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Monthly:

September 1965

D I V Y A V A N I

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

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(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

Hon. Assistant Editor:

Shri L. Venkayya, B.Sc., LL.B., D.P.A.

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C O N T E N T S

The Second Anniversary of Meher Vihar— Messages from Beloved Baba, Bros. Adi K. Irani and Eruch	... (v)
Meher Vihar (Poem) by Yogi Shuddhananda Bharati	... (vi)
The Tale of the Horse and the Rabbit (Poem) by Francis Brabazon	... (vii)
Editorial	... 1
Latest News from Meherazad (From one of the Mandali)	... 3
Meher Baba's Work and our work by C. B. Purdom	... 9
Meher Baba (Poem) by Kemali	... 20
Miracles in Illusion by Dr. H. P. Bharucha, M.B.B.S.	... 22
Awaken Humanity (Poems) by Dr. C. D. Deshmukh, M.A., Ph.D. (London), Nagpur.	... 26
Meher Baba's Universal Message at the New York World's Fair from Jane Barry Haynes	... 28
Who is Baba? and other Poems by Dana Field, U.S.A.	... 35
The Silent Master by R. Dayanidhi, M.A. (Econ.), M.A. (Eng.)	... 39
My Dream about Avatar Meher Baba by Piroja K. Irani	... 43
The More You Love (Poem) by Bill Young, U.S.A.	... 44
My first Darshan of Meher Baba in May '65 at Guruprasad by P. V. L. Narsimham, B.A.	... 45
News in Brief:	... 49
A Summary of the Deed of Trust executed by Swami Satya Prakash Udaseen	... 53



Beloved Baba blessing the mass of Baba-Lovers far off during the Darshan Session at Guruprasad in May 1965

The 2nd Anniversary

of

Meher Vihar

Beloved Baba sends His Love-Blessing by wire:

**"I send My Love and Blessing
To all My dear lovers
Celebrating Second Anniversary of 'Meher Vihar'.**

—MEHER BABA."

Brother Adi K. Irani writes confirming the wire:

My dear Swamiji,

".....I am happy at all the activities of 'Meher Vihar' including the Telugu translation of the first volume of "Discourses" and also the celebration of three days, of the second anniversary of 'Meher Vihar'.

As an exception, your letter was brought to Beloved Baba's notice and He conveys to you His Love and Blessings for all you do in Divine Cause. I send you my all best wishes for the second anniversary celebration of 'Meher Vihar' and look forward to putting in more zeal and enthusiasm in the Cause in days to come.

Beloved Baba sends you a telegram of Love and Blessings for this occasion".

Brother Eruch was pleased to write:

My dear Swami Satya Prakashji,

"Beloved Baba expressed His happiness and directed me to convey to you and all His dear "Meher-Viharees" His Love and Blessing for the happy occasion of the 2nd anniversary of 'Meher Vihar' on the 24th August. Beloved Baba wants me add here that your love and the love of His dear ones around you make Him very happy and keep you all close to Him.

Meherazad-Mandali feel very happy to hear from you that the 2nd anniversary of 'Meher Vihar' will be celebrated for 3 days this year on 22nd, 23rd, and 24th August. All the Mandali from Meherazad send you their felicitations and wish you and "Meher-Viharees" joy and greater strength to conduct the affairs of 'Meher Vihar' with renewed zeal and dedication to the Cause of Beloved Avatar Meher Baba.

We are sure that Beloved Baba feels happy and proud of your untiring efforts to render selfless service to the people of the twin cities of Hyderabad and Secunderabad and to His lovers spread all over the globe. He is also very happy to receive constant flow of love and devotion from His lovers in the twin cities; He knows that some of them spare no pains to carry His Message of Love from house to house, from heart to heart. You are all blessed indeed!

With much love to you and to all the dear ones at your end who love and serve the only One worthy to be loved and served, I close this letter with Jaya - Baba!"

Meher Vihar

by Yogi Shuddhananda Bharathi

Meher is a lovely name
 To all that love God in mankind;
 Every heart that loves Him
 Is indeed **Meher Vihar**—
 Lit by His charming smiles;
 Radiating with His omnipresence.
 He is not the aging body,
 He is not the passing breath,
 He may leave this mortal home;
 He is the immortal A U M !
 Not by word, not by thought,
 Can one know Him.
 Love Him; You live in Him.
 Serve Him; He inspires you.
 Be Himself; He is yourself !
 He is the I, He, You and All,
 Hail ! MEHER, the unique Soul !

(This tiny piece of poem is the love-contribution of our most revered Yogiji, wishing all success to the second anniversary of Meher Vihar We bow to his love for Beloved Baba and thank him most heartily. -EDITOR.)

*The Tale of the Horse and the Rabbit

by Francis Brabazon

A Horse and a Rabbit who were in the habit
of talk over cups of tea,
Discussed and decided they had too long resided
in the midst of the great, teeming city.

Said, Rabbit, "The confusion on peace is intrusion."
Said, Horse, "Yes, that is the great pity.
The only conclusion is that the world is illusion:
together let us to God journey."

They prepared for the way, then the Rabbit did say,
"Though as friends we will travel together,
It is best that I lead—we will then make speed
and successful will be our endeavour."

The Horse gave a cough that was just enough
to cover and smother his laughter.
They started away and travelled all day –
Rabbit leading and Horse trotting after.

And thus all the day they travelled that way
and camped that night under the stars,
Some way from the road so that they should
not be run over by cars.

The stars were so bright, it was a delight
to be sleeping out in the open.
And when the day broke they straightway awoke,
stretched, and ahead the Rabbit went lopin'.

Alopin' along with a character and song,
and behind him the Horse clop-clop-clopped—
Till they came to a creek ten feet wide and two deep
and the Rabbit abruptly stopped.

* By kind courtesy of the author, "Let Us The People Sing"

He became quite pale and bobbed his tail—
oh, it was a sad sight to see.
His nostrils quivered, his body shivered,
and he became also weak in one knee.

Said the Horse, "O Rabbit! it is not your habit
to suddenly stop on the way;
You're always so sprightly and chatter so brightly
what's causing you now such dismay?"

"How pale You've become, and so strangely dumb—
Great Leader who needs no counsel!
Oh, why at this hour have you lost your power
and are rooted like a bit of groundsel."

"Oh, me—this great flood—it freezes my blood—
it must be some unchartered river.
It's as wide as a lake—why this way did I take?
The like of it I have seen never."

"O Leader!" said Horse, "let's not stop on our course
and be dismayed by a mere creek.
Some way you must find, while I follow behind
till we reach the Goal that we seek."

"O Horse, dear Companion, it's surely a canyon—
so wide and deep—it's no mere river.
You are mighty and strong, oh, please take me along
on your back and I'll boast again never."

"Hop up," said the Horse, "and feel no remorse,
but take this good lesson to heart:
Do not others deceive, but obey and believe
till God gives you the Leader's part."



Editorial:

The 'Trust' Entrusted

"Be true to the TRUST I repose in you and remember Me wholeheartedly. My Love and Blessing to you!" ...was the kind message of our Beloved Baba, for His 71st Birthday, to His lovers all over the world. Indeed, this has been the cause for searching of our hearts and revitalising our faith in Him, as the Avatar of the Age so as to rededicate ourselves at His Lotus-feet with complete surrender unto Him and engross ourselves in His Divine Service with full understanding of the implications and the responsibilities of the 'Trust' thus reposed in us, by our Silent Master. This has led us to develop a higher consciousness of duty and the necessity to maintain purity of thought, word and deed and be humble in our service to humanity, so as to become DUST at His Holy Feet. It is therefore imperative now for us to be all the more honest in our actions and feelings and be selfless to the core. Non-possession of material things and complete offering of all our deeds unto Him, in absolute surrender is the real requirement that has to prevail in our daily life and the rest has been assured by our Compassionate Father by His Graceful Blessings of Love Divine. To be true to ourselves, we deem it our first duty to make our "Vihar" itself a "Trust" and *entrust* the same to His Divine Care.

We have great pleasure, therefore, to make "Meher Vihar" a Public Trust with the kind approbation and love-blessings of our Beloved Baba, and be His humble servants and work for His Divine Cause as "Trustees" of the same and ever try to be worthy of the "T R U S T" so lovingly reposed in us by our Beloved Lord, the Highest of the High. We wholeheartedly welcome all lovers of Beloved Baba, here in India and abroad,

to join us in His Divine Service and render us all possible help in making "OUR TRUST" a real 'Trust' in serving His Cause and it is *our trust* in Him that keeps aglow our unstinted faith in Him. May He guide us ever giving His Divine Protection and push for the progress of this 'Abode' of His workers, who relinquish their all in love for Him and be at His Service, with faith absolute and surrender complete.

We sincerely trust that all Baba-lovers shall make this, their abode of Love and Service and do their best to keep up His banner high with the lofty objects and ideals so lovingly cherished in our hearts. May His Grace ever grant us His Divine Presence in "Meher Vihar" to sustain us and to make us hold fast unto His "Daaman" to the last breath of our lives! May Beloved Baba be with us in every act of ours and bestow on us the strength of body, mind and heart to be true to the 'Trust', He so lovingly reposed in us!! May we ever deserve His Loving Grace is our constant prayer at His Holy Feet !!!

Jai! Avatar Meher Baba ki Jai!

Latest News from Meherazad

(From one of the Mandali)

8th September 1965

On the 4th of September, Beloved Baba sent the following cable for all His Western lovers, to Harry Kenmore, Elizabeth Patterson, Ivy Duce (U.S.A.), to Delia de Leon (England), to William Lepage and Denis Obrien (Australia), and to Adi Arjani (Pakistan) :

INFORM ALL CONCERNED AT YOUR END I HAVE CANCELLED DECEMBER SAHAVAS STOP I KNOW HOW DISAPPOINTED MY LOVERS WILL BE BUT I ALSO KNOW MY LOVERS WILL ACCEPT MY DECISION WITH COMPLETE RESIGNATION TO MY WILL STOP WHAT I HAVE DECIDED IS IN ACCORDANCE WITH MY HEAVY BURDEN OF UNIVERSAL WORK AND SUFFERING AND IS FOR THE GOOD OF ALL STOP SOME TIME SOMEWHERE SOMEHOW I WILL MEET MY OLD AND NEW WESTERN LOVERS BEFORE I BREAK MY SILENCE MY LOVE AND BLESSING TO ALL MY LOVERS STOP CABLE ACKNOWLEDGEMENT

—MEHERBABA—

On the morning of 4th September, seated in His armchair in the Mandali's hall, Baba declared to those present His decision to cancel the Western Sahavas that He had planned to hold at Meherazad from 23rd to 29th December 1965. There was a look of infinite fatigue and sorrow in His eyes as He announced this. Baba. said (in gestures interpreted by Eruch): The world situation is very bad, and growing worse daily. The

pressure of my universal work is affecting my health tremendously, and the pain in my neck is beyond limit. It is the universal Cross that I bear. I have decided to cancel the Western Sahavas which was to be held this December. I do not in the least like cancelling the Sahavas, but I have to. I know what I am doing." He added, "Some time, somewhere, somehow, I will meet my old and new Western lovers before I break my Silence."

Turning to Francis, Baba asked, "Will this cancellation affect or lessen the love of my Western lovers?" With hardly any hesitation, Francis replied, "I don't think so Baba. It would be a queer kind of love if it did." Adi's reply when Baba asked him was, "They will of course be tremendously disappointed, but it is certain that they will accept your Will without question or doubt." Baba looked pleased at this, and said: "I want no disturbance till November 1967. There will therefore NOT be any darshan for Easterners either before that time."

