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February 1966

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Monthly:

February 1966

D I V Y A V A N I

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

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(Continued on 3rd cover page)

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(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

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Beloved Baba's

Special Message to 'DIVYA VANI'

Shun those Masters

Who are like Multi-coloured Electric Signs

That Flash on and off,

Brightening the dark sky of your World

And leaving you in Darkness again.

-- Meher Baba

ATTENTION

Avatar Meher Baba wishes all His Lovers to be informed that He wishes to remain undisturbed till end of 1967. During His stay in Poona (from April through June) Baba will not see anyone, except those whom He has called or will specifically call for His work.

Please circulate this Message among all His lovers in your locality.

Adi K. Irani

* MEHER B A B A B L U E S

By

Francis Brabazon

I looked up the road - - -
and the road stretched away,
far away towards my heart.
I said to myself, You'd better make a start
and not waste another day.

I started up the road - - -
the long long hot road
that shimmered with mirage-lakes.
A Voice laughed and mocked,
You haven't got what it takes,
And the bitter tears flowed.

I looked back down the road - - -
down the long long road,
the hard road, and it was late.
And there stood Meher Baba
smiling outside the gate
of my heart's abode.

I ran back down the road,
the short tree-shaded road
and fell crying at His feet.
He lifted me up and kissed
me with a kiss so sweet.
And my heart lay down its load.

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



The Compassionate Father
MEHER BABA

Editorial:

Let us Hail our Beloved Avatar

This, 25th of February 1966, is the 72nd Birthday of our Beloved, Meher Baba, the Avatar, who is the embodiment of Love and Light. He is the personification of Divinity Absolute, who has come down to our earth, as the Saviour of humanity at this critical juncture of evolution of its civilisation, together with the good and evil effects of the intellectual development as also the scientific advancement of the present age. The prosperity and the progress of the new humanity entirely depend on the Grace of our Compassionate Father, in whose hands rest the future destiny of the whole creation, whose 'whim' either to make or mar shall guide and whose loving protection shall ever be our only solace. His clarion call "Come all unto Me" is the voice of the Divine to the ailing humanity, which awaits His advent, and is the inspiring echo of the inner voice of every heart, pure and simple, out of which emanate pure love leading to the relinquishment of everything else of the little self and the absolute dedication of one's self unto Him in surrender complete and faith absolute. He, being the One who is sought and who is to be found, and having come in human form shall bestow on all humanity His Grace and help us all to be drawn nearer and nearer unto Him, ever more, over-powered by the taste of the Nectar of His Love Divine. His life-history is indeed the beacon-light to every seeker on the spiritual path, dispelling all shadows and darkness and leading 'Kindly-light' unto the last. Being God in human form, with consciousness absolute as Parabrahma-Paramatma, the only One existing in all creation, be it an ant or an elephant; a man or a woman; a sinner or a saint and who experiences simultaneously as the One in the many and the many in the One.

He is indeed the Self same Zoroaster, Rama, Krishna, Buddha, Christ and Mohammed, who has now appeared in the new human form of Meher Baba and He is verily identified by the five Sat Gurus of the present age and is verily made known to the world as such, with due authority. He is the Messiah, who has come to redeem the modern world. He is the Highest of the High who has come to lift the lowest of the low to His heights, by bestowing His Love and Grace. He knocks the door of every heart with His Loving Touch, so sweet and delicate that it vibrates to every marrow and makes one conscious of His divine presence, which will be a boon of a real experience to a common man, be he a sinner or a saint.

This is the Birthday of such a Being of perfection personified in Him in thought, word and deed. His touch or sight or thought is a blessing bestowed on one and is incalculable and unsurpassable in experience. His Infinite Love for humanity as the living embodiment of Truth is the real consolation in the present chaotic situation of the World. The boon He has bestowed on us now, through His graceful message on this happy occasion of His 72nd Birthday, is indeed the real blessing to be composed in the reality of His love; for all confusion and despair is our own shadow, which will vanish when He speaks the Word. He is the One who is born for this great crisis of the world and wields the divine authority to lead the present humanity from ignorance to Knowledge; hatred to love and from chaos to peace, dispelling all confusion and despair by the magic spell of His divine utterance, when He breaks His long silence of 40 years and more.

"We are fortunate that the Infinite Divine has willed it and we have the great opportunity that comes only between 7 and 14 hundred years. The Infinite Heart has come down to us embodied in a human form. The God of Infinite Love has become the beloved of human hearts ... The Lord of Love is knocking at your heart, the door of your soul. Take heed and in full ready response admit Him to be seated with in you for ever, filling your entire being with unchanging blessedness and unfading love,"— is the call from our revered brother Adi K. Irani, Secretary of Avatar Meher Baba in this context.

And again as brother Adi puts it: "Our in-expressible gratitude of love and reverence at His sublime feet, can hardly equal appreciation of the objective with which the beloved works for others. Identified as He is, essentially with all souls, consciously, with an avowed will to reclaim them from illusion; it is for the world conscience to understand and manifest the magnitude of the stupendous self-concealing task, He has taken upon Himself to perform. Time alone can unveil the truth, that our puny strivings do hardly justify.

"Meher Baba's coming down to human life is essentially for the sake of the entire mankind, irrespective of class, religion or status, material or spiritual; nay, it is for the uplift of the entire living being. More fundamentally, it is for the universal awakening. The downgraded state of a certain community only acts as a spiritual stimulus or a pointer for the All Compassionate Being to be drawn down to earth in human body."

It is our privilege and duty, now, to hail our beloved Avatar, on this happiest occasion of His 72nd Birthday, and as He puts it "The death day of our false selves". Therefore, hail once again our beloved Avatar Meher Baba in absolute surrender at His Lotus Feet and pray unto Him to bless us all with His loving grace and bestow on us the strength and faith to hold fast to His Daaman and to the last breath of our lives.

Jai Avatar Meher Baba ki Jai

News from Meherazad

(from one of the Mandali)

16th February, 1966

On hearing of Baba for the first time, a man from Venezuela wrote: "Welcome to Earth, O Meher Baba!" These simple words are the sweet refrain of many hearts, as another 25th of February comes forward to stand in testimony of God's Love for us. For His 72nd Birthday, 25th February 1966, beloved Baba has given the following message,

**Be composed in the Reality of My Love
for all confusion and despair is your own shadow
which will vanish when I speak the Word.**

This year the Beloved's Birthday is being celebrated by His Lovers on a scale that is not only grander, but immensely wider. This is but natural, for as one wrote, "It is our experience that as His manifestation draws near, His Love finds expression in ever wider circumference, and day by day more and more people are drawn to the Light that is **Meher Baba**." How well we realize this—for whereas some time ago we could comfortably cope with the letters, reports and publications received from Baba-Centres, now with the circle constantly expanding we can barely manage to go thru them, let alone attend to them as would befit His lovers' love!

With the opening of the new year welcoming His birthday, the number seventy-two has become the most important figure in the world of Baba-lovers, and many of the birthday programmes revolve round it. A number of Baba-Centres in India are observing a 72 day "Akhandam Nam Jap" (Non-stop repetition of Baba's Name), beginning from 5 o'clock in the morning of December 16, to be carried on till 5 in the

(Continued on Page 53)

*The Happiness of Suffering

By Countess Nadine Tolstoy

The biographies of saints and real seekers of Spiritual Life have shown how they all had to stand suffering in overcoming of their imperfections. About St. Francis of Assisi it was said that "What he hated most, he embraced with Love". That Victory of Love which conquered even the repulsion to lepers' wounds has brought Him nearer to Christ and at once raised Him above mortals.

All those Saints have been made new in the purifying fire of pain and endurance.

Avoidance of suffering is lacking in wisdom and resignation to the One Law which governs all. *Embracing suffering with a strong heart turns pain into Bliss and invites the Grace of the Perfect Master which crowns the Path.*

Life's experience has marked those who suffered with greater understanding and kindness; those who suffered little are poor and cold in heart. Unwavering faithfulness to the One on whom the whole heart and life have to be focussed will make them alive in unceasing spiritual state of *awareness* and lead them to unself-conscious Oneness and Love.

In simplicity of surrender to the Master, one becomes stripped off of all false decorum and the mind does not seek the vanity and satisfactions of entertaining thoughts, words and imaginations. The ego has been faced and exposed. In that honest nakedness one is nothing; the whole being and life is spontaneously at the service for the work of the Perfect Master.

Being cleared of the ego is like extracting the tooth whose venom was poisoning the whole system. This extraction naturally involves a resistance and difficulty as in the process of

* Reproduced from "Meher Baba Journal" April 1940 issue.
(continued from January 1966 issue)

evolution the roots of ego become engraved. Half way would lead nowhere, so the complete giving in and up of the ego, which was the source of illusion and venom can alone assure the union with the Higher Self. The very longing for freedom and Truth is latent in all living beings as an unfailing inner voice, as a forward driving potential impetus, as an eternal protecting security of God. There is in the heart of creation a yearning for real beauty of life; this reaching out for harmony with the higher ideals is inscribed in all things and forms as an impelling momentum that moves life's course towards its predestined end.

This world's yearnings and signs of pain conceal an immortal hope for permanent Reality of True Happiness. Without that hope and intuitive certainty suffering would be a tool of destruction and hatred. *Yet sublimated suffering leads to resurrection.*

Desperation may even bring one to the point of such spiritual readiness that it may be compared with death in life, with real death of dying to oneself as says Meher Baba: "Such dying means real living the Spiritual Life in harmony with the Law, in peace of mind and unchanging joy of fulfilment."

The Masters warn the aspirants of the dangers of enjoying and using the psychic powers. On the fourth plane, Meher Baba says, the allurements are especially fatal. They make one linger in contentment of experiencing this state and they delay advancement. It may lead to overestimation of themselves and of their attainments. The guidance of Perfect Ones saves from the clouds of delusion and failures.

The shortest of shortcuts as implied by Meher Baba, *is the reversing of former selfish attitudes into direct practising of selflessness in the very same conditions of life and sociability of everyday's existence.* That *mental renunciation* lived in active life is made possible and is quickened by the help of the Master, as He awakens the new impulse of pure life. His Divine Love and purifying influence lift the spirit of the disciple and such relationship in itself becomes the holy of holies in the disciple's life and a New Pure Source of unextinguishable Joy.

The unalloyed Love which radiates from Him fills the hearts with new life vigour, willingness and devotion which lead to complete regeneration spontaneously and open the source of new happiness.

There is no greater religion, no greater sanctity, no purer Beauty and Godliness than Love Divine Universal. The Perfect Master, Meher Baba is that very love pouring forth from the Infinite Source of His God-consciousness. He inspires and bestows Love on all who are close to Him in heart: what a supreme compensation on the arduous path of self-transformation! This Love is a real universal antidote of suffering: "It contains simultaneously all the spiritual qualities of inspiration, intuition and joy," which is in harmony with the very will of the Spirit, seeking the union with the Soul—or God, says Meher Baba.

Seeing God in the very suffering, says the Master, will reconcile with suffering.

