

DIVYA VANI
Volume 2 Number 12
June 1967

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

Quarterly, v.1, no. 1 (July 1961), v. 3. no. 2 (Oct. 1963): bimonthly, v. 1. no. 1 (Jan. 1964), v. 2 no. 3 (May 1965): monthly. v. 1. no. 11 (July 1965), v. 12, no. 6 (June 1976): bimonthly, v. 1. no. 1 (Aug. 1976), v.14. no. 1 (Jan. 1978): quarterly, v. 1, no. 1 (Jan. 1979), Kakinada : Avatar Meher Baba Mission. 1961- v. : ill.. ports.

Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).

Issues for July - Oct. 1961 in English or Telugu.

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

Publisher varies: S. P. Udaseen (1961-1965): S.P. Udaseen on behalf of the Meher Vihar Trust (1965-1969): Meher Vihar Trust (1970-Apr. 1974).

Ceased publication?

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Monthly:

25th June 1967

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3

"The Meher Vihar Trust" Grams: "MEHERVIHAR"

3-6-441, 5th Street,

Volume 2]

Himayatnagar, Hyderabad-29

[**Price:**

Number 12]

(A. P., India)

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(Continued on 3rd cover page)

Monthly:

25th JUNE 1967

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(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor :

SWAMI SATYA PRAKASH UDASEEN

Hon. Assistant Editor :

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

Phone: 36233

Grams: "MEHERVIHAR"

THE MEHER VIHAR TRUST

3-6-441, 5th Street,
Himayatnagar, Hyderabad-29
(A. P., India)

Volume 2]

Number 12]

Annual Subscription:

Rs. 12-00

Single Copy: Re. 1-00

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AVATAR MEHER BABA

EDITORIAL:

Our Special Fortune

TIME AND AGAIN we are told by our Compassionate Father, Meher Baba, that being lovers of the Avatar of the Age, we are more fortunate than the rest of humanity. He further assures us that a glance from Him can give us all we need ... and that moment is near and for that we have to love Him wholeheartedly. He also says that one does not necessarily have to make the inward journey by stages and that if we have the Grace of the Avatar, He just takes us from where we are to where we should be, where God wants us to be. He warns us that if we are asleep when He knocks at our door, He will go away.

As regards the Goal in life, He explains: "The easiest way to achieve the Goal of life is to 'leave all and follow Me' through love. I do not mean that you should leave your house and family and come here! I mean that you be in your house and with your family, but love Me as I want you to love Me—love Me above all. That is the simplest way. A still more simplest way to attain the Goal is to obey Me—obey Me implicitly. That is the simplest than the simplest thing." But lest we feel this to be impossible, Beloved Baba, out of His Infinite Compassion for us assures us so lovingly: "Try. If you try, I will help you. Once you have determined to obey, you are no longer your own."

However as regards love, He says: "You cannot bargain for love. No amount of penance, meditation,

puja etc., can give that gift of love. Once that gift comes from God, it burns up all the veils of sanskaras (impressions). But love demands that the lover sacrifices himself for the Beloved."

But again, as he warns severely, the slightest hypocrisy spoils our determination and makes the whole thing a farce. Hence before we proceed further, let us ponder over the problem of our faith in Baba. More often we find that our ego-mind, and our intellectual arrogance and self-pride of our own individuality, together with the narrow minded and ill-conceived notions of religious bigotry and ritualistic associations of old sanskaric ties, shrouded with the ignorance of the real path cause confusion and create innumerable doubts in our own minds and ultimately we begin to doubt the very fundamental fact of Beloved Baba being the Avatar of the Age. So, we drift, knowingly or unknowingly, from our stand and from our original determination to try to love Baba and obey Him. We doubt His bonafide and hesitate to take His words even as from an ordinary gentleman, and not to speak of God in human form. And finally, we lose our hold on ourselves and find ourselves to be grumbling and disappointed souls deprecating our own previous behaviour. This indeed is the case of some us but for our Beloved's Graceful protection and care, guiding us at every stage, in spite of our weaknesses and draw-backs.

His declarations with divine authority shall have to be taken as from the Highest of the High, now in human form, for He tells the Truth which we may not be able to understand. But His love and wisdom and His supremely perfect and pure personality radiating at all times the supreme glow of power, knowledge and bliss shall be more than proof positive that He is God Incarnate. And His Divine utterances alone shall inspire us, since our understanding fails us at every stage, in spite of the fact that He so graciously explains the absolute truth about His

advent as the Avatar of this age and His Divine Mission. Beloved Baba declares Himself as the Ancient One that has come again to redeem the entire mankind and gives the clarion call as of old and says:

"The time has come. I repeat the call, and bid all come unto Me.

"This time honoured call of mine thrills the hearts of those who have patiently endured all in their love for God, loving God only for love of God. There are others who fear and shudder at its reverberations and would flee or resist. And there are yet others who are baffled, failing to understand why the all-sufficient Highest of the High need give this call to humanity.

"Regardless of the doubts or convictions people may have, I continue to come as the Avatar because of the infinite love I bear for one and all. Though judged time and again by humanity in its ignorance, I come to help man distinguish the real from the false.

"The divine call is little heeded at first because it is invariably muffled in the cloak of the infinite true humility of the Ancient One. Yet in its infinite strength it grows in volume until it reverberates and continues to reverberate in countless hearts as the voice of reality."

He also tells us that the greatest greatness and the greatest humility go hand in hand, naturally and without effort and He reveals Himself thus: "When the Greatest of all says, 'I am the Greatest', it is only a spontaneous expression of an infallible truth. The strength of His greatness does not lie in the raising of the dead, but in His great humiliation when He allows Himself to be ridiculed, persecuted and crucified by those who are weak in flesh and spirit. Throughout the ages humanity has failed to gauge the true depths of humility underlying the

greatness of the Avatar. They judge His divinity by their own limited standards acquired from the religions. Even real saints and sages, who have some knowledge of truth, have failed to understand the Avatar's greatness when faced with His real humility.

"History repeats itself through the ages as men and women in their ignorance, limitation and pride sit in judgement on the God-incarnated man who declares His Godhood, condemning Him for uttering the truths they cannot understand. But, He is indifferent to abuse and persecution, for in His true compassion He understands; in His continual experiencing of reality He knows; and in His infinite mercy He forgives."

He finally exhorts us thus: "Awaken from your ignorance and try at least to understand that in this completely indivisible Oneness not only is the Avatar God, but also the ant and the sparrow and one and all of you are nothing but God. The only apparent difference is in their states of consciousness. The Avatar knows that the sparrow is not a sparrow, while the sparrow does not realize this. Being ignorant of its ignorance, it identifies itself as a sparrow.

"Do not live in the ignorance. Do not waste your precious lifetime in differentiating and judging your fellow men, but learn to long for the love of God. Even in the midst of your worldly activities, live only to find and realize your true identity with your beloved God.

"Be pure and simple and love all, because all are One. Live a sincere life, be natural and be honest with yourself.

"Honesty will guard you against false modesty and will give you strength of true humility. Spare no pains to help others. Seek no reward other than the gift of

divine love. Yearn for this gift sincerely and intensely and I promise in the name of My divine honesty that I will give you much more than you yearn for."

He further clarified about His Divinity and the qualifications of an aspirant as follows: "Mere intellectuals can never understand Me through their intellect. If I am the Highest of the High. it becomes impossible for the intellect to gauge Me nor is it possible for My ways to be fathomed by the limited human mind.

"I am not to be attained by those who, loving Me, stand reverentially by, in rapt admiration. I am not for those who ridicule Me and point at Me with contempt. To have a crowd of tens of millions flocking around Me is not what I am for. I am for the select few, who, scattered amongst the crowd, silently and unostentatiously surrender their all –body, mind and possessions to Me. I am still more for those, who, after surrendering their all, never give another thought to their surrender. They are all Mine who are prepared to renounce even the very thought of their renunciation and who, keeping constant vigil in the midst of intense activity, await their turn to lay down their lives for the cause of Truth at a glance or sign from Me. Those who have indomitable courage to face willingly and cheerfully the worst calamities, who have unshakable faith in Me, eager to fulfil My slightest wish at the cost of their happiness and comfort, they, indeed, truly love Me."

However, a severe warning is given to all that, to have one eye glued on the enchanting pleasures of the flesh, and with the other, expect to see a spark of Eternal Bliss is not only impossible but the height of hypocrisy.

So, it is now left to us, who have had the special fortune to belong to the family of the Avatar of the Age, enjoying His compassionate love and protection by way of His

'darshan', 'sparshan' and also the assurance of His Divine Love and Presence wherever we are, to search our hearts sincerely and make a firm decision to surrender ourselves at His Feet with unswerving faith and deepest love for our Beloved Lord, Avatar Meher Baba and await His Graceful call to lay down our lives in His Cause, so that ours will indeed be the greatest fortune. May He Bless us all ever! Jai Baba!

PRAYER

by Maud Kennedy, U. K.

Father and Friend,
God of mercy
Live in my heart
Speak through my mouth,
Use my hands and feet
To move for Thee
And do Thy Will.
Guide me to Thy feet
Where I am safe
Empty of self
Praising God.

News from Guruprasad

from one of the Mandali

1st June 1967

Two thirds of our Guruprasad stay is over, with four weeks left to departure time. We arrived here on the morning of April 2nd, the usual odd procession on wheels starting from Meherazad soon after breakfast: the large truck carrying all personal and household stuff (including bicycles and lift-chair), the hired Station-wagon and the De Soto accommodating most of the Meherazad family, and Dr. Donkin's new Wolseley carrying Beloved Baba and some of us. As good to look at as to drive in, the Wolseley glided over the rough roads like a drake on a lake. During the drive Baba repeatedly remarked how comfortable He felt, and told Donk to be here with his car on 1st July to drive Him back to Meherazad.

