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DIVYA VANI

(DIVINE VOICE)

Editor:

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Mehera Mai and Sister Mani at the feet of Beloved Baba at Meherabad Tomb

*Reclaiming Lost Wayfarers

By Meher Baba

Supernatural Powers retard Progress

Some Yogis seek to realise the Self by trying to be forgetful of the gross universe. Instead of eliminating the binding impressionary dispositions, which twist and goad their mind, they often end by adding new impressionary dispositions of the inner planes. It is very rare for a Yogi to go beyond the fourth plane, where the greater supernatural powers come and often retard the progress of the spiritual pilgrim.

Directing Consciousness by Stages

The Perfect Masters, therefore, effect the undoing of the impressionary dispositions by safe stages. In order to avoid the heaping up of unmanageable load of impressions, the Masters generally isolate the disciples, sometimes even prohibiting them to eat at the hands of others. The food that a man eats brings with it the impressionary tendencies of the person who gives it. The Master not only stops the further accumulation of binding tendencies, but changes the entire outlook of his consciousness, directing it by stages, from the gross to the subtle, from the subtle to the mental and from the mental to the Divine Sphere of existence.

Mast is not Mad

Some wayfarers on the Path develop on the line of 'Masts'. The Mast or the God-intoxicated person, who loses his gross consciousness of the body or the world, often behaves like a person who is stark mad, He may, like mad persons, throw stones or filth at others or abuse

* From "Sparks of the Truth from Dissertations of Meher Baba" Version by Dr. Chakradhar D. Deshmukh., M.A., Ph.D. (London), Nagpur.

and bite them. Yet, he is essentially different from mad persons, since all that he does has a radically different motivation and effect. The actions of mad persons can be distinguished from the actions of real Masts even as they can be distinguished from those of a drunkard. The difference between a drunkard and the mad person is that while the drunkard always totters while walking, the mad person does not so totter. It is by means of this single movement that a mad person can be easily distinguished from a drunkard.

Help received by the Mast from the Master

In the same manner, there are some outward signs by means of which it is possible to distinguish between the real Masts and the mad persons, though in many respects, the Masts behave like mad persons. The Mast might sometimes behave like a mad person or like a child or a ghost. But his action is never meaningless. It is always charged with some deep spiritual import; and almost always, it hits its target unflinching and effectively. But though the state of the Mast is often very exalted and his powers great, he often gets dazed and loses his balance. He then needs the care and help of a Perfect Master, as much as and sometimes even more than ordinary seekers.

Filling the Mast with Mentality

In most Masts, the heart is alright, filled with divine love. But the mentality is completely undermined, with the result that they are incapable of rendering any useful service to others on the Path. They also get stuck up on the Path for lack of any inward steering. In such cases, the Master fills the Mast with mentality, rendering him susceptible and responsive to environmental reactions, and thus giving him an opportunity to advance further through discriminative acts of service to less advanced persons. He has to come down in order to go higher up; and he could not have come down without the help of the Master.

Miracles are no Sign of Perfection

Some Yogis can perform miracles like creating gold out of lead or iron. Others can even shake the whole world, if they want it. But they are not necessarily perfect. Such Yogis, though really far from perfection, get caught up in their own unmanageable powers. They become like a deer for a real Master to hunt. The Master of perfection, as it were, hunts them in the woods, in which they roam about missing their way and whiling away their time in ignorant pursuits. And when the hunted ones pray for the right Path, the Master shows it to them, thus saving them from rounds and rounds of lives, which they would otherwise require for arriving at the further stages of the inner Path. The Master can subdue the Yogis into the right course, because his powers, unlike the powers of the Yogis, are unlimited, though he seldom uses them. He is interested, not in the exercise of powers, but in the imparting of spiritual knowledge, which is far more difficult and is the only thing of real value.

Story of a Yogi

There was a Yogi, who acquired great occult powers. One day, he went to a town and offered to the inhabitants food out of his small bowl. Thousands and thousands of persons partook of the rice given from his small bowl. But the bowl never got emptied. And those who were amazed at his extraordinary powers began to admire and follow him. As this Yogi was thus exploiting the people through his miraculous powers, a Perfect Master approached him and begged of food from his well-renowned bowl. Now, the Yogi, according to his practice, was determined to give food to this new-comer until he was satisfied. But as he went on giving food the Master went on eating, never coming to a stop, until at last the Yogi got tired of giving. The Yogi then intuitively knew that he was now face to face with one who was spiritually much greater than himself. And as soon as he realised this, he was humbled and surrendered himself to the Master, beseeching him to give him the true spiritual light. It was through his humility that he won the redeeming grace of the Master.

* The Preparation

By Meher Baba

Analogy of the Foot-ball

For real spiritual preparation the disciple has to be ready for real eventualities. He must learn to adjust himself to any type of circumstances favourable or otherwise. Others may not pay any heed to him or may treat him contemptuously or even slander and kick him in the wrath of reckless folly that does not stop to understand. But he remains unmoved by all this; and he resists the onslaughts of worldly pride by his unyielding humility. He is like a foot-ball ready to be kicked by all. The very kicks he courageously accepts from others raise him higher and higher, as in the case of the foot-ball. For him, the real failure lies in betraying the truth and not in accepting worldly defeat or ill-treatment or ill-fame. Such dogged loyalty to the Truth of his search leads him on to the higher sphere of the unlimited divine life of real fulfilment. Real humility is immense strength and not weakness. It disarms the prowess of arrogance and ultimately conquers it. It must and always will prevail as against the threatening forces of ignorant pride. The disciple prepares himself and others through unassumed humility and untiring adaptability without being disgruntled under the severest of ordeals.