Becoming one with God will bring one out of suffering by transcending suffering and by freeing from the alloy of human imperfections, Perfect Happiness and joy unalloyed can be expected permanently in a Perfect State of Being.

Love is the nearest to God natural spontaneous experience of the heart drowned in bliss and happiness. "Love is the beginning and the end of Spiritual Path", says Baba. *It moves one to do and accomplish what is impossible to limited human capacity—to yield the selfish 'I' and to make one fit for Perfection.*

The perfect state of Joy will sing its sublime Hymn in finest tones, when all in man becomes pure and One. To this sacred state all are destined by God provided they choose the Path of spiritual Truth.

Joy is essential in all life and is increasing as one moves on guided by the Master. The *awakening of Love* is the beginning of the expansion of the heart. Its ever growing purity brings the Joy to its natural beauty and intensity, no more deluded and not be-clouded by the impure distorted mind conditions of ignorance and selfishness. Purity, beauty and fullness of the sound

of a Perfect instrument is incomparable to a false defective sound of an inferior instrument. The joys of expansion and aliveness in increasing renewal of the heart is a source of greater endurance and understanding which help to bear the imminent trials and tests. These trials involve suffering and are born of suffering; it is inevitable in transition from one degree to another; each stage of consciousness is subject to its joys and pains of adjustments. It is a process of renewed rebirths in higher states, in purer joys of selfless being. It is crowned by the Grace of the Beloved, by an unending bliss of pure unalloyed Joy of Divine Love, known only by the Perfect Soul, who has passed over all sorrows. The following words of Khalil Gibran will express the deep meaning of Joy, of love and its suffering in beautiful verses—real masterpiece of spiritual understanding about which Meher Baba said once: *"It is Me"*.

"When love beckons to you—follow Him,
 Though His ways are hard and steep,
 And when His wings enfold you—yield to Him,
 Though the sword hidden among His pinions may
 wound you.
 And when He speaks to you—believe in Him,
 Though His voice may shatter your dreams as the
 north wind lays waste the garden.
 For even as love crowns you so shall He crucify you,
 even as He is for your growth, so is He for your
 pruning.
 Even as He ascends to your height and caresses your
 tenderest branches that quiver in the sun,
 So shall He descend to your roots and shake them in
 their clingings to the earth.
 Like sheaves of corn He gathers you into Himself,
 He threshes you to make you naked.
 He lifts you to free you from your husks.
 He grinds you to whiteness.
 He kneads you until you are pliant,
 And then He assigns you to His sacred fire, that you
 may become sacred bread for God's sacred feast.

All these things shall love do unto you that you may know the secrets of your heart, and in that knowledge become a fragment of Life's Heart.

But in your fear you would seek only love's peace and love's pleasure.

Then it is better for you that you cover your nakedness and pass out of love's threshing floor,

Into the seasonless world where you shall laugh, but not all of your laughter, and weep, but not all of your tears.

Love gives naught but itself and takes naught but from itself.

Love possesses not nor would it be possessed.

For Love is sufficient unto Love!"

Such love can be inspired and grafted into the hearts of men and make them drop and step out of the old self, as if it never was. Love becomes triumphant as it takes all of the heart and remains for ever focussed on itself, the source of which is the Divine Heart of the Perfect One.

Such Love is beyond the capacity of men. The Divine Love and Power of Meher Baba can make the disciple so pure and steady that his heart remains balanced and pitched in the height of the Spirit without falling back or without being affected. It is also due to the great share of the disciple himself—who simultaneously with the help of the Master must follow in response to His Love, in response of inner obedience to His inner order; it takes the full conscious and un-conscious willingness of response, the real inner non-resistance in being, in mind, in will, in heart to bring the disciple to His height.

Swami Vivekananda speaks of his sublime experience of Love in the following lines:

"The madness of human love is 'only a faintest echo of the mad love of the saints!'

"The reward of Love is Love! and what a reward that is! It is the only thing that takes off all sorrows, the only cup by the drinking of which the disease of the world is vanished, man becomes divinely man and forgets He is that man.

"That is the madness of Love where all desires have vanished: who cares for salvation, who cares to be perfect even, who cares for Freedom, says Love.

"Let me be born again and again amid all the evils that are in the World—I will not complain but let me love Thee and that for *Love's sake*."

In all human misery and conscious and unconscious striving for happiness it is really Love that men seek and need. This human restlessness is the sign of an unexpressed state of longing for natural expansion, a hunger for a richer tone in being, for a steady rhythm of greater Joy unalloyed by sensations and selfish enjoyments of senses; it wants love unchecked by bargainings of the mind, unrestrained by the chains of the 'I', it reaches out for full amplitude and high voltage of full experience—in short, *it seeks that which we find in the only Beings on earth—the Perfect Masters. Born of selflessness, Oneness and Purity of Love, such Joy and Bliss brings one above pain and pleasure of human dual experiences.* The beauty of this Pure State is superhuman, so great and powerful it is, that none can approach and contain it unprepared. *To see Him as He is—is a Grace.* The disciple must be ready to become one with Him and this Grace is given only at the Will of the Master. In utter self-abandonment the disciple unself-consciously, impersonally fulfills His Will which simply and spontaneously becomes his own as the outcome of the greatest and most difficult victory over the egoism of the human state.

"Fear, doubt, scepticism are not of the spirit", says Baba. Humble patient resignation and reverence to that which is beyond the human reach and therefore so often incomprehensible is the first requirement of discriminative attitude and it would spare the ridicule and sacrilege of incompetence.

The contacting of the Perfect Master, Meher Baba, should be sought at all costs as the *only real good* and true security of Happiness and true Life.

No presumption of pride and over-estimation of themselves should retain any, however great and learned they may be, or even spiritually advanced, from seeking the blessings of the Divine Love of the Master. That contact is potent with

incomparable spiritual benefit, which no suffering can prevent and *which no mortals can impart to each other.*

All the mystics and spiritual poets like Kabir, Hafiz and others, especially Persian poets, have left beautiful gems in poetic verses glorifying the Pure Beloved and His Divine Love; as the Secret of all Truth.

That Divine Love—pure, selfless and universal—is God, says Meher Baba; through His Love, He brings to God. Love is the *Signatura Divina* on the heart of all creation revealed fully in the God-man. Love Divine, the Pure unalloyed Joy and Bliss is the Love of the God-man.

With each spiritual cycle life goes on revealing the greater need for more understanding of spiritual Truth. It is profitable to all seekers to use the Grace of the present age in the person of the Keeper of the Universe, in charge of its spiritual destiny.

The present universal perfect Guide—Meher Baba—will reveal Truth in greater fullness, which will remove accumulated ignorance and help in true and right understanding of Truth; so much of Truth was distorted and concealed, so much has been given only in hints and parables, because mankind has been still in the cradle.

It is to the highest spiritual advantage of the seekers to come with the open eyes and with a heart attuned to a new inner spiritual grasp and receptivity, that they may know the *alive experience and the new joy of awakening.*

Let the heart long even with the pain of longing and with all its restlessness for the One who can so Love and help as none.

That longing itself, that suffering of longing is a blessedness, says the Master—the nearest to Love and it may bring the seeker of Love to the Beloved.

Kabir says:

"He sheds abroad the radiation of Love! Touch His feet who is One and indivisible, immutable and peaceful; who fills all vessels to the brim with Joy and whose form is Love! "

"What a day of gladness is that day in which my Beloved who is my treasure comes to my house! All evils fly from my heart when I see my Lord. My love has touched Him! My heart is longing for the name which, is Truth!"

Also:

"My heart is frenzied and I disclose in my soul what is hidden. I am immersed in that one great Bliss which transcends all pleasures and pain!

" Listen my brother!

" Bring the vision of the Beloved in your heart.

"This sings Kabir—the servant of all servants!"

And this is singing in all hearts who *have received His Love Divine* and who took *His name—Meher Baba*—as their salvation in New Life, Pure, Beauty and Truth.

—————

A Request to our Dear Subscribers

As the Annual Subscription for 1965-66, which is, payable in advance, is not yet received from many of our dear subscribers, we request them to kindly send the amounts due, early. Those who did not send, as yet, their subscription for the previous years also, are specially requested to send the dues immediately and help us to serve the cause of Baba more efficiently. — Editor.

The Social Gospel of Meher Baba

by Dana Field, U. S. A.

The question of wars is a vexatious one for conscientious people all over the world. On the one hand is Christ's command, that if one smites you on one cheek to turn the other and not to resist evil, and on the other hand there is the modern world constantly experiencing wars and threats of wars.

Though love, mercy and compassion have always characterized the Avatars of all cycles of time, who have all taught these spiritual qualities to their followers, yet they differed in their teachings regarding warfare. When war is overtly sanctioned by an Avatar or brought about by Him covertly during His lifetime, it means that it is not only necessary but unavoidable. It is a purging of society from accumulated evil and perversity. It clears the way for a new beginning, with God's blessing and grace.

The Avatar works on a universal scale and whatever He does benefits all. "I always do what is best for all," Baba says. And so at the end of a cycle and the beginning of a new one, the Avatar and the spiritual hierarchy may create a cataclysm that will sweep away the old forms that are dead and make room for the new and better. We must understand that the fact of reincarnation does mitigate the suffering and loss of life in wars, and no sacrifice is wasted by anyone—such is the Moral Law.

Here is an example of perplexity by an otherwise very enlightened Christian author: *

"In time of epidemic or of family or national emergency, our effort to maintain this consciousness (the allness and oneness of God) will be evil spoken of. But let

* Esme Wynne Tysen, *The Unity of Being* (London: Andrew Dakers Ltd., 1949) p. 153.

us not descend to the level of base expediency such as we read of in the Bhagavad Gita, when men trained to the knowledge of oneness—the allness of good and the illusory nature of matter—are told by their Master that they can resist and fight their human enemies with confidence and a clear conscience, since God the Supreme Being, neither slays nor is slain, and therefore, they will be doing no actual harm. For this is, of course, merely the satanic sophistry which bade Jesus cast himself down from the heights since, as he was the son of God, therefore spiritual and not material, could not be hurt. But the fallaciousness of this reasoning was quickly recognized by Jesus, as it should have been by the followers of Krishna, for in order to fight and slay, one must first postulate an entity or reality against which to wield one's force, and by so doing one inevitably denies the facts of the oneness of God and the brotherhood of man; just as in casting oneself from a height, one must first accept as a fact that there is a material self which can be so cast down. In both cases the actor must sink to the level of duality, which naturally prevents him from demonstrating the allness of Life and Love.

"So the command remains—explicitly from Buddha: 'Do not fight or kill,'—implicitly from Jesus: 'Resist not evil.' Fight not unreal shadows, but rely on God, on His allness, goodness, omnipotence and loving-kindness, for by so doing, you will see that there is none else beside Him—nothing in consciousness, in Reality, to resist, and thus we are able to manifest Love as forbearance."

