-monthly from the 10th of January 1964. Now we are happy to make it a monthly magazine from today, the 10th of July, 1965 and we feel doubly blessed as this will be to commemorate the 40th Silence Anniversary of the Avatar of the Age, the Ancient One in human form, our Beloved Lord, Meher Baba.

It may look paradoxical to be a talkative disciple of a Silent Master but for those who could appreciate the fortune of being an instrument like "Murali" of Lord Krishna which was responsible to pour forth the Music of Love that has filled the world with Divine Ecstasy and has blessed many with experiences of the rapturous realms of blissful enjoyment for which many a yearning soul has been awaiting all its life. then we hope our humble services too will be of avail. We feel that by serving His Cause we are tuning ourselves to be the recipients of His Love and His Blessings. So, with this spirit and zeal, as earnest seekers, we continue to serve and we

do hope to be at our best in serving Him and His Cause ever and ever, leaving the rest to Him and His Grace. We are sure that all members of "Baba-family" will continue to help us as ever and even more. We take this opportunity to express our sincere thanks and gratefulness to all those who have given us their helping hand in every way; for they are the real people that deserve His Blessings for their silent services rendered to the Silent Master and joining us in His Service to spread His Message of Love and Truth. Indeed it is a great pleasure to be members of "Baba-family" which we feel, is the unique privilege bestowed upon all of us, by the Avatar of the Age. We therefore offer once again at the altar of His Lotus Feet, with faith absolute and surrender complete and may our Beloved Lord Avatar Meher Baba bless us all to be His servants and to hold fast to His "Daaman" until the last breath of our lives! May this humble instrument of His "Divya Vani" serve His Cause, voicing forth His Messages of Love and Truth and fill the world with Music, Eternal and Joy Celestial, like "Murali" of yore as ever.

Jai Avatar Meher Baba ki Jai !

Thus Says Avatar Meher Baba on His Own Silence

"My outward Silence is no spiritual exercise. It has been undertaken and maintained solely for the good of others.

"My mission is to utter this Word of Truth which will pierce the mind of the world and go to its very heart. It will convey the simple Truth in its utter and indefinable simplicity. It will mark the moment of fulfilment of the Divine Life. It will throw open new gates to Eternity. It will bring new hope to despairing humanity.

"My Silence must break. There is no escape for it.

"The moment I break My Silence and utter that Original Word, the first and the last miracle of Baba in this life will be performed. It will be such a miracle as I never have performed. When I perform that miracle, I won't raise the dead; but I will make those who live for the world dead to the world and live in God."

By Courtesy of:
Sri Adi K. Irani,
Disciple & Secretary of
AVATAR MEHER BABA

AVATAR MEHER BABA

40th Silence Anniversary

By **Adi K. Irani**

Silence is God's nature. It can be attributed to a formless state of God in the beyond. In the beyond state of God, Silence is absolute and eternal.

Sound can be attributed to the nature of Maya. Sound is also infinite, but in a numerical sense, and not absolute. Sound is latent in silence. There are three aspects of sound—sound at the point of creation, sound diffused over the entire creation and sound resolved back to the source of creation. At the point of creation and at the point of return to the source, at both these points, sound is in a unit of concentrate form. When diffused over the creation, sound is in forms of division. At the two points of concentrate states, one of which is the beginning of creation and another the end of creation, sound functions in a micro-cosmic form of power and when spread over the creation it functions in a macro-cosmic form of power.

Silence creates sound by the impulsion it receives from the initial Urge of God, in His beyond the beyond existence. This impulse is carried to God in the beyond state and then to the point of creation. **When sound resolves back to the state of silence—this is done by God in human form.**

Silence is the creator of sound. Silence is the sustainer of sound. Silence is the dissolver of sound. These functions are possible to be accomplished by silence because silence being the nature of God, is infinitely powerful.

On the ocean of silence there are innumerable waves of sound. On the waves, on the ocean of silence, there are innumerable drops of sound. On the drops on the waves, on the ocean of silence, there are innumerable bubbles of sound.

Just as in the creation of things and beings there are varied forms and states of evolutionary developments of body and consciousness, there are varied degrees of sound working correspondingly with different forms and states.

From the fuming sound of gas to the rippling sound of water, from the thudding sound of stone to the tingling sound of metal, from the hissing sound of trees to the buzzing sound of insects, from the chirping of birds to the roaring of beasts, from the howling of monkeys to the articulate speech of man, there is music. The music of sound functions in the movement and activity of the entire things and beings in creation. It expresses in its infinite variety of notes and tones from the utmost low to the utmost high, with its variety of effects from intense joy to profound sorrow, from indomitable courage to harrowing fear, from ennobling love to monstrous lust, and so on.

Sound is very sound and powerful. It can build up matter, life and mind. It can sustain matter, life and mind. It can destroy matter, life and mind.

A magnanimous word or words of reconciliation, appreciation or love may save two nations from mutual destruction. A harsh word or words of denunciation, arrogance, ignorance or hatred may unleash hostile sentiments, create conflicts and war and be the cause of destruction of men and material of the world. A severe taunt or hard admonition by a father to his son may cause frustration resulting in the son going away without the knowledge of the father and in some cases may cause suicide.

Sound in its multifarious and diverse aspects of expression and effect was not intended to create chaos or disruption amongst mankind. It is because of the background of the infinitely calm nature of silence that sound functions and is supposed to express itself like an orchestral play of universal harmony despite diversity of notes and tones. When the players of music, by their acts of commission and omission, break the laws of living and fall into excesses of unclean and harmful habits and of careless handling of the instruments of music, that discord and disruption arise in the play of music and amongst the players of music. Once such a state of unrest sets in, it goes on multiplying into barbaric and soul-curdling noises of scandal, abuse and violence, crossing each other's thoughts, words and deeds.

The ever-merciful nature of God does not allow silence to remain silent at all times. In times of grave world crisis the Almighty takes human form; and bridging the gulf between

silence and sound activates the immense possibility of silence to bear upon the movement of sound, and restores the lost harmony of thought, word and deed amongst the people of the world over-powered by sound and estranged from silence.

God's nature in His detached state of existence from man is silence. His silence is infinite and ever-existing. He never forfeits His right of being in a state of silence when He creates sound. Out of silence He creates sound, like the growth of hair on body. Man grows hair which is ever dependent on body and body ever independent of hair. *The power of activating silence directly rests with the One who is identified with silence and sound at one and the same time.*

In spite of the dependence of sound on silence, silence allows sound for a certain time self-autonomy—a complete freedom of action in producing pain or pleasure, faith or denial, discipline or unruliness, violence or peace in its own kingdom of movement and expression. Such a time is reckoned as a cycle consisting of 700 to 1,400 years.

When sound attains in effect to the utmost height of folly or wisdom, knowledge or ignorance, playfulness or diligence, it becomes uncontrolled of its activity. Man utilizes sound to his best advantage of good or bad. The freedom of will that man enjoys to an extent, he uses sound more to the impulse of his selfish instinct than to the pure dictates of his conscience.

Amidst the noises of politicians and the thunder of warring generals, the gamboling of love-makers and the wailings of suffering men, sound gets lost of its moorings. It is not able to absorb in itself; it is not able to withdraw itself. It is not able to restore the harmony in life. It is entirely played in the hands of confused humanity. Man uses his capacity to use sound as he likes. The leaders of material power and voice become the guiding star of destiny of men they can hardly control. Some of those who are called saints do nothing more than give high-sounding talks. A few of them who are real saints have their limitation of power and strength.

Among the teeming millions of men, there are always five in every generation who are the embodiments of Silence and the controllers of sound. They are Men-God. Without them the

cleavage between silence and sound would create disasters every hour of life.

Men-God have their limitation also. They manage somehow to keep up the harmony of life; but they are not able to avoid the steady deterioration in the harmony of life. The five Men-God at the end of a cycle of time find the world in a great mess. In their generations of work for humanity they lastly acquit themselves of the responsibility by performing a unique duty. They call upon God, the ever mighty and compassionate One, to come down to human form. They pave the way for His descent. In the eternity of time there is a continuous recurrence of such a mighty act of God-descent once between every 700 to 1,400 years.

When Zoroaster came he had to brandish his sword with the lightening sound of good thoughts, good words and good deeds, Rama had to break the silence of his exile into an outburst of war-sound to silence the sound of Ravana. Buddha had to renounce the life of resounding activity and retire into contemplative seclusion and then with the serenity of his silence flood the world with calmness of compassion. Krishna had to dance to the silent tune of Gopies' love amid the sound of Arjuna's war. Christ had to suffer in silence amidst the maddening sound of heresy and blasphemy and establish the silent kingdom of Love. Mohammed had to silence the multi-God worshippers with the sound of one God and one Brotherhood. Varied are the ways of God and unfathomable the ways of God-Man.

Meher Baba—who can grasp and understand what He does and has done! The forty years of His Silence is a mighty history of a will-full romance—a love-suffering for the God-love-lost and world-full humanity. The world is too preoccupied with its immediate horrors and safety of body and possessions—little knowing that the ultimate relief is going to come from the Divine—not the Divine in the abstract or formless state of existence but the Divine as identified in human form. The Word of words that Meher Baba has been pointing towards, time and again is the Word that will be uttered by Him. It will be the Sound of sounds that will burst forth from the oceanic depth of His Living Silence. It will be the

Sound that will lead all sounds to be resolved back to the source of all sounds and be drowned for a moment into Silence. Then again when Silence brings forth sound, it will be with the power of Silence, the love of Silence and the blessings of Silence that the new order of humanity, of love, peace and harmony will be created. It will be a renewed beginning of the beginningless nature of God to be played once again in the re-created end of the endless nature of Maya.

Jai Avatar the Ancient One of all times and the living One of the present time Meher Baba Ki-Jai.

Ahmednagar,
July 10th, 1965.

DIVYA VANI

(An English Monthly)

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"Mind Must Go"

A Discourse by Meher Baba

Mind is never transformed. Ego is transformed only once.*

Today you feel that you are a man, tomorrow you die and then when you are born again your mental impressions give you the feeling that you are a woman; all this is false. Mind's attitude, is changed according to circumstances, but mind remains mind, whether it is uplifted or depressed. Mind can be happy and it can be miserable. It is the attitude of the mind which thus changes. Mind creates worlds, delusions, illusions, etc., but mind remains as mind. Mind cannot be transformed. Why? Because it is *not* one in itself. Mind survives by desires and thoughts and it is made up of impressions. Ego is one in itself but this Ego (the real "I") is now bound by this mind. And this mind which is made up of false impressions makes the real "I" think itself false. Mind makes you think of birth, death, happiness, miseries, etc., as real things, but nothing can be more false than this.

