

DIVYA VANI
Volume 4 Number 12
June 1969

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

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

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

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

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

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Monthly:

25th June 1969

D I V Y A V A N I

(DIVINE VOICE)

An English Monthly

Devoted to Avatar Meher Baba

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 3 6 3 2:

"The Meher Vihar Trust" Grams: "MEHERVIHAR"

3-6-441, 5th Street,

Volume 4]

Himayatnagar, Hyderabad-29

[Price:

Number 12]

(A. P., India)

[Re. 1-00

MEHER PUBLICATIONS

- God Speaks by Meher Baba
(Published in U.S.A.) with Charts
- Listen Humanity by Meher Baba
(Published in U.S.A.)
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- The Highest of the High by Meher Baba
- Meher Baba's Call and Existence is Substance
and Life is Shadow by Meher Baba
(Continued on 3rd cover page)

Monthly:

25th JUNE 1969

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY
Devoted to Avatar Meher Baba

Editor:

SWAMI SATYA PRAKASH UDASEEN

THE MEHER VIHAR TRUST

Hyderabad
(A. P., India)

Volume 4]

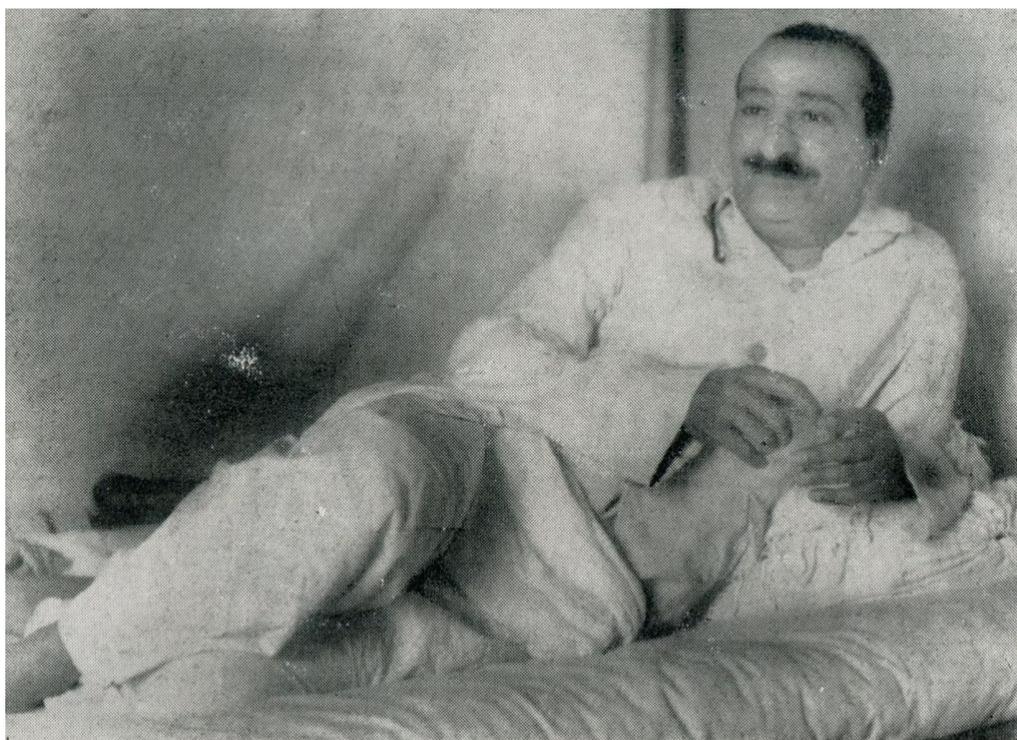
Number 12]

[Price:

[Re. 1-00

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AVATAR MEHER BABA (SATARA—1955)

T O D A Y

By Rebecca Palley (14 years).

*(During the Darshan days 10th-14th April 1969
at 'Guruprasad' Poona).*

"Have you seen Him? Have you ever seen Him?" they ask
and before I would have said "no"
And my heart would sigh
But today when they ask
My very being cries "Yes!"
Yes! I have seen Him in the blossoming trees
and yes! I see Him in the waves from His seas
and I have seen Him in a heart's abode
Also tramping down His long hot road
I have seen His eyes consume each in a room
and just today I have seen His Highness in His tomb
resting and waiting so patiently.

"Have you heard Him? Have you ever heard Him?" they ask
and before I would have said "no"
and my eyes would swim in tears
But today when they ask
My very soul asserts "Yes!"
Yes! I have heard Him chuckling in the breeze
and yes! I have heard His heart-beat as I bowed on bended knee
and I have heard Him crying
Oh, I have heard Him sighing
But today I have heard His sweet voice through the birds
and today I prepare my heart for His word of words
for He is Avatar.

"Have you felt Him? Have you ever felt Him?" they ask
 Yesterday I would have said "no"
 and these heart-aches would grow
 But today when they ask
 My whole existence cries out "Yes!"
 Yes! I have felt His sunshine-beams
 And yes! I have felt Him in a dream
 and I have felt His Perfect Grace
 which abides in His shining face
 and today He has given me a love-drop from His eye
 That my heart lays down its load: Avatar Meher Baba Ki Jai!
 and I give thanks to Him.

'Have you touched Him? Have you ever touched Him?' they ask
 and before I would have said "no"
 Even though it hurt me so
 But today when they ask
 My heart's love-eyes say "Yes!"
 Yes! I have touched the outer circle of His Love
 and yes! I have touched His man-beams, dangling from above
 and I have wept at His shining feet
 and I laid my heart on His heavenly seat
 Today He has given a spark which sets my soul on fire
 May it burn up my selfness and leave me no desire
 Than for He.

"Have you loved Him? Have you ever loved Him?" they ask
 and yesterday I would have said "no"
 Though my very breath ceased to flow
 But today when they ask
 The bit of Baba in my heart says "Yes!"
 Yes! I love Meher like the blossom loves the tree
 and yes! I love Baba like the droplet loves the sea
 and I love Him in my heart
 That we may never be apart
 No ... I do not love my Master as I *should*
 But with the touch of His Grace perhaps I *could*
 For He is God.

Make the Beloved our Constant Companion

—By Meherwan Jessawala

Beloved Baba and my dear brothers and sisters in Baba,

I have been called upon, or rather forced to address a few words to you. Before I proceed any further allow me to state that the art of speech making is very foreign to my constitution. Leave alone making speeches even hearing lengthy ones is to me a torture that perforce I must at times endure, As such I have never indulged in this cruel art of inflicting the pain of making people listen to words which are nothing but the expression of ignorance.

Well, howsoever much I dislike it I will not disappoint you, who have come prepared specially to take some punishment, though I assure you it will be an amateur performance.

I am a man of few words and what I believe in is action, Action involves effort. One has to make an effort to breathe, an effort to eat, an effort to drink, an effort to provide the means of food and drink and in these days of tension, an effort even to go to sleep! However, I feel, all these efforts would not be worth their while if one fails to make the effort of efforts—the supreme effort of making Beloved Baba our constant companion in our day to day effort of living, and providing the means of livelihood. What would otherwise be a humdrum and almost animal existence would at once be transformed into a life full of meaning and joy.

The drudgery which one dreads, and to which there is no end in our life on earth can become the very means to hold on to the daaman of the Beloved whom we strive to make our constant companion for drudgery offers us the time and scope to indulge in the luxury of the Beloved's mental companion-

ship. This constant effort wears off our ego, and as a consequence humility and love find scope for expression. If we give free expression to this new found humility and love we begin to live the very message of our Beloved Avatar. Our very life then can create a tremendous impact on the lives of others. May Beloved Baba the Compassionate One bless us in our efforts in this direction to thus spread His Message of Love and Truthful living and help us to dispense with the boredom of words spoken to and thrust upon tried and unwilling ears in this age of noise.

The Silent One gave His Love to humanity in Silence and it behoves us who love Him to spare no effort in moulding our lives so that we may be capable of absorbing this Love and reflecting it in our own lives.

If, however, words must be made use of then let us make use of them to recount to others our association with the Beloved and various interesting incidents connected with Baba so that we keep company with Beloved Baba even in our words. For to a lover the greatest joy is to ever be in the Beloved's Presence and as Hafiz says the best way to be in the constant company of the Beloved is never to absent yourself from Him in thought, word and deed.

Jai Baba!

[An Address given on June 7, 1969 to the last group of Baba lovers from the U.S.A., which came for Baba-darshan at Guruprasad, Poona from 4th-9th June 1969.]

We Welcome You!

—By Madhusudan, Poona

We welcome you, We welcome you
O Lovers of *MEHER*
How do you do, How are you, Please
Tell us your "welfare"
How can we miss *MEHER* in form?
We see *MEHER* in your Form
Because *MEHER* resides in the
Lovers' hearts for ever—

We are happy to see you all
Jai Baba Jai Baba say all
Sing together and remember
Sacred name of *MEHER*—

Why there should be barriers?
We Easterners, You Westerners!
Let us end this, God alone is
real, all unfair—

MEHER has said what-so-ever
Will happen soon, Sure Sure
Let anyone say anything
We do not have fear—

Come, Let us Live His messages
We should not have only speeches
No ism than human ism
We brothers and Sisters—

We love *MEHER* as He is Love
Not because what He declared
We will only hold His daaman
Singing *MEHER, MEHER*—

P R A Y E R

by **Dr. T. Dhanapathy Rao**, L.M. & S., Kakinada.

[A humble prayer offered to his Divine Master, Avatar Meher Baba on behalf of his brother workers on the Christmas Day of 25-12-1968 while this God-man as Jesus Christ two thousand years ago gave salvation to several people who were sunk in gross ignorance and tradition, which date now fortunately happens also to be the date of His Physical Birth in His present Divine Incarnation though belonging to a different month (25 February 1894).]

Oh Baba! Thou out of infinite Compassion has once again come through Thy Physical presence on earth after several ages as the Lord of infinite Love, Mercy, and Forgiveness to arouse our Maya-drugged mind to the consciousness of our true Destiny.