The first thing Baba did on stepping into Guruprasad was something we have not seen Him do for umpteen years—taking a brisk walk up and down its long verandah, His hand on the arm of one of the mandali who was having quite a job keeping in step with Him! Others, usually snail-walking behind Baba, were comparatively running. It made me remember the time we told Harry Kenmore how in bygone days Baba used to walk so fast that the mandali had to run after Him, and Harry had promptly punned "Well, they're still running after Him!" Now, I thought, they are beginning to do so literally again.

Each morning and afternoon we have seen the Beloved striding the length of the marble tiled verandah, to and from the mandali's hall. Added to our joy at seeing Him walk like this is seeing the pleasure it gives Him, when at the end of a stride He may ask with a delighted smile "How do I walk?!" Just as He asked Dr. Ram Ginde when he was here in April, called by Baba "for five minutes" specially to see Him walking. And Ram's reply shone from his beaming face with that eloquence which makes words look pale before it. How Baba appeared to him during his fifty minutes with Baba, Dr. Ginde expressed in his letter to Eruch:

"Beloved Baba looked a picture of radiant health with bright shining eyes, rosy cheeks, exuding joy and happiness. He did not seem to have much pain in His neck and His movements were relatively free and spontaneous. His gait was strong. I have never seen Him walk like that before; one stretch and back along the verandah was enough to make me breathe heavily. It was really a unique and thrilling experience."

If Beloved Baba appeared in such glowing health and radiance to Dr. Ginde, that's how He appeared to us. But that is not to say we see Him always in this light, as we do when His radiance is turned on full for those whom He calls for a while. For us who see Him all the time, He often keeps the shade down or we could be dazzled into forgetfulness of His humanity. Baba made a statement on this one morning recently in Meherazad when He was seated with His mandali. Baba said: "I am both divine and human. Those who live with Me feel more of My humanity than My divinity. Those whom I permit to come and see Me for a while see more of My divinity than My humanity. All My intimate lovers whether living with Me or away from Me will, in the end, experience My divinity."

Baba's sudden decision to call Dr. Ginde when He did, was explained by His remark: "Later I may not be walking so fast". We were to remember that casual remark some weeks later, when Baba strained a muscle in His back which made movement painful. But although the back considerably slowed down His pace Baba continued the daily verandah walks, until it became too painful to take a step. Then the little wheel-chair was unpacked and put into service again after its long holiday—the chair sent by His 'Big Ben' (Dr. Ben Hayman) by Air from U.S.A. three years ago. Last two summers Baba used it all the time, but this year it was out of sight and out of mind till the back strain made its use imperative for a while.

The cervical collar too has been hardly in use this summer. With the temperature up to 109° F. during May, we didn't dare imagine the discomfort it would have meant for Baba if the collar had to be on longer! Happily, substantial improvement in the neck pain made this unnecessary. Some time ago in Meherazad, when there were darshan-seekers in spite of Baba's repeated announcement that He is in seclusion and none must ask to see Him, Baba said "Only My lovers' love can help the pain in My neck, it can ease only when My seclusion is undisturbed." We can see that even if we learn our lesson the hard way, hard for Him, His Patience and Love help us in the end to learn it well. Now the love of His lovers has indeed begun to help by keeping His seclusion undisturbed. And although this applies to His lovers everywhere, at the moment it applies most to His lovers in Poona. For them the Beloved's darshan is touchingly close, yet they have not let a breath of their longing stir the quiet of His seclusion! And this final period of His seclusion is the most important, as Baba disclosed before we left for Poona, He said that His universal work is mounting to peak intensity and for five months He will have to undergo much suffering, after which we should be prepared to witness "great changes".

The family letter is invariably read to Beloved Baba before it is posted. When He heard the completed draft of this letter, Baba expressed concern over His lovers being anxious to know whether He is now walking about as before. He therefore told me to add this message from Him to you all:

"My lovers need not worry, because I have started walking fast again; but My mental and spiritual suffering will end only when I break My silence."

For us Easter time has long been associated with Guruprasad time, but this year it was a month ahead by the calendar and we were at Meherazad. On Easter Sunday morning in Meherazad there was a surprise 'visit' from two outstanding artistes who entertained the Beloved with songs on the air. While Baba was breakfasting we turned on the radio as usual for some music He would enjoy. We tuned in to 'The Voice of America Breakfast Show', and there was Marion Anderson singing: He's Got The Whole World in His Hands! Her superb voice rolled out the words in the stillness of His presence as though she were there before Him, singing to Him alone. Next we switched over to Poona and there was Begum Akhtar in voice form; and it might well have been that she was singing to Baba in person as she had done in the past, singing with her heart in her voice and love's tears coursing down her cheeks

Easter is an eternal occasion in the lives of Baba-lovers as they witness in themselves and in others the daily miracle of resurrection to His Love. For us Easter is God submitting Himself to be earthbound that we may rise from the tomb of our selfhood to life in His Godhood. The rejoicing of Easter is symbolic of our rebirth in Him. And if tradition-wise the Easter chicks may be said to symbolize the joy of 'coming to life', Baba-wise they would surely symbolize the hearts hatched in His Love. Well, the Avatar's Chicken Farm is already showing signs

of flourishing, and from what Baba indicates the time is near ripening for a population-explosion of "Baba-chicks" all over the world!

One resurrected heart* wrote three Easters ago:

"It is little more than a year since we (my wife and I) became followers of the living Avatar. I remember reading Baba's words 'Love me more and more', wondering what that meant. But now I realize that it is very easy to love Him more and more, for Baba does more and more fill our lives.

"We learned about Meher Baba at Easter time. Easter has always been for me a time of inner upliftment and awakening to my own for the most part dormant exultation in God. Though I have never followed the rituals of Christianity, at Easter the meaning of Christ becomes ever more clear. This Easter my horizon and my sunrise is Meher Baba who fulfils every sense of the meaning of the resurrection and the light."

I kept telling myself my mind was made up—there would be no report on Baba's Birthday celebrations observed this year in East or West—it had been a big enough job last year and I didn't have the courage to tackle this year's giant with my pen. I determined to skip over the subject and touch no Birthday items, only to find it would have to be a high leap if the New York item was to be passed over, since it had unexpectedly turned into a world item! On 25th February in New York there was once again a big program arranged at the Barbizon Plaza Theatre by the 'Society for Avatar Meher Baba' celebrating the Beloved's 73rd Birthday. And this entire program of two hours' duration was taped live on the spot, and broadcast next day via shortwave over RNYW (Radio New York Worldwide) to more than a hundred countries

* Lynn Ott, U.S.A.

throughout the world. Radio New York Worldwide received U.S. government's permission to beam directly to India for the occasion, and the 'Sunday Hindusthan Standard' of Calcutta notified its public of this Baba-broadcast under marked headlines: RADIO NEW YORK HONOURS MEHER BABA. All Baba Centres and lovers who could be informed at rush notice sat glued to their radios hours ahead of scheduled time, including the mandali at Meherazad. And even if others were unable to make contact, the special beam directed from hearts gathered at Barbizon Plaza Theatre reached Meherazad! Despite atmospheric disturbances and overlapping stations we caught clear snatches of the Birthday program: part of a speech, a song, a comment. "Beloved Baba" were the first words that burst through the barrier of babble from bordering stations: the last words we heard were "Happy Birthday Baba!" To Station RNYW goes the unique honour of broadcasting worldwide the Avatar's name. To the Society for Avatar Meher Baba, to its chairman Dr. Harry Kenmore who is entrusted by Baba to carry out two public celebrations each year in New York, to each and all His workers and lovers whose individual contributions make this possible, goes the reward of Beloved Baba's pleasure. Here is the text of Baba's cable to Harry Kenmore:

"I am very happy with New York celebrations of My Birthday. I send My love to all who selflessly contribute to My Birthday celebrations and Silence anniversaries, thus making it possible for you to fulfill My wish for these events to be publicly celebrated each year in New York."

Close at hand is another Silence Anniversary. For the 'Society for Avatar Meher Baba' it means another public program in New York as wished by Baba; for the lovers it means another opportunity to give their full response in order to make it a worthy public event.

Some time back we read somewhere a quote from someone who said that if God wishes to make another world the material is ready—the first one too was made out of chaos! Well, with all the unbelievable chaos and misery of our world the material is obviously not yet ready for God to make 'another world' in the mould of His Compassion—but it must be nearly ready, for God-Baba tells us "Have patience; the time is drawing near, very near". And if in the world's throes we read signs of God's nearing manifestation, those who 'read the stars' also appear to be given some indication of it. A Baba-lover in Agra came across some significant items in an Astrological Magazine and sent us the text for our interest. The magazine's January 1964 issue predicted: "The weapons manufactured by the ace scientists of the white races will be made ineffective by the attempts of three chief heads by meditation among the obstinate people. This will be done to save the world from destruction, by a terrific sound made by a Superman... The Superman will wander in Mute Silence." In another column it said: "Aldo Lavagnini, a Mexican astrologer, predicted some time back the appearance of a great World Teacher, a Divine Incarnation, during a third world war or shortly after it." And in the Astrological Magazine's December ('64) issue appeared the following: "As Saturn is now in Aquarius, we may expect the arrival of Universal Man or Viswa-Guru. He will ultimately bring Peace to this earth... The suffering humanity is praying heart and soul for his early arrival."

If star gazers could look under their noses, and earth wanderers recognize Who is in their midst, they would know that humanity's prayer was heard and answered before it was uttered. The pity is that humanity has not heard the answer to its prayer!