You are now here alive in the body, in your senses. Have you any impression of how you were born, how your birth took place? No..... because you were not born at all. It is the mind that gives you the impression that you are here, or there, and so on. It is the mind that gives you the impressions which make you say, "She is my wife" or "He is my husband," etc. Mind keeps us continually "tap dancing." If you knew that your wife, child, etc., are one, if you knew that you never die, never suffer, etc., you would know you are all-in-all. But the mind is there to baffle you. Mind says "Beware! She is your wife, they are your children, etc." *Mind creates these false impressions and makes the real "I" think itself false.* To think "I am body, I am young, old, I am a man, a woman, I am this or that" are all impressions created by the mind.

Mind might make one say "I am God," but cannot make itself *feel* "I am God." So long as mind is there, Ego cannot

* By Ego is meant "Astistv"—"I".

be transformed from its false attitude to its real state. Mind thus also makes you say that you are infinite, all-powerful, and so forth, but you do not experience it. Why? Because mind, which is made up of false impressions makes you—the real "I"—feel yourself as the small limited "I". If the false ego is to have the experience of its real, original state, the mind must go. As long as the mind is there, even though its outlook may undergo a change, the real "I am God" state cannot be experienced. In sound sleep, mind has temporarily ceased; but ego is there. The impressions again make the mind wake up, and the mind again makes the ego feel false. In innumerable lives and forms, the ego is there. The mind is there also, but the mind's impressions change and so accordingly the body changes, and then its experiences also undergo changes. Therefore, for the false "I" to become real "I", *mind must go*.

This grip of the mind has bound us so tight that the more we try to escape, the more we find ourselves bound, because mind has to be destroyed from its root. But who is going to destroy it? Mind has to destroy itself. Yet that is an impossible task. The very process of destroying itself creates impressions in the mind of this effort at self-destruction, and so one gets more bound. Says Hafiz: "You yourself are the veil, oh Hafiz! And so remove thyself." Now how to remove yourself? The very process of removing creates fresh *sanskaras* (impressions).

There is a story of four Iranis who heard about how the soul leaves the body and how it goes to the sky, etc. One day, being intoxicated with *bhang*,* they caught hold of a wheel of a cart and went on pulling at it for a long time, thinking that thus they would be able to detach their souls, but obviously this didn't help and they realized that they had injured themselves in the bargain. There have been many attempts of this type to destroy the mind, which is made up of impressions of every kind—good, bad, low, high, etc. Thousands have thought of destroying the mind—through the main paths of Action, Meditation, Knowledge and Love. These have been chalked out by the Masters for the purpose of destroying the mind while still retaining consciousness.

* *A native beverage.*

Let us consider how, through the Path of Action, the goal of *Man-O-Nash*, that annihilation of the mind which transforms the false "I" into the real "I" can be attained. Perfect Masters saw that actions which have false ego and impressionful mind as their background feed the mind instead of destroying it. They saw that everyone has to do actions; even the laziest of men has to eat, drink, etc. These actions, instead of destroying the mind, only feed it again. Therefore they conceived of "action-less action." That means to act but in such a way that the effect is as if no action were done. In this way, past impressions of actions get spent up mentally through experience of happiness and misery, but no new impressions are created.

Suppose you help someone without any thought of self-interest; suppose you try to protect a woman and in doing so, get beaten and the police arrest you and put you in jail. These happenings spend up some of your past *sanskaras*, but as you had no self-interest, no fresh *sanskaras* are formed. This process is so long and complicated that one can attain *Man-O-Nash* through action only after many *Yugas*.*

The real goal of life is not the death of the ego but the death of the mind. So when Mohammed or Zoroaster or Jesus talked of being born once, or dying once, they meant the death of the mind. Mind is born from the very beginning—even before the stone age. This birth takes place only once and the death of mind also takes place only once. When the mind dies, the false ego is transformed into Reality. Real ego is never born and it never dies. Ego is always real, but due to the mind, the ego feels and acts as the limited and false "I".

Now mind goes on taking bodies according to its good or bad impressions. This taking and shedding bodies is not the death of either the mind or the ego. After the physical death, the mind remains, with all its accumulated impressions. It is the impressions which make the mind take bodies so that the impressions might be experienced in the process of being wiped out, while the ego remains a witness. Even when you are fast asleep, the ego and the mind are still there. The impressions wake you up so that they might be experienced and in the

* *Cycles of time.*

process get wiped out. This phenomena is also in a way the daily birth of the body. When one body is dropped, another comes up, although there is a certain time lag between the giving up of one body and the taking on of another. In between, there are the mind-states of heaven, hell, etc. The mind has to die in this body; thus the Masters have chalked out different ways to attain this *Man-O-Nash* or annihilation of the mind during life.

As long as the mind is there the body is also there and there is continuous action. Only when the mind is at rest, completely stilled or unconscious, does action stop ninety-nine per cent. Even then one per cent of actions continue, such as breathing, snoring, turning in bed, etc. Thus actions continue and there is no escape from them. Actions create impressions which again feed the mind, and so there is no remedy or way for the ego to rid itself of impressions and experience its Real State. So the Masters suggested action to kill action, that is, action done in such a way that the effect of the action is impotent, i.e., it creates no result which leads to any kind of binding. For example: a scorpion by nature wags its tail and stings anyone who comes near it. Now suppose the dangerous sting is removed, even then the scorpion goes on wagging its tail and continues to behave as before; but the action is rendered impotent, without dangerous results—that is, the bad effect of the action is removed. If actions have to be without binding, their effects which lead to binding have to be eliminated.

The world and its activities are really worthless. Actions continue whether they are good or bad, and therefore the Masters have said, "Act in such a way that the actions do not bind you and impressions are not created." This is an almost impossible task, as explained below. Yet there are three ways by which action can be done without creating the impressions and the consequent bindings:

- 1) To act but with absolutely no thought that you are acting. This must be a continuous process. The ego must not give even one moment for the mind to exert its influence. In

fact, you act for others and not for yourself. This selfless action, which is also called selfless service, or *Karma Yoga*, is also almost impossible, because the moment you think, "I am serving others, I must help, I must uplift a certain cause", you are caught. For a leader it is very risky unless this thought about himself is given up 100 per cent continuously. This point may be explained further. If a leader asks others to sacrifice everything for some cause, with the best of motives and with no self-interest, but fails to give up every thought of self 100 per cent continuously, then the result is a disaster. All the *sanskaras* (impressions) of the whole group fall on him and even his followers are caught up in the impressions, even though they might have acted with the best of intentions. A similar disaster occurs in case of a Guru and disciple, if there is any thought of self on either side. Even pity for others should not be there. In short, when action has to be without effect then it must be done without self-interest, which is almost impossible.

2) The second way is that whatever good or bad you do, you dedicate to God or your Master. This, too, is almost impossible as the dedication has to be continuous without a moment's break. If you are able to do so, then impressions are not created by your actions; but if there is a break even once, the reaction is disastrous and all the *sanskaras* fall upon you.

3) The third way is to do whatever you are asked to do by a Master who is free from impressions and whose mind is destroyed. Such actions do not bind you. This, too, is difficult. You must have 100 per cent unflinching faith in the Master: even a moment's doubt is fatal. Krishna had to convince Arjuna that He was in everyone and that no one died, as all were dead already. Then what Arjuna did was "action without action."

The above three ways are thus almost impossible to attain. So how should one act? To be involved in the mere "*sansar*" [worldly matters] with your wife, children, and to act results in your getting bound with hoops of iron. But submissive, loose and, weak impressions are created by actions done without self-interest, even if at times thoughts of helping or pitying others

come into the mind, because mind's part is to make the ego identify with the body and not feel false, and to experience the *sanskaras*. But when the mind sees that the ego is not so ready to accept its dictatorship, then the impressions formed by the actions of the above type are weak. Such actions are therefore eventually of help towards attaining *Man-O-Nash*.

When Knowledge comes, it comes in a flash; Godhood is what you then experience. God is Knowledge, and in a moment you know everything and then you know that there was nothing to know.

Some Masters have chalked out ways of destroying the mind through mind itself, by means of meditation and concentration; when mind is concentrated, its further function is weakened and the impressions exhaust themselves. But in this process of meditation and concentration, *Man-O-Nash* is almost impossible, because mind has the habit of getting its impressions carried out; when the mind feels frustrated, it gets more desperate. The moment you sit for meditation, thoughts which you never got before sometimes come to you, and eventually one of the following three things happen: (1) you get fed up because you cannot concentrate, (2) you get sleepy or drowsy, (3) or more bad thoughts enter your mind and you have to give up your attempts.

But if you have a brave heart and you patiently persist, then in a very few cases, the mind is temporarily stilled.

Now this results in one of two things—one goes into a state of trance or one gets a sort of *Samadhi*. Neither this trance (*Hal*) nor *Samadhi* is *Man-O-Nash*. Such a *Samadhi* becomes a profession in some cases; and trance becomes like dope and one gets addicted to it. One enjoys that trance, but it is temporary. There have been cases of those going into *Samadhi* and while coming down, getting as their first thought the same thought they had while going up into the *Samadhi*. Thus, if they had the thought of money before entering into *Samadhi*, they get the same thought when coming out of it.

Some Masters have taught that the best way to achieve *Man-O-Nash* is to forget oneself through devotion and to give

the mind no chance of having new impressions. The question is how to forget oneself through devotion (*Bhakti Marg*). When one is devoted 100 per cent, then one forgets oneself. But this, too, is practically impossible, because such devotion and forgetfulness have to be continuous. Hafiz has said, "If you want the presence of the Beloved, do not absent yourself from the memory of the Beloved." You must not be for one moment without this devotion or without self-forgetfulness, which is almost an impossibility. Therefore one Master has said, "One moment with the Perfect Master is better than a hundred years of sincere prayers." Now some Masters have taught that mind must be diverted if it is to be killed. Mind makes the ego say "I am body." Therefore make the mind say, "I am not body, I am not this and not that, I am God." Now this, too, is almost impossible, because mind has its own impressions and to compel this mind to say what it thinks to be false and contrary to its own impressions seems like an hypocritical act. For example, mind knows that it is Mr. So and So. Now, if this person's mind says, "I am not a human being, but I am God." then at that very moment the mind thinks that it is lying. The result is that this tires out the heart—the emotions and love; the mind cannot accomplish actionless actions because mind says, "I am God, what do I have to act for?" Mind says, mind cannot forget itself in devotion because it repeats, "I am God, to whom should I pray?"

