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25th March 1968

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(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

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CONTENTS

	PAGE
The Real And The False <i>By Meher Baba</i> ...	5
The Nature of the Soul <i>By Meher Baba</i> ...	11
Waiting (Poem) <i>By Maud Kennedy, U.K.</i> ...	16
Letter to Lord Baba <i>From Irwin Luck, New York, U.S.A.</i> ...	17
Meher Baba and His Divine Leela <i>By Dana Field, U.S.A.</i> ...	18
Salvation (Poem) <i>By Dorothy L. Levy, U.S.A.</i> ...	30
Oneness (Poem) <i>By P. G. Nandi, Jabalpur.</i> ...	31
God's Divine Business <i>By K. K. Ramakrishnan, Poona.</i> ...	32
New Publications: ...	36
News in Brief: ...	41



AVATAR MEHER BABA

PUBLISHER'S NOTE

We very much regret that due to workers' trouble in the Printing Press, there has been unavoidable delay in posting the March, 1968 issue of 'Divya Vani'. Since this has been the case somewhat continuously in the recent past, it is decided to shift the Printing Press from Hyderabad to a more congenial place, Kakinada, in East Godavari Dt., (A. P.), from where the future publications will be released. As this change of place of publication requires change of declaration and completion of other technical formalities, the April and May, 1968 issues of our journal 'Divya Vani' will be combined and issued in May, 1968.

Hence we request our dear subscribers to kindly note that there will not be April, 1968 issue separately. We hope to be excused for this inconvenience caused to all our dear readers.

Yours fraternally,
Sd/- Swami Satya Prakash Udaseen
Editor & Publisher Divya Vani'

THE REAL AND THE FALSE

By MEHER BABA

In the material world every bit of money counts. In the subtle world, every ounce of energy counts. In the mental world every force of thought counts. In the Beyond-State only God counts, and in the realm of God-Man everything counts as nothing and nothing counts as everything. Science as it is understood deals with energy and matter. This is in the domain of the mind. There is also spiritual science which deals with the beyond-mind state. Material science brings results through the intellect, spiritual science through love. When love is fully experienced, the source of spiritual science, which is God, is realized and all else is then discovered to be illusory.

Spiritual science based on love alone is beyond mental understanding. It is full of apparent contradictions which love alone can face and overcome. Whereas material science enhances the ego-life, spiritual science annihilates it, and leads into the 'I-am-God' state of becoming God. In fact, the end of all human questioning is God—the core of existence and the one and only Reality.

Science is a help or a hindrance to spirituality according to the use to which it is put, and therefore it is a mistake to look upon science or its practical application as anti-spiritual. As art, when rightly practised, is the expression of spirituality, science, if properly handled, can be the expression and fulfilment of the spirit.

Scientific truths concerning the physical body and its life—in the gross world, can become a medium for the soul to know itself; but to serve this purpose, they must be properly

fitted into the frame-work of spiritual understanding, which includes a perception of true and lasting values. For example, the more one tries to understand God, one understands Him less and less. How can He, who is beyond explanation, be expressed? His being infinitely simple has rendered Him infinitely difficult to understand. The secret is that one has to become what one already is. For that very reason, without necessarily practising external renunciation, and whilst attending to duties in any walk of life, a man or woman can obtain Divine Fatherhood and Universal Motherhood through simple honest love for God.

In the absence of such spiritual understanding, scientific truths and applications are likely to be used for mutual destruction, and for a life tending to strengthen the chains which bind the spirit.

Spiritual truths can often be stated and expressed through the intellect; and intellect surely is of help for the communication of spiritual experience. But by itself, the intellect is insufficient to enable man to have spiritual experience or to communicate it to others.

Real spiritual experience not only involves the realization of the soul on the higher planes, but also the right attitude to worldly duties and everyday life; if it loses its connection with experience or the different phases of life, what we have is a neurotic reaction which is far from being a spiritual experience.

Spiritual experience cannot be a reaction to the stern and uncompromising demands of the realities of life. Those who do not have the capacity to adjust themselves to the flow of life, have a tendency to recoil from these realities and to seek protection in a self-created fortress of illusions.

Man will again and again be dislodged from his illusory shelters by new ways of life; and he will invite upon himself

fresh forms and suffering by seeking to protest his separate existence through escape. In short; it is a mistake to divorce spiritually from material considerations. Material considerations do have a spiritual aspect and importance.

Man has a tendency to cling to catch-words and to allow his actions to be determined by them mechanically without bringing his actions into direct relation to the living perception these words embody. Words have their own place and use in life; but if action is to be intelligent it is necessary that the meaning these words are intended to convey should be carefully analysed and understood.

Narrow interests come to be included in the part of the world regarded as 'mine' Material adjustment is only a part of the wider problem of establishing spiritual adjustment; but spiritual adjustment requires the elimination of the limited self not only from the material aspects of life, but also from those spheres which affect the intellectual emotional and cultural life.

Spiritual life is a matter of perception, not a matter of mechanical conformity with rules, even when these rules are meant to stand for the highest values; it implies an understanding, which goes beyond all words or formulations. These tend to limit the truth; therefore, the seeker has to bring out the spirit underlying these formulations and has often to launch upon a searching analysis of the formulated principles, and supplement the analysis by constantly retaining touch with concrete examples taken from life.

Spiritual progress is not a process of accumulating from without; it is a process of unfoldment from within. The Master is absolutely necessary for anyone to arrive at Self-Knowledge; but the true significance of the help given by the Master consists in the fact that he enables others to come into the full possession of their own latent possibilities.

Spiritual freedom has to be won by oneself for oneself through watchful and unflinching war against the lower self and its desires. The eternal Truth that God alone is real has to be understood and accepted and expressed through words and deeds.

All action, except that which is intelligently designed to attain God-realization, creates a binding for consciousness; it is not only an expression of accumulated ignorance, but a further addition to it.

One has to be most natural and no hypocrite. The moment one says, "I say in all humility..", those very words are the expression of the false ego. Even when one feels through the mind that one is humble, one feels egotism. The difficulty does not end even if with honesty one tries to express true humility. An obstacle such as the thought of what others may think about one's expression of humility is bound to come. No sooner is humility given expression by the limited ego than it no longer is humility. Suppose, one undertakes to clean a latrine by way of selfless service, but when one actually begins to do it, one cannot help getting the stink; whereas a sweeper who cleans latrines all his life, will remain unaffected by it. The person who parades humility is like the one who smells the stink when cleaning a latrine; whereas the person who lives the life of humility is like the sweeper who is not only immune to the stink but remains unmindful what others think about him and his job. What one is, one has to express, unmindful of public opinion or the reaction of others. One who feels dishonest should cry to be honest without trying to hide himself behind the curtain of honesty.

In the glow of a new-born love or in the warmth of newly caught enthusiasm one must also try to acquire other qualities. Hope should be fortified by 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. Idealistic dreams about the future should be counter-balanced by a sense of the realities of the present; and the glow of love should allow itself to be illumined by the free and unhampered play of reason.

It is time that man had a fresh vision of the Truth that all life is one, and that God is the only reality. The vast vision of the Truth cannot be limited by any creed, dogma or sect. However, men are not helped to transcend these limitations by blind and total denial of any value to existing creeds, dogmas and sects, but by discovering, accentuating, unfolding and developing such facets of the Truth as are hidden in them. By merely piling together isolated elements, selected from the present diversity of culture, we shall succeed only in getting a patchwork of little vitality. A hotch-potch of collected ideas is not a substitute for direct perception of the Goal. A vision of Reality as it is, is a form of perception, absolutely unclouded, and so practical that it can be lived every moment of life and expressed in everyday duties. Its connection with the actual experience of Truth is so deep that, in one sense it is the final understanding of all experience.

The incidence of birth is common to all life on earth. Unlike other living creatures which are born insignificantly, which live an involuntary life, and which die an uncertain death, the physical birth of human beings connotes an important and possibly a final stage of their evolutionary progress. Here onwards, they are no longer automatons, but masters of their destiny, which they can shape and mould according to will, And this means that human beings, having passed through all the travails of lower evolutionary processes, should insist upon the reward thereof, which is "Spiritual Birth" in this very life, and not rest contented with a promise in the hereafter.

No sooner does one recoil on himself and become anxious to elicit replies to the questions, "Whither? and

whence?", one may be said to have had a 'Spiritual Birth'. This once gained unknowingly brings about a readjustment of material surroundings. and the man finds himself in harmony and at peace with the world. Conservatism, intolerance, pride and selfishness will be shed. Everything will have a new meaning and assume a purpose. Sinner and saint will appear as waves, differing in size and magnitude, on the surface of the same ocean, an outcome of forces in the universe, governed by time and causation. The saint has neither the pride of achievement, nor has the sinner the stigma of eternal degradation. Nobody is utterly lost and nobody need despair.

The fact is that the Real Ego is matchless, endless, beginningless and for all time and beyond time, it is completely full and fully complete with Infinite Power, Infinite Knowledge and Infinite Bliss. The reality of real Selfhood is so really real, that, for itself and by itself, the sense of the false, even as false, does not exist. For the Real, the false does not exist at all. Real Ego is God.

For the false ego, not only does everything false exist, but everything including the sense of its false ego appears to exist as real. This false reality appears to be so very real that there is no room for the false ego to experience the really Real. The false can never contain or comprehend the Real. Whatever the false ego can touch and taste, hold and have, is never the really Real.