Who can perceive Thy Glory except with eyes Divine and know Thy Knowledge which is beyond the grasp of the human mind!

Undoubtedly Thou art the very Source of all Truth and Love and the Fountain of all knowledge, Power and Bliss.

Kindly grant us that boon to forgive and also to forget totally all the wrongs done to us by others by making us lose our complete individuality through constant remembrance of Thy instructions.

Give us the necessary faith, love, understanding, will and enthusiasm to emulate Thy glorious life of complete selflessness and benevolence as far as possible for our immediate betterment.

Bless us always with the thoughts of purity, humility and compassion and with ardent love for Thee through constant self-giving by helping and serving others with a clean mind and a pure heart without seeking anything in return after being imbued with the real spiritual understanding and knowledge of the Truth of our inseparable oneness with all life and with Thee as God.

Grant us that continuous awareness to maintain equal vision for one and all with all honesty, goodness kindness and generosity in every walk of life in all situations.

Give us that courage, strength and patience to face all our ordeals and to adjust ourselves completely with supreme poise and adaptability in all our dealings with others.

Equip us with the necessary vigilance, patience and fortitude to lead a righteous life with love for Thee and love for all and with no thought of self through constant communion and ever-ready submission to Thy Will and Wish so as to work unceasingly for the welfare of others at the cost of our own happiness and comforts without expecting anything in return as if it is all but an act of complete dedication to Thee.

Please save us from the dark shadows of our ignorance of separateness, selfishness and ego-centric consciousness and bless us with the dawn of that true knowledge & experience of our inseparable oneness with God, the absolute Reality.

Bless us with the illumination of Thy unparalleled Avatarhood so as to practise that all-absorbing and ever-singing praise for Thy divine life without forgetting Thee even for a second in all moments of joy and distress while facing every trial and tribulation.

Be gracious enough to distract our thoughts from all greed, hatred, anger, lust for power and fame, fault-finding and vanity and ego-life and from all low desires and evil *sankalpas* and deliver us from the ever-sinking abysmal depths of unending sorrow, despair and helplessness by implanting that

exalted Divine Love in our hearts so as to rise above all limitations of the dual aspects of our lower mind.

Kindly fill us always with aspirations of complete resignation, contentment, internal detachment and dedication by constantly thinking of Thee alone and leaving everything to Thee with no second thought.

Give us that continuous longing to obey Thy slightest wish with no second thought without any questioning by carrying out Thy instructions spontaneously with all love and honesty without seeking anything in return even by way of any appreciation, and surrender to Thee whole-heartedly and completely our everything (body with its possessions and the ego-mind with its desires and attachments) even without the slightest thought of the very act of our submission.

Be gracious enough to bestow that inestimable gift of un-failing conviction and strong determination to hold on to Thee through complete submission to Thy will and wish with all tenacity, unceasing loyalty and ever-stimulating cheer in all situations in spite of all calamities and suffering with the definite understanding that they are solely meant for our purification.

This is feasible only by loving Thee silently more and more with one-pointed devotion without a moment's re-mission.

In this way we earnestly strive to conquer our ignorance, selfishness, avarice, ambitions, 'asahanam', anger and 'ahankar' by being initiated through Thy benediction into the Path of Real Love, which is the only way to find Thee and realise Thee.

Please make us qualify to receive Thy final Grace so as to enjoy fully and consciously the Eternal and Infinite Existence of our Divine Heritage with its unfettered Freedom, everlasting Peace and abiding Happiness by being freed from all bindings and desires of this illusory life for ever. ***

Breath of Life

by Maud Kennedy, U.K.

One morning, thinking of
God as the pure Essence
of All things; or as pure
fresh air breathed in to this
dense human frame, filling
it with live qualities,
each moment renewed,
light dawned. The out going
breath – getting rid of
impurities, shaking off
self-assertiveness, aggressiveness.
Instead of grasping
giving out – losing
something unwanted.

A little can be lost each
day of self. How much
can we breathe in of
the pure Essence of Life?

Man is a bridge
between heaven and earth,
between spirit and matter.
Like lizards we sleep
and bask in an earthly
dream—unaware that
we are gods—till the
bright arrow shoots and
pierces the heart with
searing pain.

Awake at last we cry out,
"Why? O God, help!"
Immediately something new is given,
a discovery is made;
a door opens to a new
dimension, vibrations change;
something is lost and
something is gained.

We shuffle out of
an old thick coat and
wear a lighter garment;
braver, sweeter, nearer
to freedom with each
shedding – till the
bird flies.

DIVYA VANI

To subscribers in U.S.A.—
Annual Subscription \$ 6
(to be supplied by sea mail)

To subscribers in U. K.
Australia and other countries Annual Subscription £ 2
(to be supplied by sea mail)

Double the amount specified above has to be
remitted by those subscribers who want the Monthly
to be supplied by AIR MAIL.

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God-Man Asked to Prove His Avatar-hood

by Beharam (Baba's Brother)

Below is the text in short noted down by some of Meher Baba's disciples, when a Parsee gentleman (a Barrister) came to Poona to see Baba, some few years back. The above said gentleman asked Baba, 'Why don't you *prove* what you claim to be?'

Baba first laughed and without hesitation said "**The Creator (God) Who is limitless, formless, and unbounded is not bound to prove to his *own* creation that *He* is the Creator. *It's for the creation to know, find, and realise the Creator.*"**

A father never even *dreams* to prove to his *own* son that *he* is his real father. In spite of this, if the son doubts him, naturally he tries to search his *real* father—and ultimately the son is convinced that what his father said was true.

"You talk of open Miracles? Do you take me to be a "Madari"? (A magician)

"Jesus Christ was publicly humiliated, stoned, spat on, by the ignorant ones.

"This, His lovers (St. Paul, St. Peter etc.,) could not bear to see—and persuaded Jesus to perform open miracles to pacify them.

"Though Jesus was reluctant to do so, yet, not to displease His lovers, he openly performed miracles. (Raising the dead ones, giving sight to blind etc.,)

What happened? **He was accused as a Magician, tried, found guilty and crucified.**

"If I am really what I claim to be, since last 55 years, do you think it essential on My part to do such things?

"When God who as I said is formless, takes a form in a mortal human body, to awaken people when they need awakening,—few accept him, and whatever he says is laughed on—but the same God (whom *very few* fortunates have realised) without form, is *faithfully and convincingly* accepted."

"As, I have often said, this *body is not really what I claim to be. And these childish questions simply amuse me.*"

"God needs yours intense love. He needs you to become "dust" for his love—instead of defying him. It's better to deny God than to defy him....."

"God's ways are *Mysterious and he Alone understands, his "Mystery" (Khuda ki baten Khuda hi jane) i.e., God only knows and understands his Language.*"

"Real testing time for you will definitely come whether to hold my "daman" (stick to me and understand me)"

Jai Baba

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AVATAR

by **Jeanne R. Foster**, U. S. A.

"I am the Tree of Life at the end of the road,
A thousand birds sing in my leaves;
But there is only one song—my manifestation,
He, who finds this Tree never grieves.

Do not cling to the transient, the mortal,
Serve with love and be kind,
Perceive the Everlasting Beauty,
The Gate of Grace is My Mind.

Find the Exalted Tree of My Love,
Do not cling to the tenement of clay,
Enter the Temple of Immortality,
I am the Tree of Life, I am the Way."

DIVYA VANI

(English Monthly)

To Subscribers in India and Pakistan
Single Copy (excluding postage) Re. 1-00
Annual Subscription (including postage) Rs. 12-00

—*Editor and Publisher.*

AVATAR MEHER BABA

By **A. R. Abdulla**, Jabalpur

The silence of Avatar Meher Baba is the most unusual phenomena of our times when except words nothing is audible. All this talk-talk is going on to serve humanity and alleviate its unreasonable sufferings. On the contrary in the name of service its problems are made more complicated day by day thus reducing it to a mere farce, a lip sympathy and nothing else.

Whatever is said today in the World-Body like United Nations if recorded faithfully the tape itself will circumscribe the entire globe. Also from the tape the same echo would be heard that "We intend treading the path of righteousness. We want to foster universal brotherhood. We want to free humanity from the clutches of calamities and lastly to establish peace." But these are like building castles in the air and on practical plane nothing materializes. Our President Dr. Zakir Hussain also recently drew the attention of the people to the fact that they should toil more and talk less. Truly silence is more eloquent than speech.

Avatar Meher Baba emphasises that the libraries everywhere are filled to capacity by the books written by Mullahs, Pundits and Theologians and everyday a new Pir, Sadhu, Swami or Maulvi, appears on the stage of the world to tell us about God-knowledge authoritatively and to deliver Friday and Sunday sermons but in reality they don't have even scent of divine knowledge.

Avatar Meher Baba says that God realization is attained by one in million. Merely by arguments or through books or by artificial show, by building ashrams, smearing ash to the face and body, by wearing green gowns or saffron robes, one

can't realize God. Because God-knowledge is strictly the outcome of individual sanskaras.

Poet Akbar Alhabadi says:—

"Finite mind can never grasp the Infinite"

"Nor that which is grasped can ever become God."

Jo Zahen me gir gaya woh laintiha kyunkar huwa!

Jo Samajh me aagaya, woh khuda kyunkar bana.

It is therefore Baba says that God is beyond the domain of intellect. Baba has further explained in his Divine Theme that individual soul is like a bubble in the ocean. Although part and parcel of it yet it does not know its relation to it because the individual bubble is surrounded by a wall of thin layer which is a barrier between the bubble and the ocean but when it bursts it becomes the Ocean. In other words the Limited I changes into Unlimited I. The bubble becomes the ocean.

Baba says that he is the Avatar Who descends on the earth after every seven hundred to fourteen hundred years to manifest in the world so that Humanity should know its true spiritual heritage. And to awaken the sleeping humanity from its sound sleep.

Avatar bears the burden of the collective sanskaras of Humanity. Due to such universal burden the Avatar has to undergo great physical and spiritual sufferings because his physical Body has great significance. It is the Universal Body. It is like a hub axle around that our world rotates like a wheel.