So *Man-O-Nash* becomes impossible. But if selfless action (even if not perfect) is persisted in, a stage is reached when mind is permanently at peace. It sees God, but it is not yet destroyed. If through *Bhakti* a state of love is achieved by which constant devotion is attained, then this peace of mind and seeing of God comes. So if one says, "I am God, I am not body," and persists in this saying with 100 per cent faithfulness at the cost of everything, then this peace of mind is achieved. But for *Man-O-Nash* there is always the need of help of the Perfect Master. One who is free from the binding of impressions can "uproot" the minds of others, even of masses.

In short, there are all these ways to attempt *Man-O-Nash* and to make one feel superficially "I am God, Infinite, Eternal, etc." But it is rightly said, "You cannot step out of your

nature, so how can you aspire to enter the threshold of your Beloved?"

Following different paths, different people encounter different difficulties. Some who do not know the technique of meditation go mad. Some say that they should never see a woman. They get so nervous about it all.

The fact is all is God, but you are misled by this shameless mind. The mind is so shameless that the more you wish to get rid of it, the more you get entangled in it, just as when you try to take out one foot from the mire, your other foot gets stuck more deeply. All the same you have to get rid of this troublesome mind.

Man-O-Nash is real *Samadhi* for the mind. The mind is uprooted and this is the death of mind; the ego immediately feels, "I am everything", and it is disassociated from all experiences of the body, for it has now no concern with the body. At this moment either the shock is too strong and the body falls, or the momentum keeps the body going for some time and then it falls.

MEDITATION GIVEN BY BABA: "*I am part of the Infinite and the Infinite God is within me.*" Say these words every night before sleep. Look inwards and think of yourself as an infinite ocean or sky or vast space, for five minutes.

[*With the courtesy of the Publisher, reprinted from "The Awakener" Volume X, Number 1, 1964 issue, for the benefit of our dear readers.*]

Glimpses from Guruprasad

(From one of the Mandali)

Guruprasad, Poona

15th June, 1965.

During Avataric ages all mankind and creation unconsciously derive the blessing of God's presence on earth as Avatar, but it remains the great good fortune of a few to receive it consciously. I recall beloved Baba's words: "I come for all, but I am for a few". Of the "few" who received the blessing of the Avatar's darshan at Poona in the first week of May, 1965, were thousands of His lovers from the East—from all over India, from Pakistan, Aden, Iran; as well as a young couple from Australia* and "three wise men" from the U.S.A.** who had Baba's special permission to attend this gathering of Easterners. They all came, these pilgrims journeying solely in love, from far and near, by land, sea and air, for a sight of their Beloved. They will surely remember May time as a time of gladness and madness in God's Love and glory—a time of that divine give-and-take which is the culmination of life-times of searching, the privilege of humans and the envy of angels, a gift of God's compassion and grace. Although our "giving" must comprise of the mountainous burden of sanskaras wrapped in a grain of human-measure love, it is an emptying which readies us for the "taking" of His Love that He releases on such occasions.

On 30th April, the night before May-Day when Baba was to give His darshan at the Avatar Meher Baba Poona Centre, Poona had torrential rainfall accompanied by lightning and thunder that rent the night with its din. It was as though the skies were giving a roaring ovation before the curtain of May was lifted to a glorious dawn, which found Baba-lovers in their thousands flocking to the Centre grounds to await Baba's arrival. As the Centre's Hall could not accommodate more than some hundreds, every bit of the adjoining space was covered with 'pandals' wherein by 7 o'clock the darshaners stood packed in a solid crowd that tailed out over a furlong down the lane and along the main road. It was made up of men and women, young and old, of diverse castes, religions and langua-

* Peter and Helen Rowan.

** Dr. Ben Hayman; Dr. Harry Kenmore; Joseph Harb.

ges, who cried out with one voice and heart: '*Avatar Meher Baba ki Jai*', when the Beloved's car drove up at 8 o'clock. Baba was at the Centre for nearly four hours, so wondrously radiant and smiling; and although it was beyond possibility for more than a section of this massive Baba-crowd to approach Him for darshan, most of them were granted a glorious glimpse of Him from the balcony where they were accommodated in relays. The welcome address, read out by Ramakrishnan, the tireless worker and secretary of the Avatar Meher Baba Poona Centre, was heart-warmingly simple. I give part of it here:

"Beloved of all hearts,
Avatar Meher Baba,

What place is there in which to welcome the One Who is Infinite Existence, and what can serve as a seat for Him Who contains within Himself all Existence?

"However, in the light of Your silent revelation we understand that it is through infinite compassion for mankind that, responding to the call of human hearts You have clothed yourself in human form as our beloved Baba, so that we can offer God Himself a place and a seat amongst us.

"We welcome you, beloved Baba, not only to this place but also in our hearts, to be enthroned there eternally as our divine Beloved."

In reply, Baba gave the following message, thru' Eruch:

"I am happy that in welcoming Me to the Hall, which in your love you have built for My work, you are welcoming Me to a place in your lives and to a seat in each of your hearts. For it is to live in your hearts and to share in your lives that I have come among you."

A daily feast for the eye and heart were the five days of darshan programme held beneath the huge pandal built in the grounds of Guruprasad. Measuring about 300 by 75 feet, it held more than three thousand chairs. Over its gay canvas top was laid a tin roofing to cover the front half as a precaution against the rains—an added labour and expense that proved not only unnecessary, but a challenge to the wielders of movie-

cameras who did not have sufficient lighting equipment. It had been fascinating for us to watch the labourers erecting the pandal with the primitive facilities at their disposal, from putting up the heavy poles and fixing the endless bamboo framework, to draping billowing yards of materials dazzling with colour. The spot that would hold all the attention and love of the lovers gathered under it, was the softly draped arm-chair placed on the dais (up to its front edge) where Baba would sit every morning from 9 to 11, while each one came by for His darshan. As none was meant to come onto the dais, except our Maharani Shantadevi who was seated at His feet throughout the darshan hours, the surrounding space on the dais was banked with a most artistic arrangement of ferns and flowering shrubs; the two men who laboured in love to make this unique 'garden' had long waited for such an opportunity to serve Him.

By 6.30 in the morning of 2nd May, the first of the five days of darshan at Guruprasad, there was already quite a crowd of men and women and children standing outside the gates chanting Baba-songs and crying out His JAI, growing in number every minute as more buses and taxis disgorged their occupants who had a date that morning with God. Before long the pavements were swarming with humanity, brimming over on to the road itself. When the gates were opened at 7.30, it was like the bursting of a dam—to see that tide of lovers pouring into Guruprasad was an unforgettable sight! In the movement of that first rapturous rush, some of the women who had been standing in the forefront, went down like nine-pins, and the wonder of it is that none of them was really hurt. When Baba heard of this, He ordered the gates to be left open, so that the darshaners could walk in as they came. And so we saw them hurrying in each darshan morning, a constant stream of lovers young and old, rich and poor, from Ministers of State to the toiler in the field, their vocations and mode of dress as varied in range and expression as the notes of a musical composition.

There were those who walked with the support of a stick or helping hand, others who came at a brisk run or strode vigorously with cameras slung from their shoulders; and the children who hopped along in glee or walked solemnly with flower garlands held out ready for offering to Baba. Now we

would see a boy on crutches walking with surprising speed, now a crippled young woman being wheeled in a chair; next in view would come a scattering of sadhus in ochre robes, men with venerable beards and turbans, women in saris of fascinating colours with youngsters of all ages trailing along. Many of the women carried babes in their arms, a number of them barely a month old! We were filled with wonder at the love and faith of these mothers who came from long distances with their little ones, braving nights and days of travel in the unbelievably crowded Indian trains. One young mother from the district of Hamirpur brought along her first-born, a 15 days old girl, because (she told us) she wanted to give her child the greatest thing there was on earth—Baba's darshan. Nearly 1500 lovers came from the State of Andhra; many of them by train in reserved tourist-carriages, some by bus. From Hamirpur eight chartered buses brought part of the 700 coming from that district to Poona. Every village and town that these Baba-buses wound through, every city they crossed, every place they halted at, rang with the music of Baba's Name, echoed with the chorus of His JAI that cascaded from each passing bus. Bumping cheerfully along the hot dusty roads, the crammed occupants went on singing the May-Darshan song, a dynamic piece composed by one of them for this great occasion; it was also printed on leaflets which they distributed to the people in many towns on the way.

The longest journeying for this May-Darshan proved to be that of the lovers from Iran—eleven days from their starting-point (Shiraz and Teheran). travelling via train, crossing three frontiers and surmounting incredible obstacles on the way. Among this group of eight from Iran, were a young doctor and his lovely wife, a wiry looking man whose love for Baba flowed silently from his eyes, a strong peasant-featured woman who knelt at His feet and sobbed her heart out in love, a bonny youngster of about 4, and a tiny old woman whose withered face flowed with the sun of His Love every time she looked at Him or spoke of Him. And thus I could write on, touching individually on the many who were destined to be in His Presence at this lovers' gathering. For us who find ourselves in the ocean of His daily companionship, to witness the individual adoration

of a multitude is to perceive some measure of the unfathomable depths of His Love.

Seated in His chair on the dais, wearing His white robe and a garland of flowers, Baba looked radiant throughout the long hours of darshan-time each day, His God-smile shining on the sea of lovers before Him. The gathering was obviously larger than the seating accommodation provided, for filling the seemingly endless rows of chairs it overflowed into the passageways outside the pandal, and (on the first day) trailed off to the gate in a long line of men who stood under the blazing sun patiently awaiting their turn. Beloved Baba's message for all, read out over the mike before the darshan started, was:

"All these years I used to embrace you, My lovers, and bow down to your love for Me. Now I cannot embrace you, so I allow you to bow down to My Love for you."