Even as the Avatar hides His Reality behind the veil of our ignorance, He hides His Silence behind the clamour of our words. Never has the world seemed more

word-crazy than it is now, our minds never so deafened by discordant jangle of words coined in man's base metal. How then can we hope to hear the sublime ring of HIS words when He drops them in our midst—words that we let roll away to the corners of our minds or collect in pages of books. And because we have not really heard the words Beloved Baba has given us we ask Him for more, and yet again for more, while He gives us a gentle reminder "If My Silence cannot speak, of what avail words?"

From what He tells us, we will hear His Silence only when He breaks it. The Master Fiddler is here to repair and tune the heart-strings of mankind before He can play the Avataric score, and the world shall dance to the Tune of His making when He gives THE WORD. Hazrat Babajan, who awakened Baba to His Godhood, said of Him: "My beloved Meher! My Son! Some day the whole world will call out 'Meher, Meher'", all the trees will cry out 'Meher', all the birds will sing 'Meher'."

And Beloved Baba, what does He say will happen when He breaks His Silence? Baba says:

"THAT WHICH HAS NEVER HAPPENED WILL HAPPEN WHEN I BREAK MY SILENCE."

Baba's instructions to His lovers for the 42nd Anniversary of His Silence, will be sent out by Adi to all in the East in a Circular issued on 10th June. I give it here as wished by Baba for His Western family's information and attention:

On the 10th of July 1967, the 42nd Anniversary of His Silence, Avatar Meher Baba wishes all who love and obey Him and all who would want to do so, to observe complete silence for 24 hours beginning from midnight of the 9th July to midnight of the 10th July, in accordance with local time.

Those who, for practical reasons, find that it is not possible to observe silence for the 24 hours on Monday the 10th of July 1967 should instead observe complete fast for twelve hours on that day, from 8.00 a.m. to 8.00 p.m. During this fast nothing must be consumed—not even water. Those who are fasting for the 12 hours on July 10th, should also observe partial fast on the morning of the 10th by only taking one cup of tea or coffee (with or without milk) between arising and 8.00 a.m.

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

The Circular has a postscript Note from Adi given according to Baba's wish. Beloved Baba directs me to reproduce it here in full, for you all dear ones to know and bear in mind:

Note: "As Avatar Meher Baba wants to remain absolutely undisturbed, He directs me to inform all His followers, lovers and workers that He will not attend to any correspondence other than emergency telegrams and cables, and very important letters *concerning Baba-work directly*, and none should write any more letters to me here or to members of the mandali resident with Him regarding their personal affairs or the affairs of others.

"In case of emergency a reply-paid telegram or cable (fully prepaid for reply) may be sent addressed to: MEHERBABA, AHMEDNAGAR.

"Baba also wishes all His lovers to note that He will not give darshan to them and will not see any visitors till after 1967. After 1967 Baba will Himself announce when He will give darshan to His lovers. Therefore Baba wants none of

His lovers to come to Him of their own accord for His darshan before His announcement is circulated.

"I request the group-heads of all Avatar Meher Baba Centres to inform all concerned about this matter.

"Avatar Meher Baba and Mandali will leave Guruprasad, Poona, for Meherazad, Ahmednagar, on July 1st, 1967."

A Humble Request

May we request you, to contribute to our "Building Fund and Printing Works Special Donation" Scheme, and associate yourself with the task of establishment of a permanent abode of humble and dedicated workers of Meher Baba, the Avatar of the Age, in the historical city of Hyderabad, sanctified by Beloved Baba by His many visits and stay during His Mast-Work and also during the Mano-Nash period. In order to enable one and all, whether rich or poor, the system of issue of tickets of various denominations, viz., Rs. 1, 5, 10, 25, 50, 100, 500 and 1000 has been adopted. Those who desire to send their love-contributions may kindly do so by *Postal Money Orders or Bank Cheques on Andhra Bank Ltd., or State Bank of India, (Hyderabad-A. P., India) to the undersigned and oblige.*

With loving regards,

Yours fraternally,

SWAMI SATYA PRAKASH UDASEEN
Managing Trustee, The Meher Vihar Trust,
3-6-441, Himayatnagar, Hyderabad-29,
A. P., INDIA

Oh Blessed One

By
B. N. Kaul

I often visualised,
And visualise Thee
In a boundless
Boundless Shining Sea.

A Flower atop
In human Form,
Guiding the Souls
Wavering like me.

I often loved,
And love Thee
In Forms and Shapes
That bewitch me.

Wilt Thou help me?
In body, formless, where-ever I be
I hope so, hope, ever hope,
And this HOPE, perhaps sustains me.

*" How I was drawn to
my Master – Saviour
Avatar Meher Baba. "*

BY DOROTHY L. LEVY, U.S. A.

"Seek and ye shall find, knock and the door shall be opened unto you—ask and it will be given."

Being invited to a neighbour's home one afternoon, after many years having delved into Eastern Philosophy, Unity, Divine Science, and embracing the Master's Message in The Sermon on the Mount, we were discussing different books we had read and it led us to an exchange of ideas on philosophy and religion. Finally my neighbour said, "I have met the Master—Avatar Meher Baba. He is in India. When He was touring the U. S. in 1952, I had the privilege to join the group that led me to Him." It was all very interesting, but having known that she was interested in mystical cults and astrology, I was not too impressed. However she offered me a couple of books to read, and one of them was 'The Perfect Master'. It was late afternoon and my family required some attention. Getting busy with the chores, I merely glanced at His Picture on the cover and laid it aside to be looked into later. During the night I was awakened from this dream (vision)—in which I was taken on a tour in India with our Beloved Baba. I was over-powered with His Divine Love, and was confident that this was my Lord,

Master and Saviour that I was seeking. He drew me to Him, and I was in ecstasy with tears of joy flooding my soul. He gave me many messages, and I knew our Master was on earth again—God in Man-Form. About a year later He came to the U.S. again in 1956 and I was to meet Him. This day took me over many life spans and my heart belonged to Him forever. It was again in 1958 that Beloved Baba came to the States, and this time I was privileged to spend two glorious weeks at the Myrtle Beach Sahavas in His Divine Presence. All hearts were tumbled into the ONE here. I sailed over this heavenly Baba Center, my feet not seeming to touch the ground. But this virgin beauty was captured in His preparing me to write poetry—to try and bring this, His Universal Beauty to others. I had grown up on a farm and saw and cherished the beauty in nature. He stated, "I send LOVE LIKE RAIN BUT NOT ALL THE VESSELS HOLD THE SAME." The vessels must be cleaned. Only Our Beloved Baba knows the language of the heart. He is the IDEAL in all our humble efforts to glorify Him. Life is a vision—as a child you are looking out from the inside at this moving world, desirous of growing up to take your place in society; but with growth, it is just the reverse—on the outside anxiously awaiting the time to fold up the tent and be united in solitude and joy of His Love at His Lotus Feet !

SHOVQ

BY

ABDUL KAREEM ABDULLA

Imagine a firing squad lined in front of a blindfolded victim and the order "Fire" is rapped out. Simultaneous with the loud cracks, one of the hearers will crumple down into oblivion.

Think of two loving hearts and the ecstasy, the thrills and the feeling of "flying high into the clouds" that a whispered "darling" can produce.

Take the polished "no" that a job hunter gets for the hundredth time, after knocking about from place to place for months together, in spite of being prepared to do any odd job; or the polite "yes" of a doctor to the query of an anxious mother whether her only ailing child is in serious danger, and we find each word has a world of its own under the relative circumstances.

There are also words that often stand for inexpressible deaths and heights of meaning, even when shorn of such dreams and visions.

The most easily understood and absolutely the least understood word in currency is God. Gousali Shah Qalander, a great Master, has aptly described God to be so easy to understand that every child knows Him, and so

difficult to know that numberless heroes have sacrificed their very lives in the pursuit thereof.

Like a child, the world at large at the peak of the present so-called civilization, knows God only to be thought of at the fag-end of the day after playing with bombs, machine guns, torpedoes and poison gas. But a child has no fullstop to its knowledge like people of almost every class and creed these days who know God so well and completely that, if the art of spirituality is ridiculed, the science of mysticism is mocked. Matters are made worst by some sincere but arm-chair amateurs when spirituality is confused with spiritualism and mysticism is muddled into mystery.

Mysticism is more to be believed in and experienced than understood and explained, and spirituality has to be lived and practised in every walk of life.

In the world of reality amidst this dream of a creation, personal experience and individual realization alone can lead to Truth and therefore words have necessarily to be appreciated on the touchstone of painstaking perception.

Even some ordinary words in every language express extraordinary ideas under particular usage and need more than many sentences to bring into relief the true significance thereof in another language. "Shovq" is one such word in the Urdu language of the Mohomedans in India. Ordinarily, it means "liking for". But in relation to mysticism, it has a greater significance and a world of meaning about it. When used in connection with spiritual subjects, "Shovq" can well be said to express "early enthusiasm", "deep attraction", "the first flush of spiritual happiness", the "pleasure of initiation", "intense longing" and so on. The greatest importance of the Word in such cases lies in that it stands for the very first stage of one's spiritual unfoldment.

Whether the stage of "Shovq" results out of intellectual convictions or emotional experiences, through outside influence or self-hypnosis, those who have passed through this stage can have no two opinions that it is something really very grand!

New vistas of thought and feelings, indescribable flights of imagination, a novel angularity of perception, are but a few of the aspects of the change that takes place in one's whole outlook on life. Unimportant things present problems of prime importance, the prattle of a baby conveys spiritual truths, inanimate objects bear out messages of the first magnitude.

