

DIVYA VANI
Volume 3 Number 8
February 1968

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

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

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

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

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

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Monthly:

25th February 1968

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3

"The Meher Vihar Trust" Grams: "MEHERVIHAR"

3-6-441, 5th Street,

Volume 3]

Himayatnagar, Hyderabad-29

[**Price:**

Number 8]

(A. P., India)

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(Continued on 3rd cover page)

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25th FEBRUARY 1968

D I V Y A V A N I

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

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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 3]

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Annual Subscription:

Rs. 12-00

Single Copy: Re. 1-00

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Love - Incarnate



AVATAR MEHER BABA

*AVATAR MEHER BABA'S MESSAGES
FOR HIS 74th BIRTHDAY
ON 25-2-1968*

I. Message dated 8th Feb'68 for circulation to all Baba lovers:

"LET MY LOVERS REJOICE ON MY SEVENTY-FOURTH BIRTHDAY BECAUSE SOON AFTER TWENTYFIFTH MARCH SOMETHING GREAT WILL HAPPEN THAT HAS NEVER HAPPENED BEFORE.

—MEHER BABA"

II. Telegraphic Message sent on 22nd Feb'68:

"FROM MY SECLUSION I SEND MY BLESSINGS TO ALL GATHERED IN MY LOVE TO CELEBRATE MY SEVENTYFOURTH BIRTHDAY (STOP) LOVE MAKES THE FORMLESS AND INFINITE BECOME ENFORMED AND FINITE AS THE GOD-MAN AMONG MEN (STOP) LOVE ME MORE AND MORE BECAUSE FOR THE SAKE OF LOVE I HAVE COME AMONG YOU.

—MEHER BABA"

III. Special Express Telegraphic Message from Avatar Meher Baba on His 74th Birthday, 25th February, 1968:

"ON THIS MY APPARENT PHYSICAL BIRTHDAY I SEND MY HOMAGE AND OBEISANCE TO MY LOVERS WHO LIVE FOR ME AND WOULD IF ORDERED DIE FOR ME (STOP) INFORM ALL MY LOVERS THROUGH DIVYA VANI.

—MEHER BABA IN SECLUSION"

Playing with Illusions

By Meher Baba

I appreciate the faith, which has brought you here. I also appreciate your love and devotion. It has made me very happy.

I know and understand your difficulties and problems, sufferings and expectations. Not only the individuals, but the whole world is in throes of suffering. When suffering comes, it comes according to the divinely established law of KARMA. It must then be accepted with grace and fortitude. But it must be remembered that your actions are the cause of MUCH OF YOUR SUFFERING. THROUGH WISE ACTION, IT CAN BE MINIMISED. What humanity needs is spiritual wisdom; and for this, it must inevitably turn to the Perfect Masters and Avatars.

SUFFERING COMES THROUGH IGNORANCE OR ATTACHMENT TO ILLUSIONS. MOST PEOPLE PLAY WITH ILLUSIONS AS CHILDREN PLAY WITH TOYS. If you get caught up in the ephemeral things of this world and cling to illusory values, suffering is inevitable. It is not easy for little children to give up their toys, for they become victims of a habit, which they cannot undo. In the same way, through millions of lives, you have got into the habit of playing with illusions; it is difficult for you to get disentangled from them.

For ages and ages, the ATMA (Soul) has been seeing its own shadow and getting engrossed in the illusory world of forms. He gets ADDICTED TO THE SPECTACLE

OF HIS OWN CREATION and desires to see it through cycles and cycles of creation. When the soul turns inwards and longs to have self-knowledge, it has become spiritually-minded. But even there, this habit of wanting to see some spectacle persists for several lives. THE SOUL WANTS TO EXPERIENCE SOME MIRACLES OR SPECTACULAR PHENOMENA; OR IN MORE ADVANCED STAGES, IT WANTS TO PERFORM MIRACLES AND MANIPULATE PHENOMENA. Even spiritually advanced persons find it difficult to outgrow this habit of playing with illusions. PERSISTENT ATTACHMENT TO MIRACLES IS ONLY A FURTHER CONTINUATION OF THE HABIT OF PLAYING WITH ILLUSION.

It is not miracles, but understanding, which can bring you true freedom. If you have firm faith and unfaltering love for the God-Man, your way to the Abiding Truth is clear and safe. Then you have no time to waste in playing with things that do not matter. BY YE GUIDED BY LOVE AND TRUTH. THIS IS THE SIMPLE WAY THAT LEADS TO GOD. Not by endless manoeuvring of alluring illusions, but by loyalty to the unchangeable Truth, can ye hope to be established in Abiding Peace.

When I speak, it will be only one Divine Word; but it will be the Word of words or the Manifestation of Truth. This Word will have to be hearkened by the heart and not merely by the mind. It will go home to you and bring you the Awakening.

My Love and Blessings.

Life Circular No. 68

Issued: 4th March, 1968

The following message is from Avatar Meher Baba to His lovers, given from His Seclusion:

I want all my lovers to know that my Seclusion will not end on 25th March 1968. My Seclusion will have to be prolonged for two months because the work that I am doing in seclusion cannot be completed before the 21st of May 1968. My Seclusion which was to end on 25th March 1968 will therefore have to continue until the 21st of May 1968. This is unavoidable

None can have the least idea of the immensity of the work that I am doing in this Seclusion. The only hint I can give is, that compared with the work I do in Seclusion all the important work of the world put together is completely insignificant. Although for me the burden of my work is crushing, the result of my work will be intensely felt by all people in the world.

I want all to bear in mind that what I have declared in my Birthday Message will come to pass—the only difference being that what was to happen soon after 25th March 1968 will now happen soon after 21st of May 1968.

I repeat, something great will happen that has never happened before. But now it will not be until soon after 21st of May 1968.

I also repeat that the fate of the universe hangs on my Seclusion and the redemption of mankind depends upon my Manifestation.

All I ask of my lovers is to help me to complete my work by 21st of May 1968, so that by this date my universal work in Seclusion will end and there will be no need for further seclusions.

To help me in this work, I want all my lovers to continue to recite once daily the Master's Prayer and the Prayer of Repentance, individually or collectively, until the 21st of May 1968; and also to observe complete silence for twenty-four hours on Sunday the 19th of May 1968—i.e. from midnight of 18th May to midnight of 19th May. (On this day, the Prayers should not be recited aloud, but prayed silently). Consequently, the silence on Sunday the 17th of March should not be observed.

T stress that I wish to remain absolutely undisturbed till the 21st of May 1968. Under no circumstances should any one try to visit me. If I want any one specially for work I will call him. The restriction on correspondence that I have imposed, must continue and be strictly observed.

Until such time when I announce that I will see my lovers or give darshan to them, no one should come of his own accord, but should patiently and in my love await my own announcement.

MEHER BABA

Kindly circulate early the above message of Avatar Meher Baba to all concerned in your sphere of work.

King's Road,
Ahmednagar
Maharashtra, India.

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

Please note very carefully:

Baba wishes all His lovers, Easterners and Westerners, to keep in mind that He wants to remain completely undisturbed and that they must not come for His darshan before His announcement is circulated.

Avatar Meher Baba will be in Poona from April to the end of June 1968. As usual Baba will stay at "Guruprasad" 24 Bund Road, Poona-1.

While at "Guruprasad", His work in seclusion will continue uninterrupted and therefore He wants to remain completely undisturbed during His stay there.

***The Truth - Individual**

By MEHER BABA

Three Aspects Of The Eternal Truth

The Eternal Truth has three aspects—**Dnyana** or Knowledge, **Shakti** or Power and **Ananda** or Bliss. The **Sakshatkara** or the realisation of this three-fold divinity or Truth is the target of the seeker. Persons, who are on the Path of Action, become **Mahatmas** and get its eternal Power. Those, who seek wisdom, get its eternal knowledge. And those, who take to the Path of **Prema** or love, get its eternal joy. But at the end of the Path, all have to come to the indivisible completeness of the Truth, in all its aspects, though their Paths might have been different. The one, who arrives at the goal, is the Truth-Individual.

Analogy Of The Cook

The Path of Love is the quickest. The love, awakened in the aspirant, may be likened to the physical appetite. The appetite is followed by thoughts of food and then successively by striving for food, getting the help of a cook and lastly by the fulfilment of eating the food. So, spiritual love is followed by thoughts of God, which then successively result in longing for God, getting the help of the Truth-Individual and lastly in the realisation of God. This is the inheriting of the eternal bliss. It is the fulfilment of all other minor or major ecstasies of the Path.