Here we see the fallacy and folly of an all-out pacifism, due to a lack of understanding of God's LILA or Divine Game (God's involvement with the illusory gross, subtle and mental bodies), and the Mayavic nature of the universe. Force without hatred is not the same as force with malice—intentional malice. Also it is a non-acceptance of the Avataric Theory—that the Avatar is God; hence Lord Krishna could not have

been guilty of "satanic sophistry" in ordering Arjuna to fight his kinsmen, the Kauravas at Kurukshetra, for they had become corrupt. In obeying Krishna, Arjuna was relying upon God!

In case the Indians had no such tradition, who knows how they would have fared in modern times, when war was forced on them? This is an instance of the far-reaching work of the Avatars, and the relatedness of cycles.

The cause of the confusion in what is said by the above author about the Bhagavad gita is not far to seek. She asks, "What nation, or Church in the whole world worships, obeys and remains loyal to the ideal of an omnipresent God of Love, Spirit, Perfection, Life?" (Ibid. p. 183) Baba says that life is illusory, ephemeral, etc. Naturally, if life is held to be real, then war can in no way be justified; but since life is not real, and in addition we return to this life millions of times, then war may be even an instrument of God.

Again, referring to war, Baba says, "..... from the spiritual point of view this sanguine phenomenon is a cyclic divine ferment over which no earthly power has control." (Listen Humanity, p. 130). This does not mean that efforts for peace should not be made but that once the causes of war have accumulated, they are bound to express themselves. It is then like a boil that comes to a head and bursts, and thus brings down the swelling.

Baba quotes Sufi concept of God's "Self-glorification" as His turning away from the universe, during which time man suffers for his evil ways and is rehabilitated; and God's "Self-beatitude" phase when Divinity attracts or loves itself through Its own creation. "Just as the recent world (war) catastrophe overwhelmed the innocent as well as the guilty, so in the approaching "self-beatitude" phase the undeserving as well as the deserving will have an equal chance of receiving divine grace provided they are awake to the situation, so full and unique a cyclic dispensation it will be." (Ibid. p. 131)

Avatar Rama was a military leader who united India. He fought a religious war to bring enlightened worship of God. Mohammed did the same for Arabia, and sanctioned the Holy war against those who resisted the territorial expansion of Islam. Baba condemns religious wars: "All religions have unequivocally claimed man for the life in the Truth; and it is sheer folly to fight in the name of religions. It is time that men had a fresh vision of the Truth that all life is one, and that God is the only thing, which is real and the only thing that matters. God is worth living for; He is also worth dying for; all else is a vain and empty pursuit of illusory values." (Messages, p. 49).

Humanity has matured in many ways to accept this truth from the present Avatar, whereas previously it had to undergo an evolution.

Before we can understand God we have to grasp the nature of Maya; and before we can understand peace and experience an era of lasting peace we must comprehend the complex nature of war. To know truth we must come to the God-Man, who is Truth Incarnate. In His various Discourses, Meher Baba has explained all these subjects fully. Baba's emphasis during World War II was: that we should at least not hate and not be bitter against the enemy, understanding that he is under a cloud of ignorance and that the war was part of the Divine Plan.

Leaders of nations need to be trained in Baba's Teaching, so as not give in to narrow interests of one's class, nation or party. Baba advised the political leaders in India, in 1942:

"All narrowness limits love..... creative leadership (which has so much scope in the soil of India) will have to recognize and emphasize the fact that all men are already united with each other, not only by their co-partnership in the Great Divine Plan for earth, but also by virtue of their all being equally the expression of One Life. No line of action can be really helpful or fruitful, unless it is in entire harmony with this

deep truth. The future of humanity is in the hands of those who have vision."

(Messages, pp. 40-41)

While it is incumbent upon political leaders to thrash out their mutual differences with the use of minds and heart, rather than have recourse to arms, Baba suggests that the spiritually-minded individuals should have a right attitude—that they should not be indifferent to human suffering nor be resentful of the errors they see being committed, saying "a plague on both your houses". During times of stress and war, it is their duty to speak a loving word, give a deeper insight, perform acts of consideration and helpfulness, and in general try to lift the morale of the populace, dispelling pessimism and confusion with light and love.

The misuse of physical force in hurting or destroying things and life in nature is in general also a serious offence, even when one has done it in childhood and with no premeditation. It is bad karma and must be paid for in one's own physical suffering and or that of one's loved ones. The seriousness of this offence is that man, having been endowed with superior capacities, has also a special duty or responsibility towards the rest of nature, as Lord Buddha clearly perceived. There is not only unity of all in God and man's evolutionary past, when man too was part of the mechanical and semi-conscious natural order, but also he depends on his very existence upon nature.

Baba says that physical violence creates a pattern in the mind, and though one may not express it as an adult, one may be prone to anger and strong emotional reactions, and in forcing his will on others. This is the opposite of love and self-control, which must be learned before spirituality can begin. Non-violence (Ahimsa) in thought, word and deed is an integral part of Baba's ethics. This abandonment of the motive to injure or harm does not apply, however, in cases of sheer self-defence, in which case it would be cowardice. Resistance would also be a deterrent to criminal attack on others.

In that unhappy year, 1939, Meher Baba gave this spiritual analysis of the state of affairs, in an address delivered on His behalf to a large audience:

"The world is at war today. It has engulfed all departments of life—political, economic, social and religious.

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

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

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

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

"There is this difference however. In the divine scheme of things, when individuals or peoples instead of progressing higher and onward, are about to lapse into bestiality, it is suffering that rehabilitates them.

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

"The time for such a Universal Awakening is looming large in the near future.. "

(Messages, pp. 9-10).

On another occasion, Baba said:

"Aggression must be met with resistance. and in such case non-violence is impractical."

"True love is no game for the faint-hearted and the weak. It is born of strength and understanding."

"The new world culture, born from the new humanity and its integral vision, will automatically involve a cultural synthesis."

Baba has "turned the key" so that there is a growing material prosperity universally and political freedom for many more peoples of the world, thus gradually giving them a greater degree of the security and happiness they so much want, while at the same time preparing the way for the reception of Baba's grace when He breaks His Silence, to "initiate an Era of the New Humanity."

After two global wars and many of lesser magnitude in our own time, the world is progressing at an accelerated pace in all fields of human endeavor, despite the pessimism those wars engendered. It can be accounted for in only one way—that the universe and all its affairs are governed by a spiritual hierarchy. Meher Baba, as Avatar of the age, is at the head of it, and as its spokesman, He assures us:

"As in all critical periods of human history, humanity is now going through the travail of spiritual rebirth. Great forces of destruction seem to be dominant, but constructive and creative forces, which will redeem humanity, are also being released. And though the working of the constructive forces is silent, they will bring about the transformation of man, for it is a part of the Divine Plan to give to the world a fresh dispensation of the eternal Truth." (God to Man and Man to God, p, 19)

Count Leo Tolstoy,* the great Russian novelist and Christian mystic, was painfully aware of the evils of his time, just

* His son, Ilya, after meeting Baba, said, "It is the first time in my life that I meet a man who *has* Divine Love." Baba gave him a spiritual order, "You *have to* take love in your heart." Near death, he had a realization which he put in these words, "Body, mind—all is crumbled down. Love alone is unbreakable." His wife, Countess Nadine Tolstoy was a disciple of Baba and lived in Baba's Ashram in India.

prior to the World War I. He did not, however, despair, but had the faith of Lincoln that "this too will pass." He had a vision of a better humanity, considering Western society to be in evolution from professed Christianity, agnosticism, atheism and materialism to true faith in God and the practice of religious principles. He wrote :

"The cause of the unhappy situation of Christian humanity is the lack of a superior conception of life and a rule of conduct in accordance with it, a rule held in common by all people professing Christianity.

"The cure for this situation, a cure neither fantastic nor artificial, but natural, can be found in the practical observance of the conception of life revealed to humanity nineteen centuries ago, and which answers today to the intellectual and moral development of humanity; that is to say, *the Christian Doctrine in its true sense.*"*

The Christian doctrine, that Tolstoy refers to, is the love of one's neighbor, be it individual or nation. He felt that Church and State were in collusion to fool the people in order to perpetuate the privileged in power, that the Church had hidden the truth of this central message of Christ, substituting ritualism and loyalty to the Church for that love. Lies, injustice, cruelty and confusion have been the result. He was sure that with the adoption of the principle of love, all that would come to an end, because that is the principle that corresponds to our epoch.

Tolstoy quotes Lucie Malaury as saying substantially, what Baba declares in the paragraph above:

"All the nations in the world are restless. An active force that seems to be preparing the way for a cataclysm is felt everywhere. Man has never assumed so great a responsibility. Each moment brings care that becomes more and more absorbing. One has the impression

* Leo Tolstoy: *The Law of Love and the Law of Violence*; Transl. Mary Koutouzow Tolstoy (New York: Rudolph Field Publ., 1948) P. 9.

that something great is going to be accomplished. But on the eve of the appearance of Christ the world was then, also, expecting great events; yet it did not welcome Him, when He came. In the same way, the world might feel the birth pangs before His next coming and go on failing to understand what is happening."*

Tolstoy perceived correctly that love is the true law of life, and that it is the remedy to all our problems, but his interpretation and application of it to society was dogmatic. In the first place, this Love is divine, not natural, as he thought; hence it would have to come from a divine source, as Lucie Malaury intuited. Secondly, by accepting "love thy neighbor" in an absolute sense, he was forced to conclude that a single exception would invalidate the whole teaching of Christ in this connection.

But, as Baba has pointed out, people are not ready for nonviolence in all circumstances. Also, Baba gives us a few instances when "violence" is admissible or necessary:

1. In the case of a drowning man who struggles for being saved. (This is neither violence nor non-violence).

2. A surgical operation to arrest a contagious disease. (This too is neither violence nor non-violence).

3. One nation coming to the aid of another, for unselfish motives, when that weak nation is attacked by an aggressor. (Baba calls this kind of force "non-Violent violence.")

4. A mad dog endangering children. (His destruction implies violence, "but there is no hatred in it".)

5. A strong man, goaded to fight by a weak one preaches love to him. (This is "non-violence of the strong".)

Baba shows that the situation and the motive have to be considered in regard to whether the use of force is right or wrong.

* Ibid, p. 23.

He advises, "Be attached neither to violence, nor non-violence. ... let your motive be only to help. Eat to serve the God-life in you, not for the pleasure of eating. Only so can you be free from all desire and be attached only to Love." (Avatar p. 255)

No universal rule covers all circumstances.

He says:

"They involve many delicate spiritual issues and implications: and a right understanding of the status of violence and non-violence in the scheme of spiritual values requires a true perception of the meaning of the purpose of existence. Action, therefore, should not be governed by means of any slogans (however high-sounding) based upon the incomplete and insufficient ideas of mere violence or non-violence; it should be a spontaneous outcome of Divine Love, which is above duality and of Spiritual Understanding, which is above rules." (Discourses, Vol. IV, p. 33)

Baba further clarifies the matter, relating non-violence to the various stages of Love and the Goal of Life, God as Love:

"Non-violence, pure and simple, means Love Infinite (Divine Love). It is the Goal of life. When this state of pure and Infinite Love is reached, the aspirant is at one with God. To reach this goal there must be intense longing, and the aspirant who has this longing to realize the Supreme State, has to begin by practising what is termed "Non-violence of the brave". This applies to those who, though not one with all through actual realisation, consider no one as their enemy and try to win over even the aggressor through love, and give up their lives by being attacked,—not through fear but through love.