The lovers of Avatar Meher Baba call him Baba and the Muslim followers affectionately remember him as Hazrat Meher Baba. Baba again and again says that he will speak the One word and by uttering that Word the entire Universe will receive the great spiritual push, resulting in the revolutionary change in the consciousness of mankind which could be

compared with the bursting forth of a spring-tide which suddenly has converted burning deserts, desolate lands and dead and dried forests into a blooming paradise of beautiful flowers and green shrubs.

This will be the Original Word, the Brahma-nad about which reference has been made in The Bible, The Holy Koran and other Revealed Books. When that Word was uttered by God the Whole Universe came into being. In the same way the people throughout the world will feel themselves as part and parcel of one humanity when He breaks His silence. It is therefore Avatar Meher Baba says:

'I have come not to teach but to awaken'.

He does not want to introduce any new book nor establish a new religion, neither wants any individual to renounce his religion. On the contrary, the religions of the world appear to Him like beautiful precious stones arranged on a golden thread and soaked in sweetest love for mankind which He possesses.

Religion or Dharma will not be confined to books that people would realize the importance of the secret power words behind the written words. They would be looking for the kernel and not for the outer shell.

But then we have doubts whether Meher Baba is the Avatar of the Age. Is He a universal guide? Is He the Ancient Man, Sanatan Purush for whom humanity is waiting and the religious works predicted His advent? Then I will say to such people that they must approach my Master with an open mind and heart.

They should study the priceless jewel of spirituality, the book "God Speaks" and try to grasp the significance of every word written therein. They may also read to their great advantage the important publications like 'Listen Humanity,' 'God to Man and Man to God', 'The journey with the God· intoxicated'.

THE PLAY

—By Dorothy L. Levy

In this earth life there are many actors in a play
Evolution-to advance in form through many different way
The Priest Of Knowledge—the name of our play
Given in Hunter College Theatre—it began this way,
For the dreamer this play was real.....
The secret, characters names, not to be revealed
For it had been planned in this way.....
Soon after celebrating Beloved Baba's Birthday,
Actors to be chosen; told the part they would play
Ties to be broken, spiritual growth to be attained this way...
Connections made, loved ones glowed

Their ego's to be broken; this they did not know
It was all an act; the play started centuries ago,
Having been made a part of God's Universal show
The shadow of Maya playing her illusory role
The play finished, when united in Love's flow, with the whole
Knowledge, the lesson to learn, not mine—but Thine!
Avatar Meher Baba—Producer, Director, and Audience in His
Universal play—He Is Love Divine!
Christ said, I am the Life, Light, Truth, and the Way
If love is your earth play—
Beloved Baba guides you, He is in our heart to stay
Jai Baba—Ki Jai!

"In Praise of Master Meher Baba"

*(Arti in Gujrati composed by Baba Himself years ago
for His intimate disciples.)*

1. Bujaawe naar jallatani aye kar kudratnay farma too
2. Chhe laagi aas bhaktoney kay bakshay nooray ima too;
3. Aiya moorshad Meher Baba charanpar toojna dhariyay sir
4. Khoodana zat thi vakef thai be tho Meherba too;
5. Too chhe malik hakikatno too aashek bhi nay aaref bhi
6. Too chhe dariya aye vahedat marefat no hoi toofa too;
7. Humo rahevay nay aiy saalek bakhash jay gnayan eezad noo
8. Kay too Parmatma gnayani chhe nay mookhtaar irfaa too;
9. Khoodana premno pyalo pilaavi must humnay kar
10. Chhe toojapur jaan sadkay saakiya aapi day paima too;
11. Humaari naav bhar dariyay taraavay tow humay tariyay
12. Humaara nakhoda aiy Meher Baba chhe nighebaa too.

Translation:

1. Oh God command that the fire of our ignorance be extinguished
2. Your lovers yearn for You to bestow upon them the Light of Faith.
3. Oh Murshed Meher Baba we (your lovers) lay our heads at your Feet

4. Oh Meher Baba, You have made yourself perfectly aware of your Godhood,
5. You are the Lord of Truth, You are the Lover and the Beloved in One
6. Being the torrent of Infinite Knowledge, You are the Ocean of Oneness.
7. Oh Master, bestow upon us, the wayfarers, the Knowledge of Ezad (the only One worthy of worship)
8. For You, Oh Paramatma are Omniscient and are Divine Knowledge Itself.
9. Give us to drink of the cup of God's Love that we become intoxicated
10. Oh Saki, we offer our lives in sacrifice to You—give us this draught.
11. Only if You steer our ship while in mid-ocean can we remain afloat
12. Oh Meher Baba, the Captain of our ship, You are our Protector.

TO OUR DEAR SUBSCRIBERS

With this issue of "Divya Vani" Volume 4 comes to a close. The subscription for Volume 5, i.e., for the year 69-70 commencing from July 1969 and ending with June 70, is payable in advance. Those who are in arrear for the year 68-69 and years previous to it are requested to kindly remit their subscription along with the same for 69-70, without delay and thus enable us to continue to serve Them in Beloved Baba's cause.

Hyderabad
25th June 1969.

Editor and Publisher,
DIVYA VANI.

"Unity of God" or "Tauheed"

By **Abdul Majid Khan, M.A.**,
Balaghat, Madhya Pradesh.

God alone is Real; all else is Illusion"

—**Meher Baba**

ISLAM had for its object, the establishment of Peace and Piety. Its equivalent in English is PEACE. It is the same, what was conceived by the term "OM SHANTI" (in Sanskrit). From the very beginning, the aim of the Islamic Teachings was to promote peaceful development of the civilized society, governed by various geographical and other physical conditions, in which people are born, and destined to live. ISLAM also wanted to impart Spiritual Wisdom for the progress of be soul, on the eternal path of divinity. Islam aimed at inviting the attention of the mankind towards the Lord of Creation, called GOD, the only abiding Reality, in the midst of Illusion. It aimed at leading mankind towards God. ISLAM opened the High-way to God, in the depths of the hearts of mankind. Self-abnegation or control of senses or mundane desires, along with life of goodwill, pure living, truthfulness and true worship of God, were the key-notes of the teachings of ISLAM.

The essence of Islamic Teaching "LA-E-LAHA-ILLALLAH" (Arabic) means, there is no other God, except the One, who is the Lord of the Universe. By this teaching of oneness of God, entire mankind was interwoven as ONE. Accordingly, all the peoples of the world were united and related with ONE UNIVERSAL GOD. According to Islam, all peoples of the world are born to worship only ONE GOD, who is the Creator and the Supreme Lord of the Universe. The soul of every individual is connected with the Supreme

Soul of the Universe. God alone is the Supreme Sovereign of the entire creation. Any renunciation of this divine authority is a challenge and down right heresy. "God alone is Real and all else is Illusion." Nothing can be associated or mixed up with God. He is eternally Free. He is alone; and without any Second. He is Indifferent "WAHDAHU-LA-SHARIKA-LAHU" (Arabic). Nothing is born of God; Nor was God born of anything. From the beginningless Beginning, God was, God is, and shall be, till the endless End. But He did create the Universe. He is the Cause of all Causalities, but Nothing caused God. He is beyond BEYOND! He is impregnable. This is the true teaching of QUORAN, called "TAUHEED" or God's Unity.

For the people of Arab, where Prophet Mohammad gave the holy Scripture of Quoran as being the voice of God, this knowledge was quite new. But this truth had unfolded itself, thousands of years ago, to the people of Ancient India. Indians knew of this divine mystery, since ages. The saints, yogis, and Sanyasis of India, after great penance and devotion, for hundreds of years, had discovered the mysteries of the Universe and the Divine-Being, called God. This Light of God illumines the Vedas and Upanishads, in constant brilliance still. There are variations in terms; as walls of words have been built around, resulting in wordy duels. Otherwise it was the same ancient light. What "LA-E-LAHA-ILLALLAH", means in Arabic, "PARAT-PAR-PAR-BRAHMA", means, in Sanskrit. "WARA-UL-WARA" or "GHAI-BUL-GHAIB" are also the parallel expressions. All these achievements of mankind in various ages prove the ONENESS and Universality of God. And Quoran is the reflection of the same Ancient, Eternal and Incessant Light of God, called, "AKHAND-JYOTI".

In Quoran, God says:

"Le kuI le ummatin ja al na mansaka
Hum na seku fla yona ze anna ka fil
Amre wad o illa rab be ka inna ka la
Ala ho dam mus taqueem"

(Arabic) 22-26

At another place He says:

"Le kulle jaalna minkum shar attan
 Wamin ha jan wa lao sha a allah la
 Ja a lakum umma tun wa hi da tun wa la
 Kin la yab lu kum fi ma ata kum fas
 Tabe qul khairat"

(Arabic) 5-18

According to these glorious lines of the holy Quoran, God has sent for every people of the world, His Messengers and Messages, and gave different codes of all life. There need not be any dispute over such differences. God has given different sections of mankind, different ways of living and specific codes of life. If God wanted only one type of people in the world, He would have created only one uniform faith and uniform social life throughout the world. But separateness in existence, varying spirits of the times and conditions of the people were taken into account; and accordingly different orders and codes of worship and life were ordained by God, suiting to the conditions of the people. *It is, thus, very clear from the Teachings of Quoran. that all religions of the world have come from the same Universal God, the Preserver of the Universe, or Parat-Par-Par-Brahma.* Every community has received the God's Messages, and different codes of life, called "Shariat", or "Niyam or Sanyam", in variety of forms. Every religion of the world received and reflected the same light of the Sun, the Universal God. And with this Light of God, the dark corners of the world were illumined by various FAITHS. That is why, the Teachings of Quoran, do not permit any people to impose their Faith or belief or way of living, upon other sections of the people, with different ways of living or ways of worship. These differences have been created as if, under the divine Plan, to test the people's Faith in God. Every religion has its own holy scripture, and it must be respected by all.