* From 'Sparks of The Truth from Dissertations of Meher Baba': Version by Dr. C. D. Deshmukh, M.A., Ph.D., (London), Nagpur.

Analogy Of Wine

The **Prema-Yoga** or the Path of love leaves no room for halting or resting in the middle of the sojourn. It takes the aspirant inevitably to the Truth-Individual and through him to the Truth itself. This love makes one forget oneself and the world bringing in its wake the ascending ecstasies attendant upon the intoxicating glimpses of the Divine being. In Hafiz and other Sufi poets, it is likened to wine. Divine Love and Wine are both often alien to the established creeds of religion. The former is beyond the creeds; and the latter is forbidden by them. Both are intoxicating and make man forgetful. But, while wine leads to self-oblivion, Divine love leads to Self-Knowledge.

Analogy Of Mirror

The Truth-Individual sees himself in every one. He dwells in non-duality. The same water, when placed in differently coloured bottles, appears to have different colours—in one as green, in the other as yellow and in the third as red. The difference is only in apparent colours; but the water is the same. So, in diverse and variegated forms, the same self is seen by the one who knows the Truth. A child in its ignorance may be impelled to quarrel with its own image in the mirror. But the grown up person knows that it is his own image. He has no such binding impulse. Similarly the Master is free from the binding impulses of duality.

Individuals As Parts Of One Life

Slowly and gradually, the Master takes his disciples to the illimitable Truth. If there is too much hurry, there is the risk of the disciple dropping his physical body or of being a majzoob, for, in that case, his ego-mind gets annihilated prematurely. Every individual

requires separate and individual treatment, just as the different parts of the body going out of order, require specific treatment according to the nature of their disorder. Specific treatment enables the different parts to be restored to their normal and healthy functioning. They can then all work in perfect harmony for a common purpose. All individuals are, as it were, parts of that universal life of Truth and each requires special treatment.

The Wheel Of Impressional Dispositions

In the worldly stages of established religions as well as in the earlier stages of the inner Path, there are diverse helpful rules according to the approach (**Marga** or **Talim** or **Rah**). But the aspirant should know from the beginning that in the final illumination there are no rules at all. Nor can the final illumination be brought about by the observance of any rules. It has to be entirely left to the grace of the Truth realised Master. The mind of the accepted disciple is like a wheel, mostly turning only in one direction. It is mostly unwinding the acquired impressional dispositions. But the mind of others, seeking without the Master, is like a balance-wheel of the watch. As a rule, it moves in both directions. It sometimes unwinds the impressional dispositions; but it often also winds them up.

It is however, very rare for the mind of man to be finally turned away from the allurements of the world.

The Frightening Dream

In order to awaken you from a smooth and a pleasant dream, some frightening thing like a tiger has to appear in the dream itself. In the same way, some ghastly and unwelcome thing has to occur in the life of those immersed in the world, if they are to get disillusioned and reverse the direction of their mind. Such reversal of direction

first expresses itself through increasing detachment for the body.

Body And Food

The physical body is nothing but the food which man eats. The body assimilates that portion of the food which is useful for body-building; and it throws out that portion which is useless. What is thrown out is as much food as what is assimilated. If man is so supremely indifferent to the eliminated refuse, why should he not have the same detachment to the assimilated food which becomes his body? Why should he shed tears when, after death, the body itself has to be thrown away to the care of earth-worms or wild animals or birds or to the consuming flames?

The Folly Of Lamentation

After all, body itself is a sort of food for the soul, when it serves some purpose of the soul, But when it is rendered useless, it is dropped by the soul as something which no longer serves any of its purposes. There is absolutely no point in lamenting the loss of the physical body, no matter whether we ourselves have lost our body or others have lost theirs. When one body is dropped the soul can take up another body, when it needs one. As long as food advances the health of the body, it is welcome, But if it is poisoned and becomes a danger to the body, it is rightly shunned. As long as the body is useful for the spirit, there is some meaning in attaching importance to it. But if it cannot serve that purpose, it is sheer ignorance and weakness to lament its loss.

Care Of The Body

Body is perishable by the unalterable law of nature. Why weep and worry at the time of its dissolution? The soul remains untouched by death. You are the Soul, not

the body. However, it is a mistake to be little the physical body; and it is the greatest spiritual blunder to try to put an end to it. It is only in the physical body that the soul has any chance of attaining God-realisation. Even the Devas long to get a physical form on earth. It is a sheer act of folly not to take proper care of the body or to put an end to it for flimsy troubles and supposed sufferings. But, while it is right to take care of the body, it is wrong to be attached to it, to pamper it or to be dominated by it.

Light-Globes

When one turns his back to the world and his face to God, he may hear sweet melodies, smell fragrance or see Light globes. In the Light-globe he generally sees the figure of his Master, revealing him in his resplendent divine glory and perfection. The exquisite brilliance and splendour of such Light-globes is so enhancing and bewildering that the aspirant seeks nothing else and is completely absorbed in gazing fixedly at them. This 'Noor' or Light-globe is a real object. It is no dream or hallucination. But it is only the first stage of a long Path. It should not be mistaken for the goal, which is to become the shoreless and formless ocean of Truth.

Analogy Of The Shadow

Look at your own shadow. It seems so near to you. It is adjoining to you. But you cannot grasp it or overtake it in a race. You may follow your shadow till the doom's day; but it will still evade you and be a bit ahead of you. Seeking God through the Ego-mind is like trying to go ahead of your own shadow. It cannot be done, not because God is, in any way, far off, but because you can never get the real through the false. God is nearer to you than your own shadow. In fact, he is not only within you but is your very self. But you can never get at Him, for you seek Him through the ego-mind, which converts Him into will-o-the-wisp. It is no easy

thing to realise God, as some seem to think. The ego-mind must meet actual death, if God is to be seen and realised.

Gold And The Dross

A person, who is bound in the illusion of world, is like gold mixed up with ore. As he turns away from the world, the impurities in him gradually get eliminated until at last he becomes like pure gold without the ore. Now, when he comes back to the world, it is like consciously accepting the dross. That is why he suffers. But he knows that he is really gold and not the dross. This knowledge sustains him. When his work in the world is over, he again goes to the state of illimitable purity. And even during his work, he never allows the dross to be anything except his superficial covering, which he takes on and off at will without getting mixed up with it. The really difficult process is the first ascent during which the gold of self is separated from the alloy of illusion.

Casting Off Props And Pegs

Even a person, who is stationed on the sixth plane, is still in illusion. One, who is on the sixth plane, experiences that everything proceeds from God ('Hameh Az Oost') and also that God is everything ('Hameh Oost'). This is the direct vision and experience of Walis who see the universe as emanating from God Himself. But this experience that God is everything must not be mixed up with the supreme experience 'I am God'. This supreme experience can come only when the mind is dropped. Just as the knowledge given by the physical sensorium is multifarious, the knowledge given by the super-sensory perceptions and revelations can also be multifarious. But in order to attain the Truth, all these props and pegs of super-sensory perceptions have, like ordinary perceptions of the physical sensorium, to be cast off at the threshold of the final merging of the soul into the Infinite. The true experience of God comes only when man and

God get united so completely that there is no possibility of any demarcation, far less of actual division.

World-Experience As A Receptacle For Truth-Experience

In the final stages of the ascent, when the mind is metamorphosed into the Truth, the general rule is that all the three worlds (the gross, the subtle and the mental) disappear from the range of consciousness. In very few cases, Truth-realisation can come concurrently with the soul's having the experience of the three-fold world. The experience of the three-fold world in such extremely rare cases becomes itself, as it were, the receptacle of the 'I-am-all' consciousness of Truth-realisation. If the Truth-Individual has had wide range of world-consciousness prior to his realisation, he wields greater hold upon the relativities within the illusory existence than if he has had a narrower range of world-consciousness. He also enjoys greater authority and has for the use of his power the entire expanse of the three-fold world which becomes the field of his divine working. However, these are only rare and exceptional cases. Here, it is out of the material of the individual's world-experience that there precipitously emerges the transcendent experience of the illimitable Truth, the non-dual being the culmination of understood duality.