"'Non-Violence of the coward' is, as pointed out, fatal; so also is 'selfish violence' i.e., violence for selfish motives by individuals or a nation to gain power or other selfish ends.

"It will therefore be seen that while Non-violence, pure and simple, is the goal of life, this goal has to be attained by individual seekers of God by following 'Nonviolence of the brave'. The masses, who have not the requisite intense longing for being one with Him, have to be gradually led towards this goal on the principles of 'Non-violent Violence' or those of 'Selfless Violence' according to the circumstances. In conclusion, it must be very clearly understood that 'Nonviolent Violence' and 'Selfless Violence' (protecting the weak, fighting for one's country when its cause is just) are merely means of attaining the goal of life, namely, the pure and simple 'Non-violence' or the 'Love Infinite'. These *means* must not be confused or otherwise mixed up with the Goal itself ...

"Non-violent Violence' is justified not under the heading of love, but under the heading of *duty*—duty done selflessly to others according to *Karma Yoga*, which eventually is linked up with Unlimited Love,—but human love.

"The difference between the two opposite forces (violence and non-violence) cannot be obliterated; but the transformation of one force to another can happen when expressed through the right channels." (Discourses, Vol. IV, p. 64-66)

Here again we see how closely knit Baba's spiritual philosophy of life is, and how He always relates life to the Goal of all life ... Self-realization, Divine Consciousness, Infinite Love. "Human evolution proceeds by gradual stages from selfish violence to unselfish violence, and then from non-violence of the brave to the pure and incorruptible non-violence of Truth as Infinite Love." (*Messages of Meher Baba*, p. 40). Human Love makes a break through into Divine Love, by God's grace. In Baba's broad conception of non-violence we have the true universal spiritual doctrine that Tolstoy sought for our time. It is equally applicable to individuals and nations. Tolstoy did humanity a great service by making an issue of non-violence and taking a firm stand on it, but he did not analyse it sufficiently,

vastly over-simplifying it. Whatever Baba discusses, He pierces to the core of the subject-matter.

Baba Says, "There is no harm, where there is no thought of harm."

An instance can be cited of a Baba lover in Australia, who tried to live up to the letter and spirit of Baba's principle of non-violence as an expression of universal love, or love for Baba. Living in an isolated region alone, his dwelling attracted considerable wild-life, from a variety of insects to a rattle snake, who shared his quarters. Only the insistence of friends induced him to kill the snake—it was a choice between human company or the snake's, presumably. Baba says that a snake killed by a human being advances greatly in its evolution.

Once Baba told his disciples: "Even if you kill an ant you have an impression." Some years later, inspired by Baba, one of them wrote to another, in regard to some other matter where it seemed quite irrelevant, "But don't do anything violent." Another few years passed and, sure enough, ants came. He debated, which was better—to have the ants or get a few sanskaras, and decided on the latter. The ants left as they had come, apparently out of the blue. They were harmless. Afterwards, he treated other insects with more circumspection, except when mosquitos came—then he threw caution to the winds. This individual was impulsive and in his younger days had little regard for opponents, so Baba did not wish him to swing his arm at anything now. Also, sometime, thoughts of anger would come to him over some past injustice and he would mentally retaliate or speak out with anger, talking to himself. Therefore, on various occasions Baba also told him, "Forget him", "Forget her." That is, to forget and forgive. Baba was releasing his past impressions and did not want him to act on them. All this has to do with learning non-violence as an aspect of universal love.

Over a period of time this individual noticed that the insects appeared, when he had done wrong, although Baba has said, "Insects have a separate karma from the rest of life."

Gandhi was influenced by Tolstoy and Thoreau's civil disobedience. And Gandhi did win India's freedom from the British, with their principles, which he called *Ahimsa* (non-violence, non-aggressiveness and good will) & *Satyagraha* (Conquest by

Truth). This is the kind of revolution that Tolstoy wanted in Russia, instead of one by force. But whereas the Indian people are spiritually advanced, the Russians were not. Also the Karma of the two countries or people was different. But the real factor in Gandhi's victory was that he came to Baba for spiritual help on three occasions, and no doubt received it! He thus had the power and authority of the *Malik*, the Master of the Universe, of Love and Truth Infinite in Person

Tolstoy nobly decried the injustice of unequal distribution of wealth, power, etc. Here, too, he would have been enlightened by Baba's teaching for this age. The snow-balling of misery, cruelty and confusion in our times have not been without a spiritual purpose, nor without direction -- the silent and "creative forces" Baba speaks of. It has been a house cleaning and preparation for something better on a universal scale. Speaking of World War II, Baba gave out the following wonderful discourse:

"This war is a necessary evil; it is in God's plan, which is to awaken humanity to higher values. If humanity fails to profit by the lessons of war, it will have suffered in vain. This war is teaching that even the man in the street can rise to the greatest heights of sacrifice for the sake of a selfless cause; and it is also teaching that all the mundane things of the world—wealth, possessions, power, fame, family and even the very tenor of life on earth—are transitory and devoid of lasting value. The incidents of war shall, through the lessons which they bring, win over men for God, who is the Truth; and they will initiate him into a new life, which is inspired by true and lasting values. People are making unlimited sacrifices and enduring untold suffering for the sake of their country or political ideology; they are, therefore, capable of the same sacrifices and endurance for the sake of God or the Truth."
(Messages, P. 49)

Baba declares: "Selfishness is the primary cause of wars. It must be replaced by selflessness to have world peace." (Vol. 4, No. 4, p. 9) There has been a universal disillusionment

with purely material and selfish life, and resulting in searching of hearts for true values and the meaning of life. There is greater world co-operation and mutual help, as witnessed in the United Nations and its many economic, political and cultural programs. People are trying to understand each other and appreciate each other's ways of life, cultures, artistic and spiritual achievements. There is a willingness to pay the price for peace. And Meher Baba, the Avatar of the age, is here now to make our ideals and dreams of a better and nobler life come true, by awakening our hearts and understanding to Love, Truth and God. This will come to pass when Baba breaks His Silence.

Baba says:

"My mission is to utter this Word of Truth which will pierce the mind or the world and go to its very heart. It will convey the simple Truth in its utter and indefinable simplicity. It will mark the moment of fulfillment of the Divine Life. It will throw open new gates to Eternity. It will bring new hope to despairing humanity. But for the fulfillment of the Divinely Ordained Plan, it is necessary that humanity should throw away all its accumulated impediments and surrender unconditionally to the abiding love of God—the unfailing and supremely universal Beloved. God has to be accepted in all simplicity and not by laboriously proved intellectual conclusions

"The Word that I will speak will go to the world as from God, not as from a philosopher; it will go straight to its heart. With the dawn of the realization of the Unity of all life, hatred and dissension will come to an end. There will be unfaltering love and unfailing understanding, and men shall be united in an inviolable brotherhood, based on the realized Oneness of God.

(The Awakener, Vol., No. 4, pp. 1-2)

Pacifism, as Baba has explained, is a profound ideal, but there must be discrimination. India, for instance, is courageously meeting the Chinese invasion with armed force, for which it has Baba's blessing—which spells victory. On the other hand, it is being done without hatred, for Baba has told them that "Baba is in the Chinese too."

It is possible that if India were a war-like nation, Baba might have recommended non-resistance, giving them the victory just the same. As it is, there is little actual warfare. How the God-Man helps the under-dog, is revealed graphically by the experience of 700 Indian non-combatants practically encircled by Chinese troops. A Baba-lover in charge asked them to repeat Baba's name and assured them that Avatar Meher Baba would bring them to safety. This actually happened, with no fatal or other after-effects, though they trekked for a full week through unfamiliar and difficult terrain, with no food and inadequately clothed for the freezing weather! Baba has indicated that India, as the cradle of Avatars, Saints and Masters, will have a unique role in leading the world to spirituality. The present war-effort is helping to industrialize India, thus speeding its economic independence.

Tolstoy was a pacifist, basing his pacifism on Christ's teaching, "turn the other cheek", "love your enemies", "resist not evil." Thus he hoped war would be abolished. But experience has shown the fallacy of this reasoning. As we have revalued the knowledge presented to us by the senses and various beliefs through scientific investigation, so now we have Baba's revaluation of moral, ethical and spiritual knowledge, based on a truer metaphysics of man, universe and God. In connection with the recurrent phenomenon of war, Baba has significantly revealed that:

"The basic causes of social turmoil that often precipitates into war, may be found in the individual, the social whole, the functioning of *maya* and in the very intent of God's will. In as much as these are essentially one in the final analysis, this means no more than that war is a part of the divine pattern. In so far as war affects the individual, however, it must be understood at all the levels within illusion from which it is precipitated. (Listen Humanity, p. 128)

Baba has shown that war is not without its spiritual significance. The old order of things will not pass away without a struggle; hence the violence. Thus karmic accounts are being settled, in preparation for the New Era of Meher Baba. An

awakening of conscience on the part of a few or many is not enough; the old will not pass away without exacting the utmost sacrifice from the partisans of love, peace and truth. This will be necessary for God's Truth to penetrate conscience universally. Baba says:

"The disease of selfishness in mankind will need a cure, which is not only universal in its application but is drastic in its nature. It is so deep-rooted that it can be uprooted only if it is knocked from all sides. *Real peace and happiness will dawn spontaneously, when there is the purging of selfishness.* The peace and happiness, which come from self-giving love, are permanent. Even the worst sinners can become great saints if they have the courage and sincerity to invite a drastic and complete change of heart."

(Messages, p. 23)

This is how God works, to knock some sense into our heads and make us more human. In many ways Baba is releasing faith, love and spiritual understanding in the hearts of men; and His writings are an important source for such inspiration and enlightenment.

Tolstoy did recognize the Law of Love as God's Will and the supreme Law of Life, but he could not connect it with the prevailing injustice and violence. Neither could we today, but for Baba's revelations.

Many are in the know that we are entering a New Age. This is due to the culmination of accumulated progress in all fields by humanity and point to the fact that this is the end of an Avataric cycle; hence the presence of the God-Man, now, in our midst. Baba declared His mission on earth to thousands of His lovers gathered in Poona, in November, 1962. They were from East and West, meeting at the crucial time, when World War III threatened to erupt.

"You have come from great distances, not for some convention or conference, but to enjoy My company and feel afresh My Love in your hearts. It is a coming

together of children of East and West in the house of their Father.

"All religions of the world proclaim that there is but one God, the Father of all in creation. I am that Father. I have come to remind all people that they should live on earth as the children of the one Father, until My Grace awakens them to the realization that they are all One without a second, and that all divisions and conflict and hatred are but a shadow-play of their own ignorance.

