

**DIVYA VANI**  
**Volume 2 Number 6**  
**December 1966**

A periodical Publication of  
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook  
June 2018

All words of Meher Baba copyright © 2018  
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?

## **eBooks at the Avatar Meher Baba Trust Web Site**

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects-such as lineation and font-the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at [frank@ambppct.org](mailto:frank@ambppct.org).

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however-and this applies especially to some of the older books that were never republished in updated versions-we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

Monthly:

December 1966

# DIVYA VANI

( DIVINE VOICE )

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

*Phone:* 36233

**"The Meher Vihar Trust"** Grams: "MEHERVIHAR"

3-6-441, 5th Street,

**Volume 2 ]**

Himayatnagar, Hyderabad-29

**[ Price:**

**Number 6 ]**

(A. P., India)

**[ Re. 1-00**

# MEHER PUBLICATIONS

(Revised and Exhaustive Price-List)

	Rs. P.
God Speaks by Meher Baba (Published in U.S.A.) with Charts	37.50
Listen Humanity by Meher Baba (Published in U.S.A.)	37.50
Avatar by Jean Adriel (Published in U.S.A.)	20.00
Civilisation or Chaos? by Irene Conybeare (2nd revised edition)	12.00
In Quest of Truth by Irene Conybeare	12.00
Stay With God by Francis Brabazon (Published in Australia)	12.00
The Everything and The Nothing by Meher Baba (for India – Published in Australia)	5.00
The Work of Meher Baba with Advanced Souls, Sadhus, The Mad and The Poor by Dr. William Donkin	3.50
Wisdom of Meher Baba by Ruth White (Published in U.S.A.)	3.00
Discourses by Meher Baba in 5 vols. (vols. 1 and 4 are out of stock) each vol.	5.00
Let Us The People Sing by Francis Brabazon	3.00
Messages by Meher Baba (Eastern & Western)	3.00
Meher Baba in The Great Seclusion by Ramju Abdulla & Dr. C. D. Deshmukh, M.A., Ph.D.	1.00
Sobs & Throbs by A. K. Abdulla (mimeographed)	10.00
The Quest by Francis Brabazon (Published in Australia)	2.00
Sparks from Meher Baba (Published in England)	1.00
The Highest of the High by Meher Baba	1.00
Meher Baba's Call and Existence is Substance and Life is Shadow by Meher Baba	1.00

(Continued on 3rd cover page)

Monthly:

DECEMBER 1966

# DIVYA VANI

( 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**

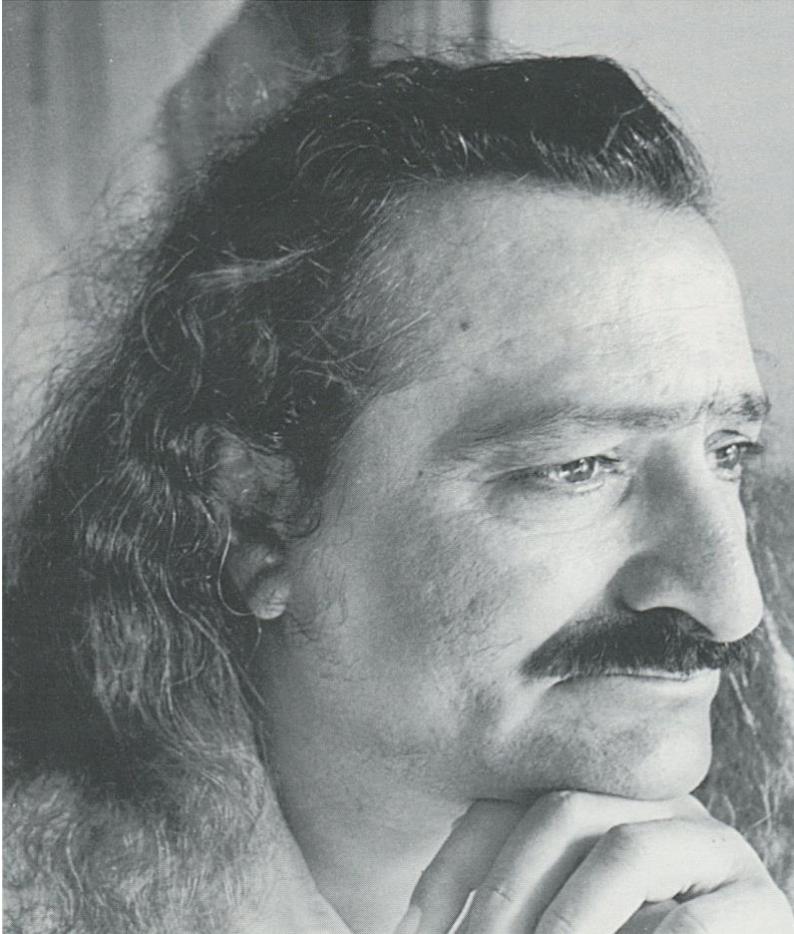
3-6-441, 5th Street,  
Himayatnagar, Hyderabad-29  
(A. P., India)

**Volume 2 ]**  
**Number 6 ]**

*Annual Subscription:*  
Rs. 12-00  
Single Copy: Re. 1-00

# CONTENTS

	PAGE
Message to Modern Youths <i>by Meher Baba</i> ...	3
The Hidden Treasure of the Self <i>by Meher Baba</i> ...	4
A Traveller's Tale (Poem) <i>by Francis Brabazon</i> ...	6
"The Appearing and Disappearing Worlds of the Present Age" <i>by Hon'ble Mr. Justice P. B. Mukharji,</i> <i>Calcutta</i> ...	9
Creation (Poem) <i>by Dorothy Levy, U.S.A.</i> ...	18
Who is Directing This Cinema Called Life? <i>by Rick Chapman, Ahmedabad</i> ...	20
Greatness (Poem) <i>by P. G. Nandi, Jabalpur</i> ...	24
The Riches of Poverty <i>by Dana Field, U.S.A.</i> ...	25
The Wind (Poem) <i>by Maud Kennedy, U.K.</i> ...	39
Meher Baba and my Spiritual Path <i>by Countess Nadine Tolstoy</i> ...	40
Baba's Silence (Poem) <i>by Jim McGrew and Masha Stackman, U.S.A.</i>	49
A Letter: <i>from Delia De Leon, U.K.</i> ...	50
News in Brief: ...	53



"I am ever conscious that I am in you; while you are never conscious that I am in you. Daily I support you and share your consciousness. Now, I want you to uphold Me so that one day you can share My consciousness."

—MEHER BABA



## \* MESSAGE TO MODERN YOUTHS

by Meher Baba

It is the privilege of youths to be full of energy and hope; not being caught up in any grooves, their dreams about the future have the advantage of being inspired by an unfettered imagination: and in the glow of a newborn love or in the warmth of newly caught enthusiasm, they are quick to respond to the call for action and self-sacrifice. Life would be the poorer without these qualities which are predominantly present in the youths; but if the youths are to derive the full benefit of the qualities with which they are abundantly endowed, they must also try to acquire some other qualities, which are rare in the youths. *Hope should be fortified by a courage, which can accept failure with equanimity; enthusiasm should be harnessed by the wisdom which knows how to wait for the fruit of action with patience. The idealistic dreams about the future should be counter-balanced by a sense for the realities of the present; and the glow of love should allow itself to be illumined by a free and unhampered play of reason.*

It is easy for the youths to be so much after *realising the ideal* that they become bitter against the present and the past; but it is as well to cultivate the spirit of *idealising the real* and being appreciative of the heritage of the past. The world, as it is, may not seem to be after the pattern, which the youths adore: but they must never forget that it is always good enough to merit their most loving attention. *In their desire to improve the world, let them not by becoming bitter, surrender their right to be happy.*

Youths love freedom and, as such, they have a natural impulse to rebel against all authority and bondage. All this is well and good; but let them make a real effort to keep free from the many illusions to which the youths are particularly susceptible. True self-expression does not necessarily imply irreverence for others; true criticism does not necessarily imply snobbishness or cynicism; and true freedom does not necessarily imply hostility or separateness. *Freedom without responsibility is a doubtful boon; it is worth having only where there is self-restraint and willingness to co-operate with others.* The youths are always willing to act and take risks; let them freely yield to this fearless and imperative urge of life within them. But while releasing action, let them take every care that it is creative and not merely destructive: and let their watchwords always be LOVE and SERVICE.

---

### \*The Hidden Treasure of the Self

by Meher Baba

There is not a creature, but is destined for the Supreme Goal, even as there is not a river, but is on its winding way to the ocean; but, *in the human form alone, is consciousness so developed, that it is capable of reflecting and expressing the glory and perfection of his own "True and Highest Self", which is at the same time, the Self of All.* Man is kept away from inheriting the *Hidden Treasure of ineffable Fulfilment and Plentitude*, by his own self-accumulated and *Sanskaric* ignorance. *Sanskaras* are the inevitable deposits left by the arduous evolutionary *Descent* into the human form and human consciousness: they are like the dust that gathers on the pilgrim as he treads his Path. In

the human form, which is the highest, the Divine Life is still enmeshed in these *sanskritic* deposits in the mind. Its expression is therefore, necessarily curtailed and distorted through *the diverse and distracting moments* of the *sanskaras* which keep consciousness pinned down to the enticing panorama of that which is false and phenomenal.