Truth-Individuality

But as a general rule, there is before Truth-realisation a complete disappearance of the consciousness of all the three worlds. And with the dissolution of the ego-mind, consciousness is held up in nothingness, with the result that the limited ego has had no successor. But when the Truth, which is realised in this nothing-consciousness begins to assert itself, it comes as a state of 'I am God'. In the merging, the soul is bereft of all

individuality; but in the assertion, it is bestowed with divine and unlimited Truth-Individuality. The Incarnated Truth gets full control over the universal body (some times called **Virat Swarupa**), by means of which the Master can appear in his physical body at different places at one and the same time in instantaneous responses to any agonising calls from the devotees of God. This body does not go into operation except in very special circumstances.

Descent Into Relativities

It is no pleasant progress for the Truth-Individual to come down after attaining Godhood. He is always reluctant to descend into the illusion of duality again. It means so much sacrifice on his part and so much suffering. But sometimes, he does come, his sole object being to fulfil the spiritual mission of saving other individuals. His Mission takes concrete shape according to the times and the circumstances, in which he takes his descent. He himself has to gain nothing by descending from the shoreless ocean of Truth into the relativities of illusory existence. But in such descent he also does not in any way lose his spiritual attainment. He now combines in himself both types of knowledge viz., the knowledge of oneness and the knowledge of relativities.

The Truth-Individual, who descends into the world of illusory duality, is referred to as 'Qutub' which literally means the centre. The Perfect Master becomes the centre of universe. He finds himself as the only absolute and changeless point around which the entire universe is constantly turning. The universe is like the grinding mill; and the Truth-realised Master is like its central pin. As Kabir has stated, none can escape the eternal crushing that goes on in this grinding mill of the universe. Only the Master is unscathed by the happenings of the universe, though he is in its every centre. Each Truth Incarnate is

in the centre; but the centre is only one. And each Truth-Incarnate has a distinct identity ('Husti') of his own. This core of identity becomes the nucleus of affirmatory divine individuality of the Truth-Incarnate, without blurring or limiting his oneness with the all-Inclusive Truth.

NOTICE

Pin-Locketts and Chain-Pendants with pictures of Beloved Baba, touched and blessed by Him, are available from Jal S. Irani, 765, Dastur Meher Road, Camp Poona-1, (Maharashtra State), India.

- 1) Superior quality pendant-locketts with chain, for wearing round neck. Price: Rs. 15-00 and Rs. 25-00.
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Meher Baba and His Divine Leela

by Dana Field, U. S. A.

(Continued from January 1968 Issue)

We think of ourselves as body, mind, energy, spirit and we identify ourselves also with our attributes and possessions. This is false consciousness, due to 'Maya'. Baba says:

"There are two aspects to human experience—the subjective and objective: the mental processes which contain the essential elements of experience, and the objects to which they refer. The mental processes are dependent partly upon the immediate objective situation, and partly upon the functioning of the accumulated sanskaras or impressions of previous experience. The human mind thus finds itself between past sanskaras and the objective world."

Baba says that the identification with anything but one's true Self is false. It is all within. Unity is real; diversity is false. The individualized soul is really the one indivisible God. He further says:

"The gross, subtle, mental spheres and God are all in you, in your human form. Do not try to find them in some other world; they are in you. It is the vision of consciousness that gives you the experience of other worlds. In the gross world the whole cosmos exists; also in the subtle

and in the mental worlds there are innumerable experiences. But the experiences you have in the gross world are different from those in the subtle world. You yourself do not change: all is in you. You do not go to 'geographically' higher levels. As the angle of vision changes, your experience changes. In the end you experience yourself as God, which is the ultimate experience, the real experience. All other experiences of the gross, subtle, mental worlds are illusion. So are all the states of heaven, hell, limbo, planes. Don't seek them anywhere but within you. Eventually to become your own self you have to love Me. There is no other solution."

"The question is, how is individuality retained? The stamp of individuality remains; it is left behind to say: "I am God," "B. is God." Jesus said, "I am God." This stamp or mark remains. It is still real individuality. Remember the Real Self is within. When helped by a Perfect Master, the Real Self is removed; the imprint that remains is the original individuality. That is as far as I can explain it or touch your understanding. The Real Self is removed and the Real Individuality remains as an imprint.

"Suppose this is the infinite ocean. It is full of drops. Each drop is the ocean as long as it is not separate. So there are innumerable drops in the ocean. (In illusion) One says, 'I am stone,' another says, "I am man," "I am woman," "I am this," "I am that" ... Suppose there are three drops whose Real Self is removed and God remains; but the individuality is there. So P. (one drop) says, "I am God" and his experience of his own ocean of bliss is continuous, without

a break. Another drop, called L., is from the same ocean. Its Real Self is removed, individuality remains, and says the same thing: "I am God," and B. says "I am God." Three drops of the ocean say the same thing but the experience is individual. It's so easy to understand ... so difficult to attain.

"So what happens when you are pushed into the seventh plane? You leave your false self and also the Real Self and instantaneously you experience yourself as God."

"Why do I say everything is here within you? It is not above or beneath; the difference is only in the state of consciousness. For example, an ant is here on the barn floor; it is free, active. You also do actions here on the same floor. But the consciousness of the ant when compared to yours is insignificant. You are conscious of jet planes flying over the barn. You also know about air flights and so many things. But the ant on the same floor with you is not aware of planes. The difference between the experience of the ant and your experience is very great, though you both are on the same gross level. So similarly the difference between your experience and My experience is like that between you and the ant; we are here together in the same room and on the same floor, but to Me you appear as the ants appear to you!"

Baba explained to us about the "Split I," which is in everyone: the false self playing the role of being real, and the Real Self playing the part of the false. This is true also on the spiritual Path where, however, the Real "I" asserts itself more, through various yogas. Baba said:

"In the subtle planes, the inner experiences of the

Real "I" may be said to be Divine Hallucination. In the mental planes, the inner experiences of the Real "I" may be said to be Spiritual Nightmare. Inner experiences end in Divine Awakening."

In gross consciousness, as is said, it is God dreaming. Baba then explained the secret of the spiritual path in Sufi terms. "Shariat" are the prayers and rituals of the man of the world; God pays no attention to them. "Tarikat" is the experience of the split 'I,' i.e. in the spiritual planes, the latter part of which is "Irfan" or gnosis. There is also "Haqiqat" or Realization, and "Marefat" or Divine Knowledge. But there are really no distinctions in God. God is everything and everyone. Baba explains this as follows:

"Here is M. He is actually God; he is omnipotent, omniscient, omnipresent. But God in M. says, "I am helpless, I am here; I do not know everything." The God in M. says "I am a man." The God in Mrs. B. says, "I am a woman." But God is neither man nor woman. This distinction is due to imagination. For example, D. has a mind. There are innumerable thoughts or divisions in that mind; but there is only one mind. With this mind, D. imagines a cobra with ten heads; he creates that cobra, he preserves it and then he destroys it; but in reality there was no cobra.

"In the same way God imagines in the beginning and creates many divisions. All one sees and does is a play of the imagination. On the higher planes one experiences that there are no divisions. Kaikobad sees divisions but sees Baba in all the divisions. He has to go beyond this and see no divisions, but see himself everywhere. Of millions of men of God, only one will realize

God. It is so difficult, so impossible. Even Peter* did not realize Me when I was in the body as Christ.

"But remember, all these are mere words. What has to happen is for the individual to become completely unconscious, as in sound sleep. When you are completely unconscious, that is the state of God; but you must also be conscious of everything. So you must be unconscious; yet 100% conscious. In sound sleep you go back to the original state but are not conscious of it; when you are in that state all the time but *conscious* at the same time, then you have found Me."

Baba says that Reality is beyond human understanding, for it is beyond intellect. Regarding explanations and discourses, He says:

"All this is a show, a fun (Tamasha), a play. Mind must go, because the fun lies in the mind. And the fun is that the mind must annihilate itself. Only Man-o-nash (annihilation of the mind) takes one to Reality. If I tell you to jump over another person you can do it; but you cannot jump over yourself: at the most you would turn a somersault: but there is a way to annihilate the mind. The Way is love.** If ordinary human love can go so far, what should be said of the height of love divine?"

"I am the Ancient One, the One residing in every heart. Therefore love others, make others happy,

* Peter, being Christ's chief disciple would surely get Realisation. However he must have got it right after the Crucifixion of Christ.