"Although all are My children, they ignore the simplicity and beauty of this Truth by indulging in hatred, conflicts and wars that divide them in enmity, instead of living as one family in their Father's house ...

"Patiently have I suffered these things in silence for all My children. It is time that they become aware of the presence of their Father in their midst and of their responsibility towards Him and themselves. I shall break My Silence, and, with My Word of words, arouse My children to realize in their lives, the indivisible Existence, which is GOD

"If you make Me your real Father, all differences and contentions between you, and all personal problems in connection with your lives, will become dissolved in the Ocean of My Love

"Unless there is a brotherly feeling in your hearts, all the words that you speak or print in My name are hollow

"I have been patient and indulgent over the way you have been doing these things, because you have been very young children in My Love, and children must have some sort of games to play. But now you are older and are beginning to realize that there is a greater work ahead of you

(The Awakener, Vol. 9, Nos. 1 & 2, p. 34-39)

It means that present-day humanity needs new wisdom from its Father to guide it into greater things, Our conscience no longer permits us to indulge in childish play, such as the use of armed force, to lie and cheat, to unjustly exploit others, to live thoughtlessly, to indulge self and be selfish. We are entering the New Era of Meher Baba's culture and humanity.

This New Frontier is within man, the "battle within" for awakening of higher consciousness, and this will express itself in society as harmony, peace and brotherhood. The deeper consciousness in the individual will manifest also as an awakened social consciousness. It will result in a civilization, where destructive violence is neither expressed nor suppressed, as heretofore, but it will be overcome, "uprooted". Even violence will be motivated by love. As Baba says:

"Real non-violence, like Truth, Love and Selfless service, is the guide to God-realization. My non-violence includes violence, under certain circumstances,—when it is done 100% for others and without the slightest feeling of malice, hatred, revenge or self-gain; and I call it 'Non-Violent violence'."

(M.B.J., Apr. 1942, p. 327)

Tolstoy blamed most of the evil on Church and State, that sanction force and aggression. But, as said, he was unaware of Baba's spiritual metaphysics, and looked for an external cause. No doubt, social institutions can aid and abet selfish self-interest, as they can also discourage it. The Golden Ages of Pericles and Asoka were due to their initiative. But self-interest inheres in the individual and is his own primary responsibility. When the divine Avatar comes, He makes it possible for the individual to get rid of his selfishness and for social organizations to be altruistic.

Today man still thinks of himself as a body and mind, not as a soul. His concern and activities are for material well-being. The spiritual nature in man is a reality that has been neglected, but not with impunity. Man wants freedom—nothing must interfere with his business, his honor, his pleasures. But the happiness he seeks, his security, his power have proved to be

illusory—at the mercy of circumstances. As Baba has made it clear, it is the cravings and desires themselves that enslave men. The way to true happiness and strength lies in selfless love and service, in self-abnegation and humility, and in a knowledge of who we really are, i.e., souls in God. Both individual and society must "make way for God".

Baba is providing the world not only with "love in measureless abundance", but also with spiritual understanding. Unless the average man on his way to work, at work, while eating, conversing, entertaining, when retiring and rising is capable of thinking of his life in terms of ultimates, and not just the "transient immediate"—the satisfaction of appetites and desire, the paycheck, personal ambitions—there can be no true and lasting peace. A knowledge of Baba's Divine Teaching gives us the spiritual guidance, that we lack today; and there is no excuse for individuals and nations to rush aimlessly and blindly on to self and mutual destruction.

Once Baba told His disciples, "Don't short-change me." We are always doing that to God, consciously and unconsciously. When we pay too much attention to our money-affairs, to sex, to ego, to ambitions, to negative attitudes and emotional states, we are neither loving nor obeying God. This is harmful both to individuals and society, though one is not likely to be arrested for such evil thoughts, evil speech and evil acts. For that matter, as Baba says, the "anti-God" attitude is characteristic of our times.

To a great extent, force is opposite to love. This is seen in the way karma works: when Mohammed sent a letter to king Chosroes, signing it "The Prophet of God", he promptly tore it up. Mohammed said that his kingdom would be torn to pieces in the same way and that he would be killed. This happened in a matter of days. On the other hand, the king of Abyssinia rejoiced upon the receipt of the letter, and his country enjoyed peace for a thousand years.

Of course, when dealing with the God-Man, not only is our karma speeded up but what would normally be an insignificant act may incur heavy karma, since we are opposing Love

itself. Baba says, "I am softer as butter and hard as steel." Spiritual aspirants, accepting the perfect guidance of Sadguru or Avatar, are sure to make phenomenal progress, for He takes them as far as they could possibly advance spiritually in that one lifetime. By the same token, they must suffer the consequences when they neglect to follow His orders and guidance. Disobedience is a sign of lack of love, which attracts karmic retribution. It is the stick of the Zen master, in the form of accidents, losses, unpleasantness, disharmony, spills, cuts, burns, bruises and illness. The quickest and easiest way to expiate karma is through the physical body or in a material way.

But these karmic reactions serve also as a goad to prevent the disciple from going astray, alerting him to the fact that he is prone to give in to Maya's influence. One disciple tells us that when he does something wrong unknowingly, he is made aware of it by a failure of electricity at home or place of business, the appearance of police in his vicinity, an explosion or fire in the area, the appearance of an insane person. Sometimes he is warned or prevented from doing something that would be seriously wrong or illegal, without his realizing it, by what surely must be an 'Abdal' or "borrowed agent" of Baba—one who can take different bodies at will.

But for Baba's grace and His compassion in taking the brunt of Maya's attacks upon Himself, the consequences to disciples' karma would be unbearable to themselves. This accounts for Baba's infinite suffering, for one and all, and for Christ's crucifixion. Baba had two serious car "accidents". When Judas let go of Jesus's Daaman, by betraying him for money, he opened the door to Maya and released violence against both—a Disaster. Therefore, Baba says that we have no enemy but our own lower self: while our so-called enemies are actually our friends, not only because they take our bad impressions on themselves by criticising us but also because they bring out in us impersonal love. When Judas betrayed Jesus to the Roman Soldiers, Jesus addressed him as "friend".

Baba reiterates the beautiful and uplifting theme of Non-violence, from the heights of His divine Gnosis and perfect love,

which is so dear to His universal heart, and we shall do well to ponder over it, for it has been and remains the basic problem of our times, both for individuals and nations. Baba further explained the subject as follows:

"Non-violence, pure and simple, is the BEYOND state of God. It is the goal of humanity. It can't exist where one is still in the stages of a seeker, who can however reach this goal through the means of "Non-Violence of the brave" (e.g. returning good for evil, loving one's enemy, Ed.) or of "Selfless Violence", which means "Non-Violent Violence". (e.g. coming to the rescue of an innocent or helpless person or nation, Ed.).

"Beloved is the Goal. Love is the means. The lover can reach the Beloved through Love. God in the beyond state of Paramatman is Love, Light and Life Infinite. He is Everything. Unless one realizes God and has Love Infinite, one cannot be purely and infinitely Non-violent. God does not include violence, so does Love not include lust. Non-violence, pure and simple, is Love Infinite.

"A lover, who is longing to see the beloved, is in the same stage and category as a 'seeker' on the Path (who is more advanced in consciousness, Ed.) A Majzub (God-absorbed soul), who has been one with the Beloved through Love, is in the same state as God.

"The difference between these stages (of lover-seeker and the God-absorbed, who has no human consciousness, Ed.) may be explained in the following manner:

"Suppose you are slapped or kicked by someone. If you do not retaliate but keep quiet and do nothing, it is the category of a 'seeker' who practises "Non-Violence of the brave".

"In a similar case of a Majzub, being slapped or kicked by someone, it is quite different! He has neither the necessity to keep quiet or control himself, nor has he

to make an effort for the same. For, in his state of Majzub, which is Divine Intoxication, he doesn't at all 'feel' the slap or the kick. He has gone beyond (i.e. either physically or in the sense of resentment, Ed.) that state of 'feeling'. The question of 'feeling', even after God-realization, comes only when the God-realized Being again comes down to the world of phenomena with normal consciousness. (i.e. either as Jivanmukta and Paramhansa, who alternately have normal and super consciousness; or as Perfect Master, who has simultaneously gross, subtle, mental and divine consciousness, Ed.). There, (in the case of the Perfect Masters) he can use Non-Violence, pure and simple, which is based on Divine Love, and try to persuade the aggressor (the one who slapped or kicked), through Infinite Love. Because, in His Beyond state, where all souls are One, he is himself both the 'striker' and the 'stricken', the 'aggressor' and the 'aggrieved'.

"It is either Unity (Oneness) or Duality. There is no stage in-between.

"Different Yogas have different means, e.g., for Bhakti-Yoga, Love; for Karma-Yoga, Non-Violence, and so on. In Karma-Yoga (the Path of Action), love for individuals, is "Non-Violence of the brave". In Karma-Yoga, love for the masses is "Non-Violent Violence".* (i.e. using violence in self-defence or to protect another in the right, with no emotional involvement, such as anger, hatred, fear etc., Ed.)

"The Beloved (God) in Karma-Yoga, is Non-Violence, pure and simple (i.e. the Goal). Now, to reach the Beloved aspect, you have to go through the Path of Love. (Bhakti Yoga). Why is God called "Beloved"? Because we reach Him through Love.

* Baba has said that non-violence, for the masses, is not advisable at this stage of culture, because they are liable to be motivated by indifference and cowardice. But the individual who takes his Yoga seriously should do his best to refrain from violence.

Let Us All Sing

by P. G. NANDI, JABALPUR

Let us all sing on this birthday of the Birthless one—
A momentous event of more than seven decades hence,
When the Formless One born in the person of **Merwan**
Donning the robe of Illusion O'er His Pure Essence.

Let **Meher's** Name be sung from any corner to corner;
Let His Hallowed Name be repeated from lip to lip;
Let the Beloved's Name be echoed from star to star;
Let His Sweet Name make every heart dance, sing and leap!

Let His Name propagate Eternal Message of Love
Where hate, dissensions and diverse discords reign supreme;
Let His Name shower divine joy and ethereal bliss
Where self-centred egotism stagnates the ever-flowing Life-
stream

The Prince among the princes living with mankind today!—
Let all lovers sing His divine Name and His great glory;
Let all lovers cry in joy and roll in ecstasy;
Let all dance and sing, and dance and drown their worry!

Let us sing, let us sing,
Let us sing Beloved's Name;
Let's sing Glory of the King,
Let's sing His Divine Game!
Meher, Meher, dear Beloved,
Take us in Thy Sweet Embrace!
Let us merge in Divine Love,
Meher, Meher, shower Thy Grace !!

Reminiscences of Meher Baba

by Fred Marks, U. K.