One by one, the multi-coloured attachments to the false have to be relinquished; and one by one, the *sanskritic* faggots that feed *the deceptive fires of the separative ego*, have to be surrendered in favour of the imperative claims of *the Invincible Flame of the Truth*. Thus and thus only can man ascend to the pinnacle of Divine Attainment which is *the endless beginning of life Eternal*. The Life in Eternity knows no bondage, decay or sorrow and it is *the everlasting and ever-renewing self-affirmation of conscious and illimitable divinity*. The clouds of *sanskaras* have to disappear completely before the sky of consciousness is illumined by *the Inextinguishable Light of God who is the real Self of All*. My mission is to help you to inherit this hidden treasure *of the Self; and all, who earnestly seek it*, have my blessings.

---



---

#### NOTICE

1. Attractive Aluminium Plates in different colours of Avatar Meher Baba's Sayings:  
     Size 18" x 5" @ Rs. 12.00 each  
     Size 12" x 3" @ Rs. 8.00 each
2. Beautiful Book-marks of Avatar Meher Baba's Sayings in aluminium plates at Rs. 3.00 each.
3. Very attractive Baba Locketts are available.

*Please write to:*

Shri Jal S. Irani, Meher Moholla,  
 765, Dastur Meher Rd., Poona-1

---

# \*A TRAVELLER'S TALE

by Francis Brabazon

I tell you a tale of such sweetness,  
that when it is quite understood,  
You'll have Knowledge in completeness  
and enjoy your own highest Good.

Every seven to fourteen hundred  
years, counting by our Clod-span,  
The Silence of God is thundered  
in the sweet soft Song of God-Man.

He comes from the Nowhere of Heart,  
that we His Love-Knowledge may share  
Through His precise, matchless Art—  
and returns to the Heart of Nowhere.

God-Man is Heart's King and Lover,  
Compassion Lover is He  
Who will come over and over  
until all of us are set free.

In love He created Creation  
when He uttered the Primal Sound:  
He bears with each one his station;  
of all life and lives is the Ground.

He is the true Self of each one,  
the Source and the Course and the Goal;  
The Love and the Breath and the Sun  
that sings in the cry of each soul.

---

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

As Jesus He said, BE you Perfect  
as God intends you to be.  
But we did not listen to Jesus  
and nailed Him upon the Tree.

He came again as Mohammed  
and taught us the *Song of the Free*  
Being God, He God's Song hummed:  
but beaten and stoned was He.

Always people say God is lying;  
they scoff at Him and revile.  
But ever for us is He sighing—  
though He wears His sigh as a smile.

Now this time God-Man, Meher Baba  
is as a lion in a cage—  
Wounded and silent and waiting,  
while the world prods Him in its rage.

But one day, and that will be soon,  
the Lion will give a great roar  
And break through the bars of His cage –  
and the world will rage no more.

His Roar—a sudden wave from the ocean  
on a teeming holiday-beach—  
Will be His perfect Compassion,  
His Song of pure love to each.

For otherwise man would slay man  
—the Hates and the Fears range in pairs—  
And better to die by His Flood  
then wipe ourselves out through wars.

For then we can blame Another—  
and not bear the guilt and the shame  
Of murdering slowly our brother  
and burning his seed in a flame.

We will blame—but then we will turn  
 and find in ourselves the wrong;  
 And His love in our hearts will burn  
 as the first notes of our Song.

Come death, stay life—*then* a small thing—  
 a changed coat as one goes along  
 The Journey is learning to sing,  
 and the Path is within His Song.

---

#### APPEAL TO OUR DEAR SUBSCRIBERS

The Subscription for 'Divya Vani' for the current year, commencing from July, 1966 to June, 1 967 is payable in advance. We would, therefore, request all our subscribers to kindly send the amount as early as possible, so as to enable us to serve them promptly and diligently in Beloved Baba's Cause. Now, as we have our own press, we assure our readers that there will be no delays in future.

We specially request our subscribers, who have not paid so far, for the previous years also, to send the amounts due immediately ..

*Editor & Publisher*

**\*"The Appearing and  
Disappearing Worlds of the  
Present Age."**

by Hon'ble Mr. Justice P.B. Mukharji, Calcutta

Mr. Chairman and Friends,

It is a pleasure and a privilege to be in your midst. I would have liked to remain silent and incognito in your company, feeling only the warmth of your affection and love. True lovers do not speak. True love is such a whole-time occupation, so imperious in its demands, and so sensitive in its all-embracing requisitions, that it leaves no time for speech. If lovers speak, they do so only between intervals of love, if there be such intervals at all. True love has no interval and knows no separation. It has no beginning and no end. There is nothing intermediate in love. It is all or nothing or both.

If I must have to speak, will you let me speak to you this evening of that condition in the present Age, through which many of us are passing, the appearing and disappearing worlds, the changing values in a changing society and their effect on the processes of physical and mental adjustments and the mechanism of human attitudes.

Change is the very nature and character of the world. It is always in a flux. The world is like the weather. It is always changing. It is changing from moment to

---

\* From a public lecture delivered at Sunderbai Hall, Bombay, on Thursday, the 27th October, 1966.

moment, from hour to hour, from day into night and night into day, from season to season, from year to year and from one cycle of time to another. If it did not change, it would not be our ordinary sensory world any more.

Accepting, then, that change is not only the law but also the very nature of the world of sense perceptions, the present cycle of time has nevertheless a significant characteristic. It is the frequency, the rapidity, and the rate of change. The speed of life is so fast today that it dissipates and disintegrates the conscious and the unconscious human perception of the unity and eternity of life. This dissipation or disintegration is the badge of the modern man. No two days are similar. The knowledge of yesterday is the ignorance of today. The wisdom of today is the folly of tomorrow. Even in the same day, our mornings are not the same as our noontide and our evenings are so very different from both. Each one of us clings to our separate island existence, barriers here, there and everywhere. We are busy putting up our little fences and barricades and call them our modern personality. Our island existence has cost us our sense of belonging to the Continent without divisions. We are exploring the space, the firmaments and reaching the Moon, the Mars and the Venus, but we are ceasing to know our neighbour who lives in the next-door flat and we do not bother to know our constant Companion and Friend *within*. The modern Age has succeeded in achieving the paradox of producing bankruptcy in the midst of plenty. So many worlds are appearing and disappearing every moment before us that we do not belong to any and behave as a derelict, a flotsam and jetsam on the surging waves on the ocean of multitudinous changes. Their variety and volume overwhelm us. Their rapidity leaves us dazed and stunned. Our homes are breaking, our society is crumbling, our misunderstanding is growing. In spite of the brilliant achievements of science,

technology and commerce, our relationship with one another is only expedient association and juxtaposition. Our increasing external goods have put out of focus our untold internal treasures. The modern man has lost all faith in God, and necessarily, all faith in himself. He exhibits no faith in any purpose of life. Life to him has become accidental. His action therefore is spasmodic and fortuitous and never sustained and integrated. There is hardly any self-control, natural or cultivated, either of the body or the mind. With all the craze for travel with our overloaded ships and air-crafts going round the world with more than their full complement of passengers all the time, our mistrust, the mistrust between nations, the hatred between races and communities are growing. We do not see the Universe. We only see historical and geographical worlds and worlds of small minds.

What is it that makes it so? What is it that produces this unceasing restlessness? Why is it that all values are changing and the change is so frequent that we cannot keep pace with our own movement? What is it that changes? Where do these changes take place? Where do they originate and where do they disappear? What produces this uncontrollable traffic and this seemingly unmanageable changing panorama?

These facts are posing many problems of life, habits and values. The suddenness with which man has been thrown on his resources makes it difficult for him to bear the impact of changes and to adjust himself. He does not know the processes of adjustment in this whirlwind change of appearing and vanishing worlds of values. The result of this ignorance is paid for in large-scale and world-wide physical, mental and spiritual break-down. Physically he is not able to bear the pressure of his own blood in his arteries and veins and yet he claims to bear the pressure of contending worlds. A man suffering from arteriosclerosis and cardiac in-competence cannot hope

to understand the dynamic rhythm and the heart-beat of the Universe. The meanness, the jealousy, the hatred, the anger, and in short, egoism, produce illness and diseases—both physical and mental. Physical physiology and objective medicine can only be a palliative. Their therapeutic value is never enduring. Truly curative is the philosophical physiology. Medicine today needs a philosophy. That is why our present physiology and medicine fail to cure us of our illnesses. Perpetual excitement and the indulgence of modern life have jaded our nerves. We are producing races and nations of neurotics, of schizophrenic personalities, split into atoms, who are seeking short-cuts in life and thereby paving short-cuts to death, disease and destruction. The affluent society of the modern Age is the weakest and the most debilitated society of artificial creatures whose untrained propensities get the better of their wisdom. Modern scholarship is misguided. Modern knowledge is a sophisticated name for ignorance. Modern amusements are a perversion. They neither amuse nor relax tensions. Modern life has become an empty advertisement and has ceased to be the *worship*, it was meant to be. With nerves gone, heritage forgotten, values squandered, with body and mind dissipated, the plight of the modern man in the present Age can well be described in Meher Baba's language:—

"Oh! You ignorant, All-knowing Soul,  
     What a plight you are in;  
 Oh! You weak, All-powerful Soul,  
     What a plight you are in;  
 Oh! You miserable, All-happy Soul,  
     What a plight you are in.

What a plight!  
 What a sight!  
 What a delight! "

In the midst of this chaos and confusion, where is the relief and where is the remedy? In this perpetual speed, where is the rest? Through this ceaseless traffic of appearing and disappearing worlds, what mechanism of human attitudes and what process of adjustment will give us deliverance?