There have been many eminent saints and highly enlightened souls, who have done real service to mankind, in the right-

eous spirit of Islam. These glorious saints of Islam realized God, in the Temples of their hearts. Their sacred hearts mirrored forth the Light of God. They had the experience of the divine presence of the eternal God. They drowned themselves in the vast ocean of divinity. They drank so much of divine Love that they were intuitionally, in direct communion with God, and got God's intoxication, as if, they filled in one cup of Life, all the beauties and grandeur of Islam, along with saintly experience of God's bliss and by drinking it to the full became one with God. They transmitted similar experience and distributed cups of divinity to others for the good of mankind. They also distributed freely, the boundless bounties of the Beneficent God, by flowing endless rivers of boons and blessings from God. They awakened people to kindle up the flames of consciousness and invited them to the path of Righteousness. These great saints of Islam did not want any worldly kingdom. They just established their empires over the hearts of the people. They were the loving moths of the divine flame of God. Unlike the voluptuous, aromatic and romantic rulers of the material world, the giants were drunk with the wine of God's Love. Loving experience of Godliness or Godhood was their paramount concern. Their lives were extremely pure and pious and they were in direct communion with the Soul of God. They truly represented the Spirit of Islam and they correctly elucidated the philosophy of Islam before the world. They were in fact, the real torch-bearers, focussing the eternal divine Light. They had known the mystery of the life and the universe and also the secrets of Nature. They knew the ultimate Truth that God alone is Real and all else is Illusion. They had little concern with the transient, temporal and fleeting aspect of Existence, since they knew that everything must end except God, the only abiding Reality. Since ages, the shrines of the saints and the tombs of the worldly rulers have been giving different messages. The tombs of the rulers convey the message of Death. They show that the lite of the world must perish and that the emperors and even their empires must, one day vanish like dreams, and that is with large by destiny, on the vast canvas of history.

On the contrary, the shrines of the saints of Islam, have always been giving the eternal messages of good life. Even after dropping the physical tabernacle, the saints have been manifesting in their shrines as glowing examples of peace and piety, reverberating the eternal music of life, while peace of the owls reigns over the tombs of the emperors. In contrast the Mausoleums of the holy saints have always been the cynosure of life, attracting millions of pilgrims, visiting for homage and affectionate offerings of faith and love for the holy saints; and in return, getting boons by their blessings, which process remains unchanged still, though centuries have rolled by. These saints, as in their life time, even after dropping their body, like cloak, have perennially inspired people, towards spiritual progress and advancement of the soul. Among the holy saints of Islam, the great ones are—Hazrat Abdul Qader Jeelani (Baghdad), Hazrat Khawja Moinuddin Chishti of Ajmer, Hazrat Khwaja Bande Nawaz, Gesu Daraz of Gulbarga, Astana-i-Ilahi, Delhi etc., who are the living monuments of the Islamic world of divinity, who truly reflect the holy Light and Glory of Islam.

(From the Presidential speech on the occasion of the holy birthday celebrations of the Prophet of Islam, at Ambikapur, Surguja, Dist., (M.P.) on 25th August, 1961).

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Meher Baba and his Divine Leela

—By Dana Field, U.S.A.
(Continued from May 1969 Issue)

A better example of Baba's Lila is related by Dr. Ghani, showing how Baba follows through with his infinite concern and compassion, which have nothing to do with miracles normally:

Dr A.G. as a result of domestic worries and financial difficulties, one day felt very much distressed—so much so that he almost decided to put an end to his own existence. (He was at a crossroads in his life, evidently "the dark night of the soul") That night, after having a very exciting time with his friends in a hotel till late in the night, instead of returning home he went to one of the Tata lakes nearby. He walked on the water dam at about two a.m. and recalled the whole spiritual Hierarchy of saints in a very uncharitable frame of mind—including Baba—prior to taking the final step.

In this frame of mind the cool breeze of the night sent him to sleep from which he awoke at six in the morning. That very day Dr. A.G. had the surprise of his life in seeing Meher Baba at Lonavala, evidently came to fetch him! Meher Baba, told Dr. A.G. that He knew his plight and had heard his yesternight's call, in response to which he was there that day, (MBJ, Nov. '39 pp 42-3). (Baba's appearance, be it noted was in his physical form, not on the subtle plane, and it was made at sacrifice to self for the happiness of another just as Baba teaches.

Adi Sr. gave an example of the difference between those having Baba's grace and those lacking it: suppose the first is travelling with a companion and they have an accident

on the road. They are hurt, but an ambulance happens to pass by shortly and they are taken to a hospital. They recover fully and quickly. Without Baba's grace, the others would meet a worse fate.

In this connection a Baba lover tells of a serious car accident in which he and his companion regained consciousness, finding themselves stretched out on the paved road unhurt! The doors of the car, which was wrecked, were closed.

In Adi's example, such an accident actually occurred either shortly before or after he gave the example..... and turned out just as he described it.

The universe is God's Shadow, Baba says. Baba can make certain changes in that Shadow without interference with the Law. For instance; in His "Decision" the time factor in what was to come to pass. By my movements I can control the speed of the motion of my shadow; by my position in relation to the light I can make my shadow bigger or smaller, or make it disappear altogether. To a lesser extent the reflection in a mirror can be controlled. All this is not tampering with the law. There is a Japanese who puts on a show with shadows, but he has to stay within the law of shadow-making.

A Perfect Master, whose life is Sahaj or divinely spontaneous also acts according to the Divine Lila. But a Perfect Master's work is mainly if not wholly with humanity and does not have the universal scope of Baba's work. The limited use of the Lila leads to other differences. In fact no Perfect Master can compare with Baba in the infinite play of his personality, to mention one point.

Countess Nadine Tolstoy, a close disciple of Baba's who lived in Baba's Ashrams, wrote:

How much people in the world are concerned with their health, pulling the spiritual teachings down to the physical plane and material comfort! Yet we know that great

Masters and Christ himself have used their power only for certain occasions in view of the spiritual end of their work. How often the very suffering of pain, serious sickness and a prolonged confinement in bed can become the means of highest opportunity for spiritual longing, for real recuperation in spirit and complete change of the whole being. Those real Teachers will utilize every opportunity, sickness included, to promote the world spiritually. They are not bound by ignorant interests and selfish concerns of the physical plane. The true Masters are aloof from standardized attitudes of the world and the outlooks of the so-called 'schools' which often unconsciously cater to the human ego and its limited understanding. The fact is that He can do what no man can; He knows as no one knows; and He serves humanity moved by Divine Love alone. He may postpone death if it serves the realization of the higher self: those cases and people are well-known in His (Baba's) circle. At another time, for spiritual reasons He will prolong sickness of someone most impatient for recovery (even for physical reasons this may be helpful: for instance the patient's heart may also need a good rest. Baba told me "Take care of your mind, and I'll take care of the heart and the rest". Baba was speaking both in spiritual and physical terms, i.e., balance of mind and heart, my material affairs and my health and Baba did take care of "the rest" in both ways, or it would have been curtains for me—in both ways) and finally we will bring out the patient, physically and spiritually regenerated, as no medium for perfect health alone could ever do. Their love and absolute trust in Him endure all in surrenderance and obedient patience and make them staunch and radiantly happy. (MBJ Nov. '39 pp 34-5).

When questioned, "Will Baba perform miracles when He speaks?" the answer was:

Baba will perform miracles when the time and situation demand. He will perform them to draw towards Him the skeptical, un-believing people who would never believe in Truth unless it were proved by some extraordinary pheno-

mena, (They would look like miracles but could still be within the Law. But in reference to Baba's Speaking, Baba has called it "my greatest miracle" or "a real miracle". In His "Decision" Baba said that "at the cyclic period God's independent Absoluteness is made to work upon the Law by the God-Man as God's Will," so that Baba's Speaking would definitely be His Lila—the culmination of it in this advent and of the Cycle of cycles.)

Miracles are not necessary for understanding persons because spiritual healing is by far the greatest healing, and this is Shri Meher Baba's real work. He will not perform miracles to satisfy mere idle curiosity (Messages, p 47).

Baba said about miracles:

Why should we produce petty imitation illusion in the already created mighty infinite illusion? Unless absolutely necessary for the spiritual purpose of a general collective drawing of mankind towards self-realization, miracles performed un-naturally or supernaturally can interfere with God's ordained evolutionary process.

About healing, Baba said:

Real healing is spiritual healing, whereby the soul becoming free from desires, doubts and hallucinations, enjoys the eternal bliss of God. Ultimately physical healing might retard the spiritual healing. If borne willingly, physical and mental suffering can make one worthy of receiving spiritual healing. Consider mental and physical suffering as gifts from God which, if accepted gracefully, lead to everlasting happiness.

(Awakener, V1 N1 p33)

Regarding the breaking of his Divine Silence Baba has stated:

When I Speak there will be many proofs of my spiritual power and of my ability to bestow Illumination. People will then realize that Truth, which is the source of all love and existence, rules supreme in all departments of life.

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The time is rapidly approaching when a tidal wave will rise in the Ocean of Grace. Then the usual process by which the water in the rivers flows into the oceans will be reversed and the ocean waters will rush through the river beds. Be prepare to receive this overflow of grace.

(Awakener, V 6 N 4 pp 33-4)

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Baba's silence will be the wonder of the ages.

Baba's Speaking after all these long years of Silence will be a miracle, no matter how we look at it! Even more so will be the effect of Baba's uttering the One Word of Truth! But whatever Baba says of his Speaking seems logical and to follow necessarily once one accepts the fact of Baba's Godhood. Just as a fire burns all in its path; just as it is natural for a man to feel attracted to a beautiful woman; so when God comes near the Earth all are bound to experience a transformation of consciousness. It is all Sahaj.....

Baba has amply revealed to us Who Baba Is: "I alone am Real and my will governs the cosmic illusion. It is the truth when I say that the waves do not roll and the leaves do not move without my Will.

(The Everything and the Nothing p 41.)

This is Baba's oneness with all as well as his Beyondness.