** Baba gives the example of ordinary love which in the sex contact stops the mind momentarily, bringing about a state similar to trance.

serve others, even at discomfort to yourself; this is to love Me. I suffer for the whole universe. I must suffer infinitely: unless I suffered how could I ask My lovers to suffer for others? I am One with all on every level, I am One with all on every plane of consciousness; and I am beyond all planes of consciousness."

During 1958 Sahavas, Baba said:

"My spiritual burden gets lightened when I am engaged in playing games or when I laugh at jokes cracked by My lovers. But I do not come only for such play. It is for other things too that I take this body. I am the Ocean of Love and Mercy ... I am the Universal Judge .. Not only do I give real justice by bringing guilt to the guilty but also forgive the guilty at the same time. My justice is tempered with mercy and I always forgive."

Baba also told His lovers that such discourses and explanations are burdensome to Him, like going uphill rather than down. What is most at Baba's heart is sharing His Divine Love with His lovers. He said:

"I am the only Beloved and you all are My lovers; or I am the only Lover and you all are My beloveds. I want you all to remain happy in My Sahavas ... I am the Ocean of Love. Draw as much of this love as possible ... To establish this companionship you should be free with Me. Sahavas is the intimacy of give and take of love between the lovers and the Beloved. There is no need to explain this give and take of love. To create an atmosphere of explanations and discourses is to mar the dignity of love which is established only in the closest of intimacy.

"How do I participate in the Sahavas? I bow down to Myself; I embrace Myself. It is I who smile, who weep; it is Baba who sits here on the dais seat and it is Baba who squats on the ground in the tent. Baba meets 'Baba'; Baba consoles 'Baba', pets 'Baba', chides 'Baba.' It is all Baba, Baba, Baba. Such is My experience of participation in the Sahavas.

"Drink deep at the fountain of love, but do not lose consciousness. If you can but taste even a drop of this love—what a wonderful experience it will be! Have you any idea what this Sahavas is? He who approaches Me with a heart full of love, has My Sahavas .. Take fullest advantage of this opportunity in the living presence of the Avatar. Forget everything else but My Sahavas and concentrate all your attention on Me. I am the Ancient One."

Whether Baba is working, discoursing, playing or in seclusion, He is always accomplishing many things simultaneously, on all planes. Baba said:

"In this Incarnation I have come to work.

"Sometimes I pass My time in counting the evolutionary numbers. It is infinite, this Illusion—as infinite as God. This is zero. The Illusion is zero. The result is zero. But that which produces the zero is infinite in its working. That is, 7 minus 7 is zero, 8 minus 6 plus 2 is zero, 1,000 minus 500 plus 500 is zero. You can bring about this result (of zero) in an infinite number of ways. Why take the trouble? To have consciousness. The smell is in the rose, but not the smelling. God has power, bliss, light, peace, but He wants to express Himself. So, to gain consciousness, all this fun. And what fun! I love

the fun yet in this fun I suffer infinitely."

Baba further reveals:

"It is the One Supreme Soul who is playing the different parts of The Almighty, The Creator, and the God-Realized Man Who has attained the Christ-Conscious State and is a Perfect Master. The Perfect Master knows He is in every man and that every man is in Him—the Perfect Master is Love, Lover and Beloved."

Baba was asked, "How did the universe come about?" He said:

"This needs a long explanation. The universe, if understood as created, has an entirely different meaning from our viewpoint that the universe does not exist. Actually it is only God Who appears in the universe. But it is necessary for creation to have this dual idea of God and the universe. To know the exact meaning of the awake state one has to experience the dream state, Dreams can be good and bad. In the dream you can suffer or enjoy. But when you wake up you find it is all a dream. But this dream should be so adjusted that it awakens you soon. Sacrifice, character and selfless service help in waking you soon."

The God-Man, even more than the Sadgurus, has infinite ways and means in the performance of His universal work, though "God-Man" was used by Baba for a Perfect Master also. Baba said: "For showing the way to Divinity the God-Man may often play the role of a devotee of God though He has obtained complete unity with God, in order that others should be able to know the Way."

In His Message to the All-India Cricket Team given

at Guruprasad in 1959, when they came for Baba's Darshan, Baba said: "Some of you are 'all-rounders'. I am the greatest spiritual "All-rounder" of all times because I feel equally at home with saints, yogis, philosophers and cricketers, as well as with so-called sinners and scoundrels. I give you My blessing that in all your actions you show forth the spirit of love."

Kitty Davy writes of Baba's activities:

"Meher Baba, within the period in which our narrative starts, (1947-48) stated He had worked seven years with boys, seven years with women and now He was concentrating on His Universal Work, one phase being His special work with *Masts* and advanced souls, the God-mad, the destitute and infirm.

"Of that invisible interplay between the consciousness of the Master and the minds and souls of the inmates," Dr. Donkin tells us, referring to the work Baba was doing in the Mahabaleshwar Mast Ashram, "we know nothing; it is hidden from us." But we do know, in the words of the late Dr. Ghani—"the set purpose of every activity which Baba initiates is nothing but some spiritual activity... its primary reason is its spiritual end; its humanitarian aspect being secondary."

"Nevertheless one aspect or result is visible—the effect the *Mast* work has upon Baba's mood. For instance, in May 1947 Baba and a large group of His men and women disciples set forth from Mahabaleshwar where Baba had been since December working with *Masts* and God-intoxicated souls. We arrived after a few hours' drive at Satara, near Poona. As soon as Baba arrived, plans were made to open a small ashram for *Masts* in a separate bungalow with garden, adjoining the *Mandali's* quarters.

"Baba gave instructions to several disciples to bring *Masts* from various parts of India. The greatest among them all was Chacha, the seventh plane Majzoob, brought by Baidul from Ajmer. Ali Shah, Baba's favorite from Ahmednagar, was also sent for. Let us read Donkin's account (Sarara, 1947): "Baba was supremely happy and indeed there is nothing that makes Baba so really happy as a first-rate *Mast* in a first-rate mood. A Perfect Master is one who is not only spiritually perfect, but one also who so loves mankind that He becomes by His own will perfectly a man and enjoys and suffers as a man does. When Baba is working with a good *Mast*, He becomes so engrossed that for the time being He utterly forgets His meals, His sleep, His clothes, His *Mandali* and, it seems, the whole world."

"And again, later in the same year, when we were with Baba in Mahim, a suburb of Bombay, Baba, after great patience and some difficulty, contacted a *Mast*, Ali Asghar. Dr. Donkin, writing of the incident, says, "The *Mandali* present on that day will often look back upon the memory of the joy that overflowed from Baba and intoxicated body, mind and soul of His very earthly companions. Baba was not only supremely happy at this contact but explained that His work had been accomplished to such perfection that there was no need for any further meeting."

"Ramjoo Abdulla in his Foreword to "The Way-Farers" wrote: "The physical body of a man depends upon his subtle body (Energy body), his subtle body upon his mind, and his mind, which is the nearest to his soul, is therefore, the foremost channel through which God pours forth His Divinity. This expression of the divinity of God

through these channels is called Leela. The Leela of God (Divinity in full play) is primarily concerned with the spread of His purity and love for the benefit of the world as a whole. For the expression and manifestation of His infinite power, bliss, knowledge, light and love, God needs the purest mental channels. And the purest minds are those of the *masts*, who having drowned themselves in their love for God, have gone beyond lust, anger, greed, avarice and all weaknesses "

Baba gave for us a beautiful discourse on "The Divine Game of Infinite Consciousness", at Ahmednagar in 1959:

"The Infinite alone exists, and is Real; the finite is passing and is false.

"The Original Whim in the Beyond caused the apparent descent of the Infinite into the realm of the seeming finite. This is the Divine Mystery and Divine Game in which Infinite Consciousness for ever plays with and on all levels of finite consciousness.

"I am Infinite Consciousness, inter-penetrating and transcending all states of limited consciousness. The most primal or the most final category of consciousness—say, a stone or a saint—is equi-distant from Me. So I am equally approachable to all. I am the Way.

"Unflinching loyalty to the Way is the real remedy for the impressioned consciousness to become free. Some of My lovers, owing to fluctuating faith, fail to understand this and run hither and thither for freedom. So, at times, I seem to take special interest in them. It becomes a retrieving game, born of life-giving Love.