At the conclusion of that momentous morning's meeting, Baba gave a little anecdote which seemed amazingly appropriate to the unexpressed thought of some of us on the matter of this Cancellation. Baba said: "There was a Perfect Master who used to continually postpone the giving of God-realization to a disciple of his, always promising that he would definitely give it on such and such a day. At last the disciple got upset and said, 'You who know everything O Master, why cannot you know the definite date of giving me God-realization?' And the Master replied, 'The Perfect Master knows everything; He also knows Nothing; and He appears as if He does not know anything!'

And this brought to my mind the Beloved's words uttered in a previous Avataric form to a dear disciple:

Not comprehending Me in my true Self;
 Imperishable, viewless, undeclared,
 Hidden behind my magic veil of shows,
 I am not seen by all; I am not known –

Unborn and changeless - to the idle world.
 But I Arjuna! know all things which were,
 And all which are, and all which are to be,
 Albeit not one among them knoweth Me!

Baba kept the Sahavas machinery in motion everywhere until the announcement, and the Ahmednagar office was humming with the mounting momentum of work. The stage seemed all set for the first act of December's divine drama: The forms came—filled in with names of those who planned to attend from the U.S.A., Canada, Australia, England, France, Switzerland, Israel, Africa, Lebanon, Pakistan. The rains came—so that Ahmednagar, Meherazad and Meherabad have had enough rainfall to solve the acute water problem till next summer. And the official government sanction came, for occupation of the new hospital-unit building in Ahmednagar—Adi managed this most essential and difficult task with incredible perseverance and tact. But, as Baba's work includes both action and inaction, perhaps the most difficult part was destined for poor Sarosh who was laid up for weeks in a hospital in Bombay after a major operation, while champing at the bit to be back home and at work for the Sahavas. Soon after the cancellation was announced, we heard from Viloo that Sarosh is well enough to be able to return to Ahmednagar!

For us at Meherazad, beloved Baba's decision to cancel the Sahavas was not utterly unexpected. We felt the first breath of such a possibility when Baba had a cable sent to Dr. Harry Kenmore in August, telling him not to make any payment to Air India International Airways (as deposit for the Charter Flight agreement) without obtaining previous permission from Him. This was followed by a personal letter from Eruch, hinting that although it seemed improbable it was not impossible that Baba would yet cancel the Sahavas! Harry's reply to this was typical of him, and we had no doubt that it echoed the feelings of all His Western lovers. Harry said in his letter that there was an overflow of 48 Baba-lovers (in addition to the former charter flight capacity), bringing the total load

to 190! He wrote: "The tension of expectancy and anticipation is mounting daily. Oh, how all concerned are aching to go to Baba in December! Confirmations are pouring in and we have 182 signed up with money on the line. The whole endeavor has gone relatively smoothly..... You know Eruch, some people get more fun out of preparing for a picnic than they do on picnic day. But in this case it will be no picnic for those who are told it's all off!!... But be assured without equivocation that Baba's wish and will in this matter, as in any matter in which He is concerned, will always be observed as He directs. On that you can bet your last pice! Nobody ain't gonna get nothin', not even nothin', unless the BOSS says so! For He am de General, de engineer, de major domo what runs this show jes' like all de other shows! What He decides is for our own best good. So let His will be done!!!" After the cancellation, Baba cabled Harry the following message:

I HAVE CANCELLED DECEMBER SAHAVAS I
WANT YOU NOT TO FEEL DISAPPOINTED OR
DISTURBED FOR I KNOW WHAT I AM DOING I
ALSO KNOW HOW YOU AND ANNA ROSA
HAVE LABOURED AND DONE YOUR UTMOST
TO MAKE POSSIBLE FOR LARGE NUMBER OF
MY LOVERS TO SEE ME I AM VERY PLEASED
AND PROUD OF YOU REMAIN HAPPILY
RESIGNED TO MY WILL AND PLEASURE

It is the "doing one's utmost" as directed by Baba that really counts. As I had cause to write to a Baba-lover recently concerning a project dedicated in Baba's Love: "The result of any work we do in Baba's Cause is not measured by any achievement on our part, but by all that we have put of ourselves into the doing of it. Having worked hard and done our best at whatever we set out to do in His Love, the result will be as He wills it and would want it. Whereas we aim to achieve the one result we have worked on, He uses every step of our endeavor for manifold results through the actions and

reactions that follow and are churned up." In the pattern unfolded by this cancellation, or the 'making and unmaking' of a plan proposed by the Beloved, we experience a warm familiarity. It is yet another instance where literally "God proposes and God disposes", and we know that nothing that is directed by Him is ever lost or wasted. We who have witnessed over the years the wondrous and manifold ways of Baba's working through the littlest thing set in motion by Him, feel no doubt that all the combined energy given out by each who laboured towards the December Sahavas, all the concentration centred on Baba in the planning of it, has been used by Him for His work. Our hearts humbly accept His decision, even though our minds cannot comprehend. But hasn't Baba said: "Do not try to understand me, for my depth is unfathomable. Just love me."

And the calibre of His Western lovers' love for Him was most heartwarmingly felt in the answers received to Baba's cables sent out on 4th September. Beloved Baba was touched and pleased with these responses, and directs me to write to you His dear *Western* family, that:

BABA WISHES EACH OF HIS WESTERN LOVERS,
OLD AND NEW, YOUNG AND OLD, MEN,
WOMEN AND CHILDREN, TO WRITE ONE
LETTER DIRECT TO HIM.*

Baba sends His Love and Blessing to you each.

* Please note however, that none should expect a reply!
Also, be sure to send your letter by Air.

DIVYA VANI

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-Editor

Meher Baba's Work and Our Work

A talk by C. B. Purdom at a meeting of the Friends
of Meher Baba in London, on 28 April 1965

The last brief chapter of *The God-Man* is devoted to what Meher Baba calls His 'Work', or more comprehensively His 'universal work'. It is a short chapter because, although the 'Work' is without doubt of first importance, it cannot easily be described.

Meher Baba's activities have been prodigious; there is His work with the *mandali*, the work among boys, among the poor, the *mast* work, the world travels, what He called *mano-nash*, the *darshans* and *sahawas*, His personal contacts, and what He termed 'the infinitely crucial phase of My work', which, He said, had been completed on 28th October 1959, which, in a message on 9th December that year, He 'said' could be 'compared to the amassing and arranging in a universal heap the accumulated rubbish of man's ignorance in illusion that enmeshes him in the false and prevents him from realizing his true identity'. Indeed it has to be agreed that Meher Baba's silence is deepest about His work. We are not to know what it is, and ambiguity is always present. He has said very distinctly that it is His own work, which He does himself, in which no one is required to partake: 'I alone do My work', He said to those who had gathered in His presence from all over the world in November 1962.

The best we can do, therefore, is to meditate upon the idea of that 'Work', to observe Baba, to ask ourselves what it may be, realizing that it is beyond our comprehension, which is what I propose in this talk. You will understand that what I say are no more than tentative conclusions: arrived at after long reflection, and that I do not speak with any special knowledge and certainly without dogmatism.

I

In the first place I invite you to note that the mystery of Meher Baba's work is akin to the mystery of the work of Jesus Christ. There can be no doubt from reading the Gospels that the work of Jesus was much more than His 'preaching', his teaching of disciples, his works of healing, and so forth. Apart from a few references in St. John the word itself is not to be found, for 'works' mean the works of healing. Nothing is more certain from the three Synoptic Gospels than that the inner circle of Jesus, his closest disciples, had no idea what his work was.

St. John's Gospel, which is a work of interpretation, describes Jesus speaking to a Samaritan woman, and afterwards explaining to his perplexed disciples, 'It is meat and drink for me to do the will of him that sent me until I have finished his work'. This implies that his talking to the woman was 'God's work'. In the same Gospel we read of the man who had been blind from birth, and Jesus saying 'He sent me to do his work, after which he put a spittle of clay upon the man's eyes and he afterwards could see. 'I am the light of the world', said Jesus, treating the action as symbol. At the end, before the betrayal, he said in his prayer to heaven, 'Father I have glorified you on earth by completing the work you gave me to do'. These sparse references to 'work' are all.

The Gospels tell a wonderful story, lovely in its setting, marvellous in its ending, but, looked at without the glamour of ages, and apart from the masterly English of our translation, we find in them a man of great insight, intelligence and wit, humility and unresentfulness, who treats everyone as his brother, who demands respect and admiration; but what more? His rejection and brutal murder were no different from what innumerable prophets have suffered throughout history, and the concluding accounts of his resurrection, read in a detached and critical way, are dubious. We are, indeed, forced to the conclusion, on the evidence of the Gospels, that there is nothing to account for the idea of supreme meaning in his work that his immediate followers had and that history has main-

tained. We have to go beyond the story in its simple terms for a deeper meaning.

That the original apostles gained that meaning after they had been enlightened, and, above all, that Saint Paul, the unbeliever, knew it is certain. Paul, a Hellenistic Jewish rabbi, an ardent Pharisee, who belonged to Tarsus in Cicilia, was engaged in persecuting his fellow Jews who made out that the criminal Jesus of Nazareth was the Messiah, when he was suddenly convinced that these despised men were right, that Jesus had indeed come from God to free his people, and had achieved it. Paul saw in Jesus the pre-existent Son of God, who came on earth to redeem mankind by his death and resurrection, an act of God's judgment and grace. He thereafter devoted his life to the declaration of this great divine act of reconciliation. Saint Paul was not concerned with Jesus' teachings but his work. He maintains that Jesus' work was cosmic, affecting the entire world and the whole of mankind, past, present and future: the work of salvation from the foundation of the world. The first Adam, he said, introduced sin, the second Adam overthrew sin. The work of Jesus was beyond parallel and beyond man's understanding, it was entirely the work of God, man had only to accept it.

From this has sprung the doctrines and dogmas, the creeds, theologies and the practises of the Christian Church in all its phases and forms, which have been possibly the greatest formative element in Western society. Despite, however, the profound theologies, the protracted discussions and disputes, and the lives of the mystics and saints, throughout the nearly two thousand years since Jesus died, there is still no completely satisfactory explanation of the work of Jesus. It remains a mystery. There are intuitions, guesses, rationalizations, everything that the most penetrating intelligences and devoted lives have been able to contribute, but the mystery remains.

It is characteristic of Christianity that the mystery remains open. There is no secret doctrine. In all other religions and cults there are mysteries revealed to initiates, not always fully to them: in Christianity, nothing of the sort. I have met people

who suppose that there is a secret teaching in the Catholic Church available only to a few, which is utter nonsense. The one mystery of the Incarnation—for that is where the mystery lies—is open to all.

II

As I say, there seems close affinity between the mystery of Jesus and that of Meher Baba. Because Baba is with us and we know Him, it is perhaps legitimate for us to contemplate His mystery in the attempt to grasp something of its significance, which I attempt to do.

In the collection of Meher Baba's early discourses, "God to Man and Man to God", there is a chapter 'The work of the God Man' in which it is said that 'the God-Man is concerned to bring about the unfoldment of the spirit in all whom He helps'. It is further said that the God-Man 'does not follow rules or precedents but is a law to himself He can play any necessary role'. Also 'the God-Man is not bound by conventional standards. He is beyond good and evil..... He may do what shocks..... may seem to be harsh..... The God-Man helps the soul in bondage by sowing in him the seed of God-realization.' These remarks, together with the connection in which they are made, seem to me to be primarily intended to apply to the Man-God—i.e. to the Perfect Master, who has realized God, for the discourse contrasts him with one who has not attained that realization. Though we should remember that Meher Baba says the God-Man does also the work of the Man-God.