And where this happens under the direct influence of a Master, in nine cases out of ten, strange signs and scenes are witnessed and novel incidents take place automatically and independently without any thought, intention or idea on the part of the person concerned.

A Master not infrequently skips over many or all stages or states in advancing anyone on the spiritual path. Even God-realization can be given in the twinkling of an eye, as was done by Hazrat Babajan of Poona in the case of Baba.

All the same, many of Baba's devotees have had the stage of "Shovq". I remember the year 1921-22 when Baba first began collecting his group.

With all my wits about me, quite cognisant of my surroundings, without finding anything wrong with my senses of seeing and hearing, the experience of death I once had all of a sudden, in broad daylight one afternoon made me actually feel two separate existences at one and the same time—so much so that, that same evening I confided the matter to Khaksahib. I selected him deliberately, knowing that others would laugh at me or think I was out of my senses. I asked him to do me a favour. "Of course anything that I can, tell me", replied

Khaksahib. Then with all the seriousness that I could demand, I questioned: "Will you tell me if I am alive or dead?" What I wanted from him was a straight simple but serious confirmation one way or the other, to enable me to reconcile myself to the peculiar state I was experiencing for so many hours. It was also natural for Khaksahib to smile, pat my back and ask me to go and take rest. Although this happened many years ago, to this day I feel sure that it was no hallucination or delusion of any kind.

The more the intensity and the depth of the 'Shovq', the greater the chances of reaching the goal as well as getting away from the goal. This paradox is due invariably to the fact that the duration of the stage of "Shovq" is often short-lived. On the other hand, the period of undergoing discipline, putting in service, maintaining personal contact with a Master, or awaiting the right moment is indefinite and generally results in the readjustment of all hopes and expectations based on "Shovq" itself.

Naturally, the reaction has to be borne with the patience of Job and a steadfast perseverance in hope and faith by those who are not ripe enough to get on to the next stage or attain the ultimate goal quickly. Amongst the latter, some are likely to overestimate "Shovq" and smart under the subsequent disillusionment of a great spiritual advancement; while those who unfortunately feel "Shovq" as a proof of self-sufficiency look forward to quicker illumination as a matter of course and therein lies the greatest danger of a setback. Both over-estimation and self-sufficiency must be guarded against, which once attained, the goal is but a question of time. It is irrevocable Destiny.

The Perfect Master, if one is fortunate to have one, eliminates the danger of retrogression and stabilizes the aspirant on the Path by subtly leading him through the stage of "Shovq" to resignation.

REAL JAP

by " A A A "

"Meher Baba" is not a name as we normally understand names today. It is not a given name—as, say, 'Randolph' is; nor is it a family name, as Churchill is.

Meher Baba means Compassionate Father, and it is the appellation by which the man Merwan S. Irani is identified by the ever-growing band of lovers, followers and disciples who know that there is more to any man than what He looks like and what He is called.

As a name, "Meher Baba" is more than a nick-name. It is an identifying name, in the old-fashioned sense; in the same sense—not surprisingly—that Vishnu and Brahma are names for different *functions* of the self-same One God.

In the ancient world a man had a given name—John, for instance—and then a descriptive name—say, 'Smith' or 'the Baptist'—which identified him by the job he did. This name, then, marked out his place in society by signifying his function within the community.

Many English names still current indicate this origin, such as Carpenter, Tanner, Goldsmith, to name the three most obvious.

In the case of Meher Baba—Compassionate Father or Father of Mercy—the name indicates a specific function—in the same way the name Tanner does—but, in this most-especial case, a specific function and incarnation of the recurrent and eternal Avatar—in the same way that Vishnu is the name for the sustaining function

of God the Creator-Preserver-Destroyer, while Brahma signifies the creative aspect.

Of course there may today be many Hindus who think that there are three persons in their Godhead-ideal, as Christians do. But it is far more likely that the three different names were given to the three basic functions of the one state of God, to distinguish not any difference in being but in activity or job only.

Be that as it may, the appropriateness of the name "Meher Baba" for this particular Avataric manifestation is indicated by the Beloved Most Beautiful Ancient One in these words from the Universal Message:

"My present Avataric Form is the last Incarnation of this cycle of time, hence My Manifestation will be the greatest."

In the Western world it is popularly believed that Jesus was the Son of God, though the Catholic Church understands Him to be God-Man. An important definition of the nature of God-Man is given by Meher Baba in "Beams on the Spiritual Panorama", when He says:

"The relation between cosmic power and the individualized soul is unique. In the case of a perfect soul, the relation has been described fairly adequately through the Christian idea of trinity, which comprehends the three aspects of God: the Father (Creator and Preserver), the Son (Saviour and Redeemer) and the Holy Ghost (the Spirit of truth or grace). This concept of Triunity (Three in One) grasps and expresses some important factors in the spiritual fabric in the universe. It should not be artificially equated with the Vedantic trinity of the Creator, Preserver and Destroyer, which reveals the fabric of the universe from a different point of view. All these are different ways of understanding the unitary and omnipotent power in the cosmos."

The relationship between God, the Father and God, the Son as it is revealed in "God Speaks" by Meher

Baba is a little more complex, as God as Emanator-Sustainer-Dissolver of Cosmic Illusion is the main role played by GOD in the Beyond State A while God-Man is the role played by the Self-same God in the Beyond State C. God in this state can be assumed to enjoy both all that 'His' Father emanates continually as Creation and the Highest Divine Consciousness that is His (and 'His' Father's) own state of Beyond-ness in its second sub-state.

Jesus was God-Man (and still retains eternal Unique Individuality in God as God, having completed the fourth journey) and so was Krishna, whom the Geeta* identifies as "the Supreme Personality, the Highest God". Jesus and Krishna were but two manifestations of the one Avataric function of GOD in the Beyond state. 'Meher Baba' is the living person of that same Avatar, the present 'real Incarnation'.

And yet Baba is not called the Son, but the Father? Why is this? Jesus gave one answer when He said 'I and My Father are one mind'. For GOD in state C of His beyond-ness is not in any way separate from Himself in states A or B. But there is another reason too. The 'Manifestation' that Baba has called 'The Word' will bring the Beyond and Absolute state of God so close to the realm of Illusion that it will be that impossible state of affairs when the Father becomes a part of His Creation. As He who is called "Meher Baba" rightly is living GOD now, He is virtually the Father, both Creator-Preserver-Destroyer of Creation AND God-Man AND that Highest Divine Consciousness, which God in state C enjoys and GOD in state A does not.

So Baba's 'real' name might properly be 'Highest Divine Consciousness'—which, as any stray 'Japee' will tell you, is quite a mouthful!

* put into English by Sri Purohit Swami (Faber & Faber)

THE REAL ONE

By T. K. RAMANUJAM, B.E. (Hons.)

J A B A L P U R

Sir Albert Einstein has said of this age, that, it is characterized by a perfection of means and a confusion of ends. He is quite justified in saying so, because these days, we are all breathing in a confused and chaotic atmosphere, which is the result of the researches of the so-called modern intellectuals, without a 'Guide'. Pity is the 'Guide' is amongst them! If one were able to look into his own evolution from the hazy and murky era of his own rudimentary consciousness, one would be forced to recognize the fact that since time immemorial, he has always been in quest of an inscrutable nebulous entity which he has termed under personal and impersonal names like God, Spirit, Truth, Ultimate Reality, Brahmanand or in terms of our Beloved Baba—Beyond the beyond state, etc. etc.

Today, we see that the so-called modern intellectuals are searching for 'It' from the microcosm of the Atom to the macrocosm of the Universe. But the particular entity has defied all the efforts to comprehend, grasp, understand or know it. Though man is searching for "It" since ages, the pity is that he himself does not know what that "It" is? This is all due to his mind working very fast, without knowing the 'Goal' of his search. He is more interested in landing over the moon rather than

accomplishing the purpose of his own life. He is running so fast in race of the so-called development, that he has not even a millionth part of a second at his disposal to think over what he would do after settling down on the moon, except that to aspire for some other achievement from there.

Any way no one is to be blamed for all this. After all he is in the Illusory world. Therefore even if he is successful in landing on the moon or on any other planet, or in conquering the whole world, it will be an achievement of Illusion and not of Reality. When he will become fed up with all his intellectual searches, he will concentrate his energy in the search of his own self which in itself is a key to the store of all knowledge, power and bliss. But his existence in this present form of egoistic intellect can also not be ignored because our Beloved Baba says: "Everything exists only because it has a purpose. The moment that purpose has been accomplished, everything disappears and Existence is manifested as self-existing SELF. Everything—the things and the beings—in Existence has a purpose and must have a purpose, or else they cannot be in existence as what they are. Their very being in existence proves their purpose; and their 'sole purpose' in existing is to become purposeless."

Since ages, Avatars, Prophets and God-realized men have reminded us that 'Goal' of life in creation is to arrive at purposelessness which is 'the Only State of 'Reality'. Meher Baba, the Avatar of the Age explains it thus: "In Reality there is ONE that exists, the only ONE that matters, that is God; which is One without a second." Regarding Reality's Oneness i.e., in other terms, God's Oneness, there has been so much confusion whether there is one God or many. Beloved Baba has clarified this in a way thus: "This is only because God is so infinitely One that He cannot even be termed as One. One may only say One IS. The word

'God' is only an attempt to give that One a name; for in Reality He has no name."