Every one of them was given the opportunity to bow down to His Love that surpasses all understanding—His Love that gave no thought to what it cost His physical body which was racked with pain, and immensely fatigued after each darshan session. Because the lovers were many and the days were few, Baba gave of Himself for longer hours each morning and also for over an hour every afternoon. Even this seemed not enough, and on the third day Baba had Eruch announce over the mike that henceforth there would be no messages or announcements given, and no reciting of the Master's Prayer (which had so far been the first item every morning)—there would be no time for it! "There is but one threshold of the Beloved, and there are thousands of heads to bow down on it in obeisance"—this line from an Urdu ghazal by an ancient mystic might have been penned for this May Darshan. All through the darshan-hours, men and women in alternate queues were seen endlessly passing by across the bamboo passageway, inching their way to the feet of the Beloved, thereon to lay their heads in love and obeisance. One by one they approached Him, and with upturned faces animated with the glow of His presence, stood before Him for a moment that embraced eternity. As each placed his or her head on His feet, along with the garlands and babies they had brought with them, some bathing His feet with tears and kisses, He acknowledged

their love with folded hands held to His breast or touched to His forehead. It was a profound gesture that brought to life the symbol: Mastery in Servitude. Smiling His Love on some, bowing His head to others, now asking after someone's health or work, now caressing the face of a child held aloft to Him, He was Father, Friend and Beloved to all. Those seated in the backmost rows were unable to see Him clearly in His chair. Baba did not forget them. So that they could have a clearer glimpse of Him, He would now and then stand up with the support of the mandali, and remain standing for some moments with arm raised in greeting and blessing. Every time this happened, a wave of joyous exclamations swelled and swept across the packed pandal. The first time that Baba thus stood up, the congregation stood up as one man, till it was explained that this was for the benefit of the ones in the rear and so Baba wished them all to remain seated. Lord of His lovers and Slave of their love, Baba was equally available to all. Here before the Highest of the High there were no distinctions of 'high' or 'low', of caste or colour, religion or social status. All differences being drowned in the ocean of His Love, the sole status of one and all was that they were lovers of God.

On the morning of 6th May, after the Arti was sung, Baba left the stage (as the dais was referred to) amidst a tumult of love-cheers from the standing multitude. It was the last darshan program—or so we thought! Pretty soon it was plain that there were yet some hundreds hungering for their share, including teenagers who had been in the middle of their school or college exams during the six days—thus daily we found the verandah of Guruprasad jammed with darshan-seekers. Baba allowed three more days of grace, during which He gave darshan to groups of lovers crowded into the mandali's hall, mornings and afternoons. He gave a special afternoon to the "workers" and "volunteers"—those of the Poona Centre who had shouldered the unenviable task of seeing to the innumerable details involved in this gigantic Darshan arrangement, and others from different places who served as guides and helpers during the gatherings.

And so one and all received of His Love which had drawn them to Him from far and near. Beloved Baba's message to them, read out on the first day in the Guruprasad pandal, said:

"I am happy to see you all; I am touched that many of you have come from distant parts at no small sacrifice to be in my presence for a few hours.

"Devotees spend their lifetime savings and even risk life itself in pilgrimages to bow down before God in forms sanctified by tradition. And their rewards are according to tradition.

"But you have journeyed to bow down before God who has taken human form because of love. And your reward will be according to love."

And now our thoughts turn inevitably to the next memorable event that the year 1965 will give birth to: the Sahavas meant exclusively for Baba's Western lovers. Apart from saying that it will take place in the end of December (most likely beginning from the 23rd), and almost certainly in Ahmednagar, Baba has not yet specified the plans or details concerning it. The next letter coming to you by end of August will carry the general outline of the Sahavas plan, filled in with whatever instructions and directions He wishes conveyed to you dear ones in regard to it. We leave with beloved Baba for Meherazad on 1st July. As Baba wishes to remain absolutely undisturbed, He directs that letters (from the East or the West), whether addressed to Him or to those residing with Him, must not be read to Him. Accordingly, we will be unable to attend to any correspondence received for Baba's attention. However, in case of emergency, you may send a cable addressed directly to: MEHERBABA, AHMEDNAGAR. And, I'm sure you do not need my reminder that the cables must be accompanied by reply-prepaid forms.

We will have unpacked and settled down in the old Meherazad routine just in time to meet another 10th of July, the 40th anniversary of His Silence. Baba's wishes for all His lovers everywhere who will observe the Day, are being sent out in a Circular issued from the Ahmednagar Office by Adi. 1

reproduce it here for the attention of you each of His Western family:

On the 10th of July 1965, the 40th anniversary of His Silence, Avatar Meher Baba wishes all who love and obey Him and all who would want to do so, to observe complete Silence for 24 hours beginning from midnight of the 9th of July to midnight of the 10th of July, in accordance with the local time.

Those who, for practical reasons, find that it is not possible to observe silence for the 24 hours on Saturday the 10th of July 1965, should instead observe complete fast for twelve hours on that day, from 8.00 a.m. to 8.00 p.m. During this fast nothing must be consumed—not even water. Those who are fasting for the 12 hours on July 10th, should also observe partial fast in the morning from 6.00 a.m. to 8.00 a.m. by taking only one cup of tea or coffee, before beginning their complete fast at 8.00 a.m.

Baba sends His Love Blessing to each one of His lovers for the Silence Day.

To wrap up this letter carrying beloved Baba's Love to you, there can be no material more substantial or beautiful than His message given to His lovers on May 3rd, 1965:

"This time of your being with Me, I do not intend giving you a lot of words to exercise your minds. I want your minds to sleep so that your hearts may awaken to My Love.

"You have had enough of words, I have had enough of words. It is not through words that I give what I have to give. In the silence of your perfect surrender, My Love which is always silent can flow to you—to be yours always to keep and to share with those who seek Me.

"When the Word of My Love breaks out of its Silence and speaks in your hearts, telling you who I really am, you will know that that is the Real Word you have been always longing to hear."

Awaken Humanity

Poetic interpretations of the profound
and divine Silence of Avatar Meher Baba

By Dr. C. D. Deshmukh, M.A., .Ph.D. (London), Nagpur.

15. Paltry Conquests

You may conquer the world; but what is that to you?

Have you conquered your-self?

Every paltry conquest of yours serves but to bind you more
firmly.

Conquer your own self and know that there is nothing else to
conquer.

Look where you like; there is none other than your own self.

16. The Walls Of Loneliness

Who drags you to the life of delusion except yourself?

Who lands you in the abyss of suffering except yourself?

The walls of your loneliness have been built by yourself, brick
by brick, life after life.

For breaking through your loneliness, you cling to things
innumerable.

The thing that you cling to you holds you in perpetual fear of
loss.

Rise from the life of the senses: and there is no loneliness.

You are yourself the curtain between yourself and the Beloved.

My advent is for removing this curtain. Turn to me.

17. Freed Love

Your life is a series of achievements and frustrations.

You are equally harassed by what you have and what you do
not have.

You are tormented by small things magnified by perverted
imagination.

* By kind permission of Bro. Adi K. Irani.
(Continued from the January, 1965 issue).

Know that even death does not touch you.
 The only thing that matters is freed love.
 Love has to be freed from the traces of animality.
 From the claws of greed and enticements of vainglorious life.
 Love has to be freed from the obsession of sex,
 From the strangling of separative sects, dogmas and beliefs,
 And from the estrangement of dividing geographical
 boundaries.
 Love has to be deaf to the distractive slogans that tickle the
 ear,
 Soaring far beyond the gravitational pull of high sounding
 ideologies.

18. Halt and Turn Back

Halt! Halt before it is too late!
 Halt before all mankind is engulfed in the fires of deadly
 weapons!
 Halt before the flower of humanity is devastated!
 No amount of repentance can revive life.
 Through atom, metal, plant and tree and through bird, fish and
 animal,
 Life has ascended, toiling up through aeons to produce man.
 Man has to prove himself worthy of all this measureless
 patience, of evolving Life,
 Labouring with infinitesimal slowness day in and day out as
 the Sun dawned and set on manless earth,
 Through the flabbergasting stretch of aeons and aeons of only
 a faint glimmer of partial consciousness.
 O man! The fruit of aeonic patience!
 Whither are you heading?
 If you hate others, you inevitably hate yourself.
 If you love others, you are loving your own very Self.
 Halt and turn back; look within and discover your true destiny!
 All separateness is delusion; and all life is *One*.

The Flower of Contemplation

By Mrs. Adah Francis Shifrin, U.S.A.

(Continued from May 1965 Issue)

The more one thinks of Him the more Baba draws him. Why then, not think of Him even while taking care of worldly duties? What could one think of more beautiful than meditating on the glory of the whole universe concentrated into one form. One even forgets what one came for when the thoughts are turned to Baba.

There is a contentment that comes just in the thought of the Beloved. Gradually you forget how to worry. Anxieties begin to dissolve into nothingness. Time does not have the same meaning for it becomes limitless and eternal.

When we look upon ourselves in the mirror we are not concerned that youth fades; for we know that the garment of flesh will be cast aside for a new and better one. We may even be glad to look towards the time when God shall receive us in His eternal embrace and keep us with Him for all time.

Our attachment to family and friends becomes lessened and we look upon the whole world as being a part of our own lives. If one's thought dwells here for a moment, one will see that all the homes, housing a little close knit circle, are faced with exactly the same problems as our own. Is not this one little unit a part of the larger one? Do you not feel the hunger pangs in their bodies as though it were a part of your own? Upon the face of all of the earth the needs and emotions of its people are all the same, regardless of place or race. Baba shall lift the veil from men's minds so that they will know the truth and recognise the oneness of us all. It is when one meditates on Baba that perhaps these other thoughts will come and give cause for reflection. Through this trend of thinking comes the feeling of comfort and resignation that God has everything happening according to His Divine will. Not a blade of grass

is out of place and although we do not know His law for destruction or construction, we can be sure it is for humanity on the whole.

The more one thinks of Baba the happier one becomes. Sooner or later one wishes to see Him and be with Him. Are you not going to Baba each time your mind goes out to Him? Let your mind fly to Him and you are there. Are you not growing to love this visit more and more? Does it not mean more to you than any physical act? You are beginning to live less with thoughts of your body which bind you and the mind is becoming the vehicle to free you.