The rapidity or the speed of change has at least this virtue, that it has loosened some of our selfish attachments. Whether we want it or not, it has made us realise that many of the things and paraphernalia to which we cling, do not last or endure. In the present Age, if we have lost our bias for the good and the enduring, we are at the same time on the highroad to lose our bias for the ephemeral and the transitory. Unwillingly and reluctantly, but inexorably by the logic of God and Nature, we have been forced to learn the lesson of detachment. This is the quality of our vice, for every vice has a strain of virtue in the last analysis. This is going to be the springboard for our resurrection.

Resurrection is the promise of God to man. It is His recurring promise of redemption. It is not an event which happened only once in some theological past. It happens in every Age and at every moment with every creature. Its perpetual *portent* is the Master or the Sadguru. He knows and teaches the technique of resurrection and raises the dead to life. He holds the key to the process of adjustment and harmony of attitudes and opens the door of human deliverance to the integrity and eternity of the Universe, knowledge, power, efficiency, poise, and bliss. The methods of such a Master are as varied and infinite as the variety of creatures to be delivered to the fullness of Existence.

Mere words will not give us deliverance from the strain and traffic of appearing and disappearing worlds. There are disciplines to be adopted. There are techniques to be mastered. They involve sciences greater than

all the objective sciences of the present Age put together. They represent the science of life. We are meeting here under the blessing and grace of *Meher Baba*. Let us then have a look at His message, example and teaching, to find a way out of this wilderness of the modern Age.

What is it that changes in these appearing and vanishing worlds? That is the central question. It is the *mind*. The mind carries the seed of infinite desires and propensities which cause the volume, variety and rate of change. Sublimation of this *mind* is the secret of this deliverance. It is that *mind* which is the root of bondage. It is stronger than the strongest iron and steel known to us. It is stronger than the most formidable prison-bars known to the world. At the same time, it is subtle. It cannot be killed and destroyed by gross and crude methods. Employment of such gross methods serves only to strengthen its holds. Meher Baba therefore suggests the soft and delicate touch of LOVE to dissolve the seed of mind that separates the individual from the Universal. LOVE is a sorely misunderstood word in the modern world. Spurious and poisonous substitutes pass for Love. But the glitter of the tinsel does not make it gold. It has been abused and misused so extensively in this Age that egoism has come to pass as Love. Exhibition of love in the modern Age has become a snare and an indulgence. Meher Baba therefore suggests *Surrender* and *Obedience* as parts of the training in LOVE. Love is not an appeal to senses or sensation. *In its true essence, it is the inner ecstasy which dissolves the separateness of man from Creation, and helps him to find unity in multiplicity.* It depends on self-control of both—the body and the mind. To overcome the effects of the volume, variety and violence of the perpetual changes caused by the appearing and the disappearing worlds, *Self-control* is a fundamental postulate. Our attempt to conquer other men and outside Nature fails because we do not take the first step for *self-conquest*. It is only he who has conquered him-

self, who can balance and rest on the tossing and roaring waves on this ocean of changes. Without this self-conquest, all our conquest of time and space will avail us nothing. The sooner we know this, the better.

The self-conquest is not a matter of philosophical speculations. It cannot be achieved by limited rationalism of our perverted intelligence. It is not a process of ratiocination. It is the process of self-transformation with very definite techniques. Look at the example and message of Meher Baba. His silence for over 41 years is a radiant example of self-control and self-conquest. It shows the way out of this mad world of noise, microphones and loudspeakers. The more empty we become, the more noise we make. Our ears hear so much irrelevance throughout the day and the night, that we have lost our capacity to hear the relevant. Our eyes see so much confusion that true vision has long faded out of these wonderful eyes. Our mind has become so pedestrian that we have lost our destination. Therefore Meher Baba teaches us *silence*. Silence your mind, silence your ears, silence your eyes and conquer yourself. As you conquer yourself, you become the master and the captain of the Universe. Then you are no longer broken to pieces at the chariot-wheels of uncoordinated movements and changes. Meher Baba's emphasis on silence therefore is of supreme significance in this Age. *Do not make the mistake of thinking that silence is mere non-speaking*. It is the most eloquent venture in self-conquest. It is the total self-transformation and the world-transformation at the same time.

I shall give you one more example from Meher Baba's great life and message. That is the importance He gives to fasting. Fasting is a method of self-conquest. The body requires fasting. We eat too much, we consume too much. Much of our dietetics and food habits are irrational and unscientific. Our food, our methods of

cooking, our hours of meal are mostly wrong. To correct this imbalance, regular and occasional fasting is an imperative need. But fasting the body is never enough. *Fasting the mind is as important, if not more. Evacuate the mind to recover balance.* Look at the ceaseless strain of thoughts that cross the ordinary human mind throughout the day and examine them at the end of the day, to see how many of them were really worthwhile or relevant. If you have an intelligent stock-taking, you will find many of your thoughts were wholly unnecessary. This tremendous waste of mental energy involved in these thought-processes causes physiological, chemical and biological disharmony in man, which makes him a ready victim of changes and their repercussions.

These are only two *illustrations* from Meher Baba's life, to point out to you the road to self-conquest and to know yourself. *We have to know ourselves first*, before we hope to know others and guide society and mankind. There is no other way. There is no other solution. The sooner we begin this self-conquest, the better. *There is no time to lose.*

Meher Baba's spiritual testament is this. The only Real Existence is that of the One and Only God. The only Real Love is the Love for this Infinity (God) which arouses intense longing to see, know and become one with Its Truth (God). The only Real Sacrifice is that when, in pursuance of this Love, all things, body, mind, position, welfare and even life itself are sacrificed. The only Real Knowledge is the knowledge that God is the inner dweller both in the saint and the sinner. The only Real Control is the discipline of the senses.

The only Real Surrender is that in which our poise is undisturbed by any adverse circumstance and calmly resigned to the perfect will of God in the midst of every' hardship. The only Real Prayer is not a bargain with

God, but opening out to Him in a spirit of self-forgetfulness. In the last analysis, Meher Baba warns us that the best plan is to know that there is no plan.

*May Meher Baba's Grace and Love bring peace and true fulfilment to mankind.*

---

# D I V Y A V A N I

(An English Monthly)

## To Our Subscribers Abroad :

### Annual Subscription :

For those living in U. S. A.	\$.	6-00	Inclusive of Postal
			Charges by Sea only.
-do- in England }	£.	2-00	-do-
& Australia }			

N.B:—If copies are to be sent by Air Mail, the annual subscriptions will be *double the amounts* mentioned above.

### Helpers:

Those who donate \$. 12/- or £. 4/- or more every year are deemed to be our helpers and they shall be supplied with a copy each of "Divya Vani", monthly, published during the year, post free and cost free. (by Sea)

### Patrons:

Those of the *donors* who pay at a time as their lovecontribution \$. 100 or £. 40 are deemed as *Patrons* and they shall be entitled for one copy each of the Journal, cost free and post free. (by Sea).

If the copies of the publications are to be sent by Air Mail, the Extra Postage that may be required will have to be sent in advance every year.

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



If following a path up the mountain side—beside a stream  
 Watch the shadows from the trees being chased

by sunbeams.

Yes, these are all wonders in His Creation ... we are a part—  
 Of this mysterious beauty—that lives in each heart.

Nature—in harmony—working in a natural way—

Experience the great teacher—but we can choose our play—

Avatar Meher Baba – Director—Love He imparts

Knowing our talent, and the way we will play our part.

---

## 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,

---

# Who Is Directing This Cinema Called Life?

by Rick Chapman, Ahmedabad

In the age in which we live, the common denominators which are obvious in every land are lack of harmony, distrust, alienation, and war. To one whose mind has not been dulled into apathetic complacency by daily headlines of violence and hatred, the world must appear to be a festering sore, a malicious, contagious infection.

What is the 'alienation' which has been such a popular subject with modern philosophers and psychologists? Alienation is separateness, foreignness: one nation is bitterly separate from another, one race is distastefully foreign to another, one class of people stands untouchably apart from another; and each man, as he follows the odyssey of his life, painfully discovers that he is alienated from himself.

Some are seeking a cure to this unending separation. One works as a scientist, one as an artist, one as a philosopher, and another as a psychologist. In the East, especially in India, men have sought a cure for their unfulfilment for milleniums. through all varieties of yoga, spiritual disciplines, and other practices. Books have been written, in the East and in the West. full of spiritual wisdom and psychological insight—thousands of books available to millions of readers—yet alienation and disharmony persist. The greatest books with the wisest words are not enough to penetrate into the heart of man

and create a substantial change in his everyday life, and his mental agony and physical privation continue unabated.

In the midst of this manifold confusion and frustration, one unique voice has convinced many throughout the world that it speaks the Truth. That voice comes from Meher Baba. Meher Baba is living now in India, and has maintained absolute silence for the last forty-one years. Despite His silence, He has worked extensively throughout the East and travelled ten times to the West, awakening the minds and hearts of many thousands to the path of real mental and emotional health.

Meher Baba has called these times an "age of mirror-civilization":

While looking in the mirror, people often see themselves more through the eyes of others than through their own. The reflected image evokes in their minds the impression they will make on others and the expectations which others have of them—and the best that most can do is to try to look the part they play.

Baba has compared life to a film. Those who pursue reality in the flashing figures on the screen are duped by the appearances they see and are chasing emptiness. The reality in life can be compared to the reality of the motion picture—a central source of light projects the myriad colors and shapes and images which constitute the film. When everyone's attention is on the outer forms which are the props in the play of life, there must inevitably be an unremitting sense of division and separateness. But when the attention is focussed on the source of all the action, a sense of unity appears. From this sense of unity, which is an experience and not merely a thought, love emerges—love for all things and for all people, and division is seen to be illusion, an appearance only.