"Seeing this, a thought may arise in the minds of some—'Why is Baba so keen about them?' A simple simile of a child playing with its so many inanimate toys, will help you understand this. A child plays with its toys. Out of the many toys it has some favourite toys too; and yet, among the favourite ones, one is so dear to it that it won't part with it, even during sleeping hours. In the case of a child all this seems natural.

"In the Divine Game, I am the only Live Child. I play with the universe. The so-called beings and things are to Me as toys. Like a child—for it is all a reflection of My game—at times I appear to show more interest in some—of course not without reason or rhyme, though all is Me and I equally reside in all eternally."

(To be continued)

APPEAL TO OUR DEAR SUBSCRIBERS

The Annual Subscription for "Divya Vani" for the current year commencing from July '67 to June '68 is payable in advance. We would, therefore, request all our dear subscribers to kindly send the amount as early as possible, and enable us to serve them more promptly and felicitously in Beloved Baba's Cause.

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

—**Editor and Publisher**
'Divya Vani'

THE MESSAGE OF ESOTERIC PHILOSOPHY

By Dr. K. M. P. MOHAMED CASSIM, PhD., Ceylon

It would be really an interesting question to postulate how far the teachings of Esoteric Philosophy will help the modern man in realising the real Self. The inner secret in solving human problems lies in understanding the activities of the mind by a choiceless awareness without imposing any religious belief or materialistic interpretations. Modern man is in a state of perpetual stress physically and mentally, as a result of the present technological civilization, which is mainly based on the gratifications of senses. The modern man is in a condition of utter restlessness of mind because he has lost the integrating factor of the divine principle in him.

Esoteric Philosophy invites the modern man to live in a state which cannot be contaminated by the sensation of the mind. Man is affected by his own mind and he is unable to watch the disturbing elements of thought process because he has identified himself with the series of thought as "I", but "I" is nothing other than a bundle of thoughts-sensations. To observe the origin of thoughts calmly and quietly in a detached manner is the only possible method of transcending the reactions of the mind, so as to establish in the real Self. The pressure of mechanical mode of living makes the man to escape himself from the illusion of sensual pleasure. Needless to say, that comforts and various facilities do not provide him with the satisfaction he seeks. Man cannot have

liberation by indulging in sensational excitements.

We are living in an era, which predominantly gives importance to scientific discovery. One cannot depend on the findings of science, as its conclusions are often contradicted by the scientists themselves in conformity with the latest research. Science by itself, cannot produce anything to satisfy modern man, as the nature of man is not only to master the physical world, but also to evolve in the direction of divine perfection. In this connection, the Esoteric Philosophy directs the modern man to divert his attention to the very source of his thinking process by meditational awareness. The world exists only in relation to the mind. When the mind is still held by deep contemplation, then in that profound silence, the mind is negated and in its place SELF shines with full illumination. In the absence of mind, what is known is the consciousness of the Self.

Man is aspiring for happiness and liberation. But the modern man is afraid to live in that state of bliss in which the mind is brought to nothingness. Emotional excitements or logical analysis will not lead him to the real freedom which comes through meditation. One may ask the question that if the mind is brought to the state of voidness, then who is going to enjoy the blessings of the freedom? This question does not arise in the actual realization of Reality, because in the transcendental state—the super-consciousness, the duality of thinker and thought or experience and experiencer is non-existence. The Self alone shines in its purity.

The Esoteric Philosophy challenges the modern man to experiment by living rather than discussing it on the verbal level as Reality cannot be defined or argued about, but one has to live and in the very living every problem to which man is confronted with will be solved. The problems exist only in the relative plane in which the mind is involved.

In the absolute Reality of Super-Consciousness there is no problem or mental complex, which is the psychological disease of modern man. The economic security or the material prosperity will never give the happiness which man searches for. The defect in modern man is his utter inability in understanding the working of his own mind and until and unless he discovers the functioning of his mind, he cannot solve any problem.

In the message of the Esoteric Philosophy what is stressed, is to understand the subtle functions of the mind and if the modern man cannot discover his mind, he has no basis for any judgement. His own mind deceives him in a thousand and one ways and he avoids facing this fact by forgetting himself in amusement and other activities. He is tired of every sort of worldly enjoyment which can be seen by his urge for philosophical literature and especially spiritual aspirants are earnestly searching for a knowledge of the eternal Self.

The Esoteric Philosophy holds that TRUTH alone exists and one must realize the Reality and the very discovery will liberate oneself. To commune with that Reality one has to stop the process of thinking by silent meditation, and as soon as the mind reaches the state of serenity then Reality alone exists without the duality of mental complications.

BELOVED

BY MARY PARRY, U.K.

I

The feet of Him that bring "Good Tidings"
Manifest now on earth.
And we are treading the path to redemption
So we lay all at His feet—and—
Wait for the blossoming of the flowers
within our consciousnesses—so
The bud of Love appears, resplendent and pure
Perfected—despite—the ravages of Time.
Our souls unfold like the fairest petals
in the noon day sun, and—eternity plays on.

He is the Welcoming Sun
that warms our hearts.

II

Out of the ashes of past desires
The fire burns brighter-
There is a glow burning the dross
Only YOU remain

The Silent Splendour
The Lord of Love.

BABA IS BABA

By YOGI SHUDDHANANDA BHARATI, Madras

I maintain Baba is Baba and Baba is modern. His advent is of mighty import. Mercy is the form of Buddha and Love is the form of Baba and that love speaks in thundering silence of a meditative Splendour. Humanity has been hypnotised by worldly creeds of dogmatists, by the water-tight compartment of traditional, ritual and ceremonial 'Isms', which constrain the free soul to stereotyped frameworks. Baba wants us to come out of this framework: and allow the soul to flow free from love to love in a perennial stream of consciousness which leads the soul to the supreme realisation of 'I am God'. Baba does a silent spade work here and there for the flow of human consciousness through the channel of love towards the ocean of Bliss Divine. He wants man to live and feel that God lives in Him and that God alone Is. Men are making noise in press and on platforms raising parties and 'isms', dividing humanity already torn to shreds by castes, religions and divisions. Man has not yet solved the riddle of existence which is becoming more complicated as his scientific vanity hits planets. From Know-Thy-Self of Socrates to the Thing in Itself of Kant, from monism to pluralism, from moralism to rationalism, from hedonism to expansionism, man has created innumerable 'isms' and finds himself in a cul-de-sac after all. Yesterday we witnessed a Nazi lebensraum and to-day we witness a red vandalism in the yellow peril that has overshadowed the crowning glory of India—Himalayas, the abode of holiness.

Our Great Strength

Baba told that day:— "I am in India; and victory shall be with India." The very next week a unilateral ceasefire was declared and the Chinese forces retreated from our borders; the Colombo Conference met and messengers of Peace began to act. The Silent Presence of Baba in India is our great strength and asset. He is here to free the human soul from the grip of old ignorance of the divided mentality. Just as the silent sun radiates helium, Baba silently radiates a Heal-All Love that shall unite humanity in God.

Millennium Of Peace

Atoms bombarding one another release megatons of energy which is the life of the scientific world; souls in contact with the God in Baba release Meheratons of cosmic force which is the life of the spiritual world. Love is the Isonomy of Life and Baba awakens that almighty Love in the hearts of men. Power politics envisages a push-button war, a nuclear holocaust which shall end humanity altogether and pulverise this brittle globe into a heap of stinking waste. Science must unite with the Soul; matter must embrace the Spirit, East and West must go together to solve the problems of international life. The ringed sectarian forts and narrow divisions in the human camp must dissolve into a mighty flood of universal love and harmony that shall bring back a millennium of peace and bliss.

New Avatar

Pessimists ask what is the need for a new Avatar when we have so many back numbers in the realm of Avatars. To them we relate a story from the life of Guru Nanak. Saint Nanak visited Ludiana abounding in various types of make-believe sanyasins. They sent him a cup full of milk connoting that they had no need of him when the place was full of saints. Nanak added a handful

of sugar and sent back the cup connoting "I have come as sugar to your milk". So Baba has come with the sweet message of "Love and live in God" and that is the switch of a saving energy that shall destroy all human acrimonies.