What Baba says of the Perfect Master applies especially to Himself: He is the Sun of the spiritual world, and each of His innumerable rays penetrates the innermost heart of each individual existence—gross, subtle, mental: thus his infinite existence is linked with each and every thing. He has now become the very source of bliss, power and knowledge which He eternally experiences and which He uses for the upliftment of humanity at large in the spiritual advancement of individual souls. (MRJ Nov '39 pp 11-12)

The delicate balance in nature to sustain life on this earth is the result of God's Lila. Where as the order of creation is

from gross to subtle to mental consciousness and forms, the order of government of creation is the reverse. Those on the spiritual planes are Baba's grown children who can shoulder some responsibilities. For instance Baba pointed out a man stationed in the waters of the Ganges at Rishikesh, looking straight at the sun: it was his job to adjust the sun's influence on this earth: it wouldn't take much to burn or freeze all forms of life on this planet. This was one of Baba's spiritual agents.

An Irani woman who came from Iran to Baba's Darshan in Guruprasad, at the May 1965 Sahavas, after a harrowing journey of 11 days, said to Baba as she wept bitterly: "I can-not bear your separation!" Baba replied, "I too can't bear my own separation." It accounts for Baba's infinite suffering. "What could be more glorious than my suffering for all humanity?"

Baba tells us: You must see me in all in order to help all. But it is all "Baba, Baba, Baba!" Nothing stirs without Baba's will and equally He is within all:

"For nearly years no word has passed my lips. Yet I am never silent. I speak eternally. The voice that is heard deep within the soul is my Voice – the voice of inspiration, of intuition, of guidance. Through those who are receptive to this voice, I speak."

(Awakener, V5 N4 p 33)

In those who are "receptive" at first Baba's inner voice is very indistinct and the lover often over-rides it with his mind: he does not recognize it as Baba speaking to him and through him. But later the difference becomes distinct. I had a visit from Joseph and Karl Harb, who stayed in Poona for two years, near Baba. A change was wrought in them. Not only did they communicate Baba's love to me without the use of words but they brought several "messages," indirectly. I learned through them that I had become one of Baba's "philosophers" through cogitation upon His Divine Word, by His grace. But so that there should be no ego-pride, Joseph was saying things as though he were quoting me: in other

words, Baba showed me that He had given him the greater gift of being able to read thoughts!

Baba says that it is Baba Who worships Baba through His lovers. And there are no two who worship Baba alike! Each has his own way of expressing his love for Baba. I have a permanent "night light" dedicated to Baba, expressing "my undying love" to the Beloved. Why should not others do this? The answer is the essence of love's unity in the midst of humanity is variety. Again, I have many Baba pictures—all I possess—displayed on walls and tables. Another Baba lover, an early one in the West, had one large one on the wall and a very small one on the dresser. The rest were in albums. He has stuck to one favourite photo of Baba, mine is every new one of Baba that came into my possession.

On Baba's Birthday some fast, are silent and in seclusion: they suffer with the Beloved. Others consider it a day for celebrating as a group or among a few. Baba Himself wants His Birthday marked differently some years; and whether it is by fasting or celebrating it is the same, since it has Baba's sanction and blessing.

One would expect Baba's Lila to be at its best when He is among those who love Baba most. Quite so. We had the unique privilege to witness this momentarily when Baba appeared in a film walking with His beloved Mehera. Baba *appeared* stout and she rather thin. We saw her only when she fell back a step, laughing. Then she would disappear as though into Baba. The message conveyed was Baba's Oneness.

At His Sahavas in 1958 at Myrtle Beach, Baba said that Dr. Harry Kenmore, blind, "is the only man to whom Mehera was permitted to speak for five minutes. I have not permitted Mehera to speak to any man. "Harry, what did you feel about Mehera?" He replied: "Mehera radiates love and purity. I felt she was the exact feminine counterpart of Baba." Baba turned and gave him a kiss. Baba has indicated that Mehera is a Perfect One.

Whatever a lover like Mehera does for her Beloved is bound to be beautiful. I saw some garlands that Mehera and Mani, Baba's sister, made years ago, and they looked both real and fresh, and had the feel of love. Mehera sent this interpolation of Swami Ramadas' couplet to Baba when He was away:

"May I always be blessed by your company.
 I want your company at every moment of my life
 and only in your cause should this body be sacrificed.
 O you, the Infinite One, having infinite attributes,
 Do not be indifferent to me!
 O Meher Baba, Guru of Gurus,
 I ask nothing but this last wish.
 I don't ask for God-realization,
 or powers or authority. My only wish is:
 Please don't be indifferent to me !"

(Awakener, V 5 N3 p 61)

When a recording was played of St. Mira, Baba said: "I am Krishna. I want all of you to love me as Mira loved me." Baba then asked for the life story of St. Theresa of Avila. Dr. Kenmore said, "She devoted her whole life to Jesus. That's all I recall, Baba. Baba replied, That is the most important thing. She loved me; she devoted her life completely to me."

(ibid. p 55)

Hence Baba says of the Avatar:

In those who contact Him He awakens a love that consumes all selfish desires in the flame of the one desire to serve Him. Those who consecrate their lives to Him gradually become identified with Him in consciousness. Little by little their humanity is absorbed into His Divinity and they become free.

(Discourses, Vol. I, p 5)

The lover and Beloved become One.

How secretly Baba gives this Divine Love! At Baba's East-West Sahavas, Baba's Brother Jal said to me, "Concent-

rate on the Ocean within." With that Baba gave me His love, but I divulged the secret! Baba says that this precious love must remain a secret between the Giver and the receiver, and that even the Giver forgets His gift. Instead I was the one to forget it! Jal wrote me, "Baba has given you such a love!" and I didn't know what he was referring to..... because I had thrown away the unspeakable gift. The Beloved is never indifferent but He chooses his own occasion for bestowing a boon on His lover.

Baba says He reflects the attitude of the lover toward Him, like a ball thrown against a wall. This too is part of Baba's Lila and game of hide and seek or of mistaken identity.

Meeting Mani at that sahas was my great privilege, Baba motioning me to her. She first looked like a girl, then older than herself, and finally her. As a girl she looked entirely different! This all happened in a matter of moments. Once Adi Sr. appeared like a child: he was sitting on a table and swinging his legs. He shrank in size and his cheeks looked rosy. Baba then said to me, "You are like them," pointing to Adi and the mandali. I showed incredulity, and Baba made me believe he mistook it for my feeling superior! So the next day Baba referred to me as "an apostle", though somewhat ambiguously

Adi once wanted to inform me that I should in future try to use a simple style in writing about Baba and His Teaching. I noticed a suppressed hilarity on his part as he told me that Dr. Deshmukh's style in Baba's *Discourses* is too flowery. It is quite the opposite—very simple. So my writing would have to be as simple as possible, for it would be for the general public. It was Baba talking through Adi, I felt.

Baba's ethically, socially and spiritually oriented Yoga of Love is an integral part of Baba's Lila, in its teaching and application. It is not easy to grasp fully Baba's ideal of renunciation, which does not require abandoning the world while at the same time one stays joyful in the midst of its trials; and to put this into practice is more difficult still. It is

not just self-sacrifice and self-forgetfulness that is wanted but that it be done in the spirit of love, Baba's love. And for this, Baba's grace is needed. Baba's love and grace make life a Divine Grace for His lovers.

"The dawn of love facilitates the death of selfishness. Being is dying by loving. The Goal of lasting happiness shines forth fully only when the limited ego with all its desire finds its complete and final extinction.

"Renunciation of desires does not mean asceticism or a merely negative attitude to life. Any such negation of life would make man inhuman. Divinity is not devoid of humanity: spirituality must make man more human. It is a positive attitude of releasing all that is good and noble and beautiful in man. It also contributes to all that is gracious and lovely in the environment. It does not require the external renunciation of worldly activities or the avoiding of duties and responsibilities. It only requires that while performing the worldly activities and discharging the responsibilities arising from the specific place and position of the individual, the inner spirit should remain free from the burden of desires. Perfection consists in remaining free from the entanglements of duality. Such freedom from entanglements is the most essential requirement of unhindered creativity. But this freedom cannot be attained by running away from life for fear of entanglement. This would mean denial of life. Perfection does not consist in shrinking from the dual expressions of nature. The attempt to escape from entanglement implies fear of life. But Spirituality consists in meeting life adequately and fully without being overpowered by the opposites. It must assert its dominion over all illusions however attractive or powerful. Without avoiding contact with the different forms of life a Perfect Man functions with complete detachment in the midst of intense activity."

(Discourses, Vol. I, p. 1)

Countess Tolstoy wrote of Baba:

Sorrow or laughter, beauty or ugliness, outward action or stillness, this or that in the dual play of life for Him con-

tains no question, no surprise: everything has its place to fit the universal plan and will of life. His life is a masterpiece in being and acting all the roles of creation: He plays with men's joys and sorrows, yet sacred He holds the keys to happiness and to the mystery of life. Great treasures are locked up on in the human heart and He knows best how to unlock them. The change in outer rhythm in a game becomes an inner order of new stimulation, changing the static moment into the joy of revival. We see that He is concerned with all life as it is: His work is a perpetual life-stream of creativeness, whatever He touches. As one comes in closer touch with Him one can feel that He has an uninterrupted contact with the whole of creation, as well as with particular individuals in need. (MBJ, Nov. '33, pp32-3)

Baba's love makes true renunciation, or detachment, possible and spontaneous, unforced. It includes all phases of life, for love is the highest law of the universe, Baba says, and through it one can have mastery over life. Love is God., and when one has pure love by God's grace, he becomes God-like. Maya is then his servant: mind, intellect, emotions and body—and his environment—subserve the soul. He is above good and evil and the rest of the opposites. The death of ego desires does not mean less, but more joy but from a different source, i.e. the soul rather than body, mind and world. It is a life of moreness in the spiritual sense in particular. With the death of the ego, the body need not die. Whereas the ego is the enemy of the soul, the body is the soul's minor partner in God's Lila.