The Real Ego is independent of anything and everything. The false ego is entirely dependent upon the Real for its very ego which is false, transitory and non-lasting. This dependence is the secret behind the question of the transformation of the false as the really false, and of the Real as the really Real.

*THE NATURE OF THE SOUL

By MEHER BABA

The Belief—'I am Body'

If you ask a man returning from a garden the question, "Where were you!" he would without any hesitation ordinarily reply, "I was in the garden". He sees himself as his own physical body and *believes himself to be the body*. He also sees the garden with the physical eyes and believes that the garden really exists. So, his reply about his whereabouts is quick and prompt. But though he is so definite about the truth of his reply, what he believes is nevertheless *not* ultimately true.

Existence of Thoughts, Feelings and Desires

Man sees certain things and therefore concludes that they exist. But there are many things, which we do not see; and yet they *are* there with us, all the same. For example, anger, kindness, love, jealousy and so on, which exist in man, may not be visible to the physical eye; but they do exist. What man can see for himself with his own physical eyes is limited to the external physical body of another person. Even X-Ray exposure will only show the interior of the physical body and will not be able to show the interior of the physical body and will not be able to show the mental thoughts, feelings and desires, which that person may be entertaining within himself. But though a man cannot *see* these mental realities, he can *feel* them, if he lives with that person for some days. After staying with that person for some time, he might be

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

able to say that he *is* jealous or kind and so on. Ordinary man has some degree of power to understand these mental realities in others. But his arriving at that understanding is neither quick nor necessarily accurate or definite, as it often is mostly inferred from external physical things.

But it is possible to develop this understanding of mental realities in such a manner that it becomes quick, definite and accurate. It is possible for an *advanced man* to *know directly* and unmistakably the character and tendencies of another person merely by looking at him. But such power is very rare.

Direct Perception of Mental Events

Ordinarily, a man gathers the knowledge of the minds of others gradually through association with them. And when we want to know anything about another person, we not only want to know about his physical body, but also about his mental life of thoughts, feelings and desires.

Man's curiosity is not restricted to the present. The mind often asks questions about the future, e.g. 'what is going to happen tomorrow?' Future is a sealed book for the majority of persons. The forecasts do not interest the matter-of-fact persons who believe only their own eyes and none else. From morning till night nothing happens in their life to make them seek the *higher* perception, which has a *direct access to the minds of others or which has a sure contact with the future* .

Wanderings of the Astral Body

But even in the life of ordinary matter-of-fact persons, certain things happen and really call forth interest and investigation. When a man sleeps, he stretches his body and closes his eyes. Slowly he forgets his surroundings completely. But he may begin to dream about wandering somewhere else. Some of these wanderings, which come as dreams, are not purely imaginative constructions of the mind. They often stand for *actual journeys* undertaken by the soul

in the *astral* body. These wanderings in the astral body may be far and wide. There is no mountain which for them is too high. Nor is there a sea which they cannot cross. These wanderings of the astral body are sometimes recollected in wakefulness as dreams. The astral body has a will and power of its own. Actions, which are impossible for the gross body, are easily done in the astral body. After some time these wanderings might cease. Then deep sleep overtakes a person, who now experiences and feels nothing. It is necessary to pass through this complete self-forgetfulness in order to have rest and feel fresh for the next day.

Raising the Wake to Astral Experiences

It is ordinarily not possible for a person to *experience, wake and dream* at one and the same time. In the wake, he does ordinary things; but he does them with definiteness and full knowledge. In dreams, he may perform extraordinary things; but he does them with faint knowledge. Rarely, as in advanced persons, the wake and the dream are experienced *simultaneously*; and then the extraordinary achievements of the astral body are clear and definite. In the same way, it is possible for very advanced persons to *experience wake and sleep at one and the same time*. If the wake and the sleep are combined a person can consciously experience in the wake the unconditioned and unalloyed happiness of sound sleep.

Astral Experiences are in Imagination

Saints can help men to combine the wake with dream on the one hand and with sleep on the other hand. The combinations can be effected also by yogic processes. But the state of full self-forgetfulness and complete bliss is a gift from a spiritual Master. The man, who can combine the dream and the wake, is a bit more advanced than one, who cannot combine these two states. But he is as much in the realm of *imagination* as the person of ordinary calibre.

Raising the Wake to Sleep

But the man who can combine waking with sleeping attains the Truth and becomes the Truth. For him, the world does not exist; all that exists is God and nothing else. If you ask such a person, 'Where were you?' he would truthfully answer, 'I always was everywhere, am every where and shall always be everywhere.' He knows himself to be other than his body and knows himself to be the Truth, which is everywhere. Therefore, from the point of his highest experience, he will, with unshakable certainty, affirm that *he is and always was everywhere*. It cannot even occur to him that he was in the garden, because he is not even conscious of his body. This knowledge and experience is very rare. But it is nevertheless the *last Truth* of life.

Descent and Ascent of the Self through the tiny Point

As soon as the Self *comes out of a tiny point*, it descends in illusion and starts its journey in the world. Even advanced Yogis, with all their supernatural powers, remain under the sway of illusion. They are bewildered and enraptured by the inner planes and become the victims of illusions. They are like ordinary persons conscious of the shadow or reflection of the Self and not of the Self. But as soon as they disentangle themselves from the allurements of the planes, they *return to and enter the initial tiny point* from which the soul emerged on its long-drawn journey. At this stage, the yogi experiences that the whole universe is coming out of himself. But as he succeeds in *going beyond this point* (often called the 'OM' point) he becomes completely unconscious of the whole universe. For him, there are no forms, but only the Eternal Reality, and there are no fleeting joys or sorrows, but only the abiding bliss. *This is the Truth or the import of sleeping wake or waking sleep.*

Analogy of the Parrot

The process of getting bound and then unbound is charged with immense significance. The soul gets mixed up with the

body and then gets caught up in it. The soul is like a parrot and the body is like a cage. When the parrot was outside the cage it was free. But it did not quite appreciate and enjoy what freedom is. When it goes through engagement it *appreciates through agonising bondage what exactly freedom is*. And when it is set free again it really enjoys its freedom. The same thing happens to the soul, when through the grace of the Master, it is freed from the limiting nightmare that it is its own perishable body.

The Irreversible Fact

The soul is really God. To those, who are still caught up in the illusion that it is the body or the mind, this seems unthinkable. How can a person, who for example may be reclining in an easy chair, be regarded as being the same as universal and almighty divine being! The soul cannot realise its own infinity as long as it is under the sway of ignorance. But its being the *same as God*, is all the same, *an irreversible fact. Just as the soul, during deep sleep, exists, though it does not, in its usual way, know itself as existing, the soul, in reality, is the same as God, though it is not conscious of this during the period of ignorance.* The eyes of a person see many things, but not themselves, except in a reflection. In the same way, the soul is ordinarily conscious of the whole world, but not of itself (except through the illusory identification with the perishable body).

Soul is Everything

The soul, in its final self-knowledge of itself as Truth, knows that it is everything. *Truth is everything. There is nothing but everything; therefore everything includes nothing.* This means that the illusion of the false world, though nothing in itself, can have its being, even as an illusion, only in the Truth and not outside it. *The universe exists, but has no reality, i.e., it exists in imagination which is imposed upon the Truth.*

WAITING

By Maud Kennedy, U. K.

Poetry has led me to your door
And here I sit waiting.
Long seems the waiting
For time when dark clouds will go,
And those clear features will be seen.
All will know you then,
And truth will be known,
Making night of waiting into day.

What is past and what is gone
Is no more,
What comes we know not nor care,
Since You Bright One will be there,
Only we part and meet again.

Each moment is eternity and now,
Each moment is true for us,
We slip through time unaware
We feel the rain,
Wet as tears failing;
It washes away the past,
It clears the brain,
It warms the heart
It heals the pain of thought,
If we make it so,
Each moment is a work of art.

LETTER TO LORD BABA

from IRWIN LUCK, New York, U.S.A.

November 26, 1967

My dearest Lord Baba,

I am so happy that you love me. You are—my one true Love.

You are so perfect to my eyes I can barely imagine what your Real State must be. You are art all the time. I wish I were as perfect as you, so I could appreciate You fully, you are Great and your heart is just wonderful. I love you more than ever.

I wish I had your love because then I could love you right. You are the essence of graciousness. Always I wonder what you're doing and what it is to be one with you. Sometimes I become furious because I am so much in ignorance. I do hope you will save me from the Maya. I know that for you the Almighty, Highest of the High, nothing can be impossible and that you're always free from all promises.

I sure appeal to you for your Love and Mercy. Your grace can perform the Real miracle of inner transformation in me if you will.

I only know three things between you and me. I need you, I want you and I love you.

Meher Baba And His Divine Leela

By DANA FIELD, U.S. A.

(Continued from February, 1968 issue)

Walter Mertens, a noted Swiss landscape architect, wrote a remarkable description of his inner experience of Baba, which was a glimpse of Baba's real state. This was in 1937:

"During the last day that I was with Shri Meher Baba at Cannes, in the beginning of my meditation on "Baba's figure", I saw first His different attitudes and ways of working. One moment He was near, earnest and great; at another, working, smiling or speaking with His eyes and fingers on His blackboard. He had not, as I generally saw Him, one special attitude, but I saw all the different aspects of His daily working.