For a man of this age engrossed in the Theory of Relativity and such other advanced theories, the Scriptures, the Ramayana, Mahabharat, Bible, etc. have no importance. Whatever may be the conception of a modern intellectual regarding 'God', the essence of every religion is that God is 'ONE'. Beloved Baba has explained this Oneness of God in a very distinct manner. He says: "God is generally spoken of as being One. Even to say that God is One, implies the possibility of two. However, strictly speaking, no number, not even one, can depict that 'ONE', who is indivisibly 'One' without a second. Even to call 'ONE' One is incorrect, as we do not speak of the ocean as One. It just is Ocean."

We in general use the term 'One' to indicate the number, as being opposite to 'Many'. But Beloved Baba pronounces 'ONE' as Reality and "Many" as illusion. When one starts realizing 'ONE' as Reality, in the words of Beloved Baba—"There remains no scope for separateness in the vastness of the Infinite Ocean of indivisible Oneness. How can there be any room for individuality in indivisibility?"

Every individual being has his own false I-am-ness, i.e. false ego. This false 'I' gets enveloped in falseness which grows with the growth of one's impressions. This falseness which helps an individual to establish individuality in the indivisible oneness becomes the continual obstruction which keeps one far away from knowing itself as the 'ONE', and that is why one remains behind the curtain of ignorance and hankers about the worldly pleasures and tries to achieve so many things of the illusory world. The false 'I' has to get rid of the falseness before it can realize who it is in 'Reality'.

When one achieves the "Goal", this falseness is completely vanished and the 'ONE' alone remains with its supreme self-knowledge; then only one can utter—my falseness is gone and I am that 'ONE' which alone exists, which alone matters! Because at this stage he experiences universal oneness. But mind it well that this state of Reality, the only state of Real 'ONE' can be attained only by the grace of the only Real 'ONE' who is either a Perfect Master or The Avatar.

Thus when each one sheds its false awareness of being other than the ONE, it proclaims itself as the Infinite Indivisible 'ONE'. Beloved Baba says: "The moment its falseness, its very own falseness is removed, the one asserts its Infinite Individuality. It then consciously and continuously experiences itself for all time as being ONE without a second—The Almighty, Infinite and Indivisible Paramatma. This is I-am-God state. This is how every Atma from the moment its consciousness is unburdened of falseness (i.e. impressions) for all time, asserts itself as the Paramatma, God the Absolute"—The Real 'ONE'.

So we have to achieve this Real 'ONE' and fortunately, Avatar—the Real Guide is on this earth. Then why not cling to His daaman; aspiring for the Real 'ONE'?

Sir Albert Einstein has once said: "The most beautiful and the most profound emotion we can experience is the sensation of the mystical. It is the source of all true Science. To know that what is impenetrable really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling is at the centre of true religiousness. He, to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead."

MYSTICISM TODAY

By Dr. HIRALAL CHOPRA, M.A., D.Litt., Calcutta

Mysticism dates from times pre-historic.. Ever since the creation of man, he is eager to solve the riddle of creation and to investigate the powers latent in man. Though the solution of the problem of man's relationship to God and to His creation appears to be very much mystified, yet, with the grace of Avatar Meher Baba, there is hardly any *mystery* about mysticism, which however, is not easily *accessible* to all.

How rapturous the fruits of the understanding of mysticism are!! The entire creation is not only a mystery but it is wonderful also. In the Bible, in the book of Genesis, we find that when God created this Universe, He found it not only good but very good. The Creator after seeing His own manifestation in the form of this Universe was mightily pleased, and we being only the creatures of God, are certainly liable to wonder much more than the Creator Himself. Every creation is wonderful, but there is nothing more wonderful than the creation of man, because man is compounded of something which has the divine within himself. It is not the man manufactured of the five elementals only which make him a man, but it is more than that; and the divinity itself is a vital constituent of this rational being called *the man*. It is therefore *man* who is rational and divine at the same time. Wonders there are many and there is nothing more wonderful than man and to reveal to him that in him the

highest elements of manhood are of the nature of God. Study of man becomes a spiritual exercise. When we have a little bit of understanding about the man, we come to the conclusion that man is only a shadow of God. God is the Light. Man is the shadow of the Divine Light. But at the same time the prescription which goes to make the man contains the Divine Light within itself. Both the aspects of nature, good and evil, are present in him. Man, if he intends to become divine, can become more divine than the Angels, and if he chooses to become an animal, he becomes worse than an animal. He should realise himself with his Self. It is very enigmatical no doubt and in Cairo the Sphinx poses a question for every traveller about this wonderment which is known as the Sphinx's riddle. The Sphinx itself is an embodiment of wonderment about the composition of man, his relation with God and his true nature. What is the cause of this wonderment? As the greatest mystic of the present Age, Avatar Meher Baba has said that man should find out for himself as to 'Who am I?' and as to "how a man can understand himself?" The eternal question is 'Who am I?' The only answer which one ultimately gets when one is shorn of all the superficialities of this material world is the single simple answer 'I am God'. It is the tuning of his self with the Infinite. Take the example of a candle and a moth. If the moth begins to philosophise that the heat of the candle will consume his wings or himself and he should put off his leap into it, then he will not understand himself. Then there is no time for him to waste in such idle thoughts whether it will give him ultimate salvation or not. He is obsessed with his love of the light and his enthusiasm cannot be suppressed. He jumps into it. Ordinary wisdom is something different from the eternal wisdom which is Love, which is very vast in its depth. Through love, the moth leaps into the candle so as to identify itself with the light, which makes him realise that he is one with the light. It is, therefore, that the

man is said to be only a shadow of Reality which is God. Bible says 'God made man in His own image'. There are various phases of man. Practical man has his reaction to the utility of a thing. You go to a botanist, he will analyse the flower to find out how much carbohydrate, oxygen and nitrogen is contained in the flower. The poet will find out the beauty of it. The flower is the same but it is looked at from different angles, and both are trying to analyse it according to their own assessment. The scientific man has his reaction to the form of a thing—as to what is its nature, causes, and how it happens. He desires truth first. Similarly a mystic man has his reaction by feeling. His highest criterion is "How I feel about a thing". It is the intuition which works within him and urges him to take necessary steps. If one is mystical he is neither scientific nor practical. Mysticism consists of the values. The outer world is continually transmuting itself into the inner world of feeling. He is extremely *unfatalistic*. He knows one sole authority and that is Intuition. It is utmost humility which he cultivates through his intuition and it exists in his character. He judges everything on the stand-point of the spirit. The distinction between a mystic and a pious man is that the pious man bases his conclusions on the authority of the Church, whereas a mystic finds out not from the Church but from his own temperament to it. He is courageous to revolt against dogmatic orthodoxies. We know that the mystics right from the very beginning, are always revolting against the established forms of religion. I can cite only the example of Mansoor, who said 'I am God'. Because he had attuned himself with that divine which was within himself, he could say 'I am God'; but the Church stoned him to death. But it was the elemental body of Mansoor which was done to death which he had already discarded before uttering 'I am God'. He declares to the world what he feels about God and Creation. The Persian poet, Iqbal, has said that when man was created, the Divinity Itself

felt that man would not hesitate to place his heart on the palm of his hand and would walk into the fire of death for the sake of realising his true Self. The essence of all the Shastras is "to realise oneself". As the Greek philosopher had said, "Know thyself and then ye shall be able to know God." Sri Ramachandra went and knocked at the door of his Guru Vasishtha who asked him 'Who He was?' and Ramachandra replied that he precisely wanted to know who he was and why he was there in the world.

Guru Vasishtha gave Rama the knowledge of the Self in the form of the '*Yoga Vasishtha*', In spite of the propriety of life and its environments, one fails to understand himself, and it is through mysticism that one realises this secret.

Mysticism of Grace: Man is innately considered to be a sinner as in Christianity. He needs divine grace for his atonement. Fear of God is the beginning of wisdom and it is forcibly created to be as if inherent in man. The ideal ultimately becomes righteousness and not devotion or wisdom.

Mysticism of Love: It involves God's love for man and not the vice versa. Avatar Meher Baba, the greatest exponent of this mysticism, emphasises man to come up to a standard where God must claim man to be His image or identical with Him. Love for creation is the Love for the Creator. God's love to man is required to be realised for perfection of man. It is a very difficult thing to express the mysticism of love. We find out only the ordinary love being commonly known and manifested in this world. I am attached to my wife and children and parents. That is not love; that is only affection. But love is something divine which opens up a new vista of life before us and we can go straight into it. It is like shooting into the bull's eye of the target. It is altogether different from the human affection. The mysticism of Love is God's love to man. Man tries to accumulate all

things of this world. He tries to find out more and more for himself. One ardent seeker of Truth from Australia was a multi-millionaire and he was very much worried only because his nearest neighbour had a television set bigger than his own. That worry is for something material. It is not genuine. This accrues from a desire for his obtaining more and more. In the mysticism of Love, the idea is the unity of God with man, of God's love for man. If God loves man as his own implement, then it is the highest achievement of that person for he is being loved by the very Divine Being. Mystic love is something very much divine which *engraves* into the person a kind of humility. We try to inculcate whatever virtues we can, but we have yet to cultivate the habit of humility.

Pantheistic Mysticism: In the realisation of the Creator in creation, *Maya* stands as a great hurdle. This *Maya* is required to be sublimated and not annihilated. The ideal of this mysticism is a *yogi*, the unifier. Those who love their fellowmen are dearer to God than those who love God himself. Everything is God in itself. Pantheists try to find it out even in the petal of a flower and a blade of grass. But at the same time we have also to understand that God and man are inter-related in a beautiful way. Man is a triangle of *Satva*, *Rajas* and *Tamas* and God is that of *Sat*, *Chit* and *Anand*—which form a five-pointed spiritual star. One is rising up like a flame of fire and man is dripping like a drop of water. In pantheistic mysticism, God and man are one. No religion is exclusively the religion of the East or the West. All are one. The obstacle is the matter or *Maya*. The ideal, a *yogi* or a unifier, is like a serpent which signifies the encircling of the whole of the Universe. The matter or *Maya* when truly realised is the affirmation in the very negation. It is something negative but it is something affirmative.