See Baba In All

When I read the Gita, I see Baba as my Krishna; when I study the Bible, He comes before me as the Father in Heaven living in my heart. As I study the Zend Avasta, Ahura Mazda comes before my vision in the flaming form of Baba. As I chant the Vedas, Baba says in me "Aum Shanti". I feel Baba breathing in me and living as life in my being. His is the law of my life. Whatever He says is my Gita and Bible. Do not think that I am a slave of colour and dress. I never bought a dress in my life. I wear the gift of all nations on my body. I wear all the seven colours. Japanese gave me the jibbha, friends in Switzerland gave me the alaram wrist watch which I wear to limit my speech to the time. I possess only God-love. If He wants me to take a cup of tea (which I never touched in my life) I shall smell it! I live for Baba after seeing sixty five chosen saints in my life. My road-weary pilgrim soul has found its sanctuary in Baba.

I Love Baba

Many people put me all sorts of questions but I answer them with a single sentence: "I love Baba with all my heart and He appeals to my soul". Baba calls Himself God, for God has a right to call Himself God. Shankara said "Aham Brahmasami—I am God" you do not object. But when a realised Avatar says: 'I am God', why do you look askance? The present man is too critical to listen to old tales. He wants something new. That new Gospel of love and harmony is given by the Silent Splendour. Buddha taught compassion, Christ taught patient mercy,

Gandhi taught Ahimsa, Zoroaster taught goodness, Shankara taught 'Thou art That Brahman' and Baba in one word taught God-Love and that sums up all teachings. Behold the ocean into which all rivers mingle; behold the Aurora into which myriad stars dissolve; behold several tastes mingling in a sweet dish! Salt cannot be eaten as it is; mix it with salad: then it becomes palatable. Even so mingle in love with souls, then life becomes sweet. Reeds are many, music is one; ports are many, the ocean is one; names and forms are many, the Soul is one; trees are many, the garden is one; religions are many, the goal is one God. Bulbs are many, the light is one; men are many but mankind is one. One current moves the different mechanisms of life; know that; one light illumines all colour bulbs; know that. India has a mission in the world and it is to deliver the message of Ekam Sat, Tat Twam Asi—Truth is One and Thou Art That. The Radiogram plays innumerable tunes; but one silent current actuates all. Baba is like that current. Many varieties of crops grow on the earth, one rain cherishes all; Baba is like that rain. One river cherishes several fields; Baba is like that river.

Blessed are they that know Him as That, for they shall realise universal harmony in life. Blessed are they that love Baba with all their heart, for they shall fulfil their life in love of God. Blessed are they that adore God in Baba for they shall attain divinity in life. Blessed are they that commune with Baba and hold to His 'daaman' firmly, for they shall have the protection of Baba. Blessed are the faithful, for theirs is victory; blessed are the sincere, for theirs is the joy of fulfilment; blessed are the truthful, for theirs is the crown of victory in life. Hail Baba! Hail humanity! Hail universe! Hail God in All! AUM!

(From "The Silent Splendour" by courtesy of the author)

Joy to the World

by Dorothy L. Levy, New York.

Joy to the world—A new born King !
Avatar Meher Baba, The Ancient ONE.... Praise
His Holy Name
The Universal Father always the same
May our song be loud and clear—
That, the world may hear us; and know He is here
With Love knocking at our heart's door
To be with His children on earth once more
The STAR from the East remains shining bright
Beloved Baba is here giving Light
Dispelling darkness, that blocks our sight;
Being blinded and deaf-wrapped up in ego-self.
In His Infinite Silence, He hears our woes—
Suffers for our ignorance—all Creation He knows
Man in search—going out into space—
Eager to be first on the Moon in this mad race
Men struggling for power lose the connection.
Avatar Meher Baba—here again in the form of Man:
Seek His Love ... and be reborn
Joy to the world—Beloved Baba reigns ..
Glory to God, The Highest of The High, our Saviour King!

Jai Baba—

Lord Krishna Comes Again

As Avatar Meher Baba

By P.V.P. MRUTYUNJAYARAO, B.A., Hyderabad

"I was Rama, I was Krishna, I was this One, I was that One, and now I am Meher Baba" declared Avatar Meher Baba. Lord Sri Krishna is believed to be the "Poorna Avatar" or full Manifestation of Mahavishnu. Meher Baba is the Avatar now treading the region where Sri Krishna declared the eternal truths. The essential teachings of Sri Krishna are found in Bhagavadgita (lovingly called as "Song Celestial" by Edwin Arnold). These teachings form the main pillars on which Hinduism rests. Avatar Meher Baba gave several teachings which have universal appeal. It would be interesting to compare the sayings of both the Avatars, particularly as Meher Baba declared "I WAS KRISHNA". A few sayings of the Avatars juxtaposed below, reveal the striking similarity in language, thought and expression; and to me it is beyond doubt that Lord Krishna has come again as Avatar Meher Baba.

Sri Krishna: Among thousands of men, hardly one strives after perfection; among those who strive, hardly one knows Me in truth.

(Bhagavad Gita Ch. 7-3)

Meher Baba: Out of millions, only one loves God and out of millions of lovers only one succeeds in obeying and finally in surrendering his whole being to God, the Beloved.

Sri Krishna: And he, who casting off the body goeth forth thinking upon Me only, entereth into My being, there is no doubt of that.

(Bhagavad Gita Ch. 8-5)

Meher Baba: I tell you with My divine authority that whoever (any one and every one) takes My name on his lips at the time he or she breathes his or her last (drops his or her physical body) comes to Me.

Sri Krishna: Whenever there is decay of righteousness, O Bharata! and there is exaltation of unrighteousness, then I Myself come forth. (Ch. 4 – 7)

Meher Baba: After cycles of years, when spirituality reaches its lowest ebb and materialism is at its highest point and at these critical periods when there is chaos and misery the impersonal aspect of Divinity assumes personality and the world sees the physical Manifestation of the Avatar or Prophet.

Sri Krishna: I am the oblation; I am the Sacrifice; I the ancestral offering, I the fire giving herb, I the sacred text, I also the butter; I the fire; I the burnt offering. (Ch. 9-16)
(as applied to a sacrifice)

Meher Baba: I am the song, its words and its melody, and I am the singer.
(as applied to a song)

Sri Krishna: Even those who, devoted to other Gods, worship them in full faith even they O Kaunteya, worship none but Me though not according to the rule. (Ch. 9-23)

Meher Baba: Any worship or obedience to any deity, saint or Master eventually comes to Me, for I am the Source.

Sri Krishna: As for those men, who worship Me thinking on Me alone and nothing else, ever attached to Me, I bring full security. (Ch. 9-22)

Meher Baba: Do not worry about anything. Keep thinking of Me constantly. I am the only One that exists, the only One that matters.

Sri Krishna: What so ever thou doest, whatever thou eatest, whatever thou offerest as sacrifice or gift, whatever austerity thou doest perform, O Kaunteya, do thou that as an offering unto Me. (Ch. 9-27)

Meher Baba: Enjoy all, don't discard anything; but think it is Baba; Baba who enjoys; Baba who is eating; it is Baba sleeping soundly. And when you wake up, remember it is Baba getting up; keep this one thought constantly with you.

Sri Krishna: The same am I to all beings; there is none hateful to Me nor dear. They verily who worship Me with devotion they are in Me and I also in them. (Ch. 9-29)

Meher Baba: To Me, saint and sinner, high and low, rich and poor, man and woman, youth and old are all just the same, because I am in every one. None should hesitate to embrace Me and to meet Me with all love.

Seed of Love

by Fred Marks, U.K.

"I have come to sow the seed of love in your hearts."

—Meher Baba

From another realm an angel came—to Earth
and upon this clod did cast a seed which eventually
burst forth.

It grew and flowered—bore ripened fruit
and amidst the flowers a tree bore roots.

Till in the heat of day, flowers and fruit withered away,
but seeds were cast and there did stay, and fruit they
bore another day.

Then winds and flood with havoc came
and forlorn and desolate did that spot remain.

O, Ancient of Days, Baba Thy Name, unmeasured
Compassion

You have come Divine Sower, ardent with Passion!
A new mould to make, rich and golden—nurtured
with tears from the past.

As promised you would, to Your Earth come again,
when her flag would be flying half-mast.

O, Ancient One, the seed you sow in this my heart
is your own;

and upon it you breathe the Breath of Your Life as in
Your work You have shown.