Now you grow further and further away from yourself and become more absorbed in your thoughts of Baba. You begin to realise you have found freedom; though still limited it is far greater than what you had ever experienced before. You have often heard it said that happiness is a state of mind and this is true even for the limited mind. Now one has the "Highest of the High" to think about. To live in thought, though intangible, is as real as the gross world is false. To live in the mind can be more real than to live in the world.

Where in this gross world could one see the beauty to compare to that which can fill the mind. Once one captures the truth in this, there is never a need for external stimuli. One is never alone. One place to live in is as good as another, for the mind knows not the limitations of the flesh. More and more of our love goes out to Baba in our thoughts and one begins to feel His love for us.

Ah Beloved when the heart starts to experience your love in return, one does not need to meditate, for one is in the Divine Contemplation of You! All this time, Beloved, we were searching for you without, and suddenly here you are within!

Now the words must come from the heart which is not ours, but, Yours, Beloved, for it has been given to You and it is You who abides here and no longer just one's self. It is in this sweet contemplation of you, Beloved, that already the sweet scent of the flower that is to come has awakened the soul.

If the heart could speak it would tell a story far beyond mind's comprehension; one of the beauty that does not exist to

the physical eye. This is not the beauty of sight when contemplating you, Beloved, but a glorious feeling of your presence.

One seems to feel a light coming from within and going out to others. One feels as a child given a beautiful gift, something he has always wanted and never dreamed he could possess. This feeling never leaves but fills the heart with love overflowing and joy everlasting.

Strange, how feelings come back from one's childhood. The simple pleasures, impressions, even the scent of wild flowers while walking through the woods, mingle with the sweetness of the present.

You, Beloved Baba are the sweetness rediscovered. You are the best that one can find in oneself. You, Baba are the beauty that is the ultimate in this World and the beyond worlds and the worlds that you are dreaming of—that perhaps still do not exist.

That we are part of your dream and that we have earned this right is beyond expression. There is no way of knowing for sure why we are so blessed. The thought is overwhelming and our eternal gratitude, joy, praise of you, gushes up and finds our mouths open and empty. We are at a loss for true speech; for there really is none. Perhaps only the angels know the language of the heart. Let us hope that some day man will understand and be given a universal language of love and that You Beloved Baba will deem him ready to receive it soon.

There seems as many ways to love as there are leaves on the tree. Those who recognise the illusion of all creation and wish to rush into the arms of infinite may try with all their spiritual might to separate themselves from the gross world through detachment. They may constantly plead with the Master to lift them up and out of illusion. This way to God is not easy. We are put on earth to fulfill a need, not only to ourselves but to others. Because we know the truth we cannot ignore the suffering of others caught in the net of illusion. We are here to help them find what we have found. When all know that the illusion was created only as a backdrop for the stage of life we can play our part and find joy in the knowledge that

our exits and entrances are well planned by the Master Playwright.

We do not have to concern ourselves with what we want to do but be resigned to what God wants us to do. To be happy in the doing; could it be that God-Realisation comes when you are not the actor but the act itself?

Play your part and let it be the best you have to give to the world for the sake of the world. God loves us all and we are all part of His love. This is why the earth was created. Though this world be only part of God's dream, here we are part of that dream. Does it not seem a simple conclusion that if we truly love Him then we should be happy to be included in the dream no matter what he deems right for us.

Let us not get caught up with concern for the planes of consciousness, leave this to Baba! But concentrate on the immediate eternal present. The Master knows the way for us. It is this gross body and the gross world that binds us now. Let the binding be one of joy and not sorrow. If we concentrate on our love for Baba, happiness can be ours even in our ignorance. This must have been a part of what Christ meant, when he said "One must become as a little child." Are not children joyful because their minds have not been cluttered with desires? Do they not feel safe and happy without intellectualism? Beloved Baba gives us this opportunity to become as a child again. He is the Compassionate Father who awaits your return. You do not want for anything because he takes your wants away. Baba *is* the *Everything*. Yes, the *Everything*, that you thought you wanted, all the time.

Many people find some degree of spiritual satisfaction through their religion. All religions are beautiful and in different ways teach the same truth. It is man who creates division in that truth. Soon man will learn that all souls are one seeking the same Supreme God. This will be the flowering of a universal faith that will unite man in Divine Brotherhood. Each man will be his own temple, wherein God shall dwell. It is in this time that peace shall reign upon the earth and Baba's Advent will bring His garden of love into full bloom.

Let us begin to make ready now! Let us pull out the weeds that might stifle the beauty that is growing within our hearts. Let us be the vanguards of Baba's love to bring help and hope to others, less fortunate than ourselves, Let our lives be a living example of what we expect from our fellow men.

Let us do our earthly duty with patience and joy. Let us be content in the knowledge that Baba's love will sustain us through times of stress and tribulation. Let us keep our minds pure and sweet. Let us not become slaves to our bodily wants.

Most of all Baba has said "Live for God and die for God."

Soon we will come to know that what we believe to be important in our lives is unimportant, The ego will diminish and we will see that people are not as concerned about us as we had once thought, They are too intent upon the illusion of their own cares just as we once were. In forgetting ourselves we can think of others. Now life has fullness and meaning that it had never had before.

One never knows in this Divine Experience on earth what purpose our life has served. We do not know but the smallest incident could be the greatest in the eyes of God. We can only strive to do our best at all times.

Through the long process of evolution we have come to this earth. In this form we begin the quest for God. Through meditation and contemplation we ultimately discover the way to involution or the journey within. It is the unfolding of the petals of the flower of Divine Love. It is the sojourn of the soul within, to experience God.

As one dives deep within oneself, slowly the curtain or veil of the gross, subtle and the mental are removed. Oh Beloved, you conceal yourself within the heart of the flower of love. To find you there, one cannot force the petals open for the delicate bud could be damaged. One must wait and wait for each petal to unfold. One must pass even the desire of longing to discover you, Oh Beloved.

No sacrifice would be too great in order to come face to face with You. One who loves you in the limited self can only

dream of you, Oh flower of the heart, Beloved Baba. One can sing of you, paint you, praise you in verse but all of this is nothing when placed before the Glory that is you.

To become as dust at your feet would be welcomed if your Beloved feet would touch the dust. It would be better to become the air You breathe that You may draw us into You. Oh what is there to do in the helplessness of our expression? What is there to give when whatever one has is already Yours?

Maya is trying to keep us apart but one shall resist and with Your Grace overcome this "strangling weed" in one's heart. When intent on giving You the ultimate in Love Divine, nothing can stand in the way!

Perhaps this love is only the shadow of love; just as earthly beauty is only a shadow of spiritual beauty. Could this be the reason why one does not even know how to love You as You wish to be loved? We too are in the shadow of illusion. Only the Master can give us this gift of Divine Love, the light that nourishes the seed, then the shadow will be removed. In the glory of the spiritual Divine Light we can then be worthy to love You as You wish to be loved. One's heart will be in full bloom ready to be received by you.

Just as the flower gives forth its message of beauty, essence of purity and sweetness in silence, so do You, Oh Beloved. Your silence speaks more eloquently than all the words that ever have or ever will be spoken. Your silence is the song of the whole Universe, emanating in the harmony of all pulsating life. Your silence is the vibration of all sounds from the tiniest breath of life to the expanding and contracting of the whole cosmos. The eternal hum of all that is, comes through Your Silence. Your Divine voice is the mystery within the seed of life itself!

Plato, one of the greatest philosophers of Western culture believed that the realm of nature and of human experience was in a constant flux with nothing readily permanent. Even if a person made a true statement about some existing fact, the fact would soon change and the statement would no longer be true, so he concluded that men could never gain knowledge, but only opinions, from sense perceptions and immediate experiences. But if man's mind could ascend from specific objects and ideas

to universal ones, then he could have an unchanging formal object of knowledge. Plato said that only universal ratios or ideas of harmony have true being and that man must penetrate beyond the material world grasped by his senses. Thus we see that even Plato, who was one of the greatest scientists and philosophers of his time achieved his status by recognising the spiritual truths which were self evident even hundreds of years before Christ. It is historical proof that the message of the Avatar existed then as it does now.

Each Avatar of the past brought a message to the people in relation to their spiritual need. The evolution of man is progressing higher with each Advent of the Avatar. For this reason Meher Baba brings the greatest Awakening of all time. His release of Divine Love will embrace the whole world and wake man to his higher self. The mind will go from reason to intuition and we will experience a communication between men, the world has never known. This will naturally bring understanding that cannot be conveyed in human language.

For those who know and love Baba it is profound experience just to think of His Silence. Untold books could be written and none would be complete. That a Master brings His message in Silence into the world, where so much has been said and *so little done* is refreshing. When one realises we are in an atomic machine age that had made man and his voice almost obsolete in power, we can wonder if this is not one of the reasons that God in His Supreme power is Silent. We are beyond the need of words. The world cries out for an awakening through Divine experience. Beloved Baba is here to bring the living experience of God to each one.

When Baba deems the world ready, He will utter the one Word that will be the release of a vibration or rhythm of love that will be felt by every heart. It will be so powerful that the very seed of love He sowed within the heart will virtually burst forth into bloom.

Beloved Baba is now entering His fortieth year of Silence. He has conveyed to His lovers in outward expression some messages on His Silence. Those who are blessed to know of the Avatar may be familiar with what Baba wants us to know.

Meher Baba says:

"The breaking of My Silence, the signal of My public Manifestation is not far off. I bring the greatest treasure which it is possible for man to receive—a treasure which excludes all other treasures, which will endure forever, which increases when shared by others. Be ready to receive it.

"I am not limited by this form. I use it like a garment to make Myself visible to you and I communicate with you. Don't try to understand Me. My depth is unfathomable. Just love Me. I eternally enjoy the Christ-State (Aham Brahmasmi-State) of consciousness and when I speak I shall manifest My true Self. Besides giving a general push to the whole world, I shall lead all those who come to Me toward Light and Truth.

"When the God-Man speaks, truth is more powerfully manifested than when He uses either sight or touch to convey it. For that reason Avatar usually observes a period of silence lasting for several years, breaking it to speak only when He wishes manifest the Divine Will and world-wide transformation of consciousness then takes place.

"I am never silent. I speak eternally. The voice that is heard deep within the soul is My voice—the voice of inspiration, of intuition, of guidance. Through those who are receptive to this voice, I speak.

"My outward silence is no spiritual exercise. It has been undertaken and maintained solely for the good of others.

"Things that are real are always given and received in silence.