My mother was very poor, but came from a good and prosperous Christian family. The paternal side was very strict, but while I was not a favourite, I seemed to have the capacity for affection and love for all. During my twenties, I was saved from instant death by auto-accident, being struck by lightning, and, once by drowning, each independent of human agency. I felt there was no spiritual significance at the time and gathered little impression apart from the shock. In later years, I looked upon the incidents as being Providential, however vague it seemed at the time. With a background in the Christian religion, I was always much endeared to the founder's name, but found no anchorage in a mundane life of 'ups and downs'.

The One, whom later I came to know as Meher Baba and who came to my rescue inwardly has wrought real and lasting significance.

Indeed, there seems to be nothing greater on earth than for the human heart to be redeemed from utter loneliness. Meher Baba came as the Christ and with the sublime words of Jesus awakened my soul, thereby bringing into spiritual experience the divine inheritance within.

The words came as the time honoured call of the Ancient One, penetrating all the thick layers of impressions and illusions of the worldly life; loosening old ties and dispersing vague ideologies, the Master opens the gateway to eternal life.

Such mercy awakens an ardent love for the Master, to serve Him and His cause. Through His grace flows the divine love, going beyond all barriers to those near and dear to one and still further to one and all.

For the removal of the barriers of self, I have felt the need for the constant turning to the Master, seeking, in humbleness, mercy for the renewal of His grace.

The awakening call came during my early thirties on June 15th, at 9 o'clock in the morning, when I was residing in North London. In the room of the house, where I slept, I had hung a text on the wall at the head of the bed.

'God be in my head'
'God be in my heart'

The words seemed a soothing balm to my conscience rather than a near or possible reality, but it was an outward expression of a deep inward yearning, which the previous life of 'ups an downs' had precipitated.

The saving of a human life by human agency calls forth deep gratitude to one's benefactor. The preservation of one's life through an impersonal act of God's laws of natural phenomena may have many levels of response, yet there is nothing greater on God's earth than when the Messiah descends and becomes divinely human for the redemption of the soul of man.

The passing and temporary is the shock to the physical. The real and lasting is the divine shock of love in the human heart which re-establishes him in the Truth. The response calls forth for untold endurance.

Baba Says:

"I am one with you on every level, but you know this only when the ego and intellect do not interfere. Then Baba appears as He is.

"I am what I am, whether the world bows down to Me, or whether it turns against Me; it does not matter. It is no one's fault. "

G O D B A B A

by P. N. Ganjoo, New Delhi

O' glorious Heaven's glowing torch,
Unfold the lotus, let it bloom,
Smell its own scent, in last march,
Lead kindly light amidst the gloom.
Thou 'Druv' the firm and mighty star,
Guide the frail vessel on and on,
The night is dark and goal afar,
Lead kindly to the eternal dawn.
It is beauty of all beauty,
That is calling for love's duty,
To heaven and home; to sin and saint,
Lead kindly light, the fallen and faint.
Meher—a reach beyond the grasp,
Light—too effulgent for mortal eye,
Yet in flesh, on dear green earth,
The rainbow bridging earth and sky.
A high way linking dross and soul,
A by-path for His lovers to ride,
A storm to push the life as whole,
The chaste Diana to stir noon-tide.
What fire! igniting the seeds of life,
What mind! deeper than the primeval tide,
A state, beyond the creation strife,
Victor, victim, of seek and hide.
Smiling Father, unfading light,
In flesh and bone, Avatar, divine,
Lifting all dead weight of the Night,
And carries the cross in the spine.
By Lord's descent love seeds are sown,
The buds bloom, and saplings grown,
The springs gush out silver streams,
And roses smile by His love beams.
Ye' fair angels dance in a ring,
Rejoice O' gods, dear mortals sing,
Ring on the bells, cymbals and drum,
Hail the birthday of birthless One.

To Beloved Baba

(from a lady devotee)

. . . It filled my heart with overwhelming joy. How can I put my feelings into mere words, Baba darling, and express how I felt about the warm, loving welcome You gave us. I get a lump in my throat, whenever I think of it, and I must say, that I shall never forget it.

It was all like a glorious dream I did not want to wake up from. Believe me, Baba darling, it was the happiest day of my life, and when I said goodbye, I left a big part of me, behind as well.

I love You, Baba dearest, from the bottom of my heart and soul, and I know I shall love You, everlastingly.

I am writing this letter with joy in my heart, but tears in my eyes, for I am deeply moved, at the tenderness You showed, by asking me to write to You about my health, after three days. It is indeed wonderful, dear God, that You should show concern over the health of a mere, insignificant being like me, when You have the burden of the whole universe upon Yourself. I just simply can't get over it.

..... How lucky we are indeed to know You and to love You all these years and to be able to see You

Mummy asked D ... the reason of his saying, that he loved Baba more than me. D. answered, "Because He is kinder, nicer and because He is God, so what is wrong with my saying that?" Then he said, "If I come to live in India, I would like to stay at Ahmednagar, because my Baba is there, and it's very clean too, there and not so hot and crowded: it's very peaceful."

Even now as I am writing to You, he says, "Please tell Baba, I love Him". I am so very happy to hear him say these words, Baba darling.

I can't explain the joy I felt in my heart at seeing Your beautiful face ... I thank You, from the bottom of my heart, for everything and A. also wants to convey his thanks for all You have done for him. We look up to You always as our Merciful Father, so please keep Your sweet Nazar on us, Baba darling.

D. says to tell You, that he loves You very much and prays to You each night. He has obediently reduced his diet since he left Meherazad. I don't even have to coax him to eat less bread or chocolate or potatoes. He himself chooses not to do so, since he says that, Baba wants him to reduce a little. I am so happy to see that he loves our darling Baba so much, to obey His will; for before it was almost impossible for me to reduce his diet, the slightest bit.

I love You, Baba darling, with each breath I breathe, and I always will. All my love and Namaskars to You, beloved Baba ..

N. B:— D. is the son of the lady, about 7 years old.

A. is her brother.

Relief from Suffering:

"Man or woman, rich or poor, great or small, each is under the spell of some sort of suffering. The relief from every kind of suffering is within ourselves, if we try, under all circumstances, and in every walk of life, to think honestly, to act honestly and to live honestly.

"When we put our wholehearted faith in God, then relief will be found. We are already in possession of infinite power and happiness: but it is our way of life, which prevents us from enjoying these eternal treasures of God."

—MEHER BABA

B a b a ' s L o v e

by V. R Vuppuluri, Kovvur

Allow me to tell you how
To know and feel Baba's love
Imbedded in that great silence divine
Felt in the heart-of-heart of mine!

Sworn to tear the turmoil
To which world will recoil
Born to bring eternal peace
To bestow on Mankind solace!

Behold! It's His eternal grace
That flows from His face
And gives the great courage
To shatter our sins' cage!

Allow me to tell you now
How we will ban others' love
It begins and ends to many
While we have all the money!

Showered on rich and poor alike
In the wake of 'Karma's' make
This then is Meher Baba's love
To whom we all should bow ! !

Come now to have that love
From Him that loves *that* love
For, love he has in abundance
To those who want a semblance!!

A letter from an American Lady Devotee of Baba

Dearest brother Adi,

For many weeks I have been prompted to write to you this glorious experience and today I can put it off no longer. My heart is nearly bursting with joy and what benefit is joy, if not shared with others. Some day when I have gone on, some one may read this and be inspired to strive to love more and more our Precious Lord of Love—Beloved Baba—Giver of all that is worth having.

My devotion and love began long before the Silence Day, but somehow I felt the love not enough, always inadequate (which never seems enough even now). I want to relate what happened at Myrtle Beach on Baba's 40th Year of Silence, July 10, 1965.

I had not been too well to make the 18 hour bus trip; however I was so strongly moved that I must go and a sudden decision sent me off at the last moment.

On the bus, a feeling of joyous expectancy rose up in my soul enfolding me in a sweet warmth. I knew by then that this trip was to prove a wonderful experience but I kept my mind free as much as possible from speculation. I was only hoping to learn how to love, as He would wish me to love Him. Strangely enough the thought crossed my mind "what joy, what happiness" and yet the real experience was the opposite.

I arrived the evening before the Silence Day and the warm greetings and touching my feet to that sacred soil was in itself wonderful but I must get on to the Day of Silence.

I remember—it started to rain that very night and I thought Baba washes us to get us ready for this Holy day and I thought what a happy day it will be.

At midnight, we all gathered and seemed to start the silence together.

Next morning early, out of the corner of my eye, I saw Edward Luck washing a glass in the kitchen. He washed it and washed it and I thought surely it is clean enough for Baba to drink from. He then filled it with water and went to put some sweet little white flowers into it he had plucked, then took them into the Lagoon Cottage. I waited for him to leave; then went into the cabin to try to give Baba the love (which I wish could have been more even tho' I think it's all I have to give). I read the Master's Prayer and talked to Him—touched the Sadrah or garment in the Elikit gently. The flowers Ed brought were next to it and suddenly they seemed to dance about (tho' no breeze was blowing). I thought Baba brings them to my attention to let me know something later. This proved to be true.

I walked to the Barn with Irwin and Edward; they later left and I was determined to seek a close contact with Our Lord. I put my head on the Chair, where Baba had sat during the Sahavas and with all the feelings I could gather from my soul, begged and pleaded to let me feel His Love. Dear brother, suddenly there fell upon my heart such a sweet sadness that I could not bear it. All the tears of the world seemed to be mine and in flashes things came to me to give me sorrow and regret. I even remembered as a child a little red hen I loved and I used to converse with and saw all her slaughtered brothers and sisters I had eaten since. But the loneliness was the thing that seemed to pain too. I begged Baba to release me but He did not; for (how I stood it, I don't know) it lasted the rest of the day and through the night. Oh! how I suffered that night the agony and ecstasy in common expression. Adi, as I write this—it is all vivid how the rays of the sun came up and with it the feeling that He touched the tag of my head; suddenly I was released and I smelled the sweet scent of the flowers in the Lagoon Cottage. This should have been enough but there is more. As the ray of the sun came up, I consciously experienced my *rock state*. Though terrifying, I was determined to let it happen and made note of all that happened. When it passed I went into the Lagoon Cottage to Praise Him—Give thanks. When I bent to

kiss the cushion, where His feet had touched, *there*, completely visible were thin foot-prints deeply imbedded in the cushion.

No wonder the bus ride back to Miami was like a beautiful dream.

I long wondered the significance of the rock consciousness. *To-day* I learned—I have now to become dust.

I will pray for the Grace, for what I must do or must not do, to become dust at His heavenly Feet.

May He be Praised forever and may others know His Glory.

Yours Sister
A. S.

Selfless Service:

"God as God alone is not consciously man, and man as man alone is not consciously God. The God-Man is consciously both God and man; **Lord** in the state of helping all souls towards reality; **Servant**, as continuously bearing the burden of all. To serve Him, who serves all is serving the universe.

"Selfless service and love are twin divine qualities. Only the One who loves can serve.

"Serve your Beloved God-Man and you are serving your own Self in every other self. The service He expects is for your own spiritual benefit, but this service must be a spontaneous, willing, whole-hearted, unconditional and not expecting any reward. His service is an ordeal that tries body, mind and spirit; or else wherein would the perfection of serving lie if it were to be easy and at one's convenience? The body suffers, mind is tormented, but the spirit of the selfless server of the Master experiences the bliss of satisfaction."