In another discourse entitled 'Avatar', the God-Man is said to take the leadership of the five Men-Gods who are the spiritual directing body of the world. No further explanation is given of what this may mean. 'Avataric periods are the spring-tide of creation', it is said. 'Life as a whole is lifted to a higher level of consciousness and geared to a new rate of energy'. The discourse is mainly a description of the *Avatar*, who has a Circle of one-hundred and twenty disciples, all of whom experience realization, and work for the liberation of others. This reference to the Circle—there is a separate discourse on the subject—is not developed in Baba's subsequent teachings. In fact the subject

is dropped, and we need not pursue it. We can understand from what is said that the work of the God-Man is to awaken men to the realization of their spiritual nature; to demonstrate 'the possibility of the divine life of humanity'.

These are no more than general statements. When we come to the much later book entitled, '*God Speaks*' nothing at all is said about the God-Man's 'work'; the word is not to be found there, except that the God-Man is said to 'recall his divinity to man' (p. 141), and to give 'a universal push to all things.... accelerating the maturity of consciousness' (p. 142) which is to repeat what had been said earlier. That there is no more is perhaps sufficient indication that Meher Baba does not wish to speak about His work. I have already mentioned the few other references to it made by Him on various occasions. While so little is said, increasing emphasis is implied in all Meher Baba's actions that there is a 'work' which counts above all else. When He is in contact with crowds at a *darshan* or with individuals, always so obviously giving Himself, there is no mistaking the fact of a 'work' being done. Indeed, all who have observed Him say that He is 'working' always, day and night.

I think we must accept the fact that we are not to know the work. Indeed, does not the silence and the not-writing point to this conclusion? Silence and not-writing are part of the conditions of the work, and, may be, contain the work. If then we do not know what the work is, can we ask how it is done? Certainly there is nothing spectacular, nothing corresponding to what is to be seen in great re-forming or religious leaders, Neither are there any of the ways in which philosophers or artists or priests work: there is no sign of what is done or any show of power.

That the work has to do with the soul, specifically the soul of man, we should find no difficulty in understanding. The work is on the various planes of involution of consciousness for the development of mankind. In the discourses, in some later talks, and in more detail in '*God Speaks*', Meher Baba describes the seven evolutionary states in which the soul overcomes the sleep of indifferentiation to arrive at self-consciousness, which

belongs to pre-history. After completion of evolution, when self-consciousness breaks into the soul and man is able to say 'I' the involution of consciousness starts. When that break took place we do not know, it seems to have been rather like a general jump in evolution that brought in existence the species man.

When self-consciousness is reached a reverse process, the 'in-volution' of consciousness, starts: if evolution be likened to a spreading-out, involution can be likened to a folding-in, a concentration of the soul. (You will find this discussed in the writings of Teilhard de Chardin.) Involution takes place upon seven 'planes', and upon these planes of consciousness in the soul of mankind the specific work of the God-Man is done. These planes are described in '*God Speaks*' and are summarized and to some extent explained in '*The God-Man*' (pp. 417-424).

It is within these planes, from the first to the last, that the God-Man's work is done, and within these planes come every soul of man upon earth. The 'planes' are not to be thought of as a 'spiritual' world, but as belonging to the 'actual' world: they describe the soul in its actual living psycho-somatic state. Neither should it be thought that individual souls are confined to one plane only or that they progress automatically from one plane to a higher one. An individual soul, up to and including the fourth plane, remains under the influence of the lower planes and can temporarily slip back. The most dangerous is the fourth plane on which 'catastrophic downfall' is possible.

The God-Man's work is with the human soul in general and equally with particular souls, for increase in consciousness is increase in particularness. It is a paradox that the more fully the soul knows itself and the more meaning it gives to the 'I', the more completely it knows itself to be one with, not separated from, and having identical interests with, all other souls.

The God-Man works irrespective of time and place. He is as near to people at home as when they are in his physical presence. He works unceasingly, everywhere at once and at

every time. Our physical-sense terms do not apply to Him in His working: He is bound by nothing.

This 'work' explains Meher Baba's more or less continuous seclusion, and the fact that even when we are with Him and He is giving us His full attention, there is in His aspect and eyes a sense of pre-occupation. How He works on these 'planes' is, perhaps, explained by His mastery of the principle (or laws) of His own being, what we call His divinity, which takes Him throughout the entire realm of the soul. This is not equivalent to what is called, loosely, supra-sensual powers, for it is nothing that man as man possesses; it belongs to the God-Man as an incarnation.

I do not know that any more can usefully be said about Meher Baba's work. I should add, however, two further remarks. According to traditional teaching, after Jesus died on the cross he descended into hell, which is an indication that the God-Man's work is not restricted to the soul as we know it in this life of the senses. Secondly, we may suppose that a God-Man, at least theoretically, could not only be such a one as Baba, but could be any man. He could, conceivably, be an artist or a bishop or soldier or a just an ordinary working man—Jesus was a carpenter—but his specific 'work' as God-Man would not be in any of these activities: it would be such as I have described. Or so it seems to me.

III

We should now consider what 'our work' is. Meher Baba has spoken about what He expects of us. *'God to Man & Man to God'* is largely concerned with this: The last but one chapter is entitled 'The task for spiritual workers', in which He says that our work is to know our true being to be God, 'eternally one with the one undivided and indivisible Universal Self' and to enable others to realize the same truth. To do this, it is necessary to maintain 'the idea of unity' with others, to be 'purged from all forms of selfishness', to give up 'separative thinking', and enable people 'to tackle their own problems'.

He has made it clear that our work is not to do as He does. We are not to practise silence, to stop writing, to fast, to feed

the poor, unless He instructs us to do so. This does not mean that we should not help the sick or disabled or the poor or do other acts of mercy and love, but not suppose that we can do His work or that He needs any help in His work. He is most positive that His work is His own.

Neither is it part of our work for Him to offer Him gifts or to perform *His arti*, or to carry medallions, or exhibit pictures, or to erect statues, or put up buildings. He calls this 'waste'.

He said (1954):

I want love and honesty and clean hearts and sacrifice. Do not expect appreciation; don't depend upon others. I need no propaganda or publicity, no money; centres are not necessary.

The way of My work is the way of effacement.

To be active and extremely busy in what we may call 'Baba's work' is clearly not the work for Him that He regards as essential. He does not encourage it in any way whatever. If we are moved to do it, certainly we should act accordingly, but not over-value what we do, or think it to be a substitute for 'real work'. The real work is 'love and honesty and clean hearts and sacrifice', that is to say our daily lives motivated by love, honesty and self-effacement. This, indeed, is no easy job. It means a complete alteration in our lives. We must ask ourselves, therefore, if such an alteration has indeed taken place. If we are frank with ourselves we may have to admit that it has not: there is some change, some measure of tolerance of others, some diminution of selfishness, and some better attention to honesty, hardly any more. What then can we do? Baba says 'Do not worry: I will help you.' It is, indeed, His work that He should help us. How are we to get that help? Not by deserving it, for there is no desert, but by realizing that we cannot do it without His help.

Of course, the help is always available; but we are not always able to receive it, even when we need it, even when we

call for it most desperately. For to receive it we must be emptied-of 'desert', of everything—and be in the state of love and obedience. Oh yes, we are in that state! But are we? It is so easy to say that we love: we breathe a sigh of relief at its easiness; but it has well been said that instead we 'should be terrified', and he who does not know this terror does not know the seriousness of the demand. (Rudolf Bultmann: *Existence and Faith* (1961) p. 225.) Meher Baba himself says, 'To love Me is impossible as I want to be loved.'

Let us realize where we have got to. Our work, reduced to its simplest most necessary terms, is 'to love God.' And whatever else we do or aim to do, however busy we are, there is no alternative if we desire to do Baba's work. He says, however, to love God is impossible; but He goes on to say 'to obey is possible'. What that means is that with the tiny bit of will we possess we can will God's will. This is not merely doing what we are told by Baba. What are we told? To be honest, tolerant, to be clean in heart, to expect nothing, to carry out any orders we are given, but above all to accept the responsibility for our lives. Whatever happens, to accept our lives as they are as God's will—as our own will. To place ourselves at the disposal of God.

That, as far as I understand it, is to do Baba's work—the work: to will God's will and to love, which just simply means not to cultivate emotional feelings but to renounce one's own existence,

To understand Meher Baba is not necessary. Though it is better for us to use our understanding, what is necessary is what I have attempted to describe. Simple as it is to say, it is not simple, though the simplest person can act upon it. When Baba says 'Love me', 'have My name on your lips', He is not asking for sentimental feelings or for idolatrous repetition of words, but to love God as living reality, not as an idea, nor as an idol, but as the only One. It is the very opposite of being confirmed in the world, making us successful as we are, giving us health, or comfort, or any other good that we desire: it is to

give up what we are, and what we have, to think nothing of health, or comfort, or wealth. It is to become free.

Yet, to be faced with freedom is the most terrible of all things. Very few are fit for it, because inner freedom is what few have ever experienced. We talk about free-will, and men are treated, politically, as though they possessed it; but free-will is rarely reached. We have nothing to be proud of. 'Man is trapped in the earth situation, wandering among his memories and dreams', says the play-wright Samuel Beckett: trapped man has no free-will.

Meher Baba has no technique or method or rule for His followers. There is no yoga by means of which perfection may be developed. His aim is 'being', which is equivalent to originality, the genius of spirit. He is thus very difficult to follow because it is easy to fall into meaninglessness. He does, however, make us realize that to think of God as afar off, supposing that one has to go through certain processes to get to Him—beliefs, rituals, sacrifices and so forth—is to be entirely wrong. Instead He directs us to 'the divine at the heart of a glowing universe', to quote Teilhard de Chardin.

What Baba represents for us is not an 'ism' among other 'isms', a movement or society, a church or teaching. He tells us not to abandon our own religion but to understand what we are doing in its practice. We should not get the idea that when we have listened to Baba's 'words' read by someone, talked about Him, and thought about Him, and perhaps made up our minds to go to see Him, that we are doing His work. Certainly to be in His presence is a great blessing, a marvellous experience; but longing for this can become one of the many forms of idolatry. unless our consciousness and behaviour receive a new orientation. Otherwise what is the point of meeting Him?

It is Meher Baba's work to do our daily work with all our hearts. To be faithful in duties, respect tasks, be good workers, house-keepers, craftsmen, parents, honest in our dealings: to plunge into the world, take on its burdens and responsibilities and not be defeated: to be conscious in our senses, to accept

destiny and accident transforming them into choice. There are three sorts of men: those who are enslaved by destiny, those who transform their destiny, those who surpass their destiny, achieving the impossible. The first sort are not doing Baba's work, the second sort do it, the third sort are raised to the level of His saving work.

The work is unceasing, being essentially work upon ourselves, the development of consciousness and conscientiousness, love and obedience. Great and continuous effort is called for: it is the most difficult work one can undertake. Of course, to fail constantly is inevitable, and we must expect it, never becoming conceited about our own abilities. To observe ourselves so as to overcome bad habits of thought, disposition, and treatment of others, to remember ourselves so as to distinguish the real from the false, to give up pretenses and laziness—this is to be engaged in Meher Baba's work.