The conclusions of modern science give us a clue to the real nature of the "things" which make up our world. The deeper the scientist probes into the various forms of matter, the more he discovers that they are all comprised of only a few basic units. And finally, when he looks even more closely, the particles of matter dissolve into energy itself.

The trick is to see the whole forest rather than the trees alone, to perceive the source of life and the ground of being through the many shapes of its expression. To see and experience the Truth itself—that is the real insight, and the only one worth seeking and striving for. This experience of Reality abolishes all forms of alienation once and for all, as it puts an end to the delusion of illusion.

According to Meher Baba, this state of ultimate enlightenment—the unbroken experience of "I Am God" can be gained only by a complete surrenderance to a Perfect Master (Sadguru or Qutub), one who has already "turned the trick" and enjoys that state himself. As Kabir says:

"I have made the dice of love and made pawns of this body. The True Teacher has taught me the trick to successfully play the game of life."

Baba explains that the step from the experience of duality into the experience of Unity can be taken only by completely eliminating the individual ego, which is the false or finite self. To the degree that a man is egoistic, to that degree he is provincial and not universal. Ego distorts perspective, because it causes a man to see and experience from a limited and personal point of view, through the filter of his own mental constructs and inclinations. To see into the core of life and experience the basic Reality, the blurred lens of the ego must be gradually ground clear and all the scratches in the glass

erased. Such a delicate and tedious grinding job, according to Baba, can only be done by an expert lens-maker—the Perfect Master—who with his direct and unimpaired experience of the Truth is able to lead others to the same perfect vision. Baba has stated the case concisely:

"The Master, when truly understood, is a standing affirmation of the unity of all life; allegiance to the Master, therefore, brings about a gradual dissociation with the ego-nucleus which affirms separateness ..... When the ego-nucleus is completely bankrupt and devoid of any power or being, the Master as Truth is firmly established in consciousness as its guiding genius and animating principle. This is at once the attainment of union with the Master and the realization of the Infinite Truth."

Many people in the West and in the East regard Meher Baba to be not only a Perfect Master, but the Avatar of the Age—that same rare God-Man who has appeared at various times and places in the past to show men the path to the Highest Truth. By their contact with Him, personally or through His discourses and messages, people of every religious background have come to believe with deep conviction that Baba is He, Who says, He is—the Highest of the High—and that His work here is indeed "not to teach, but to awaken." With the call that the Avatars of the past have made to the suffering humanity of their times, Meher Baba invites everyone to share His experience of Perfection: "Come all unto Me." As Avatar, He is the lightning that flashes directly from God to earth; and when He breaks His Silence, the whole world will hear the thunder of His Word of Truth.

---





stood also "thy Self," the Self of all selves of which he became conscious.

His appreciation of the beauties of nature stirs in us a similar response, and his solicitude for life in nature arouses consciousness to our responsibility for our lesser brothers. Are they not the future humanity? Not only do they bring joy, peace and beauty into our lives, for which we are indebted to them as God's gift to man, but our kindness and care of them helps them on their long journey through evolution. Because he had realized his true Self, Francis was able to keep in close communion with his fellowmen, nature and God --- since all are ONE.

Because St. Francis preached to animals, plants and the heavenly bodies we accept it as an act of reverence and love to the Creator. He told them about God and that they owed Him love and service. Baba has revealed that a Perfect Master's work is mostly in the subtle sphere, and therefore invisible and unknown to us. This explains why his influence is enduring and increasing. Although it is the AVATAR who advances all things and beings in creation, yet St. Francis had such infinite love and compassion that they overflowed towards the other kingdoms of nature. Evolution of form and consciousness is a continuous process in nature, and the God-Man speeds up this process, whose Goal is Godhood itself.

He had a profound respect and love for the individual, which shows Francis' real grasp of democracy. In his Rule he decreed that "No one in this life (of his Order) shall call himself superior, prior, but all are to regard themselves as lesser brethren (to the clergy and Church officialdom), and let one wash the feet of the other."

When an authority on Zen Buddhism gave a series of lectures on that subject to a convention of psychiatrists, their questions. revealed that they hardly under-

stood or sympathized with its principles of poverty, austerities, chastity. Why, for instance would a Zen Master live in want most of his life and then suddenly be appointed adviser to a feudal lord? They didn't wonder at the appointment but at the poverty, when the abilities and wisdom had always been there. A person who does not make the most of his life materially and socially is to the average psychiatrist, ipso facto, "a case".

The ideal of our society is adjustment to a higher standard of living. Poverty in the world today, especially in the West, is synonymous with misfortune and disgrace, although the poor are no longer so much despised and exploited by the rich and corrupt. Since Francis' Friars lived not only simply and frugally but suffered privation in dire poverty, they would be totally misunderstood today. For poverty is precisely what people want to banish. And yet this life brought true freedom, peace, security, love, joy, fearlessness and purity to the Franciscan Friars. Having GOD. they had everything, as Baba says of His beloved Masters, the God-intoxicated. Who can claim that much in our civilization?

The feeling of poverty is essentially due to a false sense of values, and not because there is any real lack. Baba explains this as the psychology of the ego:

"The feelings of superiority and inferiority are reactions to each other . . . In these two modes, the ego succeeds in asserting its separateness.

"Both feelings and complexes of superiority and inferiority are compelled to seek separate and alternate expression through suitable objects, as when a person dominates over his inferiors, and submits to his superiors.

"The ego is constantly confronted with the spectacle of its intrinsic emptiness, and therefore

clings to the delusion of its worthwhileness by demonstrating the greatness of its possessions.

"This is not confined to mere comparison but often exhibits itself in clashes with others. Thus, aggressiveness is a natural outcome of the need to compensate for the poverty of the ego-self.

"On the other hand, submissiveness is rooted in fear or selfishness, and is not wholehearted or spontaneous, because there is jealousy or hatred for the superior person.

"Outward submission is the effect of the inferiority feeling, and enhances the ego in one of its worst forms. The ego attributes its sense of emptiness to inferior *possessions*, rather than to seeking *fulfilment* through possessions; and the awareness of its inferiority becomes a further stimulus to efforts to add to its possession, through such means as are available.

"Thus, while perpetuating the inward poverty of the soul, the inferiority feeling becomes, like the superiority feeling, the expression and the accumulation of that type of ignorance which constitutes the ego."

Even if the Friars did no manual labor they would still have earned their keep, for their preaching and example was work of the highest order, for the good of all. They were not being a burden to society. Holding high the ideal of perfection for all the world is no small service! Their lives were a challenge to current and future wealthy and ruling classes to serve selflessly, with humanitarian concern.

It is true that Christ's counsel of poverty is for the few who seek perfection, and not for society as a whole, but at least we should appreciate the ideal and understand

the idea, for our inner enlightenment. Some people object and ask: 'What if everybody were celibate and poor?' The answer is that they would that much more quickly find the spiritual Path. There would be no world wars. And as for the human race coming to an end, it is God's problem—He can create another humanity. For that matter, Baba has revealed that there are 18,000 inhabited worlds! The few Sannyasins are the spearhead, the vanguard of humanity's spiritual advance. They are the pattern of the evolution of a new society in which the important thing is detachment, not property, money, power, etc. Wealth is but the opportunity to spend for God's Cause in the world, for those who have the initiative and responsibility. In fact, the ideal that Baba holds forth for humanity is moderation and balance, which are great virtues in the face of temptation. Therefore Baba says: "My panacea for the worried world is the effort on its part to get an answer to the questions, "Whence and Whither?" i.e., to get spiritual understanding."

St. Francis showed that the best things in life cannot be bought—love, faith, brotherhood, the beauty of nature, peace, even health, and especially the Life Everlasting. This is real wealth: sufficiency and contentment, happiness and human dignity. He was instrumental in bringing about peace between quarrelling factions in several towns, establishing justice and order. He was a peace-maker with a keen sense of democracy, and brought the nobility and commoners together, "in the name of God". For Francis and his Franciscans God was the sole Reality, the only Beloved; and all their efforts were to please Him. They lived to help others, to edify them and bring them peace. This is what Baba wants us to do: "Christ said the very same thing. Why do we need another prescription? Because humanity would never listen to Him. He said the same thing: I am the Reality. All follow Me. Wake up from the dream! None

listen. The same thing is repeating again. That's why I tell you, love me more and more and make others happy. God will listen to that. As soon as we make others happy, then God knows about it immediately, and is pleased. No amount of prayer and meditation, or Artis (spiritual chants) you can say will please God ... He is deaf to that. But when you help others, or serve others at the cost of your own happiness, immediately God knows and hears—your actions, your activities, and is pleased."

St. Francis was an incarnation of love and as such he has influenced Christian social life and culture for the best. Pitirim Sorokin of Harvard Research Center in Creative Altruism writes: \*

"The supraconscious\*\* helps in this task (of moral ennoblement of the individuals and of the socio-cultural milieu) also through creation of *the greatest heroes of the sublimest love*. We already know that the great apostles of love become such heroes through their attainment of total self-identification with the supraconscious. As true heroes in any other field, they inspire vast multitudes to imitate their magnificent examples. Through this imitation a few heroes of love raise the moral standards of the masses far more effectively than thousands of ethical *raisonneurs* and "rational preachers" can do. For moral ennoblement of humanity the emergence of one hero of love, like St. Francis or Gandhi, is more important than the publication of thousands of utilitarian, hedonistic, and 'rational' books on ethics. Through this form of manifestation the supraconscious grace has ren-

---

\* Pitirim A. Sorokin, *The Ways and Power of Love*, (Boston: The Beacon Press, 1954) pp. 484-485.