'Till at long-last—Love's banner full-mast unfurled is yet to be;
and if by Your Grace, man's strength shall be, Your
banner of Love shall fly universally.

How I came to Baba ?

By Abdul Majid Khan, M.A., LL.B., Balaghat (M.P.)

In 1940-41, when I was a student in Morris College, Nagpur, I had lost my loving mother; the shock was so severe, that I used to weep and weep very often, and could not attend to my College studies. It so happened that I chanced to hear the most inspiring lecture on AVATAR MEHER BABA by an American disciple of Baba, Princess Norina Matchabelli at the Convocation of the Nagpur University. She spoke so volubly and over-flowingly as if a nightingale was pouring out soulful music of the heart. The entire audience was in rapt attention and spell-bound. She appeared to me like the God's Angel communicating the message of God before the highly intellectual gentry of the blessed city of Nagpur. I was so much overwhelmed that I approached her at the end of her lecture and asked for an interview. She asked me to come to the residence of Dr. C. D. Deshmukh, my Professor for Philosophy. Next day morning, I contacted her at the appointed time. I was granted only three minutes. But when I requested her to allow me to talk in privacy, she readily walked to the side-room and called me inside. She sat before me face to face with a charming smile and piercing gaze. She asked me: "Well, sweet child, what is the trouble with you?". I told her: 'Recently, I lost my mother and I am feeling constant depression over my heart and mind. I feel sinking down and down. I feel the burden of life so great that my tiny shoulders are about to crash under the heavy pressure of the same.' On hearing my tale of sorrow, she lovingly comforted me by giving an

enlightened talk on MEHER BABA for full forty-five minutes and then concluded with the following words; "The cause of your malady is that you have lost the love of your mother; the cure of the malady is that you treat me as your God-Mother, Mother sent to you by God." I at once accepted this Divine Offer, thinking her to be God's Angel. I efforted from inside my heart to utter "MAA (MOTHER)" and in a lightening flash ray of motherly affection was at once communicated from her smiling face and I at once recovered my normal condition, as if all my sorrows fled and all my grief gone. This came to be a miraculous cure, and I found my real mother with her profound love filling my heart with immense joy. This was the starting point in my life for being initiated into the fold of BABA, the beloved of all hearts. She, while leaving, fondled me addressing me as a 'sweet child.....' promised to speak about me to BABA when she meets HIM at Quetta in 1941. A few months later, I was communicated BABAS message for me through Dr. C. D. Deshmukh in the following words:

"FEEL YOU ARE WATCHED BY ME"

—Meher Baba

Meanwhile, I subscribed an article on 'Philosophy' to 'MEHER BABA JOURNAL' on the basis of my impressions of the talk with Princess Norina Matchabelli. However I have not seen BABA until 1946. I had HIS glimpse in the Wardha railway station when He was in the compartment with His Mandali, in the mail train. I offered Him a garland of roses which was passed on to Him inside, when he rose up and blessed me by raising His hands. This was only two minutes contact from a distance. Again when a garland of roses was offered to Beloved Baba at Nagpur Railway Station, Baba conveyed to me as follows: "Like a rose you are also a flower of love ' Then in a period of 5 years in 1951, I was called by BABA for a day's Sahavas with Him at Ahmednagar. There I had the

fortune to receive His Blessings and touch. I had written an article which was published in 'Nai Duniya' of Wardha in January 1946. It was about the God's funeral, a dream I saw about God's effigy in the sky as long as the East and West and millions of people carrying it in the sky shouting and crying over the death of God. In that context I had drawn the moral that due to mad clashes, in those times, the image of men being the image of God, was being ruthlessly destroyed in the name of religion. This indicated that in, the name of religion, which came for the service of mankind, great irreligiosity was being committed by the so-called religionists, whereby the very image of God was being destroyed or in other words God's effigy was being prepared by the fanatics of religion. This was my diagnosis of the great malady of the world then. When BABA was told of this article, He asked me to recite it in His presence before the Baba lovers who had gathered from all parts of the country. Hearing about it, BABA took me in His Embrace and declared about the frankness and boldness in the matter of the article in these words:

"THE VACCUUM CAUSED BY THE PASSING AWAY OF DR. ABDUL GHANI MUNSIFF (BABA'S COMPANION FROM CHILDHOOD) HAS BEEN FILLED UP BY ABDUL MAJID KHAN."

BABA also said that Dr. Ghani had a big head and that is why when I am called by Baba, the sign is by the hand indicating the big round object. Since then Baba had been gracious enough to have been blessing me with His love blessing and His Nazar (view). He has been in times of difficult days sending telegrams in words like—'DO NOT WORRY—I AM WITH YOU AND YOUR FAMILY. BE RESIGNED TO MY WILL.' I have always received the spiritual benefit direct from BABA. I have been trying in my own humble way to spread the Divine Call of

Baba right from bigger cities of India to the most backward Adivasi tribals of the Madhya Pradesh areas. In 1962 I had the privilege to address a gathering on the occasion of 68th Birthday Celebrations of Avatar Meher Baba at New Delhi presided over by Mr. Justice M. Hidayatullah. After my talk, the learned Judge of the Supreme Court remarked: "I am exceedingly glad and indeed proud of the thought-provoking and so full of meaning talk of my ex-student Mr. Abdul Majid Khan. I never knew that he had developed into such a fine speaker and also that he had acquired so much knowledge of the various religions of the world, I believe it must be due to the blessings of Meher Baba." Again in 1962 when BABA called me to give me His embrace, He ordered me in the following words:

"TELL THE WHOLE WORLD I AM GOD." Since then I looked forward to the mediums, methods, sadhanas and convenience to execute the orders of Baba in my own humble way. Invitations from cities like Bombay, Navasari and Karachi (Pakistan) and South India are standing still. I feel hopeless and eagerly await Whim of God or upsurge in the Divine Ocean of the Grace of the Lord of Lords in His work. JAI BABA !

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—Editor & Publisher

HIDDEN

By Maud Kennedy, U.K.

When we begin to know
From where we came
And how we grow
Through endless ages
Gaining consciousness,
Through stone and metal,
Worm and fish,
A million times reborn,
And how we gain warm blood
By living animal forms,
Building up impressions
And finally a heart.
Yes, a heart that is human,
And so begin to love,
Loving life and mind
And silence—
Souls innermost retreat.

Garland of immortality,
The human stature,
Our strange proud nature
But finally the intellect
Will have its way
Chasing silence
With its babble.

At first we knew
And were aware
Of holy things,
Wise in spirit;
There never was a time
We were not worshipping,
Or singing praises
Or offering flowers,
Symbols of Perfection,
With dancing feet and arms,
Branches of the holy Tree,
The Tree of Meher
Now full-grown.

We have forgotten all
The past that made us
What we are:
Forgotten how to love
Lost sight of the Beloved,
Clutching at straws
And various types of rubbish.
Each one in truth,
Is perfectly aware
Of loss and emptiness,
And each is waiting
Waiting for God to speak.
Listen to the Silence.

We shall hear a "sound"
Through the dark
Chaos of verbosity,
Futility and fear,—
The Word born again
Underground is near to blossoming.
Is there not a shadow
Of his coming thr' the jungle,
The Perfect Lotus Flower?

Ask the poet,
 Ask the child,
 Hidden from the specialists,
 Scientists and physicists,
 And doctors of divinity,
 Text-books and ticker-tape,
 Radio and news-reel.
 Hidden by the blanket
 Of all-knowing-nothing,
 Silence is best for listening.

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.*

Yours fraternally,

SWAMI SATYA PRAKASH UDASEEN
 Managing Trustee, The Meher Vihar Trust
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—Editor & Publisher

News In Brief

NEW YORK CITY: It is most commendable that Baba lovers in New York City have brought out "Meher Baba's Lovers' Newsletter", the first number appearing on November 6, 1967, issued by Mr. Girard Brilliant, Meher Baba Workshop, P.O. Box 599, Peter Stuyvesant Station, New York, N.Y., 10009. U.S.A. The Newsletter will be issued every fortnight; its purpose is stated in the very first letter as follows: "With the increasing number of people who are becoming devoted to Avatar Meher Baba, communication between each on the personal level is more difficult to maintain. For many who are unable to attend local group meetings regularly, announcements are often not heard until after the event has taken place. To fill this gap and also to provide a means of guiding recent followers of Baba in learning more about Him this newsletter is being published; The work will be done by volunteers. The cost of materials and distribution will be met through unsolicited pledges and contributions Suggestions, comments and offers of assistance are welcome."