Finally, we should remember His increasing insistence that His followers should hold on to His *daaman*, whatever happens. This, He has warned us will be exceedingly difficult. Indeed He says that few will succeed. To say what this means requires a talk in itself, and I can do no more here than to say that it belongs to our work, the final test of it.

Let us help each other and may
Baba bless us all.

MEHER BABA

by Kemali

To paint a picture of this man divine
lies but through inspiration sent from God.
"This is my Beloved Son in whom I am well pleased".
Could colours blend as words
Which, voiced through God descend into our hearts,
Thus would I take my pen and,
With God's guidance, paint Him in the glory of the
sunrise. The dew on verdant grass
Absorbed in adoration; and the chorus of the birds
Hosannahs sing. The day dawns in ecstasy
To rise again from death.

Behold and see, through thine own eyes, the glory
that doth here abound. The ocean deep,
The sea, resound in colours and reflect His promise
in the rainbow. In the sky
The meadows vast of heaven, are strewn forget-me-nots.
The angels there abide
To sing Him praise. The sun and moon He set in motion.
In all of these He reigns supreme
To keep it pure. He is in all—all is in Him as
One. His blessing gave
The world was perfected.

The shadows fall across my pen, in humbleness I kneel.
There on the horizon the setting sun
Proclaims the end of day. The pantomime of colours
enhance in brilliancy; and in the clouds

I see His face—Baba the man is God. The tide
of the sea swells in exultation and throws
From waters deep its foam upon the sand. Slowly the
moon sheds its pure silver light
Which, cast in shadows through the leafy trees,
forming God's lace
Envelopes us in bliss.

Unlatch thy shoes and kneel in gratitude to be alive
and know this perfect man of God.
I am in all, in every blade of grass; in burning bush
afame with love, we find Him there.
On the crest of the mountain from which the waterfalls,
made by melting snows, rest in the valleys—
There in the brooks He dwells to feed His sheep. In
jungle and in forest where animals are fierce
They, too, are His. No spot on earth but it is filled
with creeping things
To praise Him and adore.

"Remember me," He said. Should you in anger be, or
fear, or hate—engage in discord,
'See me in all as Love. I am in them even as in thee,
and verily thou shalt the truth behold."
Such Baba is. In silence and benevolence He lifts the
veil to clear our blinded eyes.
Bewildered, bound to earth, enslaved, His hand all
souls will free. Though every moment
Crucified for us who, in His fold, He bathes in bliss
and says in love:
"I promise you the goal."

MIRACLES IN ILLUSION

by Dr. H. P. Bharucha, M.B.B.S.

Throughout the ages, the quest for happiness has been one of the principal objectives of humanity, regardless of race, creed, geography or time. In spite of the fact that happiness has been the watchword of groping mankind for so many thousands of years, there are very few persons who really know where to search for it; many seek to attain happiness quickly and cheaply through what are called miracles.

The layman considers miracles as happenings brought about by a supernatural agency. No miracle is an exception to the existing laws of the Universe. A miracle is a result of the impersonal working or conscious use of the established laws of the inner spheres (mental and subtle worlds i.e. Mana-Bhuvan and Prana Bhuvan). A happening is called a miracle because it cannot be explained by the known laws of the gross world (Anna-Bhuvan). Here, known laws are superimposed by unknown laws; it is not a case of chaos or lawlessness. A man stationed on the inner sphere may perform an ordinary action which is governed by the natural laws of the sphere. This may appear as a miracle to us, because the natural laws that govern the gross sphere are quite different. Hence miracles do not constitute the violation of known natural laws but means only their supercession by other unknown laws.

Most persons consciously or unconsciously attach undue importance to miracles and occult phenomena and mistake them for spirituality. For them miracles and occult experiences are topics of absorbing interest; and this is taken to be an indication of their being interested in the true life of the spirit. But, there is a very clear and definite difference between occultism and mysticism, spiritualism and spirituality. Man in the gross world is at the bottom of the abyss of illusory existence. Only the intercession of some compassionate spiritual Master—Perfect

Master (Sadguru) and Saviour (Avatar)—can initiate him on to the real arduous spiritual path. This path consists of seven stations or planes. Just as a change of place in the gross world (physical world) is linked with changes in the mental outlook and experiences, an ascent to a plane of inner spheres also brings about changes in mental outlook and experience. The first four planes belong to the Subtle World, and the experiences therein are other than of the Gross World. The fifth and sixth planes belong to the Mental World and the experiences therein are other than of the Subtle and the Gross Worlds.

The Subtle World is the domain of Infinite Energy. A subtle-conscious soul stationed on the first plane experiences sublime sights, hears celestial music and enjoys subtle scents. A subtle-conscious soul on the second plane is partially conscious of Infinite Energy and is capable of performing minor miracles. For instance, with one wish he can make a dry tree green and vice versa; he can fill a dry well with fresh water; can stop trains and motor cars; can produce things of the material world from nowhere! A subtle-conscious soul on the third plane is almost fully conscious of Infinite Energy and is capable of performing greater miracles, such as giving sight to the blind, restoring limbs of the maimed; and sometimes raising sub-human species to life.

A soul on the fourth plane which is the threshold of the Mental World is now fully conscious of Infinite Energy. He is capable of raising a dead man, and of creating new forms and worlds breathing with life: If these powers are misused, the result is that all the consciousness gained by the soul is violently disintegrated and the soul retains only most finite consciousness that identifies itself with a stone-form. On the fourth plane, the soul experiences as it were a state of the darkest night, despite the infinite Divine Powers at its disposal. If a man on the fourth plane misuses the Divine Powers of the fourth plane for the gratification of lust or for the sake of name and fame, there is a sudden fall and reversion to the stone stage of consciousness. These Divine Powers are not to be used to bring about material prosperity for anyone. That definitely is a bad use. Even good use binds and arrests the further progress of the

soul. Apart from the spiritual ruin that a man may invite upon himself through indiscreet use of the powers, he is bound to be a source of incalculable harm to others, over whom he succeeds in having a formidable advantage.

The fifth and sixth planes belong to the Mental World. The mental-conscious soul of the fifth plane is the creator and the master of thoughts and is capable of controlling thoughts only, of all gross and subtle-conscious souls. He is thus capable of giving replies to questions without being asked. The mental conscious soul of the sixth plane governs Feelings only, of the gross and the subtle-conscious souls. Mental-conscious souls do not perform miracles directly, because they are totally dissociated from the Infinite Energy of the Subtle World—the sphere of miracles.

On the seventh plane, the Self-conscious soul is conscious of its Self as God and experiences Infinite Powers, Infinite Knowledge and Infinite Bliss.

All miracles belong to the phenomenal world, which is the world of shadows. Phenomena are subject to changes; and nothing that changes can have lasting value. Realization of the eternal Truth is the "becoming" of the unchangeable Being, which is the supreme Reality, and no acquaintance with the occult world or the capacity to manipulate its forces can add up to the realisation of Truth.

Thus miracles may be performed by those on the spiritual planes, by Perfect Masters (God-conscious souls) and by the Saviour (Messiah or Avatar). Though the miraculous powers of all appear the same, there is an important difference in the cause and effect of such miracles. The miracles of a Saviour are of a universal character and are performed only when universally necessary. The miracles of a Perfect Master benefit a large number of people, but are not performed on a universal scale, and like the miracles of the Saviour, they are wrought solely for the spiritual awakening of others. Miracles performed by the mystics on the planes are very limited in their effect and can often be detrimental to the spiritual

progress, not only of the ones who perform them, but also of the recipients of this "generosity". As for the so-called miracles performed by pedlars in occultism and spiritualism, they are like cheap trinkets that fascinate the crowds who do not know any better.

Worldly people approach Perfect Masters mainly with worldly cravings. A Perfect Master sometimes decides to help a person materially in order that he might be readily won over for awakening to true spirituality. But, such offering of a material bait for spiritual purpose is an exception rather than the rule; and, mostly the Perfect Masters discourage people from asking for any material advantages. One should go to a Perfect Master only if genuinely interested in true spirituality. It is only then that one can derive the boon of Divine Love bestowed by the Perfect Master (Sadguru) and the Saviour (Avatar), who alone guide humanity towards Reality.

DIVYA VANI

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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

21. Brotherhood Without Fatherhood

You seek the brotherhood of man without owning the
fatherhood of God,
How can you have brotherhood without Fatherhood?
If the Fatherhood is real the brotherhood also is real and not
imaginary.
Fatherhood of God means that there is only one Divine Life,
manifesting itself in all living forms.
Brotherhood of man means that the separateness based on
forms is illusory.
All are One in the truth in spite of and in and through
The variegated conflicts of manifested life.
Brotherhood of man is *not* some utopia for the future.
The brotherhood exists, has existed and will exist for ever as
a supreme *Fact*.
Every thought or feeling and every act which springs from
separate consciousness,
Is a betrayal of this brotherhood.
All wars and rivalries—overt or concealed are forms of self-
betrayal.
Brotherhood of man is as unchallengeably true as
Fatherhood of God.
To deny either is to deny the truth.

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

22. Unlearn Everything

The Divine Mystery of Life is inscrutable for the learned ones,
 Who are more concerned with the wagging of tongues,
 And the chanting of hymns than the Truth.
 Though their hearts are dry as dust, they talk of duty.
 Though victims of lust for power, they talk of service.
 Though full of hate, they talk of peace.
 My truth is not accessible to such learned ones.
 Not till you unlearn everything and become like a child,
 Can you sight the Truth of Life.
 Forget yourself.
 And in that very moment, you are with the Divine Beloved.

23. The Eternal Now

Willy-nilly you are caught up in the process of evolution.
 You have a vast past and vast future.
 What is the sum-total of all your achievements in the past?
 You need not concern yourself with the impossible task of
 counting the sands of time,
 Or with the inexhaustible details that obtain in the vast
 present.
 Your direct concern is with your own being;
 And that is in the 'Now'.
 Have the daring to let yourself go unreservedly into the
 eternal 'Now'.
 You will then know the Eternity, and find yourself.

24. Each In His Own World

From man to God-Consciousness, there is a vast stretch of
 distance; even as there is a vast stretch of distance
 Between the lowliest form of life and man,
 Who is the crown of evolution.
 Ants, birds and animals and all that breathes
 Live in the same world as that of man.
 But the consciousness of each is limited by its own
 capacities.
 Though living in the same common world,
 That which comes within the ken of each living being is
 unique.
 And lives in its own world, with its own unique experiences
 and its own field of experience.

Meher Baba's Universal Message at the New York World's Fair

from **Jane Barry Haynes**

*This is from a letter written by Jane Barry Haynes to her friends in Myrtle Beach to describe what was taking place during the first three months of the 1965 season at the **Meher Baba's Universal Message** booth at the New York World's Fair (at the Pavilion of American Interiors).*

July 10, 1965

Dear Ruth, Elizabeth and Kitty,

So many times at the Fair sitting near Baba's beautiful picture, my thoughts turn to you at His Myrtle Beach Center. I feel somehow that you are with us here, in spirit. As the days go by filled with happy experiences, I feel that your loving interest, and the help of the many others who love Baba, is an intrinsic part of the work. So it came to me to share a little of the news to date with you.