"Then I saw how everything, through His internal and external working, had been unfolded, and how all these knots of the physical, subtle and mental planes, which had been mixed up in my mind for years into a strong net of Maya without distinct form and without beginning or end, were now directed by His gentle hands.

"I saw how He had worked on me these days, gay and light as a bird or strong as an elephant, playing or ordering, controlling or leaving me free. But now all has become clear, simple and definite. How could it ever have been anything else? How, since my childhood, could all these elements have been mixed up in my mind, bringing me and my nearest ones so many thousands of troubles and sorrows throughout all these years?

"I saw His individual and universal Game. His work is as high as the Himalayas, as deep as the ocean, as wide as the world of stars, or as small as the point of a needle. Whether one sees Him as conducting an orchestra of all instruments, or as Himself an instrument, or as a flower, or as any other created thing, His Conscious Spirit pervades everything. I saw BABA, CHRIST, BUDDHA AS ONE, and I myself was pervaded with that spirit. I was quite detached from the normal world and at the same time absolutely clear and conscious of my body, and of my position in the room and of my surroundings. I felt that His personal conscious spirit (being absolutely of Baba's special color and at the same time Christ's and Buddha's) was One Golden Light consciously working and pervading everything in creation. And my individual spirit became One with this Divine Power, was One Light with Baba's Light, was conscious, seeing and realising. I had got a glimpse of His Infinite State.

"Then I had to "come down" again. Slowly I had to reduce this universal feeling into the narrow confines of my normal state of mind. I was again like a turtle in his shell, a poor little creature struggling on his way in life bound by his sanskaras, trying to understand and love his fellow creatures. But there was a great change in me. I shall never forget this experience. I had been, at the same time, a turtle and the Buddha-Christ-Baba spirit riding on the back of a turtle. I am now a "knowing turtle" because I have had a glimpse of Baba's Infinite State."

We shall see later how the experience by Baba lovers of Baba's 'Lila' differs from other occult experiences, and that its purpose and effect are those of freeing the lover from illusion rather than involving him in the subtle illusion of the Path.

Following Ramjoo Abdulla's definition of God's 'Lila' as the interplay of Divinity with the three spheres of illusion, we shall also quote Baba:

The radiation of the Lustre (Effulgence) of the eternal and infinite Power which is the "Sun", first passes through the mental sphere and is made use of by those in the mental sphere. It then passes on through the subtle sphere where it is utilized by those in the subtle sphere. And finally the radiation (of Divinity) filters through to the gross sphere where it shines as the third and dimmest reflection of the original Lustre.

In "GOD SPEAKS", Baba reveals: "In man, the mind is the seat of desires and thoughts; energy is the seat of force and vigor; and the body, typifying happiness, is the seat of happiness and misery. Hence these desires and thoughts, force and vigor, happiness and misery are respectively the finite aspects of the limited mind, energy and body of man.

"Although these aspects of the finite basis of the triple nature of man—the mind, the energy and the body (typifying happiness)—are finite, due to the fact that they are the outcome of manifestation of the most finite NOTHING, yet these finite aspects of mind, energy and body demonstrate their capabilities ad-infinitum.

"This is because each of these finite bases of the triple nature of man—the energy, the mind and the body (typifying happiness)—is closely linked with and upheld by each of the "three infinite bases of the trio-nature of God (Sat-Chit Anand), infinite power, infinite knowledge and infinite bliss."

By the power, so to speak, borrowed from the mental sphere, those in the subtle sphere can easily read the thoughts of others in the same way as a man with gross eyes can almost effortlessly see anything in the gross sphere.

With or without the gross body, those in the subtle sphere eat, drink and make use of their subtle bodies, possess clothes and even such things as neckties and other knick-knacks in the subtle form. They can and do utilize the power coming down to them from the mental sphere for the good

and bad of others, as well as their own, according to the individual nature and tendencies (impressions) of each. Like the saints (Walis or Saints) of the mental sphere possessing vast powers, those in the subtle sphere are also possessed of great powers, most particularly those on the fourth plane of spiritual splendour, who are, among other things, capable of raising the dead. Hence arises the risk the fourth planers run of making grave misuse of these powers reflected to them through the mental sphere

Although those in the subtle sphere derive their powers from the mental sphere, the misuse of these powers cannot be stopped by those in the mental sphere, because they originally radiated from the "Sun" the Vidnyan Bhumika (the Beyond State of God with its infinite power, knowledge and bliss). Therefore the Perfect Masters who as the Sun are themselves the very Source of infinite power, are always there to snatch away when necessary the misused powers of those in the subtle sphere.

Baba refers here to flagrant abuse of power, as on the fourth plane because in 'GOD SPEAKS', Baba says that the fifth planer controls the thinking, though not the feeling, part of those in the subtle sphere: "... the incitement in the subtle-conscious human atma to perform miracles is checked, controlled or aggravated according to the desire and will of the mind of the mental-conscious human atma (fifth planer), who is capable of creating and controlling thoughts of other minds and is himself stable and can never again slide down to any lower level of consciousness. Also in 'GOD SPEAKS', Baba corroborates His statement about the Perfect Master's universal control: "The universal mind of the Master which works through His universal body, is in direct contact with the mental bodies of all the individual souls in creation; and it can, through these mental bodies, bring about any changes in the mental, subtle or gross worlds.

In contrast to those in the subtle sphere, those belonging to the mental sphere, whether on the fifth or the sixth plane

of consciousness, always use their powers only for the good of others. They receive the direct radiation of the Divine Power, and those among them who are on the sixth plane. the plane of spiritual sight—actually see God face to face. Baba also says that those of the mental sphere have no consciousness of the gross and subtle spheres, hence they are unconscious of the tremendous energy of the subtle sphere. Although they are masters of Mind they are yet absolutely unconscious of the power of Energy of the subtle world, and it is for this reason that these mental-conscious human atmas never can perform any miracles."

Baba says that a God-realized soul, upon regaining consciousness of the creation—

" .. beholds countless numbers of suns, moons, stars and planets issuing out of himself .. The whole universe is in the Self and springs into existence from a tiny point in the Self which is referred to as 'OM.' But the Self has become habituated to gathering experiences through one medium or other, and therefore it comes to experience the universe as a formidable rival, other than itself. Those who have realized God and regained (human) consciousness plus God-consciousness can, constantly see the universe as springing from the 'OM' Point, which is in everyone."

Baba describes cycles, ages and the spiritual Hierarchy, so that the Divine Game is always under control:

"In each (Avataric) cycle of time (Vedantic Yuga and Sufi Daor or Zaman) which ranges from 700 to 1400 years, there are eleven ages (Vedantic Kal and Sufi-Waqt) of 65 to 125 years each. From the beginning to the end of each cycle there are altogether 55 Perfect Masters, and that means each age has only five Perfect Masters. In the last, the eleventh age of the each cycle, the Avatar (Saheb-e-Zaman) is also present. Besides the 55 Perfect Masters and the Avatar there are also 56 Majzoobs-e-Kamil in each cycle. These Majzoobs, who experience the state of Fana-Fillah, are the sleeping or inactive (i.e. silent) partners in the conduct of the Divine Sport (Lila) of creation."

Baba distributes the 7000 members of the Hierarchy for a particular age in and between the seven spiritual planes according to a definite pattern.

Questioned whether He denies matter, Baba answered:

Baba denies nothing because for Him duality does not exist. To a God-realized personality, matter and spirit seem both to be merged in the Ocean of Divinity, He sees the Divine One playing simultaneously the different roles of the soul, spirit and body.

1. The soul exists independently of nature and matter; it is infinite, everlasting and pure.

2. The spirit, though having the same divine essence as the soul, differs in that it is attached to matter, the body, the world and the affairs of the world, but is unconscious of the infinite Self. Until it is realized, the spirit has to reincarnate.

3. The body is the medium through which the mind puts its desires, emotions and thoughts into action on the physical plane.

4. The mind is the medium by which the spirit's experiences of matter are expressed.

The God-Man teaches us the Truth, that to realize the oneness of everything, we must realize that spirit and matter, or the spiritual and material life, go hand in hand. When intellect and feeling, or head and heart, are equally developed and balanced, the apparent antithesis is resolved into the One Divine Consciousness.

I once talked about Baba and His Teaching to a man who founded a series of lectures for "The Searchers",—rather I tried to talk to him, because he was not at all interested: it would mean the end of the search, the searchers and of his projected lectures. What was really being sought there was distraction from the daily cares through some intellectual insight into things and happenings, not Truth or Self. Baba there-

fore advises us not to seek pleasures—physical, emotional, intellectual or even spiritual: "Seek the kingdom of Heaven by not seeking the kingdom of earth, and you will find it." And: "The humor of the divine Love-Game is that the One who is sought is Himself the seeker. It is the sought who prompts the seeker to ask, "Where can I find Him whom I seek?" The seeker asking, "Where is God?" is really God saying, "Where indeed is the seeker? !"

When the God-Man is on earth, God is then most near to us and He should also be most dear to us, for He is One with us. Baba says:

"Before Me are saints and perfect saints and Masters of the earlier stages of the spiritual Path. They are all different forms of Me. I am the Root of everyone and everything. An infinite number of branches spread out from Me. I work through, and suffer in and for each one of you.

"My bliss and My infinite sense of humor sustain Me in My suffering. The amusing incidents that arise at the expense of none lighten My burden.

"Think of Me; remain cheerful in all your trials and I am with you, helping you."