—MEHER BABA

News In Brief

Dehra Dun:

It was indeed a memorable day for Smt. Alka Pandey, a Baba-lover at Dehra Dun. On 13th Jan '66, she decided to have 'Baba Sankirtan' on the occasion of their 'house warming function'. In the morning, Smt. Prakashwati and party were contacted to assemble at 2-30 p.m. for the Sankirtan. Meanwhile news were received by Smt. Alka Pandey that her father, Shri Tula Bikram Shah, ex-Governor of a province in Nepal, had expired. It was suggested to her by her relatives that the Sankirtan be cancelled. But Smt. Alka turned down the suggestion and requested her relatives not to reveal the news to the party. She went through the entire two hour programme wholeheartedly, without any visible grief. With her intense love for Baba and cool patience, she has demonstrated how one should steadfastly abide by one's duties, in Baba's Work, even unmindful of the adverse circumstances.

Avatar Meher Baba Nagpur Centre:

Sardar Amar Singh Saigal visited Nagpur and addressed several meetings on 28th, 29th and 30th January '66. The meeting of the students at S. B. City College, was presided over by Shri Viridi, Principal of the College. Dr. C. D. Deshmukh introduced Sardar Saigal to the audience. On 29th night, another meeting was held in Katol Road Colony, under the presidentship of Shri Saoji, Editor "Cbawhata", at which Shri Saigalji emphasised that Meher Baba was born as an Avatar and that the five Perfect Masters, who actually prepared ground for His universal spiritual work, have accepted Him and declared Him as an Avatar in their own way, for the sake of humanity. Shri Saoji, who had Baba's darshan recently and had been regularly writing about Baba and His teachings in his weekly journal, spoke on the Avatarhood of Baba and the great similarity in the teachings of the past Avatars and the present Avatar.

On 30th, besides a meeting in Gurudwara, Saigalji also addressed a meeting at the residence of Shri Kankaria and ex-

plained the universality in Baba's teachings and The Prayers. given by Baba to the world.

Avatar Meher Baba Warangal Centre:

The Centre arranged a special function on 31st Jan '66 in the Town Hall on the occasion of the visit of Sardar Amar Singh Saigal and Dr. C. D. Deshmukh. Sri Saigalji in his very inspiring speech, referred to the memorable meetings which Mahatma Gandhi had with Baba on the ship 'Rajputana' and their possible impact on Gandhiji. Earlier, Sardar Saigalji also addressed a meeting in the local Gurudwara.

Avatar Meher Baba Nizamabad Centre:

Sardar Saigal and Dr. C. D. Deshmukh, visited Nizamabad on 2nd, 3rd and 4th Feb. '66 and addressed a number of gatherings, on Baba's Avatarhood and His Message of Love and Truth. The meeting held in Dattatreya Temple on the 2nd was presided over by Dr. Gadgil. Dr. Deshmukh addressing the audience in Marathi, invited them to recognise Baba, as the Avatar and receive Him in their hearts in all humility and simplicity. In the evening, the public meeting was held at Manik Bhavan, Shivaji Nagar, under the presidentship of Shri Ramchandra Singh. Saigalji, while expressing his firm faith in the Avatarhood of Baba, stated that the chaos prevailing in the present day world will disappear when the Avatar manifests Himself in the world. The public meeting held on 3rd at Vysya Pathashala, was presided over by Shri Hariharan, Branch Manager, L. I. C., who spoke very movingly about Baba. A question was posed that if Baba is not the Avatar, 'what is He?' And as the meeting concluded with the President's remarks, it was felt that Meher Baba is none other than the Avatar. Shri Saigalji appealed to all Baba-lovers to celebrate Beloved Baba's 72nd birth anniversary with great joy and splendour. He also addressed gatherings at the Bar Association and the local Gurudwara. Dr. Deshmukh delivered an interesting talk on 'Life and its goal' at the local Women's College on 4th instant. On the same night, he gave a Meher Kirtan at Datta Mandir.

Hyderabad:

Sardar Amar Singh Saigal and Dr. Deshmukh, were the Chief guests at the meeting held on 1st Feb '66 at the residence

of Sri K. Ramakrishna Chetty, I. P. S. Swami Satya Prakash Udaseen presided over the function. Dr. Deshmukh narrated his experience during his visit to Germany and how Baba's spiritual presence was felt by some of the persons, who never had Baba's physical darshan before. He, however, cautioned that Baba-lovers who had direct contact with the Avatar or had their own personal experiences, should always take their stand upon their own perception and experience, without waiting for confirmation from others. He also referred to his privilege to meet Shri Lal Bahadur Shastri, our late Prime Minister, a couple of days before his departure for Tashkent and give him Avatar Meher Baba's Messages, etc., and expressed his feeling that there was undoubtedly Baba's divine working in the famous agreement, which, it was given to him to sign, before dropping his body. He also invited attention to the divine coincidence of 25th Feb '66, which the agreement has provided for the completion of withdrawal of troops. preparatory to further efforts in the cause of peace.

Sardar Saigal in his very impressive speech, stressed the Avatarhood of Baba and the need for firm conviction and loyalty to the Master, in the spiritual field. He appealed to all the Baba-lovers to celebrate Baba's 72nd birthday in a grand manner, befitting the Avatar. Just as people voluntarily spend for the marriages of their sons and daughters, we should not spare ourselves in spending freely for the birth anniversary-celebrations of the divine Father. He also referred to the divine love, which comes through the Grace of the Master, but only they receive it, who are prepared to lay down their lives in His cause.

Shri M. S. Kotishwaran referred to Kabir's couplet from 'God Speaks', and stressed the necessity of earnestness and inner transformation of the individual. He also deprecated the tendency of some of the persons who give importance to the so-called miracles.

Shri Saigalji also addressed another meeting, specially arranged in the library Hall at Gowliguda on 4th Feb '66.

News from Meherazad

(Continued from Page 8)

morning of February 25th. This repetition of His beloved Name, night and day without a break, is carried out in shifts, at a place fixed for the purpose. As there seem not enough hours or days to accommodate all who participate, there are often as many as twenty Baba-lovers doing the Nam-Jap at a time! In Andhra Pradesh and elsewhere, a 72 day programme of Baba-gatherings held daily, in some places twice a day, is also in full swing. They are home gatherings and public gatherings, and each report received is crowned with the words: "How strongly is beloved Baba's presence felt by all who come!" And then there are the colourful Baba-processions that wind thru lane and street of town or city to the blare of music joyously proclaiming the Advent of the Avatar, who reveals His message to mankind in the silence of His Love.

On the 25th of February, the morning curriculum for about 20,000 children in about 180 schools in Pathardi and its sub-district villages (in the district of Ahmednagar) is expected to be a unique one, as chalked out by Baba-lover V. R. Bade, lawyer and resident of Pathardi, in an official request sent out to all the school heads. The curriculum to be followed is: Beginning with the reciting of The Master's Prayer, it will be followed by the reading out of Baba's birthday message and His message for children—Marathi translations of which will be allotted. The school teachers will then speak on the life and mission of Avatar Meher Baba, concluding with the reciting of the Prayer of Repentance and the entire assemblage calling out Baba's JAI. From the children's point of view no doubt the highlight of the programme will come at the last, when each will receive a packet of sweets as Baba's prasad (supplied by the Pathardi Baba-Centre)—and surely Baba's presence will be felt most at that time, for in the little ones' joy will be reflected His Love for them!

And so the lovers plan and prepare for the great day in united endeavour, bringing in the harvest of their faith and love for all to share, their field of expression varying to suit the creative climate of their surrounding. And as each toils towards this goal, it is perhaps with the conviction expressed by

a young doctor in Iran, one of the indomitable Baba-workers, who writes: "It is my rock-firm belief that Baba does His own work as He has said. I believe that not I, nor you, nor anyone else is doing Baba's work. We are His tools, and He honours us by giving us the opportunity to serve Him."

Beloved Baba tells us that the pain in His neck is 25% better; and the pain in His hip-joint is not bothering Him, so that although He walks very little He does it with more ease. What nicer present than this can we hope to have for the birthday of the Birthless One! And what gift can we hope to give Him, other than a round-the-year one of obeying Him and loving Him more and more?

This 25th of February is a day of special significance in the calendar of nations too—the date set by the Tashkent Declaration for removal of all traces of the recent Indo-Pak fighting. May this fact bless the spirit of Tashkent to survive and strengthen. "Measure your mind's height by the shade it casts". India's late prime minister Lal Bahadur Shastri, that gentle self-effacing man who won the confidence and hearts of the people he served, proved his measure by the world-wide acclaim and respect he gained within 18 months of his leadership. Before two years had passed, leaders and dignitaries from all parts of the world were once again gathered on Indian soil to pay their homage and tribute to a great departed leader. "The sudden passing away of our Lal Bahadur Shastri took the breath out of the nation", as Eruch put it in his letter to Dr. Ram Ginde. Just before the prime minister left for Tashkent, our dear Dr. C. D. Deshmukh (of Nagpur) met him, told him of the Avatarhood of Meher Baba, and presented him with a copy of 'The Everything and The Nothing' along with 'The Master's Prayer'. Lal Bahadur Shastri expressed his assurance that he would read them, and allowed himself to be photographed with Dr. Deshmukh—in the picture we see Shastriji holding the Baba-literature in his hand. Baba said that Lal Bahadur was a fine man and a very good soul, and was blessed to have heard His Name and talked about Him with Deshmukh before leaving his physical body. The mandali were reminded how Baba had repeatedly expressed His concern over Lal Bahadur's health

and heart condition ever since he left for Tashkent. On the morning when the mandali conveyed the news of the prime minister's death, Baba remarked:

Longfellow said: Come he slow or come he fast
It's but death who comes at last.

and the poet Amir said: Man is born for his last day.

whereas Meher Baba says: None dies, and none knows
to die.

The rare one who knows to die is never born again.

The dam put up for "no visits" during Baba's continuing seclusion, is expected to hold till November 1967 as was declared by Him. But once in a while, through a chink of His compassion, trickles some Baba-lover or the other who is granted a few minutes of His company—depending more on the occasion and circumstance than on His health and mood for it. Of these rare visitors to Meherazad, Robert Dreyfuss is outstanding in our memory because of the 'why' and 'how' of his journey to Baba. This 21 year old American came to India to attend the December Sahavas which was to be held for Baba's Western lovers, and not until he reached Poona did he learn that the Sahavas was cancelled! Robert left his home town of Boston (U.S.A.) in September 1965, availing himself of the students' economical plane service to England. From there, with a knapsack on his back, he walked and hitch-hiked his way to India—thru France, Germany, Austria, Hungary, Yugoslavia, Greece, Turkey, Syria, Iraq, and making the final lap from Kuwait to Bombay by boat. This pilgrimage of three months ended on 16th November when he reached Meherazad. The first thing that came to my mind when I heard that he had come for the December Sahavas, was the story of the Tortoise and the Hare—while the hundreds who had planned to come by jet plane were halted at the starting point, this lucky 'tortoise', unaware that the race was called off, had plodded home to his goal! It was truly his "home-coming", he said, to The One he had found after deep heart-searching and book-worming thru masses of philosophical and theosophical writings. He did have the sahavas he came for, spending two days at Meherazad

and endearing himself to the Meherazadians as one of the family. On both days he saw Baba, was embraced happily by Him, and received amply of His time and Love. The Beloved told him to return to the U.S.A., to his family and to the job he had left to come to India, which was that of looking after violent mental patients in a hospital in Boston. Baba gave Robert a message and a mission: "Go back to the U.S.A., spread My Love among others, particularly among the young and persuade them to desist from taking Drugs, for they are harmful—physically, mentally and spiritually."