\*\* By this term he signifies not only divine consciousness, but also mathematical intuition, musical genius, etc., as well as the consciousness of the spiritual pJanes, i.e. of yogis and saints.

dered and can increasingly render an inestimable service to the cause of universal love ...

"We already know that only the *sublime love, unbounded in its extensity, maximal in its intensity, purity, duration and adequacy, inseparable from the perfect truth and blameless beauty* meets all the requirements of the supreme moral value."

The significance and extent of St. Francis' work can be judged not only from his character and outlook on life, but also and especially from the fact of his being a Perfect Master, who worked primarily with the consciousness of those he contacted. He destroyed their impressions and thus not only freed them to that extent but also prepared the way for a better world. Baba says that today there are many who claim sainthood and even God-realization, but who are charlatans or deluded. Those who want Christ-consciousness have also to accept his poverty and Cross—no thorns, no crown. If St. Francis paid a high price for Realization and Mastery, through uncompromising and literal obedience to his Beloved Christ, this was only his final lifetime, but he had spent thousands of lives in spiritual disciplines in anticipation of it.

There is a greater parallel between St. Francis' life of poverty and Baba's than appears on the surface. Both cared personally for the lepers. Baba adores the poor, and has always used special occasions for feeding them, giving them clothing and money. The ways of Masters differ, of course. Baba often bows down to the poor and washes their feet. It is Baba worshipping BABA in them, for God is One and He is in all. At one time Baba said, "They are the ones who really love Me. The others—the social people, the political people, the intellectual people, they make their speeches and they leave the platform." And, "God loves most those who suffer most."

To give one instance how Baba's philanthropic work with the poor is done and the spirit in which it is done, we shall mention the experience Baba and some of His men had when, in 1950, Baba had invited donations for such work from several hundreds of His lovers. Baba was going to tour India and do some definite work with Masts, saints and the poor. However, first they came upon the flood victims of some districts of Bihar. Baba asked permission of the government representative in charge, if He might offer financial help direct to the distressed families, since government relief would be slow in arriving.

They were taken by bullock cart to the worst afflicted villages. Two hundred peasants were given five rupees each. In addition, Baba personally gave 500 rupees each to the heads of families which, having once known day of prosperity, were now living in dire poverty. Baba washed their feet and bowed down to their feet. Baba's name as donor was not revealed. A disciple said, according to Baba's instructions: "My Brother says that this money has been given to you by loving hearts who wanted it to go to deserving and needy people. You should not feel that it is formal charity or that you are under any obligation to anyone for it, you should consider it as a gift of love." This was not only a labor of love; it was rather hard work.

Here is Baba's message given on His visit to the Hindu Women's Rescue Home, at the invitation of the Head of the Society, in Poona:

"Love and understanding never condemn, but seek to help and encourage. Men and women have departed from the custom of laws of Truth and Goodness, but God never condemns us or turns us from His door, so we should not condemn even those who condemn us. I bless you to try to

understand and Love those who are trying to help you to take your place in God's Work through serving His humanity."

From all the foregoing it will be interesting and instructive to study the distinction Baba makes between life or society based on the limitations of the false and illusory values and life or society based on the "infinity of the Truth." Baba says that it is not lack of money, or even lack of education and social contacts that impoverishes life, but rather the absence of deep feeling and appreciation of life as it is, the absence of spiritual qualities and understanding, and the absence of Universal Love. True wealth, whether of individuals or nations, is not a matter of the multiplication of material quantities—whatever their market value—but in recognition of the eternal and infinite worth of each soul. as Truth and God. This profound and inspiring, as well as original universal spiritual viewpoint of One Who Knows is the basis of Baba's New Society; and that is the viewpoint grasped by St. Francis from Christ's ideal of Poverty and his perfect example of such a life. In the words of Meher Baba:

"Life is not meant to be rich in spiritual significance at some distant date, *but is so at every moment*, if the mind is free of illusions. It is only through a clear and tranquil mind that the true nature of spiritual INFINITY is grasped, as something which is *not* yet to be but which *already* has been, is and ever will be an eternal self-fulfilment.

"When every moment is rich with eternal significance, there is neither a clinging to the dead past, nor a longing expectation for the future, but an integral living in the Eternal Now. It is only through such living that the spiritual Infinity of the Truth can be realized in life.

"It is not right to deprive the present of all importance by subordinating it to an end in the

future; for this means the imaginary accumulation of all importance in the imagined future, rather than the perception and realization of the true importance of everything that exists now.

"There cannot be ebb and tide in Eternity, nor meaningless intervals between intermittent harvests, but a fullness of being which cannot suffer the impoverishment of a single instant. When life seems to be idle or empty, it is not due to any curtailment of the Infinity of the Truth, but to one's own lack of capacity to enter into its full possession.

"Spiritual life is not a matter of *quantities*, but of inherent *quality* of living. Spiritual Infinity includes in its scope all the phases of life—it comprehends acts which are great as well as those that are small.

"Being greater than the greatest, spiritual Infinity is also smaller than the smallest; and it can express itself equally through happenings, great or small. Thus a smile or a look stands on the same level as offering one's own life for a cause, when the smile or the look springs from Truth-Consciousness ... The Infinite Truth, which is latent in everything, can reveal itself only when life is seen and accepted in its totality.

"Limitation comes into existence owing to ego-centered desires and self-will. Possessiveness in all its forms leads to a life of limitation. For example, if one looks upon another with covetous eyes and finds that instead of winning that person's love, someone else has it, the free life of the spirit is narrowed down and strangled by an acute consciousness of limitation and suffocating jealousy.

"But if one looks at the situation with a heart purged of longing, the love received by the other

will be seen in its natural beauty. In the clarity of perception that comes through non-possessiveness, one will not only taste the freedom of nonduality, but also its joy. Someone else's receiving that love is like receiving it oneself, once one no longer insists on the claims of a single form, but identifies with Life in all its forms.

"In non-duality there is freedom from limitation, and the knowledge and appreciation of things as they are; and in non-duality alone is there the realization of true spiritual Infinity that secures abiding and unfading bliss.

"What is true of the limitation of jealousy, is true of all other limitations like anger, hate and cravings; they are all one's own creation. All finiteness and limitation is subjective and self-created; and with the surrenderance of self-will and ego-centered *imagination*, there arises the true perception of the infinite worth of That Which Is.

"When the Infinity of the Truth is adequately grasped from the point of view of non-duality, it also becomes fruitful for the adequate solution of social problems.

"Social problems can never be adequately solved by a point of view which accepts duality as an irreducible fact. Mere manipulation of numbers, howsoever clever, can neither yield right adjustment between the individual and society, nor can it yield true harmony between the various groups which come to exist within society.

"As long as a social problem is dominated by the idea of numbers (majority and minority) and multiplicity, there is no lasting solution; a final solution can come only when illumined by the truth of an indivisible totality and intrinsic unity in all.

"The One-in-All cannot be contacted through the multiplication of the many, but only by shedding the false idea of the many. Any number, howsoever great, is bound to be finite. Spiritual Infinity is not a *number*, however great; it is the sole Reality without a rival.

"Where there are many, there is necessarily comparison between them; there is a smaller and a greater. There is a hierarchy of claims, privileges and rights; all evaluation gets twisted by the recognition of gradations of different types.

"From the spiritual point of view, all these are forms of false consciousness, because the same Truth vibrates in every one. But the sameness which is experienced in REALIZATION is necessarily different from the *principle of equality*, which means that one person is equal to *any other single person* in respect to claims, rights and worth, but can never be equal to *two or more persons*.

"On the other hand, the Spiritual Infinity of the Truth has room for the paradox that one person can be regarded as the totality itself. Therefore, one person is not only capable of being looked upon as equal in importance to two or more persons, but even as equal to all!

"In Spiritual Infinity all comparison is out of place; there is no smaller or greater, no hierarchy of claims, privileges and rights; and evaluation remains unclouded, because of the unmarred perception of the One in each and all. Since everyone in the creation not only is *in* the Spiritual Infinity but actually *is* that Infinity, everyone is first in importance and no one second.

"In social life, the recognition of the Spiritual Infinity of the Truth will mean a challenge to indi-

vidualism as well as to collectivism; it initiates a new way of thinking in terms of an indivisible totality, and it discards all the relative values of comparison in favor of the recognition of the intrinsic worth of everything.

"In a civilization based upon a true idea of the Spiritual Infinity of the Truth, there will be therefore no problems of majority and minority, of rivalry and competition, and of those comparisons and laborious assessments which so often become a shelter of pride and separative ego.

"Life then will be infinitely simple and integral, because the illusions which create rifts and complexities will all have disappeared." \* (The Awakener, Vol. 8, No. 3, pp 24-27)

Today unity is desired by all men: in democracies it takes the form of voluntary conformity, based on the idea of relative equality, i.e. equality as to opportunities and worth but special consideration for knowledge, skill, intelligence, ability and talent; in collectivistic States it takes the form of compulsory conformity, with less recognition for individual psychology.

History and our times record many attempts to unify the world by sheer force, inspired by the myth of racial superiority, aggressive nationalism, ideologies, religion, as

---

\* This does not mean that all will have to become Self-realized for such a social order to come into being. Baba's divine Teaching, plus His life's work for the transformation of man, plus His Divine Love and the spiritual PUSH He will give universally, will make such an outlook and life possible for the many-in-the-One.