Dr. Deshmukh, in his article "Jivanmukta is above the Law," writes:

"The external social law as well as the internal moral law can have use and value only to the imperfect individual who may at times need the pressure of social opinion or potent beliefs (called principles) for guiding his own life effectively. But a person whose mind is illumined and is eternally dwelling in the full effulgence of the light of Truth can have

little use for these aids. He may occasionally prefer to be a giver of laws to others for helping them towards the highest good, but he himself remains above the domain of law. For him perfect life is spontaneous and unimpeded expression of what he is. He is a law unto himself, he does not act according to external standards. He is one with the ideal or the Goal and is therefore not responsible to anyone except himself."

If we go deep into the metaphysical implications of the idea of law we find that it requires a world where there are claims and counter claims, loyalties and duties of individuals in respect to each other, and which therefore presuppose the separate and independent existence of many selves. But the obligation of a law will be absolute only if the separateness of the finite souls is inviolable, However the man who realizes Truth goes beyond the domain of duality and multiplicity and he therefore completely transcends the scope of application of law. If he is one with all, how can he be permanently bound by any commitments to others or by any expectations which others may have? His action and interaction with other individuals in the world will of course be such as will automatically bring the maximum good to those concerned. But he, in his unique state of consciousness, can hardly be expected to fetter his responses by the expectations and considerations agitating in the minds of those who are still struggling in Maya.

Modern research in physics has shown that even in the material world the so-called determinism can at best be accepted as the probable expectations based on averages. But rigid and uniform determinism does not apply to the ultimate constituents of matter. Their behaviour is incapable of being anticipated with exactness. So in the last analysis, indeterminism rather than rigid determinism is found to be the characteristic feature of the material world. According to modern science therefore spontaneity and freedom, i.e., Lila (spontaneity and freedom in action), is at the heart of

reality (the creation). And if this applies to the ultimate constituents of matter, it certainly applies to those manifestations of life where it is becoming conscious of itself. In this light the principle of Lahar (Divine Will), ordinarily "whim" which is so strongly pronounced in many of the saints and men of genius, can be seen in its right perspective. If anyone can exactly anticipate the actions and moves of a Master he will have to be a Master himself.

In fact, the creativity of Masters is unbounded and their acts are often a surprise to others. This is not to say that the acts of a Master are without any purpose. They have a purpose but the purpose of their actions is often too deep to be easily grasped by ordinary minds. As the significance of these actions is often entirely beyond the reach of the imagination of ordinary persons, they are likely to look upon them as whims. But this is a mistake. The Master need not give and often has not time for giving explanations of his moves. Besides he has on his hands a good deal of data and work, the nature of which would not be properly understood by ordinary persons even if he took the trouble to explain it all.

Moreover what appears as Lahar (ordinary whim) may often be deliberately used by the Master both as a test and as a training of the disciple. This technique has wonderful results of spiritual life, and it might be almost impossible to secure these results of spiritual value in any other way. One of the most difficult tasks with which the Master finds himself faced is to help the disciples free their minds from being too much attached to plans about the future. The Perfect Man has no desires and therefore is living in the Eternal Now. The activity of making plans is in his case a part of the outflow of his rich spontaneity of action, and is not like the ordinary man's plans due to any desires to fulfill himself through some results in the future. Thus Lord Krishna says:

"Na me Parthasti kartavyam trishu lokeshu kinchana
Nanavaptamavaptavyam varta eva cha karmani"

"O Partha! In all the three worlds (gross, subtle, mental) there is nothing that I must of necessity do. There is nothing that I have not obtained; nor is there anything worth obtaining for me; and yet I live a life of action."

(MBJ Nov. '38 pp 28-30)

Just as scientific and technological progress has enriched beautified life in our civilization, so the Era of Baba's New Humanity and Culture, Baba's Love and Truth—expressing as Baba's Lila—will infinitely enrich, enlighten, embellish and bring cheer to an extent, at least outwardly, to all in every one. It will be a partnership of life, nature, humanity and divinity. Then there will be truly a hierarchy of values in society, and God's hand—not the back of it as so often happened—will be seen clearly everything and every happening.

In mystical language Baba told Princess Matchabelli:

One only way to give the being in men an order is by creating love. This is to say: love me more than yourself—your own I. Your mind, mind in self in me as show of knowing which is universal. Your self, as being, is life of unselfish real good reaction. See this and in this join me as the One who is here to realize in all in the world, One-all-I-life in love.....

No one is good in heart in head till head and heart is surrendered to God.....

Love me more than the Impersonal God. Love me more than your own self. Love me as human creature which is one in life with all, as it is.

(MBJ Dec. '40, pp 82-84)

The new order of Meher Baba that will be universal is simply described by Baba. "It is to be the new life, when all is different and real." It will be the fulfilment of Christ's promise of the more abundant life on earth. There will be

true unity amidst illusory duality. God's Oneness is the basis for unity, Maya's multiplicity is the basis for diversity, spiritually will be ascendant and therefore not only will universal unity prevail, but it will be a "creative state of the people," as Spinoza says an awakened humanity.

F. H. Dadachanji had a paragraph on Baba's beloved children, the Masts, who see Baba on the inner or higher planes with the inner sight. Baba explains that the spiritual eye that sees His Divine Form is quite different from the eyes that see the gross "Playthings of Maya."

Now where does Baba's divinity reveal itself as more inspiring than in these acts of service (washing, feeding, clothing and loving treatment of Masts) to the truly needy Lovers of God whom the world of Maya in its ignorance has mercilessly neglected? These are sights only to be seen to be believed—a regular feast for the eye of a devotee to see the Beloved Master work and play his Divine Game of give-and-take with the true lovers of God!

(MBJ, May '39, p 60)

[*To be continued*]

APPEAL

Baba lovers are requested to send articles for publication in DIVYV VANI before the 10th of every month. They should be typed in double spacing on one side of the paper only. Individual experiences well written by lovers will be gladly published. Articles on Baba's Message of Love and Truth are welcome.

—*Editor.*

ALL IN ONE

By S. Nacheez, New Delhi

"Every seven hundred years" is His vow
When humanity forgets Him to bow
Comes a beaming light through the sky
Heralding the advent of the Highest of the High.
Time and again He changes His name and form
According to the generation's spiritual maturity, changes his norm
When came He and preached as Jesus, the Christ
"Love Thy Neighbour", said He, at great price.
Rama, Krishna, Nanak, Mohammed, Hari
Ahurmazd, Zoroaster and Christ—all in one
Christianed today is He as *Meher*—the same Ancient One
Shun mundane, run unto Him and do not tarry.
Five Perfect Masters proclaimed Him Parvardigar Meher
The world longed for His advent but when appears, they disappear
'Bow unto a Man proclaimed God?', Never shall we adhere
Nor shall we His worn out preachings and commands hear.
Worn-out teachings? Who dare say—Pray give thy ear
Behold! "I have come not to teach but to awaken" says Meher
"I have no religion, all religions belong to me" says Meher
"God is for those who are not (naught) for themselves" says Meher.
Hush! Hush! These are something nice and new
To see Baba must we all yearn, fortunate are the few
Where is He? Whither shall we seek Him?
What shall we offer to the Master? Garlands & Hymns?
Everywhere is He and in Everything is He
Earthly pleasures and pleasantries asks not He
Creator is He of the Universe, the King of Kings
Fie on him who offers Him, His own things.
Will find Him not in penance and austerity
As is often quoted in spiritual history.
Renouncing everything, sitting deep in a cave
Is not seeking Meher, but digging one's own grave.
Some seek momentary solace in the shelter of saints
Beware of those who guise as saints in their paints
Near or far they may take you in the spiritual path
But then again will they leave you in the dark.

**Love Meher and seek Him in thine own heart
Surrender yourself and leave the rest for His part
Or open thy heart to receive His Grace and Love
Which, out of compassion for His children does He bestow.**

PEACE IS ATTAINABLE

By **T. A. Krishna, B.Sc.**, Nanded.

The twentieth century is the scientific age. The present-day man has achieved marvellous miracles in science and technology. He with his sputniks and rockets has surprised the humanity by paving high roads to the Vishwantarala (Space), thus making known the unknown.

In spite of all this scientific advancement the world crises and confusion are growing. We are indeed passing through very critical times in which humanity is confronted with a great catastrophe. Meher Baba in His book "The Everything & The Nothing" says:—

"Whether men soar to outer
space or dive to the
bottom of the deepest ocean
they will find themselves
as they are, unchanged,
because they will not have
forgotten themselves
not remembered to exercise
the charity of forgiveness."

The history of the human race had taught us many lessons. Wars cause much destruction, sadness and horror with the loss of so many valuable lives. All these lessons have gone to the back-ground. If there will be another great war there will be practically a cultural and economical degradation in the world. The fear of nuclear weapons is growing day by day. Everywhere people are craving for peace. Where is this Peace? Yes, it is there where is love. Love holds the key to open a gateway to attain Peace. "Love is the power that can

bring human hearts, minds and actions together and establish everlasting harmony and Peace" says Meher Baba. If that love transforms into Divine Love what else will there be to aspire for? Because "Divine Love makes the individual true to himself and to others. It makes him to live honestly comprehending that God is Infinite honesty. Divine Love will conquer hate and fear. It will restore to man the unfathomable richness of his own eternal being and will solve all his problems" says Meher Baba.

Many great Avatars like Rama, Krishna, Christ, Mohamed and the Buddha,—all taught us the precepts of love to attain peace. But our ignorance made us forget all of them.

Saint Francis of Assisi said—
 "Where there is love and wisdom
 there is neither fear nor ignorance
 Where the fear of God stands as the
 guardian of the house
 there no enemy finds entry."

The holy saint of Ajmer taught us the value of Universal Brotherhood and Peace.

In this present civilisation Peace is attainable only through love which will build the bridges of Peace and friendship among nations. If love takes the place of revenge, envy, greed, hatred and racial discrimination, thinking that all of us are children of the same Father in Heaven, victory will be for Peace. Victories of peace are even more glorious than the victories of war.

Peace hath her victories
 No less renowned than war."

Though we may not be aware of the fact, Divine intervention is always there to save the humanity from destruction. All these conflicts and chaos are the shadows of our ignorance. Let us try to say good-bye to envy, greed, hatred and racial discrimination and try to love God.