In an age, when individual liberty is prized above all achievements, the fast increasing number of drug-addicts forms an appalling chain of self-sought bondage! Even as these Drugs hold out an invitation to a fleeting sense of ecstasy, freedom or escape, they enslave the individual in greater binding. LSD, a highly potent 'mind-changing' drug differing from the opium derivatives and being used in the research of mental science, is said to "expand consciousness and alter one's personality for the better". In America it has become tragically popular among the young, used indiscriminately by any and many.

Robert is of a group of men and women (a number of them devoted to Baba) who have, with discrimination and spiritual aspirations, experimented with LSD. It seemed to them that their experiences tallied with the descriptions in "God Speaks" of the Subtle Planes. We gathered from his narration that the drug's effect is a temporary experience of piercing the veil of illusion and "a glimpse of Reality"—thus extending a dazzling promise of eventually leading one to the heights of Godhood. Baba was amused when He heard this, and said "If God can be found thru the medium of any drug, God is not worthy of being God!" Baba was very pleased that Robert had stopped taking LSD, and told him to tell the others to do the same.

A former professor at Harvard University (U.S.A.) who has been scientifically exploring the higher possibilities of LSD and other psychedelic drugs, on hearing Baba's message of "No Drugs" sent thru Robert, wrote to Baba asking for His guidance. As Baba was moved to help this sincere seeker in

clearing his confusion, the reply indicated by Him was sent in a letter from Adi, excerpts of which I give here for the benefit of all whom it will help:

"No drug, whatever its great promise, can help one to attain the spiritual Goal. There is no short cut to the Goal except through the grace of the Perfect Master; and drugs, LSD more than others, give only a semblance of 'spiritual experience', a glimpse of a false Reality.

"The experience you elaborate in your letter and book are as far removed from Reality as is a mirage from water. No matter how much you pursue the mirage you will never reach water and the search for God through drugs must end in disillusionment. Meher Baba who knows the Way, who is the Way, cannot approve the continued pursuance of a method that not only must prove fruitless but leads away from the Path that leads to Reality.

"It is human, and therefore necessarily wrongsighted, to view the result of the drug by its immediate relative effects—our inability to calculate its end result is beyond our human knowledge, and only the true Guide can point the way.

"To a few sincere seekers such as yourself, LSD may have served as a means to arouse that spiritual longing which has brought you into contact with Meher Baba, but once that purpose is served further ingestion would not only be harmful but have no point or purpose. Now your longing for Reality cannot be sustained by further use of drugs but only by your own love for the Perfect Master which is a reflection of His Love for you.

"You may feel LSD has made a 'better' man of you socially and personally. But one will be a better man through Love than one can ever be through drugs or any other artificial aid. And the best man is he who

has surrendered himself to the Perfect Master irrespective of his personal or social standing.

"Meher Baba has pointed out that the experience derived through the drugs are experiences by one in the Gross World of the shadows of the subtle planes and are not continuous. The experiences of the Subtle Sphere by one on the subtle planes are continuous, but even these experiences are of Illusion; for Reality is beyond them. And so, though LSD may lead one to feel a better man personally, the feeling of having had a glimpse of Reality may not only lull one into a false security but also will in the end derange one's mind. Although LSD is not an addiction forming drug one can become attached to the experiences arising from its use and one gets tempted to use it in increasing doses, again and again, in the hope of deeper and deeper experiences. But eventually this causes madness or death.

"Only the One who knows and experiences Reality, who is Reality, has the ability and authority to point out the false from the Real. Hence Meher Baba tells us who care to heed Him that the only Real Experience is to continuously see God within oneself as the Infinite Effulgent Ocean of Truth and then to become one with this Infinite Ocean and continuously experience Infinite Knowledge, Power, and Bliss."

How well Robert has carried Baba's message to the others and how clearly it has been received by them, can be glimpsed from the response of a dear one in her letter to beloved Baba:

"'Once there is a beloved, we breathe him.' You, the breath of so many, fill our lives and hasten us to the closeness to God for which we have yearned forever.

"Since you sent Bob Dreyfuss to connect us and to stop us from the drug delusion, you have become the most important reality in our lives. Your books fill our shelves, your pictures the walls, and your reality our dreams. We are doing our best to love and understand, believe and submit Obviously it is easier for some than others and you of course understand this best.

"We received the message that we should write to you and the opportunity is a blessing although it is difficult to figure out what to say to one who knows all. So I shall hope that between the breaths of the words you can feel the love coming from this side of the world I simply thank you for the awakening you have brought to all of us, bless you for your love, and transmit to you the deepest of my love which I realize is insignificant in its development but at this point is about all I have got to offer."

I'm tempted to mention another recent visit to Meherazad, because of the profound perception revealed in the words of a child. The visitor was seven year old Jayanti, son of a prosperous cloth merchant in Ahmednagar. The boy had not yet seen Baba but regularly attended the Centre and kept pestering Adi and the others to take him to Baba. And so one morning one of the Baba-workers coming to Meherazad brought him along. While Jayanti was with the mandali before being taken to the Beloved, Eruch asked him, "Why do you want to see Baba?" "So that real faith may be born in me" the child replied. When asked "What do you hope to gain after having Faith?", he answered "I will find God." "And when you have found God, what will you do?" "I will love Him and serve Him" was the reply. We saw him hugging to his breast a bag of sweets that he had brought for Baba, and which he would not part from until he had personally placed them at Baba's feet. When he was taken to Baba he did not have to remove his shoes, in reverence to the Master—he had removed them before starting from Ahmednagar! Beloved Baba embraced him and caressed his cheeks, and told him how fortunate he was. With his large soft eyes on Baba, Jayanti nodded emphatically in agreement. When one of us asked him who it was that was seated before him, he answered simply "God". We said, "Well, now that you have seen Him, ask of Him what you will. What do you want of Him?" The boy gazed soulfully at God and answered "Love". Baba was pleased and delighted at this reply, and smilingly gestured "Granted"!

How many are there, when their turn comes, who prove wise or fortunate enough to ask of Him just that? But even this wanting of the highest boon is by the grace of the

Beloved, and is (as Sant Mira says in her song) "a promise of many lives ago". Perhaps we will see the boon blossom in Jayanti's life, that he may "love and serve God" in this Avataric age. We have seen the blossoming of other buds blessed by His grace; a fair example being Naosherwan Nalawala of Dehra Dun (north India), a handsome youngster of about 19 years who is the editor of *The Glow*. "The Glow" is a registered quarterly newspaper devoted to enlightening the people of the God-Man's presence on earth and carrying the beloved name of Meher Baba to their ears and hearts. Born into a family that is whole-heartedly Baba's, Naosherwan was barely four when he sat on Baba's lap, played with Him, and solemnly entertained Him as a "drummer" by vigorously drumming with his chubby little hands on the dining table. Now he drums away on the typewriter, and the music is the glowing effort he puts in *The Glow* born of His Love.

From the beginning of April beloved Baba along with the Meherazad family will be at Guruprasad, Poona, for three months. We are at the tail end of our short winter, and the thundering footsteps of summer can already be felt coming nearer. Soon the migratory birds will be flying back north to cooler climes, as we shall be preparing for our migration to Poona and its kinder summer. In the month of March the hustle of 'spring-cleaning' goes hand in hand with the bustle of packing, leaving less time for attending to the mail. Moreover, as the pattern of work keeps enlarging daily, it is difficult to fit it onto the limited material of time at our disposal, with barely scraps left over to cover personal needs! Please note that the rein on correspondence is being drawn in tighter. From April thru June, emergency cables may be addressed: MeberBaba Guruprasad, Poona (India).

The next letter will be going out to you in the month of May. This one I close with Baba's Love to you each dear one, and the Birthday Song for children composed by Francis:

Glad are we in you, dear Baba,
 Glad are we in your Birthday—
 That you in your loving Kindness
 Came on earth with us to stay.

Round the Earth your love is flowing
As a river wide and deep,
Making full and rich the harvest
That each, at Time's end, will reap.

Th'light of New Day now is dawning
As a heavenly flower rare,
In its heart we are discerning
Your Face, Baba, dear and fair.

Hear my song, Beloved Baba,
That I sing on your Birthday
It's my pleading that you, Baba,
In my heart forever stay.

A Review:

The Glow

We are happy to receive a copy of the first issue of "The Glow", a quarterly towards divinity, edited by Bro. Naosherwan K. Nalavala, 36, Lytton Road, Dehra Dun (India). Our attention is drawn to the fact that "The Glow" is a quarterly towards Enlightenment and "The Spark" was a prelude to commemorate the Second Darshan of Meher Baba in Dehra Dun, on 1st November, 1953.

"I am the Sun which is hidden by the shadow of yourself. Cease thinking that you are your shadow, and you will find that the Sun which I am is your own Reality!", says Beloved Baba in His inimitable Message to "The Glow", declaring His unique state of consciousness, where from emanates all Light and Love. Along with an imposing photo print of our Beloved, there appears on the front page His Special Message for His 72nd Birthday—25th February 1966, which runs thus:

"Be composed in the Reality of My Love, for all confusion and despair is your own shadow, which will vanish when I speak the Word."

The many more important items of collections from Baba's utterances now selected for the issue are indeed very attractive and inspiring. The special articles like "Baba Birthday Buntings" of Adi K. Irani, "Meher Baba's Gospel and the Truth of the Geeta" by Dr. C. D. Deshmukh and "God, Thy Neighbour" by K. K. Ramakrishnan have added to the beauty and nicety of its presentation and the novelty of the talented young editor beams forth in every way through the variety and veracity of the collection, he could make out from Beloved's ineffable fountain of Divine utterances.

The flash of his facile pen show his faculty for the art and his endeavour deserves every support from all the quarters. His undaunted love and unswerving faith for Beloved Baba, will, we hope, soon be rewarded by our Compassionate Father to the extent he deserves. And we whole-heartedly convey our loving admiration and wish that this will soon find love aglow in every heart far and near, so as to be made a weekly by the Grace of our Beloved. May He Bless the Young Editor!

—EDITOR

(Continued from 2nd cover page)

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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
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Meher Baba Diary (Very limited copies are available)	1.25
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