And here is Baba's own Lila:

"My unique experience of the Beyond State is so unique that I simultaneously experience being everything and beyond everything. I am the song, its words and its melody, and I am the singer. I am the musical instruments and the players and the listeners. And on your level I explain to you the meaning of what I, the singer, sing."

Baba's Lila can be experienced only through His grace:

"The Avatar, or the Sadguru, having universal Mind, literally embodies universal life. It is through Him that you become free from this business of karma.

"The life of everything and everyone is an open book to Me. It is like a film show that I enjoy at My own cost. I am the sole Producer of this ever-changing and never-ending film called the universe, wherein I become you in your awake dream state in order to awaken you to the Real Awake State. When you experience this state you will realize the nothingness of what was your awake dream state which you experience now. This needs My Grace. When My Grace descends it makes you Me."

There is a book with the title "The Fool in Christ". When I first heard of it, it was shortly after I learned of the Christ Jesus, and the title intrigued me. I wanted to become such a "fool." When Baba speaks of foolishness in this sense he means compassion:

"As the Highest of the High I am the Wisest of the Wise, yet I have allowed Myself to perform an act more foolish than any fool ever would. What is this foolish act of mine. Creating the CREATION.

"Creation is really a mighty joke, but the laugh is at My own expense—and now the jest is proving a burden on My chest. Sometimes I am so tired I feel like going to sleep for 700 years.

"To the fool, a foolish act is most natural and effortless. But can you imagine the Most Wise exerting himself and stretching out to perform an act which is opposite to his attribute of Wisdom! That is why I say you can have no idea of what I mean when I say I am tired—it is beyond human understanding".

Maya is Baba's opponent in the Game of Illusion, but Maya itself exists by sufferance: it exists but is itself not real. I once saw a film (in a Church!) of a lion and a tiger both walking into the same trap. The battle was very uneven but at first there came a few moments when the lion seemed at bay. Baba's fight with Maya seems to put Him in such a situation now and then:

"Maya, the Master-illusionist who produces seemingly existent worlds out of Nothing, will perform its master trick of making everything including My health, energy, words and promises apparently go against Me; and My lovers' faith and trust in Me will be tested to their full extent. But Maya is powerless to go against My Work—for Maya itself is the means by which I bring about the results of My Work.

"Being the instrument for the fulfilment of My Work, Maya in fact actually does its utmost to bring about the utmost results of this work. Maya is the infinite Shadow of God's Infinity, and so, having no existence except in non-existence, must naturally give way to the one and only reality which is God. And then God manifests in His glory.

"When the sun appears over the horizon, the shadow projected by an object is much bigger than the object, but when the sun is directly overhead the shadow is under the feet, as it were, of the object.

"In My present phase of helplessness and humiliation, the Sun of Truth's rays appear faint and feeble and the Shadow of Maya large. But when that Sun will be at its zenith the Shadow that was cast ahead of man, and which dominated his vision and thought will disappear. This will be the victory over Maya when ignorance will be effaced in the glory of God's manifestation through Me.

"Keep your faces turned towards the Sun and your shadow of individualized Maya will lie behind you and, though still existent, will have no power over you. But if you turn your backs to the Sun your shadows will be before you and you will be following them. Although of yourselves you cannot get rid of your shadows, if you turn your backs on them and keep facing the Sun, at the time of His full ascendance and glory your shadows will disappear forever."

This recalls the anecdote about Alexander the Great: His father, King of Macedonia, was being offered a horse for sale at a fantastic price, but no one could ride him. The boy Alexander went up to him, let his robe drop gently from his shoulders, turned the beast to face the sun so that he would not see his enormous shadow—and a horse's eye magnifies things sevenfold—and away they went. The father said that there would be no room for both of them in his small kingdom thus acknowledging the cleverness of the youth.

Baba explains the universal 'Lila' through the metaphysical terms "everything" and "nothing."

There are two categories: 1. The real Nothing latent in the real Everything. 2. The illusory everything, and nothing, or thing and no-thing. The universe of the latter type, is called "the Nothingness or the Nothing" in 'GOD SPEAKS' by Baba. Baba has given an example: "Raise up your hand. The light falling upon it is, as it were, the 'Urge' ("Who am I?"), and the shadow you see of the hand is latent in the light. The shadow is nothing; still it is (exists as unreality).

"Nothing is in Everything; Everything would not be a complete whole without Nothing. The Nothing that is in Everything gives birth to nothing that seems everything. Because Nothing is, everything seems to be.

All activity everywhere in creation is but a play of everything and nothing. When there is a complete cessation of this activity the Nothing prevails. When this Nothing is attained you have Everything. (Nirvana state is instantly succeeded by the "I am God" state.) Relatively therefore the Nothing is everything; whereas that which we call everything is nothing",

Baba says that the Absolute Being, God, is unaffected by the illusion of universal manifestation:

"It would be a mistake to imagine that some real change takes place in the Absolute when the LAHAR (Whim) of the involved will-to-be-conscious makes itself effective by bringing into existence the world of manifestation. There can be no act of involution or evolution within the being of the Absolute; and nothing real can be born from the Absolute, as any real change is necessarily a negation of the Absolute. The change implied in the creation of the manifested world is not an ontological change or a change in the being of the Absolute Reality; it is only an apparent change. In one sense, the act of manifestation must be regarded as a sort of an Expansion of the illimitable being of the Absolute, since through that act the Infinite which is without consciousness seeks to attain its own consciousness." But, since this expansion of Reality is effected through its self-limitization into various forms of life, the act of manifestation might, with equal aptness, be called the process of a timeless contraction. But, whether the act of manifestation is looked upon as a sort of expansion of reality or as its "timeless contraction", it is preceded by an initial Urge or movement which might, in terms of thought, be regarded as an inherent and involved desire to be conscious. The manifoldness of creation and separateness of the individual souls exist only in imagination. The very existence of the creation or the world of manifesta-

tion is grounded in 'Bhas' or illusion, so that, in spite of the manifestation of numberless individual souls, the Oversold remains the same without suffering any real expansion or contraction, increment or decrement. But, though the Over soul undergoes no modification due to the 'Bhas' or illusion of individuation, there comes into existence its apparent differentiation into many individual souls."

A Hindu youth questioned Baba, "Why Maya?" He felt that suffering was superfluous. Maya is an enigma that is solved only after God-realization. It is real only for those in illusion. Baba discusses this:

"In whatsoever manner the limited intellect tries to understand Maya, it falls short of true understanding. It is as unfathomable, un-understandable as God. So it is said, "Maya is God's Shadow". Where a man is, there is his shadow also; so where God is, there is this inscrutable Maya.

"But though God and Maya are inscrutable for the limited intellect working under the domain of duality, they can be thoroughly understood in their true nature in the final knowledge of Realization. The enigma of the existence of Maya can never be finally solved until after Realization, when it is known that Maya does not exist in reality.

"Maya does not exist in two states: in the Original Unconscious State of Reality there is no Maya and in the Self-conscious or superconscious state of God also there is no Maya. It exists only in God's consciousness of the phenomenal world of duality, i.e. when there is the consciousness of the gross world, or the consciousness of the subtle world, or the consciousness of the mental world. Maya exists when there is no Self-consciousness but only the consciousness of the imagined other, and when consciousness is helplessly dominated by the false categories of duality."

(To be Continued)

SALVATION

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

Jai Baba! our Saviour on earth again—
Avatar Meher Baba—praise His Holy Name !
The Highest of the High—The Ancient ONE—always the same
Love for His Creation—is why He came,
And it is for our ignorance, and sins; He bears this pain—
A Compassionate Father—so that we may learn and see,
By His Love, we may win over self—our Victory—
And live with Him eternally!

This is His Creation and Universal play—
Lust, and greed lead us astray,
Beloved Baba has given each a part
To be played from our heart.
We cannot escape life with drugs; claiming God is dead—
Distressing the soul—confusing the head,
But to keep Baba in our heart—The Highest of the High—
Faith overcomes doubts that form like clouds in the sky.

A spider spins its web to catch a fly—
There will always be a few caught—flying by
Thoughts are as cobwebs that blur the eyes—
But the heart does not deceive; here God abides.
The flow of life must become crystal clear as a stream—
Emptying into the Ocean (LOVE)—Reality is not a dream,
Salvation, is only by Beloved Baba's Grace—
Who has come for the sinners, as well as for the saints !

ONENESS

By P. G. NANDI, JABALPUR

The more often, MEHER, I think of Thee,
The more I feel that I am You !
Strange how it changes from gross to Fine –
How it's realized only by few!

* * *

When I sing, MEHER, a song for Thee,
I feel it is none, none but you !
Sing ever through this frail frame of mine
How it's realized only by few !

* * *

When I write, MEHER, poems on You,
I feel it is none, none but You !
Hold my pen with Thy fingers Divine –
How it's realized only by few !

* * *

When I try, MEHER, to speak of Thee
I feel it is none, none but You !
Illumine my mind in glorious shine –
How it's realized only by few !

* * *

The more and more I love Thee, MEHER
The nearer, I feel I come to You !
The more I merge in the State of Thine –
How it's realized only by few !