As you know, up to now there are fewer people in number coming to the Fair; and accordingly to the Baba booth this year. Amazingly enough, however, we find that we have more people genuinely interested and lingering to talk; indeed to ask about Monday meetings, groups in all parts of the country, and sometimes taking books with them as well. We account for this mainly in that Baba sends the souls He wants to the little corner. Technically speaking we believe that it is partly due to the fact that as it is quiet, people are less self-conscious to ask questions or to sit down to visit in the atmosphere that Baba creates in this corner.

We wait patiently for those interested ones. Facing us on the desk is a copy of the cable received April 21, 1965, from Baba in India:

"My Love is with you all who are blessed to work with renewed hope and energy in giving My Universal Message through the Fair."

Meher Baba

Our 'regulars' who are faithfully on the job to man the booth again this year are: Enid Corfe, Joulia Mavris, 'Auntie' Bajajian, Rose Garbade, Fred and Ella Winterfeldt, Jean King, John Bass and myself all on duty week-days every week. On week-ends our loyal ones are: Vivian and Louis Agostini, Ruth Ringer, Monica Hefliger (from Switzerland), Beryl Williams, Wilma Stover, Lenny Willoughby, Mary Andriani, Michael Kohanow and Anne Ginsberg. As usual, we rotate in six hour shifts during the twelve hour day.

Though all are busy saving for their journey to Baba in India next December, we have several serving from out of town on their vacations this summer; among them are Jeanne and Darwin and Beatrice Shaw; also from Schenectady have come Martha Tillema and Elsie Rogers. Martha writes: "How we loved being at Baba's little corner. Something happens there! All we think of is Baba. We do want to come back soon to serve."

Ella and Fred Winterfeldt said this past week that the outstanding thing that they are discovering at the Fair, and in their daily life spreading Baba's Message of Love and Truth, is the large number of young people and young marrieds now coming towards Baba. I was struck with this, as it had been my experience, but I had not known that it was shared by so many other workers. They have spoken at length with two very interested young girls who work in our building, as has Joulia, both of whom have come weekly to learn more of Baba. This past week a young Persian girl now studying in Wisconsin, passed and was so happy to sit and visit with Joulia. There are countless incidences, too many to relate, but all indicate that there is a surging of interest among the younger people. One that lets us know that Baba is working throughout the world to awaken young hearts to His Truth that we are all One, including this work through the 'little corner.'

One illustration that might be interesting to you was the group of young people who came to our home recently. A lovely young girl whose father is a Major, now in Vietnam, and who attends the school for International Service at American University, had passed the booth last year. She stopped suddenly in front, pointed to the plaque that says, "I have come not to teach, but to awaken", and said: "I know what Baba means, that means Father!" She had just been with her family two years in Persia. Young Charles happened to be working that day, so they spoke at length and we remained in touch. So now Peggy came again to New York, bringing her two brothers, aged fourteen and sixteen, to our home for a visit. Joining us was a fine young man, Bruce Hogenauer, also a friend that we had made at the Fair! He stopped by one day and asked so many bright questions and was clearly a young man of open mind, searching heart and exceptional character. We mentioned our friend Peggy to him as she also wants to attend this International School in Washington, D. C.

On this evening all came together and it was a positive joy to hear all these youngsters talking with such animation of Vietnam, civil rights, religion in practice, not theory, and God's place in our lives. Such exchange of ideas, such questions, such laughter! As a mother of three youngsters in their teens, I found myself saying to Baba inside, well if this is what life is to be like for the next years, I certainly will be a happy person!

What intrigued them most was Baba's statement that 'Only God is Real, all else is Illusion.' I must say, as only an observer, that I was delighted and surprised with Wendy's brief contribution to this truth, and amazed at the explanations that Charles offered to them in line with their deep questions. Not because they are my children, but because it is clear that this is the new generation, the torch-bearers, as it were, for Baba, I recalled how often Elizabeth has reminded me how blessed Baba's trio is to have known His Love from such an early age. They have grown up with the Truth Baba brings. They will have fewer barriers to overcome, at least the troublesome dogmatic ones. They are clear and simple in their belief and faith.

Like Dede and Kay, Janet and Larry, all the young ones in California and all over the country, they will be the ones to help build the New Humanity that Baba will bring about.

Before leaving the subject of youngsters, to note here that a lovely young girl, going to India to meet Baba in December, will try to visit the Center in July. Her name is Carol-Leigh Jensen; she is a lovely gifted actress in musical comedy and she is assuming the leads in a new theatre in North Carolina. She has come to love Baba through contact with Nancy Merwan. She is radiant with her love; I hope that you will meet.

Also appropriate to the mention of young ones is the joy on the faces of the little ones who take the picture of Baba holding the little lambie that was given for use at the Fair, with a special message from Baba for the children. So many of the children seem to sense that they are holding a real treasure. Their faces light up and they call out to their parents: look what I have! Jeanne Shaw tells of the little girl who simply clutched the card to her heart, smiling and sighing, without a word. The poignancy one feels to have some of the parents turn away or sometimes look disapprovingly at the children's recognition, is most revealing. It is as though the drama enacted before us illustrates the true reason why Meher Baba had to come.

In technical terms we have given out to date over 8,000 Meher Baba's Universal Messages and are starting on a new carton of 5,000. Over fifty books by and about Meher Baba have been sold. Many hundreds of Baba's—The Religion of Life, New Humanity, Existence is Substance, Life is Shadow, To penetrate into the essence of all beings, Sayings of Meher Baba on parchment in a picture folder, and of course book lists, have been given to interested persons. This material has come as gifts from Warren Healy, Joulia Mavris, Ruth White, Peggy and Andrew Muir and Mary Jane Miller. The beautiful Baba diaries and The Moving Finger Writes booklets are due to the efforts and generosity of Murshida Duce and the Arjani family in Karachi, Pakistan.

A striking addition to the 'treasure table' in the center of the little corner, is the casting of the beautiful 'Mastery In

Servitude' emblem done for the Baba medal by Vivian Agostini. Shelves have been added for all the books, and beginning this week we will have a phonograph in the little corner for the playing of the Arti at certain times.

Workers write glowingly of their visitors. Louis Agostini says that there has been no Sunday that he has not had interested ones to stay; two sets of couples who stayed the entire evening and took books, and this past week a young girl who begged to come to see the film being shown for the Fair workers who had missed it! Rose Garbade and Joulia had a couple from Connecticut who were drawn to Baba and who took books. Michael Kohanow had a lady from Troy who bought 'The Avatar'; now she has written to us for 'God Speaks' and other books and pamphlets. Shanti Salbert, serving in June and July before leaving for Holland, writes to us: "Those were lovely days at Beloved Baba's little corner. It is a place of great taste harmony, so well suited for the loving spiritual message of Baba. The soul rests there, and the people who stop to get the Message seem also to be impressed by the atmosphere and vibration of this unusual little corner of the World's Fair. The little corner has sown seeds that will bear fruit... a unique opportunity to serve our beloved Master."

Interesting is the number of religious folk who linger—people that are in the clergy or Catholic orders. One lovely nun asked for more pamphlets than she was given, so she might give them to her own sister who was a shut-in and 'would be so happy to study them.' So that in our 'little corner view' we see a minute portion of the universal work that Baba is doing to revitalize all the religions and to eventually bring them all together as He says, 'like beads on one necklace.'

So happy to report that some of our California 'family' has visited. Don Stevens made a flying trip through and a special trip to the Fair. He was so happy to be there and wrote glowingly about the little corner and said that his Belgian friend accompanying him was most impressed with the simplicity and beauty there. Joseph Harb made a special visit en route to India; he loved the Baba corner; how happy he was to see the

beautiful enlargement of his color slide of beloved Baba, chosen in India by Baba and the mandali to use at the Fair. Selma and Aneece Hassen and their precious four little Baba-lovers were so interested to have the Fair news; they paid a special visit, too, en route to Lebanon. Coming from Washington were Dorothea and Ned Foote, who have been constantly interested and helpful with all phases of the work.

Interesting that you say that some write to the Center each week to inquire after seeing the material from the Fair. This reminds me of Jean King's story. She mentioned that all of us have found one or two Messages left somewhere in the building as we depart from our service. She said that she was sitting in the booth thinking to herself: what a shame that this beautiful Message given with love, is discarded. She told us, "I said to Baba, but what use can that possibly be?" In a few moments she tells us that two ladies came right into the booth, carrying the Religion of Life pamphlet and the Message, exclaiming, "Here it is, here it is, I found it!"

They then told Jean that they had picked up the two pieces on the first floor on a table and were drawn to search through the large building to find the source of such beauty. So Jean said, Baba answered my question, and immediately.

In closing, I would like to quote a few sentences of a letter we received from Bill Young, whom you remember Mani writing about in the Family Letter. He came to love Baba deeply after hearing of Him at the Fair last year, and before his trip to London, served there. He writes : "Our real responsibility in His corner is to BE what He wants us to be: an embodiment of His Love. If we can let His Love be in us so fully that those who come there will be aware of it in us, then we will have done our duty. It is what we *are* more than what we *say* that will give His Universal Message to others. I keep that lovely little Baba Diary in my shirt pocket, over my heart .. often I take it out and read a few of His Words and they fill me with joy. It is a great privilege to participate in His work by being in the booth. We know not when someone may pass by and be warmed, as I was, by the reflection of His Presence.

I cannot express adequately in words what the experience has meant to me. In so many ways He is active in my life. The world is different now for me. I am sure it will be for others who will come upon the Secret Place."

Baba does His work, and we are blessed to share it. The days seem to fly by at the little space; almost every worker who serves there has said, but what will I do after the Fair is through ... I will miss coming so! Well we know that Baba will keep all busy and offer new opportunities to serve and to spread His Message. At the same time it is a meaningful experience for all His workers and we will, indeed miss the daily opportunity, a rare one, to give personally His Message and to share His Divine Love with others who are now no longer strangers, but fellow pilgrims.

So until we meet again, our love comes to you all, who are far away in miles, but right here with us in love.

Jane and Trio.

A Request to our Dear Subscribers

As the Annual Subscription for 1965, which is payable in advance, is not yet received from many of our dear subscribers, we request them to kindly send the amounts due, very early. Those who did not send as yet, subscription for the previous years also, are specially requested to send the dues immediately and help us to serve them.

Who Is Baba?

by Dana Field, U.S.A.

A letter of invitation arrived,
Inviting me to a reunion.
At the Alma Mater, class of '48.
Hesitating, I asked myself; "What for?"
Nevertheless I accepted and went.
The Prexy, himself a graduate, presided—
There were many fine orations,
Loud the plaudits of success.
Some were industrial tycoons,
Others accomplished in the arts.
At last they came to my own name.
Under "achievement" I simply stated~
"I met my Spiritual Master, Baba."
There was a twittering in the audience.
Said the Prexy: "I am a liberal man,
But our Bible clearly states,
"Call no man thy master."
Only God, our Father, is Master."
I stood up and calmly replied,
"Baba is God, our Beloved Father,"
And left the dumbstruck assembly.

S p u t n i k

by Dana Field, U.S.A.

We were riding in a train,
And curiosity prompted him
To ask me the question:
"Pardon, what is that book about?"
"It is the Universal Teaching
Of Avatar Meher Baba."
"Does he believe man becomes angel?"
"On the contrary, angels become men."
"Does he believe in the life celestial?"
"The goal of life is Divine Consciousness,
And pure love is the true Path.
All else, heavens included, is illusion."
"Does he believe in evolution after death?"
"It is God Himself who experiences,
Evolution, reincarnation and involution.
God-Unconscious becomes God-Conscious."
"Pardon, sir, what is your nationality?"
"It is my personal affair."
My travelling companion lost interest,
And soon was enjoying a snooze.