"God has been everlastingly working in silence, unobserved, unheard, except by those who experience His Infinite Silence.

"Time, implying a beginning and an end, like space, has no existence in the eternity of God. For us here time does not exist and the present is fast approaching a junction that is the end of an old and the beginning of a new cycle. The time is thus almost ripe for a fresh universal divine manifestation that will infuse new vitality in the body of the old and time-worn truths.

"This much I can say now, that soon God will make Me break My silence and then it will mean God manifesting Himself: and within a short period, humiliation and glorification will come

and then will follow My violent physical death. I will come back again after 700 years, this I can say now.

"The moment I break My silence and utter that original Word, the first and last miracle of Baba in this life will be such a miracle as I have never performed. When I perform that miracle, I won't raise the dead, but I will make those who live for the whole world dead to the world and live in God. I won't give sight to the blind, but will make people blind to illusion and make them see God and Reality.

"As I am the pivot of the universe, the full pressure of the universal upheaval will bear on Me and correspondingly My suffering will be so infinitely overwhelming that the Word will escape from out of the silence.

"I must break My silence soon. When I do, all who have come into contact with Me will have some glimpse of Me, some will see a little of it, some a little more and some still more. It will be as when the "Power-house" is switched on, whenever bulbs are connected to it, there will be light. From the bulbs that are of small candle power, the light will be dim; from those who are of high candle power the light will be bright. If the bulb is fused, there will be no light at all. I perform no miracle, but when I break My silence the first and the last miracle will be performed. The time for the "Power House" to be switched on is so near that the only thing that will count now is love."

These words are only some explanation Baba has given us to know about His Silence. There is meaning that can and cannot be understood with the mind. The root of His truth is buried too deep for us to visualize or understand completely. The many little "hair" roots branching out are like the maze of one's thoughts which take us nowhere.

We have only one alternative and that is to love Him. Loving Baba is our food within the seed that produces the blossom.

There are always those who through dry intellectualism want facts and guarantees which have no meaning in the spiritual realm of values. Just as beauty is intrinsic and exists in the eyes of the beholder, so it is with spiritual perception. One does not know why they know. This may be one of the reasons that Beloved Baba means different things to different

people. Just as each facet of a cut diamond picks up rays of light and diffracts from each facet differently; so it is with each mind that knows of Baba. How infinitely patient He is with the burdens our minds create. We feel that we are obedient to Him when we do not even grasp the full meaning of the word. How can we know true obedience when we do not practise brotherly love? Beloved Baba has told us that He is everywhere and in everything, on every plane. True obedience would mean tolerance and love for all. No wonder our Beloved says it is almost impossible to be 100 per cent obedient to Him.

We must make every effort to become obedient. One way to do this lies through effacement. Let us make a constant vigil of ourselves. We can judge our actions in the mirror of life, for it will reflect all that we do.

D I V Y A V A N I

(An English Monthly)

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Baba's Silence

By Dana Field, U.S.A.

A word to the wise is sufficient;
A fool requires many words;
For the lover, words are superfluous.
For him the Beloved's Silence
Speaks more clearly than words.
But when Baba Speaks the Word of Truth,
"The impact of My Love will be universal,
And all life in creation will know,
Feel and receive of it"—
The knowing, the loving and the foolish.
"This Word of Truth will pierce the mind of the world
And go to its very heart."
"For ages I have been giving in Silence
My Silent Message of Love.
You ask Me for a message from My Silence,
But Silent are the words of My Silence. ·
Silent is Love, and the lover loves My Silence,
And silently adores Me in My Silence."
"The Voice that is heard deep within the soul is My
Voice—
The Voice of inspiration, of intuition, of guidance."
"If My Silence cannot Speak,
Of what avail would be speeches... ?"
Words about words are abstractionism;
Words about things are materialism;
Words about concepts are idealism.
Baba's Word will be beyond the reaches of mind:
It will be the Original Sound of Reality,
And its divine music will rejoice all hearts.
To the chosen few it will bring Perfection.

Through extinction of the ego-mind.
 To some it will mean Salvation,
 Which Baba calls 'coming to Him'
 To many it will mean true regeneration,
 Which prayers and sacraments failed to achieve.
 To some it will give enlightenment, illumination,
 The freedom to live and act as human beings should.
 Whatever the circumstance and condition of men,
 All will receive of the saving Grace
 Released in "measureless abundance"
 By the Spoken Word of Love and Truth,
 When it is uttered by the Avatar of this Age,
 Our Beloved God-Man, Meher Baba.
 In the New Era of Avatar Meher Baba,
 Men will no longer kill to live
 But "die to self"—surrender to God.
 They will make use of Baba's formula,
 "Being is dying by loving."
 When "the Son of Man shall sit
 Upon the throne of His glory," (Mathew 19)
 He will satisfy man's longing for God.

Latest News:

Beloved Baba and Mandali returned back to Meherazad from Poona on 1st July, 1965.

Horoscope of Avatar Meher Baba

By Beheram Perozeshah Bharoocha, Scholar Avasta-Pahalvi; Astrologer & Palmist

[With the courtesy of Jal S. Irani, brother of Baba]

(Contd. from May, 1965 Issue)

What does "Bhrigusanhita" say about Avatar Meher Baba and His spiritual position in our modern world?

Now, I will take into account the Book of Bhrigusanhita, which was compiled 4,000 years ago by Bhrigu Rushi. In this wonderful and reliable book thousands of birth-charts have been given. These birth-charts tally with the birth-charts of big or small personages who have been born in this world after the days of Bhrigu Rushi, who lived on the bank of the river Narmada, in the city of Bharuch. "Bhrigu Rushi" was a great and highly intuited and spiritually illumined Rushi, and he was gifted with the power to know about the Past, the Present and the Future of the people of the world. He obtained the above "boon" as a reward for his great piety and devotion to God, and by virtue of that boon he compiled the said book "Bhrigu Sanhita" for people born during as well as after his life-time. In this book, the correct birth-chart of Avatar Meher Baba was traced out by one Mr. Govind Janardan Borker (an astrologer of fame) who had been supplied with the correct time, month, date and year of birth of Avatar Meher Baba by one of His disciples. The number of this birth chart marked in the said book of "Bhrigu Sanhita" was 299-300, and the description given therein in Sanskrit has been translated as under:

Mr. Govind Janardan Borker says, "A person born under the influences of the planets in this Kundali i.e. birth-chart traced by me in 'Bhrigu Sanhita' will remain happy throughout his life. He will do great and memorable deeds. He will renounce the world and obtain 'Yoga Avastha' i.e. a state of meditation of the Divinity and know everything about the secrets of the world. The lord of the Ascendant of this chart is Saturn and it

is in its exaltation sign indicating that such a person will be a great 'Yogi'; and Shukra i.e. Venus being placed in the Ascendant, such a person will remain active during his long life and become famous throughout the world by his greatness of Soul and immense riches that he will gain. And on account of Venus in the Ascendant, forming a benefic trine aspect (Navpancham Yoga) with Jupiter in the 5th house, the piety and devotion of such a person will be highly remarkable and he will do immense good to the people of his time, by his blessings. And Mangal i.e. Mars being posited in the 12th house of this chart, such a person will be an ascetic and be separated from his family members. He will accidentally realize that the world is vanity and life is but a shadow. Such a person will be fed up with the affairs of this perishable world and give up everything that is material. On account of his Jupiter in trine with Venus rising in the Ascendant, his utterances and statements will be prophetic and they must come to pass. He will translate his thoughts, plans and projects into actions and ultimately finish them all. He will undertake big projects and plans for the betterment and amelioration of the people of his time, and see them finally consummated. On account of Mangal i.e. Mars in the 12th house, of this Chart, such a person will be slandered, vilified and persecuted to some extent; but after his demise he will be honoured, worshipped and declared as a great and pious man. He will be hailing from a noble family, and during his infancy he will show signs of his future greatness. His temper and behaviour will be inspiring and admirable. Between 25 to 30, his whole life will be amazingly changed. He will be a person of noble disposition and pure in heart. He will remain indifferent in matters of food and other comforts and amenities of life. He will not much care to know whether he gets his food or not. He will externally appear as a common man engrossed in activities of daily life, but inwardly he will remain engrossed in the meditation of Divinity, and this secret attitude of his mind and heart will be known only to those who will remain keenly and devoutly attached to him. His name and fame will spread in foreign lands where too he will be worshipped. Wittingly or unwittingly he will work miracles, or miracles will happen and those who will witness them will be convinced about his spiritual greatness. Biggest personalities of the world will come

to recognize him as a great spiritual leader and emancipator of the beings of the world. Those who will come to spurn or scorn him, will praise him and repent for their hostile attitude; and they will be awakened by mere 'darshan' or blessing of this great Soul. His personality will be wonderful and attractive, and a kind of animation will always shine upon his face. From time to time he will experience indisposition in health and temper, but will regain it as suddenly. He will never harm anyone by thought, word or deed, and never harbour malice or ill-will even for his slanderers and enemies. He will get immense wealth and spend the same in the work of upliftment of the poor and needy. He will never do anything half-heartedly, and will finish the task that he will undertake. He has led his previous life in great piety, rectitude, penance, and devotion to God; so, he will fulfil all his desires and wishes without much obstruction in the life that he will take upon this earth. He is born for the purpose of the upliftment of the people of the world; so the Deity has entered in his body, and publicly and privately he will do everything only for the good of the people. When he will observe silence, the power of his devotion and piety will increase; and when he will break his silence he will ameliorate not only the people of the land of Bharat, but the whole world. A number of persons will be exceedingly surprised and stupefied to see the wonders of his divine deeds, and exclaim "Oh! what is all this?". Doctors cure the sick after examining and treating them; but this *holy man* will cure people by his mere touch or look and will be acclaimed as "Doctor. of doctors". He will do many more things which will be remembered through the ages by the people of this earth. Bhrigu Rushi (who compiled 'Bhrigu Sanhita') while describing the merits of the Kundli of Avatar Meher Baba 4000 years ago, says "While I was describing the Planets of this Kundli, I suddenly fell into a state of trance, and later returned to my normal state of consciousness all exhilarated, overjoyed and full of heavenly bliss."