Baba says that there are always present the five Perfect Masters, who together with the rest of the spiritual hierarchy guide the destiny of the world.

well as by the use of alliances. Baba says that there is room for diversity in unity, and that this unity is not that of the past, as was felt by primitive man, nor is it a question of the passage of time in the future; rather it is something GIVEN, and can be had here and now, once our hearts and consciousness are awakened to it. To do this is Baba's Divine Mission, in our very own day!

*(To be continued)*

---

## DIVYA VANI

(An English Monthly)

*To our Inland Subscribers:*

Single Copy: Excluding Postage	...	Re. 1. 00
Annual Subscription: Including Postage	...	Rs. 12. 00

*Helpers:*

Those who donate Rs. 25.00 or more every year are deemed to be our helpers and they shall be supplied with a copy each of 'Divya Vani' Monthly, published during the year, post free and cost free.

*Patrons:*

Those of the donors who pay Rs. 200.00 at a time as their love-contribution are deemed as our Patrons and they shall be supplied with a copy each of the Journal published every year, post free and cost free.

---

# THE WIND

by MAUD KENNEDY, U.K.

Meher is like a mighty wind  
that sweeps through the world, silently, invisibly.  
His power and beauty is a very whirlwind  
to shake you and make you  
and dislodge you from all complacency.

Wrap your cloak tightly about you  
or soon you will stand naked  
before Him.

And He will whirl you from the ground  
swifter than driving snow—  
You will pass your life-long companions.  
Take one by the hand and bring  
him with you—  
No time to look back or sigh,  
Meher is ahead!

And yet He will kiss the wing of a moth  
and leave no trace of His passing.  
He will get into every crevice and nook  
and nothing escapes Him.  
He will find us out wherever we are.

He will lift us and carry us through,  
and raise us above all evils;  
O Merciful Friend to save us from ourselves!

Holding the hem of His garment He  
gently pulls us by a golden thread  
till we breathe the very air  
of Life and Love.

---

# \*MEHER BABA AND MY SPIRITUAL PATH

by Countess Nadine Tolstoy

*(Continued from November '66 issue)*

The Perfect Master is the Supreme Justice of all existence. Knowing all the recesses of human hearts and minds, seeing all the ins and outs of human nature, as well as of all creation, he operates and functions within the substance of being with supreme wisdom and all-embracing Love. Such power wins the heart of humanity for it appeals to the true nature in man, for it encourages and brings out the best in life, the highest intrinsic forces in man which have been created for growth and perfect self-expression.

The Master being the Perfect Pattern and synthesis of being is the God-given Shepherd of all mankind. To follow the Master means to lead a new life, full of enchanting yet hard struggle. It means conscious existence for a higher purpose in which every moment of victory brings you nearer to the goal. Every suffering along the path increases your endurance, strength and purification of the ego. Life becomes an exalted process of attainment and of creative use of all forces. with unceasing increase of inner experiences, with ever-growing compensation of permanent joy.

Life-process becomes more and more a higher attunement and harmony with pure being, with the divine will.

---

\* Reproduced from "Meher Baba Journal" Sep '41 Issue.

The Master who is perfect and God-realized is the eternal expression and function of this Divine Will. Therefore the safest and easiest and the simplest way of attainment is to follow such a Master and to fulfill all his orders. The greater the love for the Master, the happier and more spontaneous becomes the life on the Path.

To love Him, to follow and obey Him is an act of truth, in harmony with our deepest conscience. It is an act of unity. So to love and follow Meher Baba is an act of absolute good and wisdom. It is the "simple way of Truth"—the natural way of God. It may seem difficult until the ego holds to its own and has no control of itself, but the love of Meher Baba melts all the barriers of resistance. His love gives an ever-renewed joyous momentum and willingness to our spiritual will, always increasing the longing for its victory. What a happy game becomes that constant wrestling for the upward climb towards those pure, clear heights of liberation! But once felt, once having chosen the Truth and answered the inner call, one must dare and be constant and faithful. One must seek the high mark, seeing clearly the smallness, vulgarity and cowardice of bargaining with God.

We have to cleave to one luminous point, which is the Master who came to help us to ascend to God within us. No one could sustain the effort—no one could hold on without losing momentum, without losing strength. No one could have the clear vision of ascension, as in our limited consciousness the human means of attainment are insufficient and undeveloped.

Meher Baba says, *"No one ever has arrived at the realization of the higher Self without the help of a Perfect Master."*

He actually governs the destinies of mankind and leads the whole universe to a new higher cycle. To live in the presence of an *Avatar* or Christ is indeed, an

uncommon event, with no precedent experience in this life and age.

One can easily imagine the utmost joy and appreciation when together with other disciples of the Master, I received a "Call" to come to the Meher Retreat at Nasik, India, and live under the close guidance of the Master.

Having already spent one month in California with the Master I knew what a priceless good it is to be close to the Master. It frees the egoism of its attributes one by one, gives greater understanding and peace. My present existence near the Master in this *Ashram* is a unique and extraordinary experience of a very subtle and profound character. It is a laboratory of living entities, who through natural processes of life, within and without, and through the power of love and the divine knowledge of the Master, are transmuted and transformed from imperfect beings into more and more perfect characters and types; where the unhappy become happy, the selfish become more and more selfless, the dry egoists yield, more and more to the pure impulses of the Divine Love; where the worried confused state of mind acquires serenity, harmony and peace. The lack of balance is turned into the poise of more concentrated calm, the lack of courage into heroic state of confidence, where the gloom and sorrow are turned into joy and profound happiness.

Here under the holy wings of the Guide, we all come closer to our greater selves in union with the Beloved, nearer and nearer to God. We lead a normal, active and useful life, but our activities and all forms of self-expression are linked with *a high spiritual purpose of inner unfoldment*. The Master controls all our inner and outer life and vigilantly guides every moment of our existence.

Pure consciousness, greater selflessness will gradually and naturally evolve out of this divine co-operation of the creative forces of the Master within us and

our whole-hearted efforts towards perfection and closeness with the Beloved.

Human words are quite insufficient means of expression especially for whom those words bring a new message of the unexperienced life within. How words can convey to others the real, alive meaning of all the experiences felt and lived within.

A being who is far beyond the capacity of men to be seen and known as he is, is not so much a subject of words, but the source to be "perceived, felt, experienced and realized."

Everything in him is a wonder, yet he is the most simple and selfless man that ever existed. His state of constant and unceasing Oneness never changes under conditions of any kind. It is really beyond all human understanding. So marvellously human, he is obviously beyond the human plane, yet he is the Friend, the soul and the heart of everyone. God-realized, so divinely supreme, he makes himself so close to humanity and to all living beings—animate and inanimate.

As they cannot raise themselves to his height, so he—the Christ—comes down to earth to lift and resurrect. His Divine Love is the drawing power and the miracle which opens every heart and gives one a new experience of sacred happiness and blessings. This love, together with his exceptional mystical powers, is an invincible triumphant source of all spiritual well-being of this Universe. The *Avatar* is indeed a great mystery—the gift of God to men.

The truth of Love will perform its wonder and spread its purifying flame. The works of Love will create the new influx of love. The dry gross state of heart will bloom into rich experience and spontaneous expansion. Joy will raise the tonality of life to a happier and higher

pitch. Those that are now hazy and confused, heavy and ignorant, will know the happy state of clarity and lightness, the richer tones of living response, of awakened forces within their elated being. The finer and purer perceptions will draw the soul deeper and further in search of *a pure* state of permanent bliss and harmony of union.

Love alone will break the old crystallized forms of existence, promote good-will and bring out the happy unity of effect towards the eternal good of God.

How often we are given the privilege of witnessing the sacred moments of Baba's universal work. With us, yet absent in remotest spheres of the world, he sends his wireless messages of "spiritual help and love to all who need and seek".

In breathless devotion and amazement of the wonder of his work, we sit around him in silence. Often we receive messages (through the board) which touch the essential points of our spiritual path and the present phase of development. We are blessed as he sends his blessing to others and helped when he sends his help to others. In those intimate moments of profound spiritual contact we cannot help feeling the sacred beauty, the very presence of the Christ.

All renewed, at peace, we become more and more aware of our purer selves as he takes our *sanskaras* or selfish inclinations on himself. He said, "every instant I am crucified and born again". We can almost feel and see how thorns and sorrows of the world sink in this pure ocean of consciousness, transmuting the consciousness of the world.

I like to quote Baba's own words: "The disinterested services of thousands of selfless workers throughout the world cannot come up to what one God-realized person

can do and achieve for humanity. One who realizes God, gets the authority for services; then his very existence is a boon to mankind, nay, to the universe."

Those frequent deeper moments of contact with the Master succeed in our life, with other joys and forms of expression. In games of walks, excursions or picnics, in our sickness of active life, his work goes on as an unceasing stream of life-activity itself. He uses all incidents and forms of imperfections to perform his creative duty towards humanity and towards his closer followers. He uses the slightest subtle occasions, any small or big incident of life, any inner or outer conflicts, as channels of his inner work. Thus he brings out the different elements to work out or to increase life within us.

He is always our companion in all our phases of life. Often he is humouring us in order to bring out a more spontaneous self-expression and to make our overcoming an easier and less painful process.