EGO PAINS

By **Michael Evans**, U.S.A.

Baba's the Divine Comic,
Every time my ego makes an ugly face
Baba laughs, and slaps it with love.
He puts me on puppet strings,
And referees 8,400,000 rounds of shadow boxing.
When I drop of exhaustion after the final bell,
He tells me what a farce it was—
That the fight was fixed,
And my opponent, the shadow,
Was destined to fall
When the Avatar landed an invisible upper-cut of love
In my heart, knocking me out of unconsciousness.
Baba, You rascal,
You treat my ego like a balloon,
As I blow it up, bigger and bigger with nothing.
Then when my pride and joy is at its peak, with glee
You take the littlest pin and poke it
And pop it with a bang
That blasts my separateness to smithereens.
Oh Baba, what a ridiculous game
You have me playing with myself—
The only way to win is to stop playing,
And I keep waiting for my opponent to give up.
And when he won't, I try to change the rules,
And when I can't, I try to cheat.
And when I'm caught, I play even harder.
Baba, I'm so drunk with myself
Only you can save me from my ignorant stupor.
I am awaiting the day
When you fill my cup with Your Grace.

Pilgrimage and Darshan

Tour of Lovers of Anakapalle and Visakhapatnam
from 5-5-1969 to 14-5-1969.

The lovers of Anakapalle Centre planned their pilgrimage to visit some of the sanctified and glorified places of Baba and pay their homage to Sadgurs' Samadhies prior to the stipulated date for Baba Darshan in May 1969. 130 lovers from Anakapalle and Visakhapatnam enlisted their names for the journey on receipt of life circular No. 70 but days have changed in the meanwhile and only 58 lovers were destined to perform the journey and had Darshan.

In the early auspicious hours of 5-5-1969, the lovers, after offering their prayers and Arati in Anakapalle Centre, started with loud slogans in the Tourist Bus "BHARATI" having Baba's picture fore most in the vehicle. In their onward journey for the Beloved's Darshan, the lovers performed seven Majilis (Halts).

Their first Majili on their onward march and the last Majili while reaching their destination were at Mehersthan (Kovvur) where they performed prayers and offered Arati both the times. Bro. Sivudu Sivarao received us and Bro. Koduru Prasad helped us for the transport of our vehicle over the river Godavari.

On 5-5-69, after visiting Mehersthan (Kovvur), the lovers halted for the night at Vijayawada where Bros. Majeti Rama Mohanarao, Sarvarao and Manikyalarao received us and arranged a very convenient and spacious accommodation in Kanyaka Parameshwari choultry where Baba's Mandali stayed during HIS visit to Vijayawada. On 6-5-69, the Lovers visited Vijayawada Centre at Meher Abode, (Bro. Majeti Rama

Mohana Rao's house) where Baba stayed for three days. The pilgrims performed prayers and Arati and had breakfast and coffee as Baba's Prasad in the centre so generously arranged by Bro. Rama Mohan Rao and others. The lovers reached Hyderabad by the evening and Bro. D. Venkateswara Rao of Hyderabad arranged for our stay in Nampally Sarrai.

On 7-5-69, after taking rest at Hyderabad, we started from Hyderabad at about 4-00 p.m. and after performing whole night journey we reached Pandarpur by about 4-00 a.m. where Baba visited and glorified Gadge Maharaj and gave HIS Darshan to about two lakhs of pilgrims.

On 8-5-69, our Journey continued for another night and we reached the sacred place, Shiridi. On 9-5-69, the lovers visited the sacred shrine of Sai Baba and offered prayers and homage at the Samadhi and proceeded to Sakori.

At Sakori, we visited Upasani Baba Ashram and had the fortune of attending the morning weekly prayers. The Ashramites have welcomed us and explained the particulars of Kanyakumari Sthan established by Upasani Baba and being continued in strict sanctity. We offered prayers and homage at the Samadhi. We then proceeded to Ahmednagar Centre, the most important place connected with Baba's work. We were fortunate this day to meet Bro. Adi K. Irani and Sardar Amar Singh Saigal who had just arrived at Ahmadnagar. Bro. T. S. Kutumba Sastry received us and Bro. Adi K. Irani arranged a very convenient accommodation for our stay for the night in the guest house of the District Judge, Bro. Khilnani. He gave us a most hearty welcome and provided spacious accommodation to the party with all necessary comforts. Bro. S. D. Deshmukh, well known as "Chagan Master" led us to Meherazad, where Bro. D. Kamli showed us the most sanctified Baba's room, where Baba had his last seclusion for 18 months and also the place where HE dropped HIS physical body. This is the place of attraction for all the lovers now and hereafter as a token of remembrance and illumination of Baba's love. Our lovers

visited and prostrated before the portrait close to the bedding and the articles of his usage, expressing their love and devotion. Bro. Kamli, giving us a feeling of Baba himself, guiding us here showed us the blue vehicle, Baba's Manonash enclosure, the hill of Manonash and the articles used by Baba. All the lovers quenched their thirst with the cool, pacifying water at Meherazad as Baba's Premamrutham. Our feelings here are inexpressible in the calm silent place surcharged with the glow of love and silence. Bro. Chagan Master led us back to Ahmednagar and Bro. Adi entertained us over an enlightened discourse by answering some of the lover's doubts and queries in the spacious hall of Ahmadnagar Meher Centre.

On 10-5-69, the pilgrims visited Meherabad and paid homage to Baba Samadhi. We all spent here about three hours unmindful of passing of time, performed prayers and Arati, prostrated and recollected the events when Baba's body was brought here and kept open for darsban for thousands of pilgrims from far and near for 7 days. Bro. Nana Kher's explanations thrilled us with sorrowful love. We had the chance of meeting three American lovers devoted to Baba. Sister Mansari Desai has very kindly shown us and explained the particulars of the portraits, art pictures, and articles intimately connected with the physical life of Baba enriching our love and remembrance for HIM.

We proceeded next to Lower Meherabad where Bro. Padri received us and explained the sacred incidents here showing the Sahavas and Darshan Hall, Baba's resting room, seclusion compartment and the huge table of His first lonely life with enclosure for writing his single monumental work, which is yet to be published. We were fortunate enough to have Muhamed Mast's Darshan who very kindly accepted our fruit offerings and joined us in uttering "JAI BABA". We collected the sacred ashes from the Dhuni here and spent some time by sitting in the Sahavas Hall in the thought of Baba's presence. We returned to Ahmadnagar and after lunch proceeded to Poona, led by Bro. Kutumba Sastry.

At Poona, separate accommodation was kindly arranged us by Bro. K. K. Ramakrishnan, Secretary of the Poona Centre. Bro. Ramakrishnan received us and Bro. Thuraiker accompanied us to a spacious and a very convenient hostel building "Ashok Vidyalaya" secured for our stay.

On 11-5-69, the most fortunate and the eventful day of enlightenment in our lives to reap the fruits of our seven majilis with ardent love, we first visited Poona Centre, where Bros. Bhavsar and Ramakrishnan received us. Bro. Rama Krishnan gave an inspiring speech and explained the unique event of Baba Himself opening this centre and He also stayed here. He also mentioned that this centre received the maximum contribution of Rs. 35,000/- from Andhra Lovers. We visited Baba's room and offered prayers and Arati in the centre and received prasad offered by Bro. Ramakrishnan. Lovers purchased some literature and photos and proceeded to Sasoon Hospital and visited the sacred room where "the Deliverer of the world was delivered to the world". Then we went to the sacred house of Baba. Bro. Jal Bhai showed us the narrow room where Baba used to spend several solitary hours. We were shown the central well of importance connected with HIS childhood and the articles used by Baba, all safely preserved. We could recollect the early days of the Beloved. We then visited "Hazarat Babajan Samadhi" and paid homage. As the time was fast nearing for Darshan, we hurried to our lodge and after lunch, at about 1-30 p.m., we proceeded to Guruprasad, the sacred bungalow, for the Divine Darshan.

When we entered Guruprasad building, the last lap of our seventh majili, the members of the Mandali, Bros. Eruch, Pendu, Aloba, and others received us warmly with love embraces. Darshan programme commenced by about 2-00 p.m. and when the lovers entered the central Hall of Guruprasad building, the feeling of Baba's presence is immensely felt gravitating our hearts. Brother Eruch B. Jessawala gave an introductory speech explaining the Darshan programmes and devotion of the Westerners and others who visited and spoke about the future visits of lovers from Iraq, and Iran etc. places. Lovers offered prayers and Sankeerthan and all spent this precious time in concentration with love and enjoyed the fruits to their soul's content commensurate with their individual love, faith and obedience. Then at about 4 p.m. the lovers prostrated before Baba's portrait solemnly one after

another, had 'pradakshina', received prasad, and visited Baba's Room and are blessed. The ladies after visiting the Baba's Room were introduced one after another to Meheramai by Sister Mani and each one is blessed by Meheramai with her love embraces. 'Begin the Beguine' the favourite song of Baba and played at His Samadhi was also played in the Tape record moving the lover's feelings, After experiencing the Love blessings from Beloved Baba, the pilgrims, took leave Mandali and left Guruprasad with Baba in their hearts. Eruch, just before the group leaving Guruprasad, called upon the Secretary of our centre and presented Baba's relic in a closed cover for the Darshan of the lovers in their Centre. Bro. Aloha followed the party to Baba's house where the lovers made some purchases of lockets, rings, etc.

The Pilgrims left Poona the same night on their homeward march and with the last Majili again at Mehersthan (Kovvur), they reached their destination on 14-5-69 at 4 p.m. They performed prayers and Arati in the centre at Anakapalle.

The Pilgrimage – Darshan tour could be most successfully performed with out the least inconvenience, discomfort, or physical or mental ailments to any of the lovers, even though our party consisted of lovers of pretty old age (over sixty) pregnant women and infants. We feel it is the constant Divine help that is guiding us and protecting throughout this momentous journey. Especially, the unexpected receptions we had at every majili and the comforts provided to us in the drought area of Ahmadnagar with the spacious building and plenty of water supply and also the arrangements we could get for our accommodation at Poona without even any prior intimation or requisition, are experiences beyond our conception and are only due the to Divine protection and HIS love. What else could it be? We strive to keep HIM forever in us! Jai Baba!