Yearly aspects of his life

Bhrigu Rushi says: From 1st to 5th year of his life he will while away his time in play and happiness. From 6th to 10th years he will show sign of great intelligence and wisdom. From 11th to 15th years he will make a good progress in his

studies. In the 16th his progress in school will be remarkable. From 18th to 23rd years of his life, he will understand the mysteries of the world and acquire great spiritual knowledge. From 24th to 30th, he will be famous amongst the people around him. In the 31st and 32nd years he will observe fast and maintain silence. From 32nd to 40th years he will find some great spiritual purpose for the observing of silence, and it will cause people to make many remarks. In his 46th year his health will remain indisposed. From 47th to 50th years of his life he will prepare a great disciple to take up his work. He (Avatar Meher Baba), will appear to a lot of people in dreams and guide them on the path of spirituality, and contact thousands of people in the course of a single day and give them righteous guidance and advice; and he will declare to the people of the world: "I am the progenitor of mankind and I have come upon the earth for the salvation and amelioration of the people." In the 50th year, his literature of teachings and doctrines will be translated in the languages of the Western countries, and he will undertake foreign travels. In the 53rd year of his life, his miracles will cause enmity in the world, but he will remain indifferent to slander. From 55th to 60th years of his life, great and notable personalities of the world will come for his interview and he will be renowned everywhere and his great and glorious work for the betterment of mankind will continue to function in various directions. In his 64th year he will pass through some kind of illness and his longevity will be threatened. From 65th to 78th years his great work will continue, with some abatement in outward activities; and in his 79th year he will pass away from this world.

Dear readers, the descriptions given about his (Avatar Meher Baba's) Kundli by Bhrigu Rushi, cannot be doubted. And, from my own astrological study, I too feel convinced that, owing to Moon conjunction Herschel in the sign Scorpio and Jupiter in Taurus, Meher Baba will make astounding revelations about himself and about the future of the world, when he will break his "Maun" (Silence).

A word to my Zoroastrian readers: Even Ustad Beheramshah N. Shroff, founder of the School of "Ilm-i-Khshnoom" (esoteric knowledge of Zoroastrianism) was doubted and dis-

believed by the Parsees of India when he claimed that he had personally met the holy *Saheb Delan* who lived in complete isolation in the Mount of Demavand in Iran. So I went into a prolonged and detailed study of the authentic horoscope of the said Ustad Beheramshah N. Shroff and established without doubt the fact that he had indeed come into close contact of the Saheb Delan from whom he received directly his spiritual knowledge. My 80 page article on the subject, published in the Ustad Saheb Beheramshah N. Shroff Memorial Volume, fully convinced the readers of the authenticity of Ustad Shroff's claim and led many of them to become his staunch adherents.

Similarly I may say, that I have very critically studied and explained the authentic birth-chart of Avatar Meher Baba and proved to the best of my ability that he (Avatar Meher Baba), is undoubtedly a very great and spiritually illumined soul, and his claim of being the Ancient One is tenable to the largest possible extent. Only the biased and skeptical person, will raise doubt about him, but they too will begin to praise and honour him when they come in direct contact of this holy and august personality of the modern times, about whom *Bhrigu Rushi* has not written at random, 4,000 years ago on the bank of the holy river Narmada in Bharooch.

And finally I, Behram P. Bharoocha, testify to the intellectual and spiritual greatness of Avatar Meher Baba, who undoubtedly belongs to an order of deities in the Heaven, incarnated upon this earth in the form of Avatar Meher Baba. He is likely to live up to the end of the Mahadasha of Shukra, which will remain in force up to 79 years, 9 months and 10 days of his life, and immediately thereafter i.e. with the beginning of the Mahadasha of Surya, he will leave this world.

I may say in short, with great emphasis and conviction, that Avatar Meher Baba is an embodiment of Love, Truth, Benevolence, Charity and Mercy.

Hearts Incribed

By Kemali

"Give love to those who revile you" Baba said in His loving way, and earnestly we promised Him to faithfully obey.

It is a test to keep our word, for we forget so soon and prattle on; at first in fun, until it is our ruin. The seven-headed demon,

Disguised in many ways, will fascinate, cajole, and tempt our weaknesses to stray. Be on your guard; one never knows

How persistently can win, the seven-headed demon once he sets out to sin. If we could just remember to repeat, throughout the day,

"Set a watch, Oh Lord, before my mouth and keep my lips always"—to speak no guile. It is a prayer which, when the heart

Doth earnestly repeat, will grow into reality and be the help we seek. For Baba knows how difficult, to implicitly obey

In thought and word and deed it is, when tempted so to stray. Then, too, we must not argue, or in defence excuse, not even if

A ray of mood still, clings, in rankling ruse. When we are adamant self-will'd, persistent in our greed

Then must we conquer, crush and kill our anger in its seed.

Another lesson we must learn is that of 'do not brood'; for

When a thing is over with, He tells us not to crudely hold it in our heart—"dismiss it from the mind", and when He snaps His finger

He chases it behind. One most important thing to do, annihilate the 'I'. This is a struggle in itself; our ego has to die.

Remember not to feed it with evil thoughts for then, it grows as we do voice harsh words against our fellowmen.

As children flying kites haul in their white-winged birds,
we must not utter anything but purest white-winged
words;

For after we have uttered them they cannot be unsaid, and
the penetrating pain will burden us like lead. So now
we learn

In gratitude, to feel when we are stung, for us it is a
blessing and the Golden Rule has won. The battle with
the demon,

All his seven heads are gone! I need not mention all their
names, but just remember one, which Baba says is
worst of all—

Backbiting with the tongue. Can we not feel that silence is
more eloquent than words; and no sword is sharper
than the tongue

Unsheat'h'd as it is whirled. Into the air our words vibrate
and then return again, with boomerang precision

To strike with mortal pain.....Or having conquered ego
we do no more require to gain renown for our own
sake

Then, purified with fire, we kneel in prayer of gratitude,
that dead is all desire. No sacrifice is great enough to
hold

This love entire. But we must earn permission which only
is obtain'd when carved sincerely in our hearts.
Do Baba's words remain.

The "Printer's Devil":

Our Regret

In some of the copies of our Magazine, "Divya
Vani", May 1965 issue, we find to our surprise that the
printer's devil has created a mis-hap.

In the contents page of some of the copies, in the
first item, in the last word 'Messages', the letters 'ages'
were somehow dropped out and was mis-printed as 'Mess'.
We regret this grave error which went out unnoticed and
with apologies we request our dear readers to read the
word as 'Messages'.

Avatar Meher Baba in my Dream*

By Piroja K. Irani

"I dreamt on 23-2-1965 that Baba is sitting on a golden throne high up in the sky and that fairies are strewing flowers around Him. There is a ladder from the sky reaching down to earth from where Baba gives His darshan to Rama, Sita, Parvati, Christ, Krishna, Upasni Maharaj, Sai Baba, Babajan and Tajuddin Baba, who was the tallest of them all. Also there were the Mai-Bap Vali of Aurangabad and mother Gulmai dressed in her marriage attire, and also Gadge Maharaj and hundreds of Satpurushas, who had all gathered for Baba's darshan. There was a crowd of persons, some of whom pointed out to me Rama, Krishna, etc. All the Satpurushas then helped Baba down the ladder with cries of 'Jai' and I woke up. It was exactly 4 in the morning. I again went to sleep and the dream continued.

"I saw Upasni Maharaj performing the Arti of Baba exactly as he had done in "Khushru Quarters" when alive. Baba is then seated on a golden throne with a jewelled crown on His head, and Meheramai is applying 'kunkam' to His forehead.

"Baba then called me near Him and told me not to worry any longer as He would make me happy in proportion to the amount of suffering I had undergone. He embraced me and introducing me to all said, "This is Piroja, daughter of Gulmai and sister of Adi.. She has suffered much and now I will make her happy." He then embraced me again and made me sit beside Him. I presented to Baba the beautiful bouquet of flowers that you had given me....."

* A dream as seen by Piroja K. Irani on 23.2.1965 and described in her letter of 20.3.65 to Bro. Adi K. Irani.

These are my Gifts to You

By Bill Young, U.S.A.

If I could bring with me from out of the past
all the loves I've had,—the loves that did not last,—
all the lovely sights, and all the sweetest sounds,—
sunrise, sunset, soaring mountain mounds,
colors on clouds, the red, —the gold,—
crimson, violet, purple, all rolled
across the flaming sky at daylight's end,—
and then, with these, rich music blend,—
and if, with these, I also brought
the noblest thoughts that men have ever thought,
the greatest loves that men have ever known,—
And if all these were all my own,
to give to you as symbols of my love,—
Ah then, my love, my love, my love,
these still would be as gifts too few
to truly tell of my love for you.

Life Circular No. 62

Issued on 20th June, 1965

On the 10th of July 1965, the 40th Anniversary of His Silence, Avatar Meher Baba wishes all who love and obey Him and all who would want to do so, observe complete Silence for 24 hours beginning from midnight of the 9th of July to midnight of the 10th of July, in accordance with local time.

Those who, for practical reasons, find that it is not possible to observe silence for the 24 hours on Saturday the 10th of July 1965 should instead observe complete fast for twelve hours on that day, from 8.00 a.m. to 8.00 p.m. During this fast nothing must be consumed—not even water. Those who are fasting for the 12 hours on July 10th, should also observe partial fast in the morning from 6.00 a.m. to 8 a.m. by taking only one cup of tea or coffee, before beginning their complete fast at 8.00 a.m.

Baba sends His Love Blessing to each one of His lovers for the Silence Day.

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ADI K. IRANI
Disciple & Secretary
AVATAR MEHER BABA

Note—

As Avatar Meher Baba wants to remain absolutely undisturbed, He directs that letters, whether addressed to Him or to the resident mandali, must NOT be read to Him. Accordingly, please note that any correspondence, received for Baba's attention will remain unattended.

Only in case of emergency a reply-paid telegram (fully prepaid for reply) may be sent addressed to: MEHERBABA AHMEDNAGAR.

Note:—Avatar Meher Baba and Mandali will leave Guruprasad, Poona, for Meherazad, Ahmednagar, on July 1st 1965.

My Guiding Star

By Mrs. Freny Nagarwala

It was a dark and stormy night!
The furious gale—a gruesome sight!
The anchor gave—my fearful plight—
I prayed and called for a Ray of Light!

Drowning in the waves—so helpless
Gasping and feeling so hopeless
When lo! Behold I saw my Star
Baba dearest! You were not far:

My Guiding Star of Eternal Light
Grant me a glimpse of Great Might—
Life has no meaning but for You!
Beauty is senseless without You!