GOD'S DIVINE BUSINESS

By K. K. RAMAKRISHNAN, Poona

West is considered as the New world for wealth and power. Dollar decides the value and ranks of men there. One who possesses the largest amount in dollars is the highest there. So the attempt of every man is to earn more and more dollars. The common saying, "Time is money" is a living fact there. For, I remember that in America there are companies that manage lectures. For example, if a man has to give a lecture on a particular subject, the company arranges the place, fixes time, advertises the talk and sees to all arrangements and listeners are charged as in a drama or cinema show. Out of the collections a pre-agreed amount is given to the person who gives the talk and the rest goes to the company.

For such a community of people, whose consciousness is centered in commercial interest, even God and the spiritual theme of human existence has to be explained in the language of a businessman. Then alone they can grasp it. Hence God-Man, Meher Baba, while in America during His last visit in 1958 gave discourses on divinity in terms of the assets and liabilities of a businessman. All the discourses and messages He had given during that tour from the contents of the book—"LIFE AT ITS BEST". One of the messages is on "GOD'S DIVINE BUSINESS".

When a man by his persistent effort, following any one of the spiritual paths of any religion, in his love for God, has detached his mind from all earthly allurements and united his being with God and consciously experiences 'I am God State', he is known as a Sadguru or a perfect Master. And when God assumes a human form at the wake of every age, for the redemption of humanity, He is called the Avatar.

The Avatar and the Perfect Masters are God personified, Their only function on this earth is to reclaim human hearts for God, They guide humanity to God and help man become God. They transact God's Divine Business on this earth personally. And they guide mankind towards God, with their knowledge of the minds and hearts of all men, helping each man according to his mental temperaments and intellectual inclinations.

Bengalis are very fond of fish. Without fish their food is incomplete. And they have various tasty preparations of fish in their diet, So, Sadguru Ramakrishna explained to the Bengalis, the existence of different spiritual paths and different religions, through the every day example of a Bengali mother preparing fish in her house-hold diet. He explained, just as a mother prepares out of the same fish different kinds of food to suit to the tastes and health of her different children, God has provided various paths for His innumerable children to reach Him according to the nature of each one of them.

There are various kinds of business transactions in this world, and each man chooses a business or profession according to one's nature and capacity.

What is God's nature and capacity? God by nature is everlasting and indivisible. God was. God Is. God will ever be. His capacity is infinite. Whereas man has a limited span of life on this earth within which period he has to learn the business and transact his business; God being everlasting and eternally existing with infinite capacity, His business is universal.

And what is God's business? God's divine business is His universal illusory business of duality. And how does He transact this business? God transacts His universal illusory business of duality by playing His dual role of opposites simultaneously and eternally.

What is meant by illusory business? A business transaction that appears to be true, but false. Children are seen to play the game of business. They collect heaps of sands, stones and pebbles and give them imaginary names—this is rice, this is wheat, this is dal and so on. And they do transact the business of selling and buying and at the end of the game they scatter all their wares and run home to rest under the loving care of their mother. Rabindranath Tagore puts the game of children very illustratively when he says, "Pearl fishers dive for pearls, merchants sail in their ships, while children gather pebbles and scatter them again on the seashore of life."

We are like children labouring all our lives collecting the wealth of the world while we have to scatter away on the seashore of life when the call of death comes. Fortunate are those who learn to dive deep into the ocean of God's Love and bring forth the pearl of Godhood or God's Love.

In God's universal illusory business of duality, which is a divine game, He plays the dual role of buyer and seller; for He is indivisibly existing in everyone.

The world of life is a play of duality—pairs of opposites interacting and integrating into the oneness of God's Being. Heat and cold, life and death, good and bad, virtue and sin, pleasure and pain, gain and loss and so on are the dual roles God plays simultaneously and eternally.

In business there are assets and liabilities. Suppose a man starts a bakery and makes and sells bread. After some time he buys lands and builds bungalows, while his bakery is running efficiently transacting good business. The land and buildings and his bank balance can be called his assets in business. Now he buys flour and other articles required to run the bakery. Suppose his business becomes slack and he is not able to pay the bills, and the mounting debts are his liabilities.

Take the example of an earthly father having two sons—one is healthy, strong, handsome, intelligent, clever and well-behaved. He works hard and earns enough wealth, while the second son drinks, gambles, and commits crimes, running down the reputation of the family. The first son is the father's asset, and the second son is the father's liability. A wise father lovingly and tactfully transforms the character of the second son and thus turns his liability into an asset.

God, the Father of all, infinite source of wisdom and justice, goes on eternally turning His liabilities into assets by reclaiming the hearts of the sinners and transforming them into saints—nay, He makes them like Himself.

Saints were sinners before. And all the so-called sinners are destined to become saints.

Godhood is the goal of life. And this goal is attainable through love for God alone. Perfect Masters, and in an Avataric period, Avatar alone is the God-Personified person capable of leading us to Godhood. Many will attain that Goal when He breaks His silence. All these discourses and messages are given by Him for us to read and understand and prepare our hearts to receive the WORD of words when He utters it. May we all become worthy of His Love. May we all become worthy vehicles for His work on this earth! May we all be blessed to hear the WORD of God when He utters it! May Beloved Baba's Blessings and Love be ever on us all !

NEW PUBLICATIONS

The Life Circulars of Avatar Meher Baba: Published by The Meher Vihar Trust, 3-6-441, Himayatnagar, Hyderabad-29, (A. P.) Price: Rs. 3-00.

This is the second publication of the Meher Vihar English Publication Series, issued in commemoration of the 74th Birthday Anniversary of Avatar Meher Baba. This book is a compilation of the 67 Life Circulars issued from time to time at the behest of Meher Baba, the Highest of the High. In his very inspiring introduction, Bro. Adi K. Irani writes, "His (Baba's) life depicted in Life Circulars is what pertains to His lovers in an act of settling them into the life of selfless service, love of God and an indomitable faith & courage to fight the battle of life. It does not provide with material means of satisfying desires but gives inner strength to overcome desires with an affluence of conviction and generousness of heart." The book gives so much to read about Meher Baba particularly several important discourses given by Beloved Baba during the period from February 1952 to February 1968.

THE MOVING FINGER WRITES..... Part II: Compiled and published by Mr. & Mrs. A. K. Arjani, C.W.N. A (7b) Gulshan, Dacca-12, E. Pakistan. Price: Rs. 1-25. Foreword by Mr. Justice Syed Mahbub Murshed, Chief Justice, E. Pakistan.

This beautiful book has a collection of spiritual discourses of Avatar Meher Baba which will give the reader the answers to his life long questions. Besides a brief life sketch of Meher Baba, and the Master's Prayer, it contains most important extracts from Baba's discourses on Who Am I?; Formation, Function and Removal of Sanskaras;

Search for God; Avatar; Significance of Death, etc. Mr. Justice Syed Mahbub Murshed in his memorable foreword writes about the book as: "It contains the essence of roses, distilled by the soul-elevating revelations of the author. Longer epics could not have furnished more food for thought than these self-evident verities. They are but preludes to the eternal hallelujah. There is sweetness in these dissertations, which direct the mind towards the eternal design ... Meher Baba's eternal figure stretches out its hands, from beneath the shade of a rock, and offers a vase full of the water of life... Complete as an epic, and as immortal as it is complete, stands this grand saga, insulated in its own glory, emitting a light whose effulgence can never grow dim." As this contains a wealth of inspiring discourses, it will prove to be of immense benefit to all seekers on the path of spiritual enlightenment.

THE SECRET OF SLEEP: The Mystery of man's relation with God by Meher Baba. Published by Sri K. K. Ramakrishnan, Meher Era Publications, Avatar Meher Baba Poona Centre, 441/I, Somwar Peth, Poona-11, on the auspicious occasion of the 74th birthday of Avatar Meher Baba. Pages 70; Price: 75 Paise.

Sleep, being one of the most significant phenomena in the existence of the individual, must be thoroughly understood if the purpose of life itself is to be fully comprehended. To sleep is to surrender to one of the primary forces of life. Sleep is an inescapable need... Consciousness is the standard by which the distinctions between sleep and waking should be understood. In order to answer the basic question of why consciousness should oscillate between the quiescent state of sleep and the active state of wakefulness, one must attack the problem of the primary origin of consciousness. Consciousness is the very reason for the existence of all forms. The states of sleeping and waking are more significantly described as the submerging and emerging of consciousness... Sleep does confer positive benefit. Due to the fact that the separate

"I-consciousness" is in complete abeyance during deep sleep, the individual soul is in actual union with the Infinite Self. Even this unconscious contact with infinity—the abode of all bliss and power—gives to the mind a new tone and vigor.. The dream-state serves as a bridge between sleep and waking and as it is a type of psychic experimental laboratory, insulated from the demands of physical life, it possesses some advantage over the waking state.

Meher Baba has thus clearly explained that there is a profound and very real relationship between God-realization and sound sleep. What is sound sleep? It is nothing but trying to take refuge in God—the natural and inherent state of everyone in creation. The whole creation therefore has this conscious or unconscious tendency to take shelter in God, the Over-Soul by entering the state of sound sleep for a time. This book contains valuable information culled most intelligently from various books and will be found most useful to all the sincere seekers of Truth who wish to have 'the right knowledge about the evolution and the secret of sleep.

MEHER GITA DHARA: By Sri Madhusudan Sreedhar Pund; Published by Meher Era Publications, 441/1, Somwar Peth, Poona-11. Price: 75 paise.