B a b a ' s L o v e

by Dana Field, U.S.A.

Thou hast kindled the light of Thy Love
In the depths of my dark night.
Thou hast awakened my grieving soul
To the hidden significance of this life.
No longer does the time pass futilely
For want of beauty in the house of my heart.
I set aside certain hours of day and night
To offer Thee flowers from the garden of my mind.
Then I listen to Thy melodious tones
And my voice breaks out in songs of praise.
Thou hast given me faith and happiness
When all seemed so hopelessly lost.
"Desire for nothing except desirelessness.
Hope for nothing except to rise above all hopes.
Want nothing and you will have everything.
Real happiness lies in making others happy."

My Life with Baba

by Dana Field, U.S.A.

Some years have passed by
(As years have a habit of doing)
Since I met my Beloved.
What years these have been,
Years of Guidance by the Beloved!
What a turmoil in my heart,
Stirred by the love of the Beloved!
What trials and realizations
In this life with my Beloved!
"Cleanse your hearts and live for Baba."
"If I am 'Baba' everything is possible to me.
Ask wholeheartedly and you will get it from me.
But the one who asks for my love
Will be the chosen one."

"MAKE WAY FOR GOD"

by Dana Field, U.S.A.

Set aside your ambitions;
Ignore your worldly desires;
Play down your ego.
"Take care of your mind,
And I will take care of the heart
And their balance, and the rest."

The Silent Master

by R. Dayanidhi, M.A. (Econ.), M.A. (Eng.)

Like the Call of the Deep and the Call of the Wild, the Call of Avatar Meher Baba is irresistible to all those spiritual aspirants, who would avail themselves of this splendid opportunity (when He is with us) to advance towards the ultimate goal of Self-Realisation.

All those, who had heard about Baba, or had the pleasure of seeing Him and the privilege of clasping His hand, or embracing Him or even spending sometime in His divine company, *sahavas*, cannot rest without being stirred to their depths by His clarion-call to arise and awake.

Once it is granted that faith is the basis of all spiritual endeavour, the votaries should repose implicit and unflinching faith in their object of worship. Once the Avatarhood of the Lord as Meher Baba is accepted by us, we, the Baba-lovers are to entirely surrender ourselves to His divine grace, and to place our lives with all our hopes and achievements, fears and failures, in His merciful hands, and be ready to do His bidding. In actual experience we notice that those who come into the *nazar* of Meher Baba dote on Him with abundant love, and are, in their turn, drenched with Baba's grace and mercy.

Those of us who were born at the turn of this century, and are happily still living, had been witnesses to the two World Wars—two huge holocausts—international conflagrations that set the world ablaze and wrought unprecedented destruction to the progress of mankind. A deep probe into the root-cause of this large-scale ruin, cannot fail to impress on us the hard fact that intolerance, pride, greed and self-aggrandisement were responsible for such colossal ruin and suffering to humanity. The interval between these two World Wars was only a prolonged and restless truce characterised by a very unreal peace. Even before the embers of the latter conflagration had

died out, the battle-scarred nations lost no time in engaging themselves in a severe cold war, "which is much worse than a shooting war. The world is now polarised, broadly divided into two spheres of (military) influence, presided over by two power-thirsty giants, each menacingly poised against the other. All the innumerable boons of scientific and technological advancement have been availed of by these mutually threatening *blocs* to arm themselves to the teeth with lethal weapons of immense destructive potential. Man's civilisation seems to be approaching the end of the tether. There is, at the moment, a crisis of spirit, a crisis of character, gripping the nations at large. Man is at the cross-roads, not knowing which path to choose—the one that would make a god of the beast in him or the other path that would annihilate all traces of his very existence on this planet.

It is at such a critical juncture of man's turning-point in his advancement towards the destined Goal that the Supreme Being had chosen to descend on the earth and embody Himself as Avatar Meher Baba. He has voluntarily chosen to undergo all the limitations of the flesh that man is subject to, just to uplift mankind from the morass of evil and destruction. He is amidst us to help us out of the slough of despond, to give us a helping hand to set our feet firm on the soil, and to give us a fresh lease of opportunity to advance towards Godhead—that is, the realisation of the Self within. Meher Baba has emphatically declared, "Age after age, when the wick of Righteousness burns low, the Avatar comes yet once again to rekindle the torch of Love and Truth. Age after age, amidst the clamour of disruptions, wars, fear and chaos, rings the Avatar's call." Viewed in this context, the advent of Meher Baba is a unique event at this juncture. We, Baba-lovers, are thrilled at the thought that we should be contemporaneous with the Blessed One, the Light of Divine Life. Such a splendid opportunity occurs but once in several ages! It behoves us all who have in some way or other come into contact with the love-waves radiated by the Ocean of Mercy, to cling firmly to His *daaman* and surrender ourselves to His divine grace. "From ages past,

I have been telling people to leave all and come to Me. That alone is the way to liberation from all illusion."

What further does Avatar Meher Baba expect of us? His message, oft-repeated, is unique in its laconic brevity: "I have no other message to give than to ask you to love Me", He declares. Again, "I have not come to teach but to awaken", is one of His inspired utterances. Yes, He has come to awaken the dormant Self abiding in us—a spark of the divine fire that is Himself. He does not expect people to approach Him with material grievances. He does not encourage His lovers to bow before Him or His picture, to garland Him or offer Him fruit or incense. He prefers, in His divine magnanimity, open and frank criticism of His life and teachings to silent, hypocritical and thoughtless compliance (or non-compliance) of His pseudo-lovers! He wishes the death of our false and the birth of our real selves in Him!

The two cardinal features that strike us at the thought of Avatar Meher Baba are His Silence and His Infinite Love for all the objects in creation. From the 10th of July, 1925, our Beloved Master began to observe silence which continues until this day for spiritual reasons. Yet, says Baba, "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." The other characteristic of Meher Baba is His Infinite Love for creation at large. Baba once declared that He had only one message to give, and He repeats it, age after age, to one and all: "Love God." Baba is the Ocean of Kindness; the flow of His Grace for us depends upon the intensity of our love to attract it towards ourselves. Love is a mighty force. It not only enables one to put the ideal of selfless service into practice but also transforms one into God.

*"Baba is the Soul of Souls,
The Beloved of Gods,
The Life of His lovers
And He is the Slave of His dear ones."*

Meher Baba sounds the clarion for a synthesis of all the great religions in vogue in the world. His approach is to unite, construct and advance; not to divide, destroy and retreat. He binds together in His love-embrace all the tired but aspiring souls for their upliftment and ultimate Realization. Baba, through precept and example, is the beacon-light and lode-star of the struggling humanity. He has reduced, in His Infinite Compassion, all His principles to just two simple words: "Love God". In other words, we are to love Him for He is God, the Ancient One, the Everlasting One, the One without a second, the One who had descended on the earth in human form to put an end to evil and to foster righteousness. He expects us to feed the hungry, clothe the naked, offer shelter to the shelterless and cheer the depressed, to instil courage and hope in the timid and the downcast—to practise charity at home and abroad, to ever keep our eyes fixed on the ultimate goal of Self-Realisation.

Let us, the humble and ardent lovers of Baba, resolve once again to forget our petty mundane matters, shake off our lethargy, bestir ourselves and girdle our loins, and rise to the occasion to fruitfully respond to the Divine Call of Avatar Meher Baba, when He breaks His Divine Silence to proclaim the Word—the only word, that will release a flood of Divine Love that would swamp the world and recreate it!

JAI BABA!

My Dream about Avatar Meher Baba

by Piroja K. Irani

I dreamt that in a very tempestuous sea, Baba was standing on the outspread hood of a big cobra. The fury of the sea lessened due to His presence and then I saw the moon gradually coming down and Baba sitting on its fringe. A most glorious sun shed its lustre behind Baba's head and crowds of people were shouting 'Jai' for Baba.

Mahatma Gandhi and Nehrus were there for Baba's darshan; and I saw Gautama Buddha approaching Baba singing bhajan and having His darshan from a distance. The heat of the sun was so intense that people could hardly keep their eyes open; and the multitude that had collected was as if it was from a different plane of existence. All had put on big cloaks and it looked as if Baba was bringing the people from the sky. All were giving expression to their feelings saying that Baba was truly great and God. Mahatma Gandhi remarked that when he was alive, he did not benefit as he was away from Baba.

I was quite behind the crowd, but Baba called me to where He was (in the moon) and embraced me. The people nearer Baba, who had no such luck were surprised and remarked that I had won.

I told Baba that when I died He should put the dried flowers of His garlands on my tomb. I was the dust under His feet. I repeated that with His own hands He should strew dried flowers on my grave. Baba laughed a lot and 'observed' that the time had not yet come!

The deafening cries of 'Jai' awakened me. It was 5.30 in the morning.

The More You Love

by Bill Young, U.S.A.

The more you are silent,
the more you love Baba.

The more you are tolerant,
the more you love Baba.

The more you are peaceful,
the more you love Baba.

The more you renounce the world,
the more you love Baba.

The more you forgive others,
the more you love Baba.

The more you love others,
the more you love Baba.

The more you love Baba,
the more you love God.

My First Darshan of Meher Baba in May 1965 at Guruprasad, Poona

by P. V. L. Narasimham, B.A.

I am a seeker after spiritual Truth. By temperament, I am not credulous, but very cautious in arriving at conclusions. I am neither inclined to dismiss reports of spiritual experiences of others, as simple myth or fiction; nor do I take them as gospel truth. I take such reports about spiritual masters regarding their spiritual levels and status, as a sort of good hypothesis worthy of being verified and their truth experienced. So my approach to spiritual matters has always been receptive, frank and open-minded but critical.

With this mental background, I entered Guruprasad Pandal on the forenoon of 3rd May, 1965. Baba's arrival on the dais was hailed by shouts of "Meher Baba Ki Jai." As a moon shines with outstanding brilliance among the stars, Baba's human garb was emanating a perceptible radiance, as if some florescent material was lighted up under the transparent golden skin of His body. Like ships caught in a storm in darkness gain courage and hope on seeing the flash of a nearby light house, so the many souls struggling for relief in the darkness of ignorance from their ever tightening bonds of sanskaras, felt hope and joy on seeing Baba, who seemed to emit rays of spiritual light and love.

On the third morning, darshan was specially given for the Andhras of the Circar Districts. So I was one among the queue of Kakinada lovers. From the place I stood (which was about 10 metres from Baba) I was gazing steadily at Baba, to see what reaction, His proximity produces in me or what effect my thought would have on Him. He seemed intent on blessing with a smile every darshanarthi that came to touch His feet.

When I became the 10th in the queue, it struck my mind that Baba should look at me, and that if He really possessed the Divinity, He should read my thought. Scarcely did I think so, when Baba lifted up His head and stared full at me for an instant. I felt a bit nervous that He read my thoughts and inwardly prayed that no evil or doubtful thoughts should enter my mind.