Nature Mysticism: It entails a realisation that the manifold nature is a mirror which reflects Divinity. Nature is real and not *Maya*. The obstacle is ignorance and *TO KNOW* is *realisation*. There is no doubt that the nature of this mysticism is rather complex and for that we have to undergo a certain *sadhana*. We are given a mirror which has dust settled on it and is in constant motion. We must brush all the dirt that has settled upon it, so that it becomes clean. Then we must make it stationary, and lastly we must understand that the reflection which is seen in it is that of ourselves and not of anybody else. First of all, to clean it, is the 'Karma Yoga', then to make it stationary, is 'Bhakti Yoga' and the third step to realise that the reflection is that of me is 'Gnana Yoga'. In mysticism of Nature, all are combined. Nature mysticism ultimately goads us to find out what is beauty. And this mysticism is to be realised *alone* to the *alone*. It is to be undertaken individually. If it is tried collectively, then it becomes another kind of mysticism which is known as sacramental mysticism. I do not say that any one particular form of mysticism is wrong or less formative. All the forms are equally good and it is immaterial if somebody takes to one form or the other. But ultimately it should lead us to the realisation, along whatever path we may go.

Sacramental Mysticism: It revolves round ceremonies and rituals. Symbolism is the method of its realisation. The priest stands midway between God and man; but Avatar Meher Baba has simplified it by either washing the feet of the poor or serving the lepers and *majzoobs* and in loving those whom none loves. It becomes obligatory for man to serve the less-privileged ones so that a spirit of equality may be inculcated in him. Avatar Meher Baba practices it for others to follow.

Then, we come to the spiritual mysticism:—

Spiritual Mysticism: In this, the first desideratum is

to know the nature of the Great Reality in its transcendence and immanence, both. Man is God in person according to Meher Baba and he is a co-partner with God in His art of creation. Man is to identify himself with God's plan and nature. The ideal is the '*master of wisdom*' and the method is discipleship and complete surrenderance. Man is to become a pen in the hand of God. Chief obstacle in the way of this realisation is *selfishness* and *personal equation*. There is only ONE centre—God—and to come to It, we have to renounce our individuality to some extent. We have to toil to purify through (i) Love of Wisdom, (ii) Worship of the Beautiful and (iii) Service of fellowmen.

To Sun up all, the very Life is mysticism. It is like a Sun in the dark night and like fragrance of the lilies in the wilderness of the tropics and man's real ascension is in his crucifixion—not by obliteration but by becoming He himself.

This immanence of God which is given to us in the very first and foremost of the Upanishads, the *Isha Upanishad*, is the object of our realisation and the be-all and end-all of true mysticism. That is the spiritual mysticism. It is no doubt in everything but at the same time one has to transcend matter into Divinity. This does not necessitate that this world be discarded, but it should be lived and lived with detachment. One lives *in* the world but not *of* the world. The *discipleship* in it, is spiritual as well as physical. Sometimes it may only be spiritual. No doubt the path is very difficult, as it is sharp like the edge of a razor but at the same time the Upanishads say one must follow the preceptor, though it be very difficult; or as it is given in the Muslim prayer that the difficult path could be traversed with the assistance of a teacher, with whose grace one could learn as to how to cross over this difficult path of Yoga. The person is like a pen in the hand of a writer. The chief obstacle

for him is his egotism and not self-consciousness. To be conscious of his self-consciousness is the greatest achievement of man. Then of course one becomes a true servant of his fellow-beings. He lives himself as well as not himself. There are three kinds of taboos—of speech, sight and hearing. It is by observing these taboos that the mysteries are unravelled. As it is given in the Psalms of the Bible "Be Still and Know, 'I am God'"; and the Persian mystic Rumi has also said, "You shut your lips, close your ears and shut your eyes and if you do not see that Reality, then you laugh at me." The greatest mystic Avatar Meher Baba is keeping silence for the last 42 years. Now He has imposed another kind of silence upon Himself. He would not reply to letters. So that the greatest kind of realisation should surge from within and bring out a solace for humanity for the uplift of humanity at large. This brings us to the level of crucifixion as to how he has risen high in the esteem of God. What is the way for this mysticism? When we meet with certain frustrations in life, we have a desire to rebuild ourselves. It is only at the time of frustration that something new can be built up. It is said that Religion has now outlived its utility and has waned to some extent—a philosophy millions of years old is of no utility today. That philosophy of the Spirit is ageless and eternal is the only answer to that question. Meher Baba is the most Ancient One and He brings to us the Ancient philosophy in its up-to-date modernity. We have changed the interpretation of philosophy. Meher Baba's Philosophy is for all times and all conditions. There is one bright spot and it is Meher Baba's mysticism. Here is a promise of a way out. The difficulty is that we present it as *a* way, whereas it is *the* way. It deals with the reclaiming and regenerating the souls *now* and here. It is the *way* for everything and everybody, wherever and of whatever circumstances one may be in. We have been philosophising over the Mission of Meher Baba, but the question is, have we practised it within ourselves? In 1941, I was in Karachi

and Hitler was treading over different countries of the world. My son came to me and asked me various questions about the aeroplanes which were very much in the news at that time. I cut those different countries from the map and gave it to him. It took me 22 minutes to cut them, but he gave back to me the map reinstated in a minute. When I asked him how he set right the whole world, he said that he didn't know anything about the world. There was a picture of a man on the reverse. He set right that one man and the whole world was set right automatically. Meher Baba makes us realise that we have to change *ourselves*, and not change others.

DIVYA VANI

(An English Monthly)

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Annual Subscription: Including Postage	...	Rs. 12. 00

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—Editor & Publisher

Universal Illusion

By C. B. PURDOM

To realize that throughout our lives
The Beloved has been offering Himself to us,
That in our mother's arms and all our days;
Under the golden Sun
And the cold stare of the Moon
We were in His eye—
The earth His bosom,
The Sky His upholding embrace,
The Stars His endless beauty.

To realize the joyousness of Being
Through hardships, loss and suffering unbearable,
Through the sweet store of love in the malice of enemies,
No less than in the generosity of friends;
Even under the threat of world destruction;
In the face of death itself to have the conviction
That the Beloved knows, contains, wills
and delights in all,
That the universal illusion is dissolved
In Lord's eternal deeds of wonder.

"Make Me Your Constant Companion"

By K. K. RAMAKRISHNAN, Poona

Baba says, "I want you to make Me your constant companion. Think of Me more than you think of your own self. "

To make Baba our constant companion we have to keep Him foremost in our thoughts. In a dark night a desperate man walked a long way towards a jungle, where he wanted to commit suicide. But when he was about to take the final step, and had pointed his pistol to his own heart, he was suddenly awakened by a swift hand, snatching that pistol away from his hand. That swift hand was that of one of his intimate friends, who had walked all the way along with him. But he was not aware of his friend's loving company, because he was engrossed with his own problems and worries. God is like this real friend accompanying us every moment of our life. But our mind is all the time occupied with our limited self and its problems. And hence we are unconscious of the company of the ever-watchful and ever loving companion—Baba. So, we should try to think of Him more and more. Let Him be a witness to all our words and actions. And when we think of Him more and more, each thought leaves its effect on us and gradually and steadily we transform our lower self—we merge ourselves into His Being and His Being manifests His glory through us.

Baba says, "The only message I give and have

been giving is 'Love God' ... and you will find that your own self is nothing but God."

The one and the only message of God is expressed so easily that we do not really appreciate and understand the significance and meaning inherent in this simple message, 'Love God'. Every one loves God. There is no one on this earth who does not love God in one form or the other. Life is love. Without love there is no life. Take away the 'love of money' from a miser, the miser dies. To him money is the highest thing to aspire for. Take away 'love of husband' from a chaste wife, real womanhood is dead in her instantaneously. Take away the 'love of a child' from a mother, her motherhood dies. Life is because of love of life is. It is the limitation of our love that limits our perception of Reality. Our love is centered on little things and beings We love money—a few thousands, a few lacs or a few crores and we are tired. We find that many wealthy Westerners commit suicide. And a large number of their great men die of ulcers born out of anxiety and fear for want of security. If our love is for wealth, why not love the Lord of all wealth? If our love is for woman, why not love the creator of all women and men? This must be the implied meaning in Jesus' saying: "Seek the Kingdom of God; all else will be added unto thee." God being the creator and sustainer of this world; by seeking Him and reaching Him we gain everything that is in His kingdom, for everything is in His kingdom. The underlying truth is that when we know God, we know the meaning and purpose of life and this knowledge gives us the insight to know the right value of things and beings around us; when we know the relative value of things and beings around us, we are able to adjust and adapt our lives in such a way that we, instead of being bound and enslaved by the objects and beings of the world, subordinate the things and beings of the world for the higher purpose of reaching and merging in God. To reach and merge in God means to realize that our own Self is nothing but God;

and when we know that our own Self is God, we have to be honest, for that is one of the attributes of God. We must be loving, for, God is Love. And since we know God is in every self, we have to love all other selves as our own self; and above all, our life must be a life of sacrifice in creative activity for the good of all. For, we know God who has nothing to achieve in the three worlds, works incessantly for the good of all.

Baba says: "God cannot be theorized.
God cannot be discussed.
God cannot be argued about.
God cannot be explained.
God cannot be understood.
God can only be lived by losing ourselves
in Him through love."