The only joy is in thinking of You.
My only happiness is a glimpse of You.
Wherever I roam, through hill and dale
I love You with a love too deep for words to tell!

News in Brief

71st Birthday Celebrations of Avatar Meher Baba in Andhra Pradesh

Hyderabad and Secunderabad

As already reported, Beloved Baba's birthday celebrations under the auspices of "Meher Vihar" were inaugurated on 17th December, 64. The 71 days functions concluded with special functions held at "Meher Vihar" on 23rd, 24th, and 25th Feb' 65. Everyday there was Nagar Sankeertan in the early hours of the morning at the place where public meeting was to be held in the evening. Shri C. R. Prasad & party from Tadepalligudem, Shri M. S. Gandhi (Babjee) from Kakinada and Sri. R. B. Rao, an ardent local Baba devotee participated in the Nagar Sankeertan along with other Baba-lovers.

In the evenings, public meetings were held at different places in the twin cities of Hyderabad and Secunderabad. After the usual Sankeertan and Prayers, speeches were given by Swami Satyaprakash Udaseen, Shri R. S. Prakasa Rao and at some of the places, Shri B. Bapiraju also addressed. The special feature of the celebrations was "Burrakatha" by Sri. B. Bhaskararaju and party from 10th Jan' to 16th Jan' 65 at 7 different places, which were very impressive and were appreciated very much by educated as well as uneducated audiences. On 9th Jan' Shri Ammula Vishwanatha Bhagavatar gave a 'Harikatha' performance on Baba's life and His teachings at a specially arranged function at Meher Vihar. He gave another performance on 23rd Feb' also. On 21st Feb' 65, after the usual Baba lovers gathering at "Meher Vihar", Swami Satyaprakash along with a few Baba-lovers visited a place, few miles from the city, where Baba had spent about 20 days in seclusion during 'Mano-nash' period in the year 1951, and sanctified it. In the evening, besides the usual meeting, Shri Bhaskararaju and party gave 'Burrakatha' performance at Satyanagar, a labour colony till after the midnight. The next day arrived Shri A. K. Das, Bar-at-law, Calcutta and Major Khan Saheb Sarosh K. Irani and his wife Smt. Viloo Irani, specially sent by Beloved Baba as His representatives. The final

celebrations were held on 23rd, 24th & 25th on a grand scale in a specially erected pandal in Meher Vihar. Besides the local devotees, Sarvashri T. S. Kutumba Sastry, Y. Ranga Rao from Eluru, M. Butchilingappa Sastry from Vadali participated in the celebrations.

On 23rd, Shri Sarosh K. Irani presided over all the functions of the day. In the morning, "Baba Goshti and Kavi Sammelan" were held. Poems written on Baba with love and devotion by Sri Balantrapu Venkatrao, Devulapalli Venkata Krishna Sastry, Dr. Sankara Srirama Rao and Kumari Prafulla were read in a very melodious voice by Shri B. Rajanikanta Rao of A. I. R. Sri B. Veera Raju recited some poems composed for the occasion. Later there was a Baba-lovers gathering at Secunderabad Centre. Shri Sarosh spoke a few words about Baba. In the afternoon, at 3 p.m. Smt. Viloo Irani inaugurated Avatar Meher Baba Adarshnagar Mahila Kendra at the residence of Sri L. Venkayya. In the course of her brief but very impressive speech, she said, "In our common love and reverence for our Beloved Avatar Meher Baba, we women folks have a greater role to play in the plan of Baba's Work, which is God's work, because in our faith and conviction we hold Baba to be Saviour of the world." She further added, "It is not always possible for all to come in Baba's contact directly. So women folks can be very suitable means for bringing men into the circle of Baba's love by leading a pure and unselfish life and drawing people to make Baba's name a matter of daily remembrance and love in their prayers and play and in their work and recreation. Women can have a greater hold on the heart and mind of men and as such they are better placed than men to bring to them the purifying effect of Baba's Love and Blessing". This was rendered into Telugu by Shri T. S. Kutumba Sastry. Shri Sarosh K. Irani and Swamiji also spoke few words about Baba. The same day Shri Sarosh and Smt. Viloo Irani addressed a gathering of Baba lovers at 'Mahila Mandali Vijayanagar Colony', where regular weekly gatherings are being organised by Smt. Sitamahalakshmi. In the public meeting held in the evening, presided over by Shri Sarosh, Shri M. R. Appa Rao, Minister for Excise and Cultural Affairs and Honorary President 'Meher Vihar' introduc-

ed Shri Sarosh K. Irani to the audience. Sri Sarosh delivered a very impressive and loving speech, explaining how he came into contact with Baba and what is life with Baba (reported already in the May '65 issue). Bro. T. S. Kutumba Sastry rendered the speech into Telugu. After a brief speech by Swami Satyaprakash, arti was given. Later in the night Sri Ammala Vishwanatha Bhagavathar gave a Harikatha performance on Baba's life.

On 24th, besides Nagar Sankeertan, there was "Baba goshti" and Sankeertan in the morning presided over by Shri M. R. Appa Rao. In the afternoon, a meeting was held at Mahila Mandali Vijayangar Colony. Shri A. K. Das, Bar-at-law and Swami Satya Prakash, addressed the gathering. In the evening meeting also, Shri Appa Rao presided. Later after the speeches, there was a "Burrakatha" performance, by Shri B. Bhaskararaju and party before a large gathering, which continued till after midnight.

The 25th Feb. '65 was very unique in the lives of Baba-lovers everywhere. Some of them, had decided to spend even the night with the thought of Baba consciously, or singing bhajans or attending to the various arrangements for the next day function. The scene at Meher Vihar was complete before 4 a.m. The Puja Hall and the pandal appeared to be brimming with Baba's presence. It would be no exaggeration to say that it resembled the description of an unearthly place, may be Vaikuntha or Kailas. It is hardly possible to describe. By 4-30 almost all the lovers along with families and children were gathered in the presence of the Ancient One.

After observance of silence from 4-45 to 5 a.m., it was a unique opportunity for each lover to offer worship in perfect silence with all the love he or she could muster at the moment.

The archana and then sankeertan continued for more than 3 hours. The joy in the hearts of the lovers and the ecstasy that pervaded can better be understood by those who had an opportunity to receive Baba's love. A couple of Baba-lovers almost swooned, for they could not consciously contain His Love. In the afternoon, from 1 to 3 p.m. there was a special gathering of Meher Vihar workers and other Baba-lovers at 'Meher Vihar'. After a serious heart searching speech, Swamiji appealed to all

Baba lovers and more particularly to Baba workers to be true to the Cause and rededicate themselves to it wholeheartedly. Some of the devotees unhesitatingly assured Swamiji of their services for Baba's Work. Later there was a procession with Baba's portrait on an elephant followed by Bhajan parties and devotees of Baba along with their families. Shri M. R. Appa Rao, Minister and some other high officials along with their families also participated in the procession which lasted for two hours. In the evening "Meher Durbar" was held at Meher Vihar. The meeting was presided over by Shri A. K. Das, Bar-at-law, special emissary of Baba. After the usual prayers, Shri M. R. Appa Rao welcomed Shri Das and other devotees. Shri Das spoke on "The descent of Love, Light and Love". He said that in the creation of the world, as he understood, there was love first and that love shot out as light and without light, there can be no life; so life which is eternal in God's domain came last of all. The Avatar who descends in human form takes birth with an extraordinary measure of all these three qualities. This was followed by the release of book in Telugu "Meher Shankharaavam" by Shri V. V. Narayan Rao. Then Shri M. Butchilingappa Sastry spoke in a very lucid and impressive manner about Baba and His Avatarhood. Later as proposed by Swamiji, the poets and artistes who participated in the celebrations were presented with Baba lockets and shawls by Shri Das. The celebrations ended with offering of thanks by Swamiji, arti and distribution of prasad.

Nizampet

Baba's 71st birthday was celebrated at Nizampet from 23rd Feb' to 27th Feb' 65, as reported by one of the devotees. A large number of persons, including officials participated in the functions. Everyday prayers were held and bhajans by the ladies were sung in praise of Baba.

Avatar Meher Baba Andhra Centre, Kakinada

At Kakinada, the 71st birthday of Beloved Baba was celebrated on a very grand scale by performance of Nagar Sankeertan by Sarvashri Pilli Bhaskar Rao, Bhavisetty Appa Rao, B. Narsimha Rao, Babjee and other devotees in the early hours of the mornings and meetings in the evenings at different places from

17th Dec' 64 to 25th Feb' 65. On 26th Dec. the meeting was held in Artlakatta, a village ten miles from Kakinada, arranged by Sri B. Sriramamurty, when about a thousand persons participated. Shri P. V. L. Narsimham spoke in a very interesting manner about Baba's Avatarhood and His mission. The next day, a special meeting was held at Suryakala Mandir under the presidentship of Shri E. Lakshminatha Rao. A drama by small girls specially trained by Smt. Sarala Devi, on Baba's life was enacted before the huge audience. Among the very impressive and well attended functions were those held on 1-1-65 at the residence of Shri M. V. Subbarao, on 6-1-65 arranged by Shri A. Gurraju, Commercial Tax Officer, and one held in Sree Ranga Bhajan Mandir on 11-1-65, when Smt. Sarvana Devi gave a performance of Harikatha on Baba's life. On 24th Jan., the function was held in Sree Paramahansa Parivrajaka Anandashram, in the presence of Swamiji of the Ashram, when hundreds of ladies who regard Swamiji as their spiritual guru, heard the speech delivered by Shri P. V. L. Narsimham, on Baba's life and message of Love and Truth in rapt attention. The function arranged by Shri P. Vishnu Rao, Asst. Engineer, in a pandal beautifully decorated with Baba's photos and well illuminated, was most impressive. The last day function was arranged in Suryakala Mandir Hall, which was presided over by Dr. Lakkaraju Subbarao. After prayers and usual speeches, the drama "Meher Prem" was enacted by small children. And finally the celebrations concluded with the offering of thanks by Dr. T. Dhanapathy Rao, President of the Centre to all those who co-operated to make the functions successful and also to those who participated and shared the love of Baba, the Avatar of the Age.

Note:—

We regret to inform that for want of space, reports of Beloved Baba's birthday celebrations in other places in Andhra will have to be continued in our next issue.

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