This is the third edition of the songs in Hindi (Part I Meher Gita Dhara) composed by Sri Madhusudan Pund. There are a good number of beautiful songs newly composed by him. Songs and music have a universal appeal. Why? As Mr. Francis Brabazon, writes in "Stay with God", if God did not love music, the world would never have come into being: and if men did not love music they would never get to God. In his introduction to this book, Sri K. K. Ramakrishnan writes, "Many men and women today sing the music of Meher Baba's Love composed by Sri Madhusudan. They sing with their mouths, while with their hands they toil, tilling the fields and working in the factories and offices ... Not only in India, but even in far off foreign lands, they listen to

the music of Meher Baba's Love on gramophone discs and tape records." As all Baba lovers are quite familiar with 'Arti' and certain other songs composed by Sri Madhusudan, we feel that more than 70 songs contained in this book are equally inspiring and would convey the divine love of Beloved Baba flowing incessantly into the hearts of mankind.

LIFE AT ITS BEST (in Telugu): Translated by Sri D. Venkata Krishnaiah, B. Com. (Hons.); Published by Avatar Meher Raba Vijayawada Centre, Vijayawada-I. Price: Rs. 2-00

This is a valuable addition to the available literature by and about Avatar Meher Baba in Telugu.

DARI BASUEE ABDIYAT (in Persian language): by Mr. Doktor Jahangir Meherbanpur. Pages: 120

This book in Persian language contains brief life sketch of Avatar Meher Baba and the five Perfect Masters, some of the important discourses of Beloved Baba and also Prayers.

AVATAR MEHER BABA, the Highest of the High (in Bengali): Published by Avatar Meher Baba Varanasi Centre, D 35/165, Jangamari, Varanasi-I, (U. P) Pages: 24; Price: 25 paise.

This is a small booklet in Bengali language, which gives the life sketch of Avatar Meher Baba and also His most important discourse "The Highest of the High". It also bears foreword by Padmasri Mahamahopadhyaya Gopi Nath Kaviraj and Sri Naresh Brahmachari,

AVATAR SRI MEHER BABA (in Telugu): Compiled by Sri Balagopala Bhaskara Raju, and published by Sri K. M. Gandhi, 'Meher Niketan', E-39, Shipyard Colony, Gandhigram, Vishakhapatnam-5. (A. P.): Price: 10 paise.

This is a small booklet published on the occasion of Avatar Meher Baba's 74th birthday. It contains brief life sketch, Prayers and selected sayings of Beloved Baba. It is sure to serve very well in the cause of spreading Beloved Baba's Name and Message of Love and Truth in Andhra.

N O T I C E

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-lockets with chain, for wearing round neck. Price: Rs. 15-00 and Rs. 25-00.
- 2) Variety of button-lockets (badges) for pinning on to coats and dresses. Price: Rs. 1-50 and Rs. 2-00.
- 3) Beautiful plastic pendant-lockets in two sizes (without chain). Price: Rs. 3-00 and Rs. 5-00.
- 4) Attractive rings with Baba's picture, in different sizes. Price: Rs. 3-00, Rs. 4-00 and Rs. 5-00.
- 5) Loose Baba-picture stones in colour, for fixing on rings or lockets. Price: Re. 1-00 and Rs. 1-50.
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NEWS IN BRIEF

AVATAR MEHER BABA'S 74th BIRTHDAY CELEBRATIONS

MELBOURNE (AUSTRALIA): A group of Baba lovers in Melbourne spent His 74th Birthday in a unique way. They went among the Sunday crowds in the City and then to the Public Gardens, where they gave balloons with the words—"TODAY IS AVATAR MEHER BABA'S 74th BIRTHDAY" inscribed on them to the children. Besides, many questions about Beloved Baba were also answered.

When the small group of Baba lovers met some children picnicking with their teachers, in a few moments were blowing up the Baba-balloons at full blast, while the children crowded round waiting. It was half an hour before the last child went off and during that time the teachers had a welcome rest from the heat and their energetic charges. The teachers who asked for information about Baba were given a booklet. Later at the Yarra bank, a river side public forum, Baba lovers were surrounded by a large crowd whilst handing out the booklets. Wordy fireworks being the usual thing at this spot, the crowd flung their "bungers" in and waited for the "bangs" to come. One went like this— 'Well, if He (Baba) says He is God, why doesn't He make it rain,' This was in reference to the drought—the worst on record and as well they were experiencing the worst heat wave ever—people literally dying from the heat, as already 11 cases were reported. Baba lovers didn't have time to answer this, for the crowd were flat out making for shelter from a torrential downpour of rain! Beloved Baba's 74th birthday was thus most refreshing and joyous in an atmosphere that had been heavy and oppressive.

—Mrs. Meryl Baulch.

DACCA (E. PAKISTAN): Mr. & Mrs. A. K. Arjani arranged a special function in the huge hall at Hotel Shahbagh on 25th Feb'68, which was presided over by Mr. Justice S. M. Murshed. About 1300 invitation cards were issued and with each card, some pamphlet or saying of Beloved Baba was attached, so that those who do not attend the function also do know something about the Silent Awakener Meher Baba. This time Radio Pakistan, Dacca in their local news in Bengali and Urdu announced about Baba's birthday Celebrations. Mr. A. K. Arjani spoke on 'The Avatar's Advent' and Mrs. Arjani on 'Bhakti', on this occasion. Copies of the beautiful book "The Moving Finger Writes..." Part II was also distributed to all those who attended the function.

Earlier on 18th February, Arjanis invited about 90 poor men and women and served them personally with sumptuous food in the lawns of their bungalow with great love.

AVATAR MEHER BABA DELHI CENTRE: In Delhi, to celebrate Beloved Baba's 74th birthday a seven days' programme was arranged, from 22nd Feb to 28th Feb'68. Prabhat Pheries by the Meher Singing Group in the early hours of the morning, distribution of handouts about the Avatar and holding meetings in different localities surcharged the atmosphere in Delhi with the Name of the One whose birthday was being celebrated. While sending His Love and Blessing to all attending the public meeting at Trikone Park E Block, Greater Kailash on 24th, Beloved Baba expressed:- "I want you all to love Me more and more for I am the Ancient One who endures when all else is a passing show..."

This particular message inspired the Baba lovers to put in more vigorous efforts to make the celebrations on 25th a great success. A night long vigil at Sarojini Nagar, illuminations and 'Qawali' programme at the Centre in the President's Estate, Arti at 5 a.m, at Baba lovers', Prabhat Pheries along Mandir

Marg and the surrounding areas, etc., all these revealed the exuberance of love in the hearts of His lovers, who welcomed the advent of the Avatar on this most auspicious occasion. In the evening, the public meeting was held in the Hartcourt Butler Higher Secondary School Hall, New Delhi, the same place which had been hallowed by the holy presence of the Avatar on 2nd December, 1952, when He was graciously pleased to give Darshan to over 4000 students and staff of the then Camp College located there. The meeting was attended by the elite of the City including many Members of the Parliament and Ministers of the Central Cabinet.

The evening's programme commenced with devotional music by the Meher Singing Group and followed by the recitation of the Master's Prayer by Sardar Amar Singh Saigal, Prof. V. K. R. V. Rao, Minister of Transport and Shipping then inaugurated the function by garlanding Baba's picture. He said, "It is the good fortune of this country that we are having amongst us today the Man of God (God-Man), who is known as Avatar Meher Baba. So many people are inspired by His Name and revere Him. The most remarkable thing about Him is that though He has not spoken for the last 43 years, He has such a large following not only in this country but also in the entire world. These days we find everywhere frustration, disappointment, restlessness, discontentment, distrust and even insanity. The fate of humanity hangs in the balance. This is the time when we need the Compassion and Love of the Man of God, the universality of the Omnipresent God and the Omnipotent Power of One who can redeem suffering humanity. That is why the Avatar has come. He has come not to teach but to awaken .."

The next speaker was Shri Prabhakar Mishra, Vice-Chancellor of the International Sanskrit University. He told the audience how he came into contact with Avatar Meher Baba. He said in the end, "People are wide awake for Maya and fast asleep for divinity. It is for such a slumbering humanity that the Avatar has come. And so He says 'I have come not

to teach but to awaken'." Shri C. M. Poonacha, Minister for Railways in his very eloquent and inspiring speech said, "All I need say is that God is within. Maya keeps us away from the realisation thereof. Divine Love can help you to do away with Maya. Avatar Meher Baba has come to awaken that Love in us. We, as disciples of Avatar Meher Baba, should endeavour to spread His Name and Messages of Love and Truth, so that mutual distrust and hatred is eliminated from this world." Dr. G. S. N. Moorty, who specially came from Kharagpur to participate in the Celebrations, spoke on Baba's unique Silence. Shri P. Govinda Menon, Minister of Law, during the course of his presidential speech said, "Avatar Meher Baba is the saviour of humanity. There is so much of ignorance in the world today. To remove this, the benign influence of Avatar Meher Baba is necessary. It is imperative to drink at the fountain-head of the philosophy of Truth and Love, which Avatar Meher Baba has been giving to us. He is showing us the way of Bhakti Yoga—the Path of Devotion—the Path of Love." The programme concluded with a few devotional songs' arti and distribution of 'Prasad'.