As my chance for 'the touch' came, I approached Him with folded hands in namaskar position, surveyed Him from top to toe and looked at Him without a wink, lest I should miss any supernatural phenomena or miraculous occurrence that might happen. In His broad square radiant face, from under the half open eye lids, peered two shining eyes sending a sort of force (spiritual force) whose impact is felt on the soul deep within. He moved those piercing eyes first from right to left, then from left to right and then they appeared to look at something far, far, away beyond universes. I felt myself exposed to the operation of some mysterious spiritual rays emanating from His eyes, just as a diseased organ is exposed to the action of deep x-rays or infra-red rays. His look, His face, His whole posture and frame—all looked mysterious and mystic. My experience at the instant, has no equal, in any degree to compare with one prior to the touch. The influence of His 'sparsha' does not belong to the gross world. So there are no extraordinary experiences to the gross senses. If it was some strange light, eyes could perceive; if a strange sound, ears could grasp; if a pleasant or tickling sensation, skin could feel; but it is none of these. So none of the senses could grasp it. It is something which can be felt only by the soul; and which by its very nature is beyond expression through words. The effect of such spiritual exposures can be realised only in the results but not in the process of producing the results. It is a communion between the Atma and Paramatma.

The next moment was the climax of the whole affair—the touch of the feet. It is a common experience that life lived for 10 or 20 years can be felt to be lived in a brief

period of a few minutes in a dream state. In like manner, Baba's whole life activities—including His pre-natal omens, child-hood miraculous occurrences—Babajan's kiss, Sai Baba's declaration of His Parvardigarhood, His seven years spiritual contact with Upasini, His contact with Narayana Maharaj and Tajuddin Baba, His New life phase. His fiery free life phase, His seclusion in desolate places in India and abroad, His Mast tour of 20 thousand miles, His contact with thousands of Sadhus, Saints, Yogis, Mahapurushas and Satpurushas, His round the world tours, His involuntary miracles, the intellectual and spiritual level of His disciples, devotees and lovers, the magnitude of the spiritual truths revealed in His discourses and other works, His messages of Love and Truth as the two weapons of His present Avatarhood for restoring peace and happiness in the world, and above all His vicarious physical suffering, His unique silence for 4 decades—all these flashed with lightning-speed in succession in my mind.

I questioned myself: How I was justified to touch the feet of such a spiritual giant. I reconciled myself with the thought that every person being a drop of the ocean, has a right to claim his inheritance—the union with God. It might be probably due to His grace for some meritorious sanskaras accumulated in previous life that I got the chance. I felt that, being the embodiment of Mercy infinite, He, in His bounty, granted this darshan; so whether I deserved it or not, I caught His lotus feet and pressed my forehead on them.

Strangely enough, those feet were most unlike the ordinary human feet with veins and bones. They were soft as velvet, tender as flower petals and cool like summer ice and caused a tickling sensation in the body, as if one caught the handles of a medical electric baby dynamo. A ball of steel falling on a hard surface rebounds back, while one falling on soft, yielding surface, like sand or cotton, will remain lodged in it. I thought Baba's feet became particularly soft and yielding to receive and lodge in them the sanskaras which we lay on them through our touch.

The effect of Baba's charging us with His spiritual energy through our touch, was experienced by me through the gross medium after I returned home from Poona. One Mr. S. an outstanding, staunch, cent per cent lover of Baba, embraced me in self-forgetful joy, finding before him a person who had been surcharged by Baba. My mind became dazed. It lost all its active functioning. I felt all my powers of volition and self-will disappeared, as the charge of an electric cell is discharged when it is earthed. I realised that the force of Sahavas of a genuine Baba lover is more perceptible than that of Baba Himself—as Baba says: "I am in My lovers."

J A I B A B A

Religion:

The rituals and ceremonies of organised religions can lead the seeker only to the threshold of the True Inner Journey, which proceeds along certain High Roads. These remain distinct from each other for a very considerable distance, though towards the end they all get merged in each other. In the earlier phases, they remain distinct owing to the diversity of sanskaric contexts of individuals and the differences of their temperaments. In any case, it should be clear from the very beginning, that though Roads may be many, the Goal is and always be one, viz; attainment of union with God.

—MEHER BABA

News in Brief

Raipur:

At Raipur, Beloved Baba's 40th Silence anniversary was celebrated on 9th July 1965 at a meeting held under the presidentship of Shri Bal Dev Prasad Mishra. Shri K. G. S. Pishrodi inaugurated the meeting. He spoke on the great significance of Baba's silence, which goes straight to the hearts of men. Shri Chatterjee, the Divisional Superintendent of Railways, also spoke about the highlights in Baba's teachings.

Bhilai:

Baba's Silence anniversary was celebrated at Bhilai on 11th July. Dr. Prayag Narayan Mishra, Shri Inderjit Singh and Sardar Amar Singh Saigal addressed the gathering which was well attended. Sardar Saigal stressed on loyalty to the Master, in case one has to gain anything in the spiritual field. He further said that it is not easy to understand Baba. Dr. Mishra with illustrations from various books and authorities said that Baba is undoubtedly the Avatar of the age and exhorted the audience to follow Baba.

On 3rd August 1965, Sardar Amar Singh Saigal addressed another meeting of adult education students in Sectors I and II at Bhilai.

Lucknow:

At Lucknow, a special meeting was held at the residence of Shri R. N. Malhotra, on 12th August 1965, when Sardar Saigal, M.P. delivered a speech on Beloved Baba's Avatarhood and His Silence for about 1½ hours. A large number of Baba lovers and others participated in the meeting.

Poornima Sammelans:

Reports have been received from Guntur, Malkipuram and various other places in Andhra and other States, where 'Poornima Sammelans' of Baba-lovers were held with great love and devotion.

Guntur:

The fifth Poornima Sammelan of the Avatar Meher Baba Guntur Centre was held on 11th August 1965 at the residence of Shri G. Venkateswarlu. A large number of devotees participated in the function. Shri M. B. G. Sastri and his family came all the way from Chittoor.

A special and unique idea was adopted by Shri N. V, Ramaniah to invite devotees and other interested persons for the function. In the evening, he led a procession along with Shri Venkateswarlu, the host for the day and also 'Sanai', extending door to door invitation in some of the localities of Guntur. The meeting held under the presidentship of Shri Sastri commenced at 7 p.m. with prayers by various Baba-lovers. Sri M. Sriramamurthy then read out in a most thrilling manner his own composition in telugu depicting Baba's life.

Shri M. B. G. Sastri in a very inspiring speech appealed to the audience to accept Baba as Avatar of the age, not through the intellectual reasoning and not through the mind's promptings, but through the musings of their own hearts. Shri B. Ramachandra Rao, read out a few extracts from Baba's sayings and explained in a lucid manner the depth contained in Baba's Love and also His Silence. Shri K. P. Sarma also addressed the gathering. The meeting concluded at 11 p.m. with arti and distribution of prasad.

Malkipuram (Andhra Pradesh):

The Poornima Sammelan at Malkipuram was held on 11th August, at the residence of Sri D. Venkateshwara Rao. About 150 persons participated in the meeting. Bhajans were sung and speeches were delivered about Baba's life and His messages.

Second Anniversary Celebrations of Meher Vihar

At Hyderabad, 'Meher Vihar' celebrated its second anniversary with three days programme held on 22nd, 23rd and 24th August, 1965. On the first two days, functions were held at 'Meher Vihar' premises, while on the concluding day the programme

was arranged in Balaji Bhavan, The programmes were most thrilling and were very successful. Shri M. Sivarama Gandhi (Babjee) from Kakinada, Shri B. Ramachandra Rao's two daughters and sons from Guntur along with the local devotees rendered Bhajans and Sankeertan with great devotion and love on all the three days. Shri G. Sitarama Sastry from Masulipatam and particularly Shri B. Rajanikanta Rao of A. I. R. rendering his own composition moved the hearts of the entire audience.

On the first day, Shri M. R. Appa Rao, Minister for Cultural Affairs and Hon. President of 'Meher Vihar' presided and participated. Swami Satyaprakash Udaseen welcoming the audience stressed on them to search their own hearts and dedicate themselves to serve Baba's cause, wholeheartedly and without any reservation. Shri V. V. Narayan Rao, I. A. S. (Retd.) spoke about his experiences with Baba during His tour in Andhra. Shri Bhavanarayana Setty, Shri Manikyala Rao, and other Baba lovers of Vijayawada along with all Baba families in the city participated in the functions.

On 23rd, Shri N. Bhimasankaram, Retd. Income Tax Officer presided over the functions. The special feature of this day was the gathering of Baba-Workers, when Swamiji said that the acceptance of Baba as the Avatar was a prerequisite for any work in Baba's cause. Swamiji expressed in a very inspiring and touching words his firm faith in Baba's Avatarhood and his determination to work in His Cause till the last breath of his life. A few other Baba-lovers also expressed their determination to work wholeheartedly with Swamiji in Baba's cause to the extent possible.

The last days function held in 'Balaji Bhavan' was a grand success. A large number of Baba lovers and others participated in the evening function, presided over by Shri M. S. Kotishwaran. After the welcome speech by Swamiji, messages received from Beloved Baba, Bro. Eruch and other prominent Baba lovers were read out by Bro. L. Venkayya. A special feature of the anniversary celebrations was the inauguration of Telegu series

of Baba's literature "Meher Sudha Tarangini". The first issue of "Discourses" translated by Shri B. Ramachandra Rao Advocate and a writer of high repute was released by Shri R. Dayanidhi, who specially arrived from Vijayawada to participate in the celebrations. Shri M. S. Kotishwaran, who delivered his speech in English, impressed the audience very much by his most lucid and direct expression about Baba's Highest State, among the spiritual hierarchy. Swamiji while thanking one and all announced that 'Meher Vihar' is being registered under Public Trusts Act with Baba's blessings and will hence forth function as 'The Meher Vihar Trust' with the avowed object of spreading Baba's name and message of Truth and Love in the entire world.

Hyderabad:

On 7th September 1965, Baba-function took place in Bro. K. Ramakrishnachetty's house at Begumpet and this being the 62nd Birth day of Swami Satya Prakashji, he was felicitated by all Baba-lovers gathered. Shri Swamiji re-dedicating himself to Beloved Baba and His service explained the importance of having faith in Baba as the Avatar of the Age and having the good fortune of participating in His work with complete surrender unto Him.

Voice of the Heart:

Do not listen to the voice of the mind. Listen to the voice of the heart. The mind wavers, the heart does not. The mind fears, the heart is undaunted. The mind is the home of doubts, reasonings and theories. The heart, when purified, becomes the dwelling of the Beloved. Rid your heart of low desires, malice and selfishness and God will manifest in You as your own Self.