It is through a life of love that God can be known, felt, experienced and attained. To ask for a purely intellectual proof of the existence of God is like asking for the privilege of being able to see with our ears.

Baba says, "I am one of you, one with you and one in you and we are all one. To realize this Oneness, love God wholeheartedly and honestly, sacrificing everything at the altar of this supreme love and you will realize the Beloved within you.

"Trust God completely, and He will solve all your difficulties. Faithfully leave everything to Him and He will see to everything. Love God sincerely and He will reveal Himself to you. This love needs no ceremonies and show. Your heart must love so that even your mind is not aware of it."

Our trust in God must be such that our faith in Him makes us leave everything at His feet and we stand prepared to lay down our very life for His cause. Baba says,

"There can be no greater folly than for the wayfarers to quarrel over the pros and cons of this path or that, instead of remaining concentrated upon and concerned with one's own onward march along the path that one happens to be on. "

One road may be steep, another full of pot holes, the third torn with raging rivers; similarly, one man may walk best, another may be a good runner, the third a fine swimmer, yet in each case, the thing that should really count are the destination and the actual progress that each individual makes. Why should one, who can run like a hare, come in the way of another, who is more likely to succeed only with the speed of a snail ?

The fact is, that God alone is real, and everything is in God. We all are one with Him, but owing to our ignorance, we feel ourselves separate from God. We always were and are in Him. Only when we get knowledge, we know what this means.

But knowledge cannot come to one and all, because we all are God, and God being in everyone, who is to give and to whom? Only when God is perfectly individualized as Most Perfect Dnyani, can He impart knowledge to other individuals. The duty of the Master is first of all to release and free us from the venomous clutches of Maya, and then to give us the experience (Realization). Once we have surrendered ourselves to the Master, He has to do His duty to us; He cannot escape that. It is only our unbounded love and unswerving faith that is required thereafter, and that will encourage Him in His duties towards us. So, let us take our Master to be our God, and with as much love and faith, surrender to Him and serve Him, and we will be saved.

Three curtains—the gross, the subtle and the mind—intervene between man and the Real Truth or Paramat-

man. When you remove the subtle curtain you act through the mind alone; when you are free of the mind curtain you become One with the Paramatman. So, let our conscious life be an ever increasing effort to become one with our Divine Beloved Baba.

DIVYA VANI

(An English Monthly)

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Kindly note that the subscription for the year is from July to June and is payable in advance. The amounts may be remitted to us through either: Mr. Fred Winterfeldt, 100 West, 57th Street, New York, N.Y. 10019, U.S.A., or Mr. Bill Lepage, Meher House, Kalianna Crescent, Beacon Hill, N.S.W., (Australia) or Mr. Douglas H. Eve, 78 Grosvenor Ave., Carshalton, Surrey, (England, U. K.) from the respective countries.

—Editor & Publisher

What Is Baba ?

By MORRIS LUCK, U. S. A.

Many times I have asked disciples of Baba, What is Baba? What Religion is it? What does it teach? Yet many of the disciples of Baba could not quite explain, especially to a new-comer.

After personally studying Baba's Teachings, and in order to enlighten people for a better understanding, I composed the Text below:

What is Baba?

Baba's teaching is the letter by which the person seeks to ascend to God.

It is the quest of the mind for understanding and of the Spirit for fulfilment.

It is the attempt of the people covenanted with God to fulfill its obligations.

It is the bridge he builds for humanity.

Baba's Teaching, is the worship of God by Study.

Life Circular No. 65

Issued on 10th June, 1967

On the 10th of July 1967, the 42nd Anniversary of His Silence, Avatar Meher Baba wishes all who love and obey Him and all who would want to do so, to observe complete Silence for 24 hours beginning from midnight of 9th July to midnight of the 10th July, in accordance with local time.

Those who for practical reasons, find that it is not possible to observe silence for the 24 hours on Monday the 10th of July 1967 should instead observe complete fast for twelve hours on that day, from 8.00 a.m. to 8.00 p.m. During this fast nothing must be consumed—not even water. Those who are fasting for the 12 hours on July 10th, should also observe partial fast on the morning of 10th by only taking one cup of tea or coffee (with or without milk) between arising and 8.00 a.m.

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

*King's Road,
Ahmednagar
Maharashtra*

*(Sd) Adi K. Irani
Disciple & Secretary
Avatar Meher Baba.*

Note

As Avatar Meher Baba wants to remain absolutely undisturbed, He directs me to inform all His followers,

lovers and workers that He will not attend to any correspondence other than emergency telegrams and cables, and very important letters CONCERNING BABA-WORK DIRECTLY, and none should write any more letters to me here or to members of the mandali resident with Him regarding their personal affairs or the affairs of others.

In case of emergency a reply-paid telegram or cable (fully prepaid for reply) may be sent addressed to: MEHERBABA, AHMEDNAGAR.

Baba also wishes all His lovers to note that He will not give darshan to them and will not see any visitors till after 1967. After 1967 Baba will Himself announce when He will give darshan to His lovers. Therefore Baba wants none of His lovers to come to Him of their own accord for His darshan before His announcement is circulated.

I request the group-heads of all Avatar Meher Baba Centres to inform all concerned about this matter.

Avatar Meher Baba and Mandali will leave Guruprasad, Poona, for Meherazad, Ahmednagar, on July 1st, 1967.

News in Brief

AVATAR MEHER BABA JABALPUR CENTRE:

Avatar Meher Baba Jabalpur Centre celebrated the 73rd birthday of Meher Baba, the Avatar of the Age. very enthusiastically from 21st February to 13th March, 1967. The celebrations commenced with non-stop 'Baba-Nam Japa' for 73 hours in the Centre's Meeting hall, in which many Baba lovers, young and old participated. On the occasion of His birthday, besides Bhajan by 'Mitra Samaj', there was flute recital by A. I. R. artiste Sri Meerpagar and a drama based on Sri Bhau Kalchuri's book in Hindi, performed by Rampur children. This drama was repeated at other places also, since it was appreciated very much by all, as it brought home most vividly Baba's philosophy through dialogues. The Centre also released two booklets, one in English, entitled 'The Nothing' giving Baba's discourse on 'Maya' and other in Hindi, entitled, 'Avatar Meher Baba, Jeewan Ewam Avataric Karya Ki Ruprekha' . The meetings were arranged at different places to enable maximum number of devotees to participate in the celebrations and Dr. G. S. N. Moorthy from Kharagpur, Dr. C. D. Deshmukh from Nagpur and the local Baba lovers, Sri Girija Nandan Dube. Principal. Jabalpur Vidyapeeth, Sri P. G. Nandi, Asst. Engineer; Sri T. K Ramanujam, Asst. Engineer. Sri A. K. Hazra, Asst. Professor, Hitakarni City College and Sri Rajnikant Upadhyaya were among the main speakers. Sri Pendor and Kumari Meera Pankhraj along with others performed Baba Kirtan during these meetings.

Dr. G. S N. Moorty after one of his inspiring speeches on Baba's Avatarhood, requested the entire gathering to observe a minute's silence to come, so to say, in tune with the silent oceanic-love waves of Beloved Baba, which are continuously flowing all over the cosmos. At the public meeting held in the City Bengali Club Hall, Dr. Moorty declared that Baba is the unique Avatar befitting the modern scientific and intellectual age. His very informative and masterly speech in Hindi was tape-recorded by the A. I. R. Jabalpur for being relayed from A. I. R. Bhopal. In his presidential speech delivered on this occasion, Dr. C. D. Deshmukh said, 'It is not a problem for God to become Man, as and when it is necessary in His divine plan; but it has always been our problem to accept Him to be so, because of our intellectual notions about God—the Almighty, who is beyond intellect and imagination.' In a public meeting arranged by Sri Shyam Kishore in the Belbagh Corporation Primary School, Sri Girijanandan Dube. after explaining the need for the Avatar, assured the people that he had been fully convinced beyond doubt that Meher Baba is the long awaited Avatar of our times. "Baba's teachings," he said, "are in no way contradictory to the Vedic and Upanishadic teachings. On the contrary, His utterances in this Avataric role are resounding the same ancient teachings but in different words which are more at home to the present day intelligentsia. One should not be taken aback, simply because He uses the English language or by birth He is not a Hindu or does not put on this or that type of dress, etc., which are merely superficial differences ... So let us all dedicate our limited selves at His feet and dive deep into His Infinite ocean of Love to be born into divinity which is Eternal."

During the celebrations on 13th March '67, at the residence of Sri A. K. Hazra, Sri Parameshwari Dayal Pukar, who was on his return journey from Nagpur to Jhansi also participated. He gave commentary during the

screening of Baba films. Most of the programmes held at Jabalpur were given publicity through local Hindi newspapers. Besides, some 10,000 specially prepared folders with Baba's birthday message with an appeal to people of all faiths and religions to come into contact with Meher Baba, the Silent Saviour, together with Birthday programme details were distributed almost house to house in many places of the town.

AVATAR MEHER BABA RAIPUR CENTRE:

The celebrations at Raipur commenced with Baba Sankirtan at 10 p.m. on 24th Feb '67, which continued till 5 a.m. the next morning. As usual Bhajan Mandali of Kelkar Badi and Ramji Maharaj and party participated wholeheartedly in the Kirtan. On 25th evening, the public meeting was held at Sri Jankiram Mahaveer Swami Temple, in which about 300 devotees participated. Sri Ramamurty Janaswamy, M.A., Sangit Ratna, and Dr Chandrakumar Agarwal, M.A., Ph.D., spoke on Baba's life and His messages. There was another special function for the ladies held at the residence of Sri T. S. Naidu on the same day. The local daily Hindi paper 'Mahakoshal' published articles on Beloved Baba from time to time.