AVATAR MEHER BABA BOMBAY CENTRE: Avatar Meher Baba's 74th Birthday was celebrated in three different parts of Bombay—at 'Meher Hall', at Parel village and at the Sunderbai Hall, on 25th Feb '68. At the 'Meher Hall', the celebrations commenced with 'Arti' and Prayers at 5 a.m. A Birthday Cake was cut and 'Happy Birthday' song was sung by all present. The morning function concluded with devotional songs by the Bhajan Mandali and some other Baba lovers.

In the evening, the public meeting was held at the Sunderbai Hall, presided over by Sri Vijay M. Merchant, a great cricketer, industrialist and philanthropist. In his welcome speech, the President of Avatar Meher Baba Bombay Centre explained to the audience about the importance of this birthday and the great significance of the present seclusion of Beloved Baba, which is a prelude for His even-

tual manifestation as the Avatar of the Age. Dr. Ram G. Ginde, the famous Neuro-surgeon and an ardent follower of Baba spoke as to how Beloved Baba is doing tremendous spiritual work of awakening the people throughout the world. In his presidential speech, Sri Vijay M. Merchant said that if we feel for others in the same way as we feel for our own dear ones, we have rightly followed Baba. If we suffer, in the sufferings of others and feel happy in the happiness of others, it may be said that we have followed Baba. He expressed his ardent wish to meet Baba when He comes out of His present seclusion, as he has not yet had the privilege of paying his respects to Baba. After vote of thanks by Dr. Sarosh R. Wadia to the President and all those who have attended the programme, Sri Dinesh Hingoo entertained the audience with his mimicry, followed by a grand music programme by the staff and students of Shree Vallabh Sangeetalaya under the able direction of Sri Krishna Ginde. The function concluded with Prayers and Arti.

At the Avatar Meller Baba Parel Centre, at Parel village, Baba lovers gathered in large numbers at 5 a. m. for Arti and Prayers. Baba lovers had earlier performed 'Akhanda Baba Nama Japa' at the Centre continuously for 5 days. A unique event of this birthday Celebration was a huge procession of men, women and children, with Beloved Baba's big photo prominently displayed on a carriage. The procession accompanied by a music band was taken round the densely populated areas of Bhoiwada, Vincent Road, Tilak Bridge, Bhavanishankar Road, Elphinstone Bridge, Pafel T. T., King Edward Road and back to Parel village.

NAVSARI (GUJRAT STATE): Baba lovers in Navsari celebrated His 74th birthday in a unique way. In his short report, Dr. H. P. Bharucha writes: "For 74 days, we observed the following: one good deed to be done daily; to save at least 10 paise daily for the leprosy centre run by us at Navsari; observe silence for 15 minutes daily; to speak 100% truth; to read one saying from Baba's books daily and try to practise it; to love every one and not to get angry with anyone and to recite the Master's Prayer and the Repentance Prayer daily."

As usual the lovers gathered at the Centre in the early hours of 25th morning for Prayers, Bhajans, 'Pada Puja' and Arti. In the afternoon, all of them had lunch together. And at night, they had a grand public programme at the Tata Girls School, when Master Vasant, the renowned singer, though paralysed in both his legs gave a feast of his songs from 9 to 11 p.m. Then Dr. H. P. Bharucha gave a brief speech about Beloved Baba and also screened Baba's film. Master Vasant again continued his singing which concluded at about 1 a.m. with the singing of Arti.

CALICUT: To celebrate Beloved Baba's 74th birthday at Calicut, a meeting was arranged at Sri Sai Baba Mission Bhajan Mandir by Dr. M. Anandan, an ardent Baba lover. There was a fairly good gathering of men and women. Dr. Anandan in his talk on Avatar Meher Baba also explained the significance of Baba's Birthday Message. On 15th morning, Dr. Anandan spoke to the members of the Gurukula Study Circle at the Krishna Tutorial College about the goal of life and Avatar Meher Baba's Message of Love and Truth. Sri K. Kutti Krishnan explained the significance of Baba's Silence and His Divine Mission. Sri A. K. Lohithakshan also addressed the meeting on this occasion.

The third meeting was held on 26th evening at the Staff Club of Gwalior Rayons, Birlakuram, Mavoor, 13 miles from Calicut with the kind help and co-operation of Sri R. M. Surana, Commercial Manager and Sri A. G. Gopinathan of Gwalior Rayons. On this occasion, Dr. Anandan spoke at length about Baba and His Avatarhood and the new awakening that is taking place in the hearts of millions of people all over the world in response to His Divine Message of Love and Truth. In the end, Beloved Baba's photos and pamphlets were distributed.

Sri P. P. Krishnan, an ardent Baba lover of North Malabar arranged Baba's birthday celebration at Sankaranarayana Temple at Ramanthali Bhageerathi temple at Alavil and Sri

Satya Sai Bhajan Samiti at Azhicode. Sri Krishnan also spoke on Beloved Baba's Life and His Messages at a well attended meeting of the Dharmadam branch of the Divine Life Society held at the residence of its president, Mrs. Lakshmi Achuthan.

AIR FORCE DINJAN:

All unit personnel of Air Force Dinjan celebrated the 74th birth anniversary of Avatar Meher Baba with befitting pomp and splendour. The day started with a special lunch in which Officers, Airmen and Civilians participated. The chief guest was the Station Commander Gp. Capt. M. M. Sakhare, who inaugurated the function and exhorted all to remember God, who had provided this beautiful universe and all its many-sided splendour. Physical food was not enough; what was more needed was the spiritual food.

The pandal was set with the photographs of Baba and other God-Men like Lord Krishna and Christ, in a most resplendent manner. The Programme was to start at 6 O'Clock in the evening with devotional songs of Baba but there was darkness all round as the electricity was off. People were disappointed for want of light. But no sooner than it struck six, the lights came and the Bhajan started as scheduled—a providential hand, indeed, for a cause that was so divine and so supreme. That confirmed the belief in the divinity of Meher Baba of those who were recalcitrant.

Devotional songs by Warrant Officer Srivastava followed by the Prayers completely engrossed and swayed the audience. It was a big congregation irrespective of caste, creed, faith or other barriers—all joined with equal zeal and enthusiasm, gusto and fervour for the Avatar. After a few devotional songs, Gp Capt. M. M. Sakhare gave an extempore speech in English, which was later on translated into Hindi by Warrant Officer Vyas, elucidating some of the teachings of Meher .Baba. He said that in this world of barren materialism, intellectual arrogance, artificial aggrandizement and mechani-

cal frenzy man had forgotten God. No wonder catastrophe had befallen mankind at large, be it Vietnam, Laos, Congo, China or Middle East. In this world of racial hatred, national prejudices and moral degradation, Baba is sending His silent messages to redeem humanity and rescue it from deterioration. Avatar Meher Baba sends His spiritual and silent messages not to a particular community or to a particular group of people but to the humanity at large. The world is undergoing a crisis of faith and a crisis of character, one emanating from the other. The general tone everywhere is dissatisfaction, frustration, restlessness and despondency. The only redeeming feature is to have faith in God and complete surrender to Him. Let us hope that something great which is going to happen as Baba prophecies will be so much for the good of mankind.

After the talk by Gp. Capt. M. M. Sakhare, there were more devotional songs and then the "Arti" and the most absorbing song "Meher Meher Gaate Chalo" in which all feelingly participated. "Prashads" were distributed and every body returned happier, purer and transcendentalised in the teachings of Meher Baba.

The Life Circulars of Avatar Meher Baba

*(A compilation of the 67 Life Circulars from 6th Feb '52
to 1st Feb '68)*

With an INTRODUCTION BY SRI ADI K. IRANI

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AVATAR MEHER BABA AHMEDNAGAR CENTRE:

The love that evokes utmost feeling of reverence and worship in a mood of supplication and sacrifice is the same love that strengthens a Baba lover to work hard to a point of exhaustion that turns into joy he likes to be sustained with and works still harder. Baba's blessing in fact is at the back of this, creating joyful action in a field of beautiful objects.

Ahmednagar Centre boys worked hard and with a lightning speed, despite many handicaps of time and adjustment and brought about a seven-event programme that excelled those of previous years in number and immensity.

The first one was on 20th February night, when Sri Siddiq Qawwal of Jaipur fame and his party with an abundance of high ranking "Sufiana Qalam" (words of Sufi wisdom) gave a performance in the compound of Meher Publications, Ahmednagar that took the audience of over three thousand people—Muslims, Hindus, Sikhs and Christians to a height of attentive ecstasy for four hours. Baba's lustrous multi-lighted cut-out picture gave evidence of His presence and blessing, felt poignantly by listeners. To their sleepy slumbering mind came a beam of light that lifted them to vociferous remarks of praise and worship. Baba's Birthday Gazal composed by the late local poet Sri Afseri, sung by Sri Siddiq unmasked the cover from the unexpressed love for Baba.

The second programme was at the residence of Sri Sarosh K. Irani on 24th February evening, where nearly 150 military officers of all ranks including the Brigadier were present. The Collector, the District Judge and a few other known citizens of the town were also present—all with their families. Pictures and books of Baba were displayed. Shri Sarosh announced the occasion as 74th Birthday of Meher Baba and Kokila Tiwari recited in Hindi Baba's two Prayers and also gave a few gazals. Bro. Sarosh read Baba's following Birthday Message:—

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

Shri Girjanandan Dubey, Principal, Jabalpur College, the chief guest on the occasion gave a talk in Hindi. He affirmed Meher Baba as the Avatar of the age, whose advent was brought about by five Sadgurus, Sai Baba, Hazrat Babajan, Upasani Maharaj, Narayan Maharaj and Tajuddin Baba and also that a great inner work is being done by Meher Baba, in His silence and seclusion for the redemption of humanity. Questions were allowed to be asked. The Collector asked the precise meaning of Baba's message. Dubeyji replied that the statements of the Avatar are expressed from a state of Sat-chitananda and when manifested in words they assume a change. The message he interpreted to mean that the world has to go through a suffering. The Brigadier asked whether India is included in this suffering. Dubeyji said the present conditions are such that if anything great happens anywhere in the world the other parts are also affected and India is no exception to this. One woman asked whether Baba is a part of God manifesting in human body. Dubeyji said, "God is indivisible and if Avatar is God-conscious and man-conscious, then God in His entirety manifests as the Avatar."