To live near him, is to go through constant marvel, and extraordinary observations of his intuitive response to each moment's need. He is a perpetual universal life-activity, reaching to all planes and forms, constantly helping, ordering, raying its power and love—in all directions simultaneously. Never at rest, yet always divinely at Rest—he is motion in stillness and peace. He is always controlling and fulfilling all the needs of the spiritual momentum in the world. It is indeed the Master of the "Divine Art" of a most subtle, intuitive work as he helps and guides,—reaching deep within the root cause of all existence.

In applying to him our human terms, we can give him all names and definitions, but it will be only a part of the truth, and only so far as our own perceptions can go. He remains ever beyond the definitions of the human mind. Being a superconscious divine man, he is limitless, infinite, free and impersonal—"The Universal One".

Only such an one can be a true spiritual guide for the unhappy, helpless mankind, and accomplish his selfless universal work in a perfect way, with perfect wisdom. Again we will quote his words: "The disinterested services of thousands of workers throughout the world, cannot come up to what one God-realized person can do or achieve for humanity. One who realizes God, gets the authority for service—then his very existence is a boon to mankind, nay, to the universe."

Beyond man's criticism and interpretations, beyond all our concepts, unhindered he does his work of compelling good. Through balance and co-operation of material and spiritual forces in man, of mind and heart, he will bring harmony and unity into the world. He has come as a fact of living reality to give a practical, lasting help. He will redirect all energies in proper channels, in accordance with the intrinsic law and spiritual purpose of life. Love will dominate the lower tendencies of men, and reveal the true beauty of existence right here on this planet, in this life and time. As he says: "The Perfect Master is permanently united with God, and *without effort, constantly* enjoys perfect knowledge, wields perfect power and experiences perfect bliss."

At the time of Baba's universal manifestation, he will break his sixteen\* years silence. Then he will give the "Word" of Love to all, pouring life, faith and new joy into the heart of all being. Meher Baba at the 12th anniversary of his silence said: "For nearly twelve years no word has passed my lips, yet I am never silent. I speak eternally. The voice that is heard deep within the soul is my Voice; the voice of inspiration, of intuition and of guidance. To those who are receptive to this voice I speak. My outward silence is no spiritual exercise. My silence has been undertaken and maintained solely for the good of others."

---

\* Now it is 41 years.

As I said before, Baba represents the most perfect human qualities and unique charm of simplicity. He says himself: "Divinity is not devoid of humanity. The Infinite embraces all expressions of life. Spirituality does not mean renunciation of worldly activities. It means the *eternal renunciation of mundane desires*."

Again he says: "Mere asceticism does not lead to spirituality. Perfection cannot be perfection if it shrinks from the dual expressions of nature and tries to escape from entanglements. It must assert its dominion over all illusion however attractive and powerful. A perfect being functions with complete detachment in the midst of the most intense activity and in contact with all forms of life. Divinity includes all that is beautiful and gracious, How therefore could you expect a Perfect Being not to have a sense of Humour!"

The following quotation of Baba's words will add to the greater understanding of Baba's work in the world and the meaning of Christ's crucifixion. He says: "Some God-realized souls not only possess God-consciousness, but also retain their bodies, and use them consciously for working in the creation, in order to help the realization of other souls. They are called *Sadgurus* (*Qutubs* in Sufism) for the *Sadguru* knows himself to be One with all other souls, who are still in bondage. And though he knows himself to be identical with God and is thus eternally free, he also knows himself to be eternally One with other souls in bondage. And though he constantly experiences the eternal bliss of God-realization, he also vicariously experiences eternal suffering owing to the bondage of all other souls, whom he knows to be his own forms. This is the meaning of *Christ's crucifixion*.

Although *in him*, the purpose of existence is *completely* realized, he retains his bodies and continues to use them for emancipation of other souls from ignorance, and for helping them to attain God-consciousness."

Even while working in the creation, he however, fully retains and enjoys God-consciousness.

Living in this *Ashram* and visiting Baba's other *Ashrams* we could witness and observe the various types and ways of Baba's workings. It is always so individual and in tune with each particular temperament. He makes himself understood and close to all those who seek his help, because he meets them on their plane. The infusion of his love opens all the recesses of their minds and wins their hearts. He plays, so to say, all the roles of a seer within human nature, and moulds it with his power where there is sincere need of his help.

As much as the Meher Retreat retains its essential Western type so do the other *Ashrams* retain their Eastern type and are more simple and primitive. Here Baba does his unique work with God-mad men—as he calls them—and with some ordinarily insane. Most of them have been on the spiritual Path and have lost their way. They all are different; "some work, some meditate, some play" as Baba said. The utmost confidence and worship fills the *Ashram*. At Baba's smiling glance and loving touch, they all revive. So gradually they become more balanced and happy. Here the Master performs the most elementary duties, giving them bath and food with his proper hands. It is not only a physical cleansing and feeding, but a much more important and far-reaching "washing away their impurities and sins," feeding their very souls and hearts from the eternal Fountain of love and life!

Baba is for all and any. Did not Jesus go half-way to meet the Prodigal Son? Did He not take under His protection the sinning woman against her accusers?

Baba said, "It is the wicked ones that need me most."



# A Letter

from Delia de Leon, U.K.

Having returned from a short visit to Israel, I felt it might be of interest to disciples of Baba to hear about the work being done there for Him by Carrie Ben Shammai.

It might help to understand the problems, if I first describe something of the background of this country. The narrow little strip of land that is today called Israel is, except for a small portion, surrounded by hostile nations. Sixty per cent of the National Income is spent on arms 'For peace' they said; otherwise they would be over-run in twenty-four hours. Every man and woman has to serve in the forces. The Kibbutz Socialistic Communities (about two hundred and forty and some with one thousand members) ring the borders and provide a first line of defence: they earn no money and share everything equally and by their industries and farming provide about 60 per cent of the exports of Israel. The National religion is Judaism and the language, Hebrew, but most speak several other languages.

Apart from the Arabs who stayed and the Palestinian Jews who were already there, the greater numbers of Israeliis are refugees from tyranny and persecution. A large part of the land was swamp and desert, and what has been achieved is almost a miracle—forests of trees have been planted, the desert irrigated, swamps cleared and made fertile—large plants installed to make potash and bromide for export. This is just a small part of their considerable achievements.

It is a beautiful country, and Jerusalem breathtaking, surrounded by the Judean hills and with its own special atmosphere. It is, alas, divided into two—the old city with so many of the holy places—Mount of Olives, Garden of Gethsemane, Calvary, Bethlehem, Bethany, and the site of the old Temple, are in Jordan, but they can be seen clearly from Israel. It is a city sacred to three Religions—Christian—Jewish—and Moslem, and it is very sad to feel the tension that lies there simmering behind all the artistic and material achievements.

One feels that only a real spiritual awakening could help these hard pressed people. This brings me back to Carrie, and the work that she is trying to do for Baba to speed up and spread this awakening—for, she has succeeded in gathering round her a little band of seekers, and she travels round the country contacting new people, including Arabs.

She met me in Tel-Aviv the night I arrived, and told me she had a flat there and held meetings every Wednesday evening. I, of course, went with my cousins. We found a charming flat, full of Baba photographs and literature. That night, about five people came, and except for one Russian lady, all spoke English. I told them of my meeting with Baba in 1931 and of my experiences with Him over the years. They asked many questions which I did my best to answer. I read aloud Baba's Prayer—and we meditated on Baba—we felt Baba with us. Carrie has translated some of Baba's Discourses into Hebrew and she presented me with a copy. She said she needed more copies of 'Sparks' and similar small books, as there was a demand for them.

Carrie and her husband, who is a fine Hebrew scholar, live in Jerusalem. They have a small flat with large terrace in the Orthodox quarters, and this creates many problems for her—she has to hide Baba's photographs when Orthodox friends turn up. These Orthodox

Jews, who seem to have much influence, are living as they did two thousand years ago, carrying out the letter of the Law and seemingly oblivious of the fact that an Incarnation of God—Jesus Christ—lived and died on this soil—but then fanatics are the same all over the world. I gathered that the young Israeliis are mostly irreligious, tough, disciplined and often cynical and bitter—but I felt they could be fertile soil for Baba.

Carrie told us she has the use of a house in Upper Galilee, and is looking for someone who believes in Baba, to stay there permanently, while she travels round the country. She believes that if one of Baba's disciples from India would come to Israel and give public talks about Baba, it would help the work enormously; for she feels the Israeliis would be more receptive to an Indian than any Westerner.

Carrie lives to spread the knowledge of Baba and if anyone can help by visiting Israel, or sending literature, or in any other way, I am sure she would be grateful.

In spite of the rigidity of the Jewish Religion and the rejection of Jesus as Christ, I felt there were many who could and would accept Baba. They are, on the whole, an intelligent, intuitive people, with tremendous drive and energy.

Israel, in her perplexity and distress, needs the knowledge of Baba badly, for only He can bridge the gulf that separates us all in colour and religion. Being the Ancient One and the source of all, He gives to those who love Him the inner assurance of their true being. So, the Israeliis who accept Him will find a new focus and orientation; for they would then know that Christ (the Avatar) has come on earth again for *all* Mankind, and to help each one of us to find ourselves in Him.

# News in Brief

## **Avatar Meher Baba Varanasi Centre:**

Avatar Meher Baba Varanasi Centre celebrated 'Diwali' by organising a three day function in order to spread the light with the name and messages of the living Avatar. Meetings and seminars were held at 'Tulsi Pustakalay' Sunderpur, Jangambari Centre and Panday Dharamshala in which Baba lovers from Jabalpur, Lucknow, Gorakhpur, Rewa, and Muzzaffarpur also participated.