B. DAYAKARAM

Secretary, Avatar Meher Baba Centre,
ANAKAPALLE

THE AVATAR IS COME

by **Bernice Ivory**, Bronx, N. Y.

In 1894, a baby boy was born,
Born with a Mission He,
And grew a handsome lad,
Excelling in His class,
Our heart's one day to free.

One day one of the 'Five',
Beckoned 'Merwan' to Her side,
The time had come you see!
She kissed away the veil
And instantly He know His age—
'The Ancient One is He.'

Nine months in bliss consumed,
His consciousness of gross removed,
Our darling 'Merwan' stayed,—
His mother thought Him ill,
Doctor plied Him many a pill
He roamed the Infinite.

The Perfect Masters 'Five',
Brought Him from His realm on high,
And when their work was through,
They gave Him to the world,
Handing Him their key—
'Parvardigar' is He.

CHORUS:

The Avatar is come,
The Avatar is come,
Compassion, love from heaven,
That ancient promise given
Go spread the tidings 'round
Wherever man is found,
'The Avatar is come.'

News in Brief

Visakhapatnam:—

About sixty lovers of Avatar Meher Baba have assembled at the Circuit House (Governor's Summer Camp) Visakhapatnam for the unveiling ceremony of the *Relic of Avatar Meher Baba by His Excellency the Governor of Andhra Pradesh Khandubhai Desai on Sunday the 18th May '69 at 5-00 p.m.

At the outset Sri M.A. Reddy, President of the Visakhapatnam Centre welcomed the Governor for the inaugural function. His Excellency garlanded Baba's photo. Thereupon the Secretary of the Centre Sri T. N. Ratho garlanded the Governor. The proceedings started with the Parvardigar and Repentance Prayers in English by Bro. K. M. Gandhi followed by 'Namo Meher Baba' sung by Mrs. T. N. Ratho and Mrs. Gandhi. A Hindi song 'Adi Aant Nahi' was sung by Bro. Gandhi. After the song the President requested the Governor to open the relic for Darshan. The Governor read out the inscription on the relic after opening it, and paid glorious tributes to Baba with particular reference to His discourses. His Excellency concluded that the quintessence of His discourses contain the Advaita Philosophy. Baba like His predecessors Buddha, Christ, Mohammad preached the gospel of Love.

Later the treasurer of the centre, Sri G. S. Prakasa Rao, presented to His Excellency a portrait of Baba, a copy of God Speaks and other literature on behalf of Visakhapatnam Centre. His Excellency evinced a lot of interest to learn some details about Baba. Some questions were answered by the Secretary Sri T. N. Ratho. A pertinent question was 'Why Baba abandoned writing and resorted to gestures alone? He need not disturb his silence by writing. To this the Secretary replied "Inscrutable are the ways of God; as such His actions are unexplainable."

The programme ended with Aarti. Prasad was distributed. A full set of Baba's literature was given to the

* *Foot Note*-The relic consisted of a piece of cloth, put in a plastic cover with rose petals, used for wrapping Beloved Baba's body placed in His tomb on Meherabad Hill. This relic was obtained by the President of the Centre from Bro. Eruch in Mar. '69.

Governors' Staff also. The Governor entertained the lovers with tea. His Excellency thereafter recorded his impressions in the visitors book as under:

"Meher Baba preached universal religion and spirituality and brotherhood of man. His preachings if adequately observed will bring about peace and end the conflict. According to Him God is one though manifested in various forms, ages and countries."

KHANDUBHAI DESAI

18-5-1969

Governor, Andhra Pradesh

The proceedings at the Governors' Bungalow ended at 5-45 p.m. Thereafter all lovers proceeded to the centre and installed the relic after prayers and sankirtan, The President and the Secretary briefly narrated the story of the Relic and the Days' function ended at 7 p.m. with Aarthi.

Srikakulam:

The 75th Birthday celebrations of Avatar Meher Baba were observed for 26 days starting from 1st February 1969 to 25th February 1969. Gatherings were held at the houses of lovers in different places. This has proved a success in spreading the Love message of Beloved Baba.

On the 25th February the prayer started at 5 O'clock. Bhajans and Sankirthan went on till 8 O'clock. There was procession with Baba's portrait through important streets of the town. The next programme of the day was poor feeding by Shri A.V.K. Hanumantharao, president of Avatar Meher Baba Srikakulam Centre.

In 'Meher Durbar' Programme at 4 O'clock a Musical Recital was given by Kum M. Susila (Vocal), with Smt. C. Bharathimani (Violeline) and Sri M.K.R. Prasad (Mrudangam).

In the evening meeting Sri R.V.K. Visweswara Rao, B.A., principal Subordinate Judge presided over the function. Dr. Ramachandran, Sri Medepalli Ramarao and Sri V.V.V.L.N. Prasadarao spoke on the occasion about the Avatarhood of Beloved Baba. The president winding up said that Meher Baba is the Highest of the High and our responsibility is to cling to His Principles and teachings and follow them faithfully. New clothes were distributed to the poor on behalf of Meher Centre by the President. The programme came to an end successfully with Arthi and Prasad Distribution,

CHALLAPALLI:

On 19-3-1969 the Telugu New-Year's Day at the residence of the Joint Secretary, Sri Namburi Venkateswara Rao, a special programme of Baba Bhajan-Sankeerthan and lectures, was gone through on a fairly grand scale. On 22-3-1969 during the annual Sree Rama Navami festival in a big pandal, gaily decorated and electrified, the men and women singers of our Bhajan Mandali sang the melodious tunes in praise of Beloved Baba, the Avatar of the Age, which moved the hearts of the audience deeply. On 2-4-1969 *Poornima Sammelan* was held at the residence of Sri Kotaru Narasimha Rao with Baba Bhajan-Sankeerthan and lectures.

To honour Beloved Baba's invitation and to fulfil His wish to attend His last great Darshan in Silence, about 156 Baba-lovers from Myrtle Beach, U.S.A., World Centre, arrived in Poona and stayed from 24-4-1969 to 28-4-1969 and the Centre's President had the sacred opportunity to meet them again in Poona and offer a hearty welcome to our country.

Mrs. Elizabeth Patterson, the group-head of that Meher Centre, sent a Telegram of love-greetings from Baba-lovers of Myrtle Beach to Challapalli Centre. In that group, Phylis and Lyn Ott, deep Baba-lovers also came. Mr. Lyn Ott, the blind painter, brought his fine oil-painting of Beloved Baba. To unveil this fine portrait and to explain to us his experiences with Baba-lovers of the West, a grand public meeting was arranged. The President in his speech said that though Beloved Baba dropped His physical body, about 600 lovers from America, Australia and Europe, came to Poona in three groups in special chartered aeroplanes at great sacrifice, for Baba's Divine Darshan. and visited Meher Azad and Meherabad. Never in the past were so many Westerners attracted by any great Personality in India. Among these lovers, many had not seen Baba before. Mr. Lyn Ott, can see only one or two rays of light. Among his fine oil-paintings of Baba, one large portrait is kept in Meher Azad Ashram, and the second in India is secured for the Challapalli Centre by Baba's Grace.

On the occasion of his younger brother's marriage, Sri Namburi Venkateswara Rao, the Joint Secretary, arranged from 8 to 10 p.m. a special programme of Baba Bhajan-Sankeerthan and lectures. Kumaris J. Nagamani and Prameela (Sisters), great Baba-lovers from Eluru, entertained with sweet songs of praise for Beloved Baba, in their musical concert.

(Continued from 2nd cover page)

Meher Baba by His Eastern & Western Disciples

The East-West Gathering by Francis Brabazon

God-Man by Charles Purdom (Published in England)

The Unstruck Music of Meher Baba

Compiled by Maud Kennedy (Mimeographed)

In Lap of Love by Naosherwan K. Nalavala

What Am I Doing Here? by Ivy O. Duce

(Published in U.S.A)

Flower of Contemplation by Adah Francis Shifrin

The Awakener (Quarterly Journal—Published in
U.S.A.)

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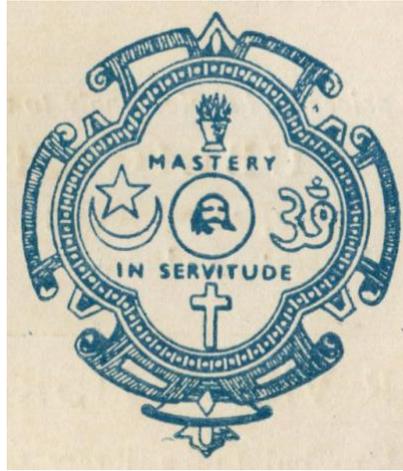
It is proposed to build up a library of all available books on and by Avatar Meher Baba for the benefit of the public and the numerous Baba lovers in the twin cities of Hyderabad and Secunderabad (A.P.-India). Readers are requested to contribute their mite for this cause. Donations of books and/or cash may please be sent to the following address.

N. Bhima Shankaram

President, Meher Vihar

No. 1-1-230/3/1 Viveknagar

Hyderabad-20—A.P. India.



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conected	connected	32	1	2
beatiful	beautiful	33	2	8
philosphers	philosophers	34	5	10
dotn't	don't	36	2	10
devulged	divulged	37	1	2
wordly	worldly	38	3	8
illusioned	illumined	39	4	5
being	bring	40	2	14
sontaneity	spontaneity	40	3	10
diffiuct	difficult	41	3	6
dualty	duality	43	1	1
parctically	practically	45	4	5
attian	attain	45	4	9
gaurdian	guardian	46	3	5

offered	offered	48	3	3
partculars	particulars	50	2	10
seperate	separate	51	1	1
recived	received	51	1	3
convenint	convenient	51	1	4
withuot	without	52	3	11
pereached	preached	55	2	1
occassion	occasion	55	7	4