The third and fourth items of the Birthday Celebrations were on 25th February. Before five early morning, over four hundred in number gathered in the Centre Hall and outside, when Shehnai records were played and some fire works displayed. Chagan Master recited the two Prayers and Rustomkaka and his party sang melodious Baba Bhajans written by Bhau Kalchuri. Dubeyji gave a lovely talk in the Centre Hall. He said that for the Avatar there is no caste, nationality and religion. He is beyond these. Love is His religion and He is also beyond religion. One should have an unflinching faith in the Avatar.

He narrated about himself. When very young he questioned his school teacher why a letter 'a' should not be written in some other way and why necessarily in the way it is written. The teacher tried to convince him that the way adopted was the right way but Dubey as a boy disbelieved and had to lose four years of his precious life and go without schooling. If we don't listen to and have faith in the living Avatar we may lose whole life time. The essence behind all religions is the same. One who manifests himself as the Avatar is the same who appeared as Avatars in the past—Zoroaster, Rama, Krishna, Buddha and Mohammed. They declared themselves as Avatar. Meher Baba has declared Himself as the Avatar. Krishna told Arjun: "Leave all and come to Me." So did Christ to His followers. Krishna also said that He would come back when 'Dharma Jyoti' (the wick of righteousness) burns low and lawlessness prevails. Those in the present age when the Avatar has taken birth are fortunate. More fortunate are those who are in His vicinity. People invariably neglect His advice when He is alive and when He drops His body they would build temples, mosques and churches after Him.

The fourth event was a huge procession that went through the principal streets of Ahmednagar for six hours from five in the evening to 11 o'clock at night. It comprised of two companies of band, three of "nagaras" (deep toned drumming), two parties of 'Legim' (dancing with rhythmic sound of thin metal plates fixed on to sticks and whirled all round by the dancers); a party of sword play acrobatics and two "tadam tashas" (loud beating of high toned quick drumming), a white horse, dancing, and several bhajan (devotional songs) parties singing, a quawwal party singing, a Bhangi Party singing. There were in all over twenty five bullock carts decorated and occupied by singing parties. The principal item of the procession was a big Baba cut-out picture profusely lighted and mounted on an open jeep car which was the devotional nucleus of attraction for all spectators. Some remarked that it appeared as if Baba Himself was sitting in the jeep. There were two

other bullock carts mounted with Baba pictures to afford people to offer flowers, incense and prayers. The chief feature of the procession was the representation of six religions—Hindu, Muslim, Christian, Zoroastrian, Buddha and Sikh with their respective emblems, flags, banners, placards, chanting of respective prayers and doing worship in their own way. They had each a bullock cart or an additional jeep. This demonstration together of different religions—the first of its kind ever seen—can serve as an impressive medium towards emotional integration of humanity. Much as the people liked it, but there had to be a patient and tactful handling in organising them in one procession. There was lot of fire works played during the course of the procession. Films Division had sent out three professionals with sound equipment for taking shots. They were mounted on an open truck from where they did the shooting at every point of vantage on the streets and once from a three-storied building. Nearly forty thousand people of the town had the occasion to witness the procession of Avatar Meher Baba's picture and other exhibits that went with it.

There were two Americans (a couple) hitch-hikers who had come to Ahmednagar. Their presence on the top of a bullock-cart was an additional source of attraction to the people, who appreciated their devotion to Avatar Meher Baba.

On 26th night at nine o'clock at Gandhi Maidan, the Nagar Centre arranged, as its fifth item of the Celebrations, a talk by Shri Girijanandan Dubey and songs by Shri Watve. After a few songs by Sri Watve and vote of thanks to all those gathered by Shri Sarosh K. Irani's, Sri Adi K. Irani introduced Dubeyji.

Among the many things Dubeyji stated in his talk, he said that Meher Baba's Work is universal and that it is for the benefit of humanity, but done unobserved and unseen by man. The tendency of people he said is wonderful. They

see others dying and yet think as if they are immortal in the present life and act accordingly. Why Baba calls Himself as the Avatar? If a question was asked why man calls himself a human being and not anything else, the reply would be that he is one with his body and knows conclusively that he is man. When Meher Baba is one with God, He knows it and experiences as one with God, then what else would He say about Himself? Could it be anything else than the Avatar?

There were nearly five thousand people; and Dubeyji's talk for an hour and a half held them—men, women, boys and girls—rivetted in attention to his speech.

On 27th February was the sixth item of the programme, held on the cricket ground of Ahmednagar Educational Society High School, at six o'clock in the evening. Dubeyji began his speech after Shri Sarosh K. Irani thanked the school management and the school boys and girls for their cooperation in coming together on that evening. There were over fifteen hundred boys and girls. Dubeyji explained that education is a means to bring about into action the inner good qualities of man as conceived by Meher Baba. If man by the misuse of his faculty developed by education creates unrest and confusion in the world, the Avatar is born. He mentioned the importance of the present age as being the Avataric period.

Sri Dubey's talk here had to be made short, because it was found that the boys after the day's schooling seemed tired and the subject talked in Hindi, was not as easy for them to understand, as it is in Marathi. Sri Sarosh K. Irani sympathized with the boys and raised the cries of Avatar Meher Baba ki jai, which the boys and girls also repeated in a resounding voice.

The last and one of the best functions was held on 29th February at Dr. Mone Kala Mandir situated in A. E. Society High School. It began at ten o'clock at

night and ended at two o'clock the next morning. There were over three thousand five hundred men and women who attended the melodious classical singing of the first ranking artist Mrs. Manik Verma. The cream of intelligentsia of the town attended—lawyers, judges, businessmen, doctors of all ranks. Shri Sarosh K. Irani gave a short preliminary talk about the great occasion of Avatar Meher Baba's 74th Birthday and everyone present at this gathering felt delightfully happy and peaceful.

Smt. Usha Bhaskar recited Parwardigar Prayer in Marathi and then the singing began. Mrs. Manik Verma sang for two hours mostly classical, intercepted by one devotional song. An interval of half an hour given and the singing was resumed. After another two songs Shri Sarosh K. Irani thanked all those gathered and also the singer and garlanded her and her two accompanying players.

Sri Adi K. Irani then gave a short speech in Hindi. He said that on any occasion when people gather, in connection with Meher Baba, Baba's invisible presence is always there. There are instances when Baba was even seen and felt by Baba lovers on such occasions. The present gathering was felt to be surcharged with the spirit of Meher Baba's love. Bro. Adi further said that since Baba was in seclusion and His darshan and His prasad was not possible, Baba's Prayers recited was the first prasad and Manik Verma's singing was the second prasad. Meher Baba is known to people only by His name and silence but He is infinitely greater than this. Avatar represents Meher Baba's authority and status in the spiritual world; Meher represents His name, that is His experience of spirituality and Baba is a term of respect as used for one's father or for a revered man. One may have the highest spiritual experience of oneness with God, but He may not have the authority. One with the highest authority necessarily has the highest spiritual experience.

For example: Two persons are graduates, one of them may be a President of India and another may serve as a mere clerk in Revenue Department. Both are at par so far experience of education is concerned but in authority the President is incomparable to a clerk.

Kum. Kokila Tiwari then recited in Hindi Prayer of Repentance and singing was again resumed and continued till two o'clock the next morning.

Baba's special message was read:

"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."

Thus ended the seven-event programme of Avatar Meher Baba's 7+th Birthday, celebrated by Avatar Meher Baba Ahmednagar Centre.

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

-Editor and Publisher
'Divya Vani'

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I, Swami Satya Prakash Udaseen, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) Swami Satya Prakash Udaseen,

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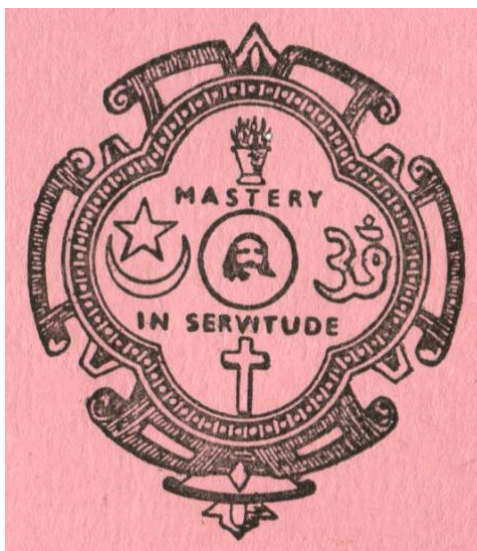
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celeberated	celebrated	47	2	1
beautious	beauteous	49	1	6
intelligentia	intelligentsia	54	1	4
obesiance	obeisance	55	4	2