The function was inaugurated by Dr. B. B. Khare, who read out the message of Love received from Beloved Baba, wherein He has reiterated that we should all keep the ears of our hearts open to receive and listen to His eternal Voice emanating from His long silence as if vibrating from the deep depths of the ocean thundering that 'God is Truth' and that 'we are the manifestation of that Truth.' Sri Girija Nandan Dubey from Jabalpur gave an exposition on the significance of Baba's Silence and His Avatarhood. On the concluding day of the function, Padma Vibhushan Pandit Gopinath Kaviraj addressed the gathering.

## **Jalgaon:**

At the invitation of Sri Sai Baba Utsava Mandal, Dr. C. D. Deshmukh visited Jalgaon during the last week of October and performed 'Kirtan' and gave a talk on Baba in Sai Nath Mandir. He addressed meetings in the Women's Training College and also in the local schools.

## **Buldana:**

Dr. C. D. Deshmukh visited Buldana in November and addressed meetings in Bharat School, Vidarbha

Sahitya Sangh and Mahila Samaj on the life and teachings of Avatar Meher Baba.

**Murtizapur:**

On 8th Nov '66, Dr. Deshmukh addressing a meeting in Datta Mandir said that although the idea of Divine Incarnation is particularly explicit and prominent in the history of India, it is implied and is present in some form in the awaited advent in all world religions. The simple Truth of the unity and intrinsic divinity of all life as revealed by Avatar Meher Baba in and through His Silence and through His teachings and Messages, goes home to every one of us, because of His irresistible divinity and its natural authority and claim on us. He further added that the Avatar and His Truth are needed today by the whole world more than ever.

**Avatar Meher Baba Tamilnad Centre, Madras:**

On 29th Oct '66, the first Poornima Sammelan of Baba lovers was held at the Centre. After Sankirtan and Prayers, Sri N. N. Suryanarayana of Hyderabad spoke on the universality of Baba's teachings and stressed on the need to have firm faith in His Divinity. At Madras, weekly gatherings are being regularly held on Sundays at the residence of Sri K. Appa Rao, at 84 Sydenhams Road.

**Hyderabad:**

Sri K.K. Ramakrishnan, Secretary and Sri D.S. Bhawsar of Avatar Meher Baba Poona Centre arrived here on 15th Nov '66, on their pilgrimage to Baba Centres in the South. In the evening, Sri Ramakrishnan inaugurated Meher Vihar (Regd.) Association at a special meeting convened for the purpose. In a very inspiring talk, he narrated his spiritual background, his first meeting with Beloved Baba and his intimate association with Andhras. He said that the present chaotic conditions throughout the world are the outcome of the stirring up of the sanskaric forces by Beloved Baba, who is in strict

seclusion in Meherazad. They are a prelude to the universal awakening by the Avatar of the age.

Sri K. K. Ramakrishnan visited the cave sanctified by Baba during the Mano-nash period on 16th and also addressed a Baba-lovers' gathering at the residence of Sri V. V. Narayana Rao. On 17th evening he spoke at the residence of Sri R. B. Rao in Sec'bad. Sri Bhawsar in his melodious voice rendered a few Baba songs in Hindi and thrilled the lovers. Bros. Ramakrishnan and Bhawsar who left Hyderabad on 18th morning on their onward journey received the following telegraphic message from Beloved Baba:

"Enjoy your vacation and bask in Sunshine of My Love. Fill your hearts with Baba Love from perennial stream of My Love flowing through Andhra. My Love and Blessings to you and Andhra Lovers.  
—Meher Baba"

On 17th Nov '66, Dr. Hoshang P. Bharucha was married to Miss. MIMOONA, daughter of Mr. M. Katrak at Sec'bad. The happy couple received Beloved Baba's blessings and also hearty felicitations from Bro. Adi and Bro. Eruch on behalf of all Baba families at Meherabad and Meherazad. On 18th, Dr. Bharucha visited Meher Vihar, along with his wife. The couple were received by Swami Satyaprakash Udaseen and other Baba lovers on their arrival at Meher Vihar. Dr. Bharucha gave a very impressive talk on "God Speaks" on this occasion. It was a very significant day in more than one sense.

#### **Avatar Meher Baba Ramachandrapuram Centre:**

On 28th Oct '66, Poornima Sammelan of the Centre was held at the residence of Sri M. Umamaheshwara Rao. Dr. T. Dhanapathy Rao, Sri V. Venkiah Naidu and Sri B. Venkateshwarlu of Kakinada were also present. After Sankirtan by Sri B. A. Das and party, Dr. Dhanapathy Rao spoke on the significance of the day and the unique position of the present Avatar. Dr. B. Appalaswamy

Naidu addressing the meeting expressed his firm conviction in the Divinity of Baba. Sri V. Venkiah Naidu and a few others also spoke on the occasion.

**Kakinada:**

In connection with the 'house warming' ceremony, Dr. T. Dhanapathy Rao arranged a special meeting at his residence on 1st Nov '66. The function commenced with Baba Sankirtan by Sri M. S. Gandhi (Babji). Later Srimati P. Jagadamba and Dr. T. Dhanapathy Rao addressed the gathering on Baba's life and His Messages.

**Palakole:**

On 17th Oct '66, Sri Sanaka Rama Rao addressed a meeting specially arranged at "Gitamandiram" by Sri Brahmananda Saraswathi. He also spoke on Baba's life and His Messages before a gathering on 22nd at the residence of Sri V. V. Devalaraju. Sri B. A. Das and party also visited Palakole on 23rd and gave a 'Burrakatha' performance on Baba's life in Sarvodayapuram before a large audience of men, women and children.

**Bhimavaram:**

Sri N. Sangayya Naidu, Advocate arranged a special meeting on 28th Oct '66 at his residence. Sri E. Laxminatha Rao, M.A., Sri V. V. Srimannarayanamurthy, M.A. and Sri Sanaka Rama Rao were the main speakers on the occasion. Many prominent persons participated in the function.

**Narsapur:**

On 27th Oct '66, Sri Sanaka Rama Rao addressed a meeting held under the presidentship of Sri T. Rama Rao, M.A., Principal of the local college. He spoke on Baba's Avatarhood and His Messages.

**Avatar Meher Baba Challapalli Centre:**

During Dasara festival, the Centre arranged a pilgrimage .to "Mehersthan" Kovvur. About sixty Baba

lovers had Baba's darshan at Mehersthan on 23rd Oct '66 and experienced His love in their hearts by His divine grace and spent much of their time in the Beloved's presence, singing His glory and listening to the experiences related by His lovers. There were many who were deeply moved, elevated spiritually and charged anew with a current of His divine Love. The beautiful natural scenery of Kovvur, along with the building of 'Mehersthan' with its domes and symbols of all religions, Hindu, Muslim, Christian and Zoroastrian, its spotless cleanliness and beautiful garden around it had a great ennobling effect on the pilgrims. Sri K. Prasad, son of late Sri Koduri Krishna Rao and Sri Sivudu Siva Rao received the pilgrims and made all the arrangements necessary for their stay in Mehersthan in Baba's love.

**Kovvur:**

Sri V. Nagayya, Cine-Artist and Producer-Director of Madras mysteriously had Baba's darshan in Mehersthan on 26th Sep '66. He was on a visit to Kovvur in connection with 'Ganapathi Navarathri' celebrations by local devotees. Prior to this, he had received a marriage invitation with Baba's photo and a few days later, he had a dream in which Beloved Baba said: "You will come to Me on the 7th day." Sri V. Nagiah had no definite idea about Mehersthan at Kovvur, but most unexpectedly the dream was fulfilled and on that day, he had come to Baba's feet in Mehersthan and had the blissful experience of His Love. Later he had a heart to heart talk about Baba with Sri P. Ramalingeshwar Rao and on the same day before a large gathering of a few thousands, he openly proclaimed that he was drawn by Baba to His feet and that he was blessed by Him. He made an appeal to the public to love Meher Baba, the Avatar of the Age. In a recent letter to Sri P. Ramalingeshwar Rao, he writes: "Meher Baba is always before my eyes looking and smiling into my eyes, blessing me with His Divine eyes.

There He is, Here He is, Everywhere He is." Such are the mysterious ways of Beloved Baba, who although appears to be withdrawing from outward activity, He is revealed more in the hearts of those unaware of Him.

---

*(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
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription, including registered postage, from July to June	15.00

*Available from:*

## **MEHER PUBLICATIONS**

**King's Road, AHMEDNAGAR**

Maharashtra—India

---

Meher Baba on 'War'	... ..	Rs. 0-50
Meher Baba on 'Love'	... ..	Rs. 0-40
Declarations of Divinity	... ..	Rs. 0-30
Why Meher Baba is Silent	... ..	Rs. 0-25
Meher Baba on 'Hell and Heaven'	... ..	Rs. 0-20
Meher Baba on 'The New World Culture'	... ..	Rs. 0-15
A Discourse by Avatar Meher Baba	... ..	Rs. 0-10

*Available from*

### **Meher Era Publications**

**Avatar Meher Baba Poona Centre**

**441-1 Somwar Peth, Poona – 2.**



Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
snobishness	snobbishness	4	1	7
panaroma	panorama	11	2	7
lense	lens	22	5	9
lense	lens	23	1	2
covetuousness	covetousness	25	2	6
kigdoms	kingdoms	26	3	10
brethern	brethren	26	4	5
throgh	through	30	3	5
multititudes	multitudes	30	3	7
philantropic	philanthropic	32	1	1
idealologies	ideologies	37	5	3
apeals	appeals	40	1	6
evolove	evolve	42	5	2
af	of	44	1	5