AVATAR MEHER BABA KANPUR CENTRE:

In the famous historic and commercial centre of Northern India, Kanpur, the birthday celebrations of Avatar Meher Baba were held on a grand scale for nine days from 24th Feb to 4th March '67, at five different places. The last three days functions were held at the K. E. M. Hall Phoolbagh and on other days the meetings were held at the residences of Baba lovers. Wide publicity was given through posters affixed at number of places in the city, distribution of a large number of pamphlets and programme sheets and also display of slides with pictures of Avatar Meher Baba in all the shows of seven cinema theatres in the city. During these meetings, Sri G. D. Saraswat and Sri Mahendra Saraswat sang devotional songs.

The main function of the series held at the K. E. M. Hall was inaugurated by Sri V. M. Jain, I. P. S., D. I. G., Kanpur Range and was presided over by Sri Paripurnananda Varma, a very famous writer in Hindi. Dr. Hiralal Chopra of Calcutta University, Dr. G. S. N. Moorthy of Kharagpur and Sri Girijanandan Dube of Jabalpur also addressed the meetings. Dr. Chopra quoted various scriptures to make his talk very inspiring and instructive. Sri Girijanandan Dube in his speech stressed on Baba's ideal life in the light of the need of an Avatar. He said, "When the so-called saints and reformers talk of renunciation but lead a life of indulgence, He comes yet once again to show that lust, hatred, anger and greed can be overcome by His practical living. Dr. G. S. N. Moorthy, quoting various authorities on Theosophy said that Beloved Baba brings about spiritual awakening in His Silence, which is dynamic. Sri Shaligram Sharma, Secretary of the Centre who was one of the main speakers during these functions and Sri Sitaramji, Sri Girja Shanker Chaurasia and other Baba lovers spared no efforts to make these celebrations very successful.

AVATAR MEHER BABA LUCKNOW CENTRE:

Beloved Baba's birthday was celebrated on 14th and 25th Feb '67. After the usual Arti and Prayers on 25th morning, was arranged food distribution to the poor. In the evening, the public meeting was held at the Railway Institute. Sri Ram and Sri Murarilal, Advocates addressed the gathering. On 24th, Baba films were screened before a large gathering.

RAJGANGPUR (ORISSA):

Sri V. P. Jha with the kind co-operation of Sri S. K. Kedia, General Manager, Orissa Cement Ltd., the staff and students of Dalmia Vidya Mandir arranged functions from 24th to 26th Feb '67 to celebrate Baba's birthday in the Factory Colony at Rajgangpur. The public meeting

was held on 26th evening. Besides Baba Sankirtan and Prayers, short speeches about Baba by some of the students were also arranged.

BILASPUR:

To celebrate Beloved Baba's 73rd birthday the lovers of Koni and Bilaspur organised a public meeting on 25th evening in the N. E. Institute auditorium. After Prayers, Sri K. G. S. Pisharode, Commissioner and Sri Chaya, Chief Engineer addressed the gathering. 'Gazals' in praise of Baba were also rendered by Sri Ali and Sri Dand. Sri Hemsingh made all the necessary arrangements for this function, in which a large number of Railway officials and others participated.

CHANDRAPUR:

At Chandrapur, Baba's birthday was celebrated for 28 days commencing from 29th January '67, by holding meetings at different places. The main function however was held on 25th at the Centre, in which a large number of devotees have participated. In the evening, a procession with Baba's life size painting mounted on a well decorated lorry was taken out through the important streets of the City.

VARANASI:

On the occasion of Beloved Baba's 73rd birthday, a statue of Baba was unveiled by Dr. Baijabhushan Khare at the Centre. Dr. C. D. Deshmukh, Sri Abdul Majid Khan and Sri Gurubhim Sekalkar addressed the gathering on Baba and His Mission. Special blessings of the Avatar were conveyed to the lovers gathered through Dr. Deshmukh.

CALICUT:

To celebrate Baba's birthday, Dr. M. Anandan arranged a public meeting on 23rd February '67 at Sri Sai Baba

Mission Bhajan Mandir. Kumari K. Thankam of the Malayalam daily 'Mathrubhumi' and Dr. M. Anandan spoke on the occasion. On 25th evening, a similar function was arranged at the Sharada Bhaktha Samajam Bhajan Mandir. Again on 26th, a meeting was held at Asoka Sankara Lodge, Theosophical Society, under the presidentship of Sri L. K. Chandrasekharan, who spoke about Baba with great love and devotion.

ALAVIL (KERALA):

Sri P. P. Krishnan arranged a public meeting on 25th evening at the Bhagavathi temple to celebrate Baba's birthday, which was attended by a large number of devotees. The temple priest Sri Sankaran Namboodiripad spoke on Baba's Avatarhood and His unique Silence and kept the audience spell bound.

AVATAR MEHER BABA TAMILNAD CENTRE:

Beloved Baba's birthday celebrations at Madras commenced on 25th at 4 a.m. with Nadaswaram by Sri Angamuthu and party. After the usual Sankirtan and Prayers, there was poor feeding and a procession with Baba's photo. During the procession, leaflets containing Baba's life sketch and His sayings were freely distributed. On 26th evening, a public meeting was arranged, which was addressed by Sri N. Krishnarjun Rao and Sri M. V. Subba Rao.

AVATAR MEHER BABA CHALLAPALLI CENTRE:

At Challapalli, Baba's birthday was celebrated from 22nd to 25th Feb '67 and was presided over by Kavi Yogi Maharshi Sri Shuddhananda Bharati. He spoke on 'Bhagavadgita and Meher Baba's Messages' on 22nd, and on 'Meher Baba as I have seen' on 24th. On 23rd, he gave a poetic discourse in Telugu to the accompaniment of musical instruments. During his very inspiring talks, he said, "The saints of today feel helpless to control the

'Asuric' forces without the intervention of a supreme divine power of Love and this is Avatar Meher Baba living in our midst now to save humanity This Avatar is an ocean of love beyond our intellect, too deep and unfathomable..." On 25th morning, the Maharshi offered Arati to Beloved Baba, followed by the recital of Vedic hymns and songs. Besides the talks, there were other programmes including a drama performance based on the telugu adaptation of 'The Quest' by Francis Brabazon and 'Kathakalakshepam' on Baba's life by Sri P.A.V.L.N.S. Dikshit Das.

AVATAR MEHER BABA VISHAKHAPATNAM CENTRE:

Baba's birthday was celebrated at Vishakhapatnam for 9 days from 24th Feb. to 4th March '67 by holding meetings at different places in the City, and were largely attended. Besides talks on Baba's life and His messages, Baba films were also screened.

AVATAR MEHER BABA BAPATLA CENTRE:

The Centre celebrated Baba's birthday for 3 days from 25th Feb '67, with Baba Sankirtan, Prayers, Procession etc. On 25th night, there was 'Kathakalakshepam' based on Baba's life and teachings by Sri P. Chandrasekhara Rao, President of the Centre.

AVATAR MEHER BABA DOWLAISHWARAM CENTRE:

At Dowlaishwarm, Baba's 73rd birthday was celebrated for 73 days commencing from 15th Dec '66 to 25th Feb '67. The main function was held on 25th Feb '67 when Sri V. V. Srimannarayana Murty, M.A., B.Ed., and Sri M. Butchilingappa Sastry spoke on Baba's Avatarhood and His Messages.

HYDERABAD:

Avatar Meher Baba's 73rd birthday was celebrated under the auspices of Meher Vihar (Regd.) for 73 days commencing on the evening of 22nd Feb '67 with 73 hours special celebrations and 73 hours non-stop 'Baba Nama Japam' at the premises of Meher Vihar. The celebrations were inaugurated by Bro. Rick Chapman, who gave very inspiring talks during his three days' stay in Hyderabad. On this occasion, the 4th publication of the series 'Meher Sudha Tarangini' entitled Avatar Meher Baba Vol. II was also released by Sri V. V. Narayana Rao, I.A.S. (Retd). Sri N. Bhimasankaram, who has translated this book was the recipient of special blessings of Beloved Baba, in which He says, "Nothing is more important than to remember and love Me wholeheartedly." A special feature of the celebrations at Meher Vihar this year was splendid devotional music programmes by famous artistes including Smt V. B. Nila Roy, Smt Shantabai Shiroor, Sri D. Krishna Rao, Sri T. L. Narayana Swamy and others arranged through the loving initiative and co-operation of Sri R. B. Rao. Among the speakers were Swami Satya Prakash Udaseen, Sri N. Bhimasankaram, Sri R. S. Prakasa Rao and Sri M. P. Ananta Butchanna, who explained Baba's Avatarhood and His Messages and stressed on the unique opportunity provided to His lovers and workers.

After the usual Prayers, Baba-Pada-Pooja and Sankirtan, etc. on 25th morning, Swamiji made a special appeal to Baba workers to search their hearts and dedicate themselves wholeheartedly to the cause of the Avatar of the Age. This was followed by poor feeding to about 1,000 persons. The 73 hours programme was followed by celebrations at different places in Hyderabad and Secunderabad, which concluded on 6th May '67.

(Continued from 2nd cover page)

Meher Baba by His Eastern & Western Disciples	...	1.00
The East West Gathering by Francis Brabazon	...	8.00
God-Man by Charles Purdom (Published in England)	...	37.50
The Unstruck Music of Meher Baba Compiled by Maud Kennedy (Mimeographed)	...	23.00
In Lap of Love by Naosherwan K. Nalavala	...	3.00
What Am I Doing Here? by Ivy O. Duce (Published in U.S.A.)	...	5.00
Flower of Contemplation by Adah Francis Shifrin	...	1.00
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