FARIDABAD: On 24th December, 1967, at the Railway Colony, Faridabad, Smt. & Sri B. G. Mehrotra, with the active co-operation of Baba lovers from New Delhi organised a grand special function in commemoration of Avatar Meher Baba's 42nd Silence Anniversary. It was a rare occasion, when the large audience particularly the local public had a sumptuous feast of music devoted to

Avatar Meher Baba. They were all immersed. in the ecstasy of His blissful Grace flowing incessantly from His glorious portrait.

Sri P. Govinda Menon, Minister of law, Government of India, while inaugurating the function said: "I feel that all those people are blessed, who have had Avatar Meher Baba's Darshan. And those who have had His Sahavas are twice blessed.... The Parvardigar Prayer (The Master's Prayer) dictated by Baba is unique" and every word thereof has a special significance." Sri W. D. Kain, after giving a brief outline of Baba's life said that Baba has come to fulfil His promise made in the 'Gita', that whenever the wick of righteousness burns low, God comes in human form. Baba has come and He has been silent for 42 years in pursuance of His universal work, holding at bay the destructive forces that threaten to wipe out the very existence of human beings. But for His great silence and His Grace, the fate of humanity would be in jeopardy. Having come, He has sent out His Call—"Come all unto Me." Sri Kain made a fervent appeal that the time has come when we must pay heed to His Call, since the time for the breaking of His Silence and uttering the Word of Words is fast approaching. He further added: "Many people ask for miracles, Baba will perform the first and last great miracle when He breaks His Silence, when a great spiritual tide will arise in the Divine Ocean of Grace and every animate and inanimate object in the entire creation will feel the impact of His spiritual glorification. Pointing at the audience, he asked whether it is not more than a miracle that in a place like Faridabad, wherein hardly two persons know Baba, such a large number of persons of all castes and creeds have gathered to hear of His Name and Message. Is it not a miracle that lakhs and lakhs of people in the East and the West remember Him day in and day out and are pining to have His darshan when He comes out of His

great Seclusion! Earlier Sri T. N. Dar gave a brief account of his early contact with Avatar Meher Baba. In the end, Sardar Amar Singh Saigal recited Prayers and the meeting ended with arti and distribution of Prasad.

BILASPUR: At Bilaspur, a special programme was arranged on 13th January, 1968 at the Railway Quarters. Sri P. N. Sinha recited Prayers, followed by an inspiring speech by Sardar Amar Singh Saigal, M. P. He explained about the various Avatars in the past and the special significance of the present Avatar Meher Baba.

KOTAURATLA: On 21st January, 1968, 'Meher Mela' was arranged at the village Kotauratla. After bhajans, Beloved Baba's portrait placed in a palanquin was taken round the village accompanied by a number of musical instruments. Later there was a public meeting, when nearly three thousand people gathered. Sri B. Bhaskara Raju of Tadepalligudem spoke on Avatar Meher Baba and His Universal Work.

AVATAR MEHER BABA MANDAPETA CENTRE: To celebrate the first anniversary of the Centre at Meher Mandapeta, on 2nd December '67 was arranged 'Meher Premika Goshti' at the Centre premises. Several Baba lovers from Kakinada, Tadepalligudem and other places present on the occasion gave their experiences in the love of the Avatar of the age. Sri Puchakayala Veeraraju who arranged the function expressed his ardent desire to have 'All Andhra Meher Premika Goshti' next year at this place. In the evening, there was a public meeting at Sri Agastishwara Janardhanaswamy temple, presided over by Sri K. Tulasi Vara Prasad of Mehersthan. Sri T. S. Kutumba Sastry, Sri K. V. Suryanarayana, Sri E. Sathiraju, Sri B. Bhaskararaju and Smt. P. Jagadamba spoke about Avatar Meher Baba and His Messages on this occasion.

HYDERABAD: Though it may appear unusual, on the very first page of the Programme of the Fourth State Sports and Games Meet, organised by Andhra Pradesh Sports Council at Lal Bahadur Stadium, Hyderabad from 16th February '68 was prominently displayed Baba's Special Message given to the Council. The Message reads as: "When excellent performance by one's opponents is appreciated equally with that by one's own side, sports not only makes for physical fitness and mental alertness, but becomes a spiritually enriching experience. When this fitness, alertness and enrichment is carried into one's daily work and Associations, one can play the game of life in the manner of a true sportsman." On receipt of this programme, Beloved Baba was pleased to send the following telegraphic message to Sri V. V. Narayana Rao, I. A. S. (Retd.) Secretary of the Sports Council:

"Programme Fourth State Sports and Games Meet received. I am happy to be remembered by Sports Council. My Love and Blessing to you and all. —Meher Baba in Seclusion"

74th Birthday Anniversary Celebrations of Avatar Meher Baba

VICTORIA, AUSTRALIA: The Melbourne Baba Group celebrated Beloved Meher Baba's 74th Birthday at the home of Mr. and Mrs. O. Hall at Eltham on 25th Feb., Osie's special invitation was worded thus:— "To invite you to share in celebrating in the 75th year the Birthday on earth of the Awakener of all the worlds, the Avatar Meher Baba, from 5-30 p.m on Sunday 25th February, 1968. Sharing includes bringing yourself, friends and children, something to eat, some sort of paper decoration and plenty of joy."

In spite of the extremely hot drought weather being experienced in Melbourne, over 100 people gathered to enjoy this celebration of the Avatar of the Age. They gathered in the late afternoon, bringing food for the evening meal and paper decorations to give a real party atmosphere; and the lovely home of Osie and Betty Hall, set on a hillside among the gum trees, was a very gay and happy scene. The decorations hung on the walls and from the ceiling of the house, or out of doors, with pictures of Baba, garlands or symbols of Baba's Love. Coloured lights twinkled among the trees, and a gentle, cool breeze sprang up about 5 p.m. to relieve the heat.

The children had painted their own ideas of Baba's Love. One child had two lovely paintings of Baba; one with the words—"Baba is Love, He is Eternal", and the other "Baba is the Flower of the Earth", with a bright flower glowing next to a very good likeness of Baba. The young people played records of Indian music, and others sat around reminiscing and talking about Baba. Some remembered when Baba had visited this home at Eltham in 1956, which gives to Osie and Betty's home a significant place in the hearts of all. Later in the evening, all the Baba lovers gathered around a large birthday cake; after the candles were lit, the youngest children enjoyed blowing them out. Everyone joined in singing: "Happy Birthday, Dear Baba". Before the guests left, the cake was cut and a piece given to all. Gradually the guests and children departed, taking with them the happy memories of a VERY SPECIAL DAY.

—Mrs. E. M. Smart

LUCKNOW: To celebrate Beloved Baba's 74th Birthday, Avatar Meher Baba Study Circle, Lucknow arranged a public meeting on 27th February '68 at Ravindralaya, which was presided over by Dr. B. Gopala Reddy, Governor, Uttar Pradesh. Dr. G. S. N. Moorty was the

chief speaker on this occasion. A large number of Baba lovers from Kanpur, Hamirpur, Rewa and Varanasi also attended the meeting. After Sankirtan by the radio artiste Kumari Dipti Bose, Dr. Moorty gave a very inspiring talk on 'Avatar Meher Baba and His Divine Silence'.

ANDHRA PRADESH: Avatar Meher Baba's 74th Birthday Anniversary has 'been celebrated with love, devotion and enthusiasm for 74 days commencing from 14th December 1967 at several places in Andhra Pradesh, viz., Hyderabad, Secunderabad, Vijayawada, Guntur, Masulipatam, Kakinada, Vishakhapatnam, Chittoor and Ramachandrapuram. Detailed reports from different places are awaited.

OBITUARY: We regret to inform that our dear brother Sri T. S. Naidu, a prominent Baba lover of Raipur breathed His last on 9th January, 1968 at 9-10 p.m. at the Railway Hospital, Nagpur. On being informed about Sri Naidu's demise, Beloved Baba wired as follows :

"T. S. Naidu has come to Me to rest happily in My Bliss. All family be resigned to My Divine Will. My love and Blessings to you all."

—Meher Baba

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