—MEHER BABA—

Jai Baba!
**A Summary of the
Deed of Trust**

*Executed by Swami Satya Prakash Udaseen in favour of
"The Meher Vihar Trust"
(The Abode of Peace and Love)
Dedicated to Avatar Meher Baba and His Work*

To all those to whom these Presents shall come, I, the within named Swami Satya Prakash Udaseen, chela (disciple) of late Sriman Vishnu Das Udaseen Tapaswiji Maharaj, aged 61, residing at "Meher Vihar" located at 3-6-417, Post Office, street, Himayatnagar, Hyderabad-29 (A.P.) and the Founder-President of the aforesaid "Meher Vihar" (The Abode of Peace and Love)—Dedicated to Avatar Meher Baba and His Work do hereby declare and state as follows:

Prelude:

I. (1) Whereas, I, the Founder-President of "Meher Vihar", Swami Satya Prakash Udaseen who had the good fortune to find the complete fulfilment of all my aspirations at the Lotus-Foot of the Avatar of the Age, Sree Meher Baba, and spontaneously **dedicated unto Him, my whole life, complete in surrender and absolute in faith;**

(2) whereas, (the Avatar of the Age and the Beloved of my heart, Meher Baba, was gracious enough to accept me and take me into His Divine Service and was pleased to Bless me with His Compassionate Love, extending His Divine guidance at all times and has benevolently granted me His Blissful permission to establish the "Abode" of Love and Peace, as the **Home** for the workers who will whole-heartedly dedicate themselves, with absolute faith in Him as the Avatar of the Age and with complete surrender unto Him and agree to serve His Cause to the last breath of their lives and to name the Home after Him as—"Meher Vihar";

(3) whereas, the said "Vihar" has been therefore established on the 24th of August 1963, at **Vijayawada** (Andhra) in the first instance, and thereafter by His kind permission been shifted to its present location at **Hyderabad** (A. P.) and is run as such since January 1964;

(4) whereas, I deem it necessary in the larger interests and for the proper progress and expansion of the institution and for the efficient working and management of the institution that a **Public Trust** should be created for the purpose;

(5) whereas the two magazines, one in English and another in Telugu, called "**Divya Vani**" and "**Meher Jyoti**" respectively, are being published regularly, the one as the monthly and the other as the weekly, on behalf of the said "Vihar" to spread Beloved Baba's Messages and Teachings and also to undertake in Telugu, English and other languages any other publications and other activities for the purpose of spreading His Name and His Message of Love and Truth;

(6) whereas, I have been in absolute possession and control of the same, being vested in me all rights of them and also other movable and immovable properties as per schedule herein under given;

(7) whereas, I hereby surrender all such rights acquired in my name or in the name of "**Meher Vihar**" to the said "**Meher Vihar Trust**" to be utilised for the purposes herein mentioned and whereas, I do hereby constitute the **Trust** called "**The Meher Vihar Trust**" in public interest;

(8) whereas, the necessary **Deed of Declaration** of the **Trust** is hereby made empowering the "**Board of Trustees**" to function in accordance with the terms of the same as herein mentioned, and with the rights and duties stated herein;

(9) **whereas**, it is hereby **declared** that all monies and contributions made in any shape or form to the said "**Fund**" from time to time and the rents, properties and income thereof and the stock and funds properties and securities representing the

same (for brevity be called) "**Trust Funds**" be held unto the **Trust** for the objects and purposes and subject to the powers and provisions hereinafter mentioned:

Now this **Declaration** witnesseth and it is hereby **declared** as follows:

In **These Presents** unless there is something in the subject or context inconsistent therewith:—

- (a) "Board of Trustees" means the Managing Trustee for Life and other Trustees that may herein or hereafter be nominated by him (who shall be not more than four and whose term of office shall be not more than five years) and he himself being the President, of the Board of Trustees and he shall also nominate one of the other four as the Vice-President;
- (b) "Board of Advisors" means those members of the "Advisory Body" that from time to time be nominated by the Managing Trustee who shall be the Ex-Officio Convenor of the Board of Advisors, as well and he shall nominate not more than nine of his choice whose term of office shall not be more than three years and one of them as the Vice-chairman;
- (c) "Order of Service" or **Meher Sevadal**" means those members or workers being ardent lovers of Avatar Meher Baba, who **dedicate** themselves **unto** Him and offer themselves to work for the Cause of the Avatar of the Age, our Beloved Baba, with absolute faith in Him as such and either become Resident Members of the "Abode" as whole time and life-workers or Non-resident members who got their whole-hearted faith in Beloved Baba and complete sympathy for the objects and ideals of the "Vihar" and propose to be active workers for the Cause of Beloved Baba but would prefer for reasons of their own, to be its supporters and offer their sincere co-operation and help for all or

any of the activities of the "Vihar" by way of rendering part time service in any of the branches of work, and or, by offering their voluntary love-contributions, either in cash or in kind;

- (d) "Patrons or Donors" are those who have been pleased to benevolently donate or make any contributions in cash or kind or any movable or immovable properties and according to the categories notified as such by the Board of Trustees;
- (e) "Special Funds" means the amount or amounts earmarked by the Board of Trustees for any Special Purpose thus approved by them from time to time;
- (f) "Head-Office" means the notified place of Office of the **Trust**, for the time being fixed as the Head-quarters by the Board of Trustees;
- (g) The word "**Trustees**" means the "Board of Trustees";
- (h) Words imparted singular number include plural and Vice-versa.

II. Name:

The name of the Trust shall be "**The Meher Vihar Trust**".

III. Objects:

Whereas the main object of this Trust is to spread the Name of Beloved Baba and His Message of Love and Truth and to provide an "Abode" of Love and Peace for the workers who are **dedicated** unto His Cause and prepared to live lives of purity, simplicity, honesty and love and to serve the humanity; and for these purposes:

1. (a) to establish and take over and run efficiently the "Abode" now called "Meher Vihar" with its inmates and arrange for their need and maintenance and the two magazines "Divya Vani" and "Meher Jyoti" the

English monthly and the Telugu weekly, respectively and the Telugu Publication Series called "Meher Sudha Tarangini" and other publications made up to date and to acquire a printing press, etc., suitable site or sites, building or buildings and other equipments for the purpose;

- (b) to acquire suitable site and construct permanent buildings and secure such other requirements for running "Vihar" and for the proper working of its objects and to provide for the residential quarters for the inmates of the "Vihar" and also to secure accommodation for such Baba-lovers as would prefer to settle down at the "Vihar" in accordance with the terms and conditions that may be agreed upon by the Board of Trustees from time to time, but without prejudice to the interests of the "**Trust**";
- (c) to erect statues or unveil portraits or do such other acts and things the Board of Trustees deem proper, so as to perpetuate the memory of Avatar Meher Baba and His Universal Work;
- (d) to establish or take over or otherwise run the 'Home', for the inmates of the "Vihar" providing them with food, shelter, clothing and all such other needs of life which they may require from time to time, as the Board of Trustees deem necessary and practicable; and
- (e) to bring together and arrange for the stay and maintenance of a band of workers, who in absolute faith in Meher Baba as the Avatar of the Age, completely surrender their lives unto Him and His Cause, and dedicate themselves to His Work and are prepared to live a life of purity, love and self-less service and agree to be the Members of the "Order of Meher Service" or "Meher Sevalal" and strive to work with absolute humility for the ideals mentioned above and with desire to become D U S T in His Divine Service;

2. to establish or take over or help or assist or otherwise conduct or manage for the purpose, any other institution or organisation working for the same Cause and to work for the promotion of similar ideals and objects;

3. to render help to any other similar institution and work for such other activities of the said "Vihar" in accordance with the terms mentioned herein and as the Board of Trustees decide from time to time;

4. to establish a well-equipped library for the benefit of the public and in particular for the seekers and workers of the "**Order of Meher Service**" or "**Meher Sevadai**" as may be named hereinafter and to do the needful to promote the cultural interests of the people in general as and when the Board of Trustees deem fit and convenient in the best interests of the development of the "Vihar";

5. to undertake any acts of charity or benevolence to deserving people or cause, on any special occasions and as and when the Board of Trustees decide;

6. to undertake any or all of the aforesaid activities or works which the Board of Trustees deem similar and useful and not in any way inconsistent with the aims and objects mentioned above in **These Presents**:—

Provided that any donation or gift earmarked and accepted for any such special purpose or purposes falling within the objects mentioned in These Presents shall be used for such purposes only.

Schedule of Rights and Properties:

(1). So far no immovable property has been acquired except the one mentioned herein. Attempts are being made to secure a house-site through the good offices of the Jublee Hills Co-operative House Building Society Ltd., Hyderabad, for which an advance of Rs. 555/- (Rupees five hundred and fifty five only) was paid by Swami Satya Prakash Udaseen, in his

personal name and the actual site has got to be allotted as yet and further payments are to be made after proper allotment is made.

- (2). The running business concern of the publication of:
- (i) The English Monthly Magazine, "**Divya Vani**";
 - (ii) The Telugu Weekly Magazine, "**Meher Jyoti**";
 - (iii) The book-let called "Meher Shankharavam"; and
 - (iv) The Telugu Publication Series called "Meher Sudha Tarangini", the 1st issue being "Meher Prasangamulu" Vol. I;- along with their stocks on hand and due amounts of annual subscriptions for them all and the copy rights of those books, so published till now, as mentioned here above.

The first Members of the Board of Trustees, whose term of office is five years, so nominated by me as the Managing Trustee shall be the following:

M/s:

1. M. R. Apparao, M. A., Minister for Cultural Affairs, Govt. of Andhra, Hyderabad ... (Vice-President);
2. K. Ramakrishna Chetty, I. P. S., Dy. Commissioner of Police, Hyderabad;
3. V. V. Narayana Rao, I.A.S., (Retd.) Secretary, Sports Council, Hyderabad;
4. N. Dharma Rao, B.E., Meher Manzil, Prakasannagar, Rajahmundry, E.G. Dt., A. P.

The first Members of the Board of Advisors, whose term of office is three years, so nominated by me as the Managing Trustee shall be the following:

M/s:

1. T. S. Kutumba Sastri, Vasantashram, Nidadavole, West Godavari Dt., A.P. (Chairman);
2. R. S. Prakasa Rao, I. A. S., (Retd.) Hyderabad (Vice-Chairman);
3. Tadepalli Basavayya, B. A., "Meher Villa", Masulipatnam, A. P. ;
4. N. Bhimasankaram, Retd. Incometax Officer, Vivekanagar, Hyderabad;
5. N. S. Prakasa Rao, B. Com., T/1, Mud-Fort, Secunderabad;
6. L. Venkayya, B.Sc., LL.B., D. P. A., Adarshanagar, Hyderabad.

(Other Members to be nominated later)

This **Deed** is made with full consent of mine and shall **not** be revoked or cancelled at any time for any reason whatsoever.

Dated on this 24th of August 1965 and signed by the within named Managing Trustee and Founder-President of These Presents.

Swami Satya Prakash Udaseen

(Other details can be had on application to the Managing Trustee).

(Continued from 2nd cover page)

Sobs & Throbs by A. K. Abdulla (only limited copies, not printed but mimeographed)	5.00
The Quest by Francis Brabazon (Published in Australia)	1.00
Sparks from Meher Baba (Published in England)	1.00
The Highest of the High by Meher Baba (American edition)	0.50
Meher Baba's Call and Existence is Substance and Life is Shadow by Meher Baba (American edition)	0.50
Meher Baba by His Eastern & Western Disciples	0.50
Meher Baba Diary (Very limited copies are available)	1.25
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription including registered postage from July to June)	10.00
"AUM" (Bi-monthly Journal—Published in Japan) Japanese subscription per year, including Postage	1,000 yen
Overseas subscription including Postage	\$3.70

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Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
smoother	smother	vii	4	1
Your're	You're	viii	2	2
ruslt	result	6	3	3
medalions	medallions	16	2	2
under stand	understand	17	3	1
concientious-ness	conscientious-ness	19	2	3
pretences	pretenses	19	2	10
pantomine	pantomime	20	3	2
it	its	23	3	10
eterna	eternal	27	2	8
futily	futilely	37	1	5
wordly	worldly	38	2	2
collossal	colossal	39	4	9
ater	after	40	2	14
load-star	lode-star	42	1	7
lethargry	lethargy	42	2	3
lightening	lightning	47	1	17
accummu-lated	accumulated	47	2	6
and explained ... Baba's Love	(omit phrase duplicated)	50	3	6-7
participted	participated	50	4	3
Satya-parakash	Satyaprakash	51	2	3
Prkashji	Prakashji	52	2	3