Anecdote of Sultan Muhamood

The Master may test the faith and surrenderance of his disciple through ordeals and trials, which only the true lovers can face. This may be brought out by means of the story of Sultan Muhamood. All the courtiers of

* From "Sparks of the Truth from Dissertations of Meher Baba"
Version by Dr. Chakradhar D. Deshmukh, M.A., Ph.D. (London),
Nagpur.

the Durbar pretended that their obedience to the Shah was unquestioning. They made much ado about their assumed loyalty. But Shah knew better. He loved Ayaz, one of his slaves, who, though unassuming, had real unswerving faith in the Shah. The test was dexterously planned by Shah himself. Shah once called all claiming to have faith in him to his Durbar. And placing the most precious diamond in his crown on the table he asked his Vazir to break it into pieces. The Vazir knew how the diamond had been won through many ceaseless wars in which he himself had a share. He argued that it would be unwise to break the pride of that entire kingdom, since the very prestige of the royal dynasty depended on the possession of that diamond. Then the Shah asked other courtiers to break that diamond. But all of them refused to break it and argued that such a suicidal act would completely undo the tremendous sacrifices of millions of people killed in securing it for the kingdom. Shah then asked Ayaz to break it. And without any argument or hesitation, Ayaz forthwith broke that most precious diamond which was being coveted by all the other kings of the world.

Reply of Ayaz

All the courtiers got annoyed at this act of sheer rashness. They began to ask Ayaz why instead of giving wise counsel to the Sultan, he rushed into that deed of unfathomable folly. Ayaz, then with all the humility of the slave, replied, "It is not for me to question why, when an order is given by the Shah himself. He must be having very sound reasons for asking us to break this diamond. It would be sheer impudence on my part to ask him to explain the reasons. However, I frankly think that whatever has been done here today is for the real good and happiness of the people of our kingdom. The precious diamond, coveted by all the other neighbouring kingdoms, was sure to invite invasions from outside,

thus breaking the peace of the land for ever. I would any day shatter to pieces a precious stone rather than break the peace of our beloved land."

Duty to Reclaim all who Surrender

The Shah then explained why he loved Ayaz more than himself, saying, "I cannot escape being a slave of my own slave. He has complete faith in me; and his submissiveness is unrestrained by any other considerations." What Shah said about Ayaz is applicable to the Master and his disciple. When the faith and the surrenderance of a disciple are unrestrained and complete, the Master has to do his duty towards him. He cannot escape it even if the disciple is spiritually unprepared.

TO BABA ON HIS PASSING

By Josephine Esther Ross, U.S.A.

Hast Thou withdrawn the Spirit from the Form?
 But it was ever thus,
 For what we saw and felt was but Illusion.
 Always Thy stand was on a higher plane
 Than we could comprehend.
 The Song of God dwells not upon the earth,
 But in His Father's House where Angels sing.
 The Son of Man but shows His Form to us,
 And then withdraws, that we may follow Him,
 To those high realms of Beauty and Peace
 Where all are One in perfect harmony,
 And where His Presence and His Company
 We may enjoy through eternity.

* ISLAMIC POETS AND RELIGION

By Dr. Shaikh Abdul Ghani

If there be any section among Mohamadans which has, in a remarkable degree, the courage of its convictions and which does not deny to others the right of free-thinking in the matter of religion, it is that of the poets. Religion with the majority of Musalmans, on the side of faith, as well as on the side of action, is very conservative and rigid, so much so that no one from the sinner to the saint is liable to exemption in the observance of its dogma and ritual. This obligatory discipline has a very beneficial effect and serves a useful purpose, so far as it concerns the lower strata of the human mind. The friction arises and the jarring note is sounded no sooner a higher mind, having outgrown the cradle beliefs, tries to realize and experience facts, which were instilled into it in its infancy. The ritualists (ahle-shariat), who are content to wait for their reward in the life after death and who form the preponderant majority, try to suppress and denounce with every means in their power, the latitudinarian tendencies on the part of those with whom religion is not merely a question of faith, but is more a matter of realization. Islamic history bears ample testimony to the dire and extreme punishments that were meted out to those who dared to speak out what they felt and experienced, such utterances being quite shocking to the religious sense and accepted beliefs of the masses.

Poetry, therefore, comes in as a very handy and natural medium, which the highly evolved minds and even

spiritually advanced and perfect beings often have recourse to, for giving vent to the ebullition of their heart and soul, which refuse to be confined within the four walls of dogmatism and ceremony. Such practical utterances, the esoteric side of which are more prominent than any other, pass muster and are not seriously challenged, because the Islamic poets, according to the ritualists (ahle-Shara) are irresponsible faddists who, although they sing the language of the heart and inner experience, lack the background of Scriptural authority, the only touchstone of logic and argument with the masses. This situation has been fully appreciated by Dr, Sir Mohamed Iqbal in the couplet:—

Shariat Kyum garibain geer ho zonqay takallumki;
Choopa jatahoon apnay dilka matlab istaaray men.

i.e. How can Shariat (religious law) challenge the impetuosity of my expression; since I conceal the secret of my heart in the language of metaphor?

Taking full advantage of this almost irresponsible and irrecognizable position, the poets sing away merrily and by the bold presentation of facts, as they occur to them, exact tributes of praise, not only from minds in tune with their own, but even from amongst the externalists (ahle-zahir). It is a matter of common experience that ideas quite in conflict with the religious conscience and dogmatic beliefs of the people, somehow lose their sting and develop a great appealing force, no sooner one hears them sung in the language of poetry. The poets therefore invariably succeed in giving such subtle home-thrusts to the religious conception of an average Muslim, that the latter is very often carried away unawares almost to the verge of ecstasy by the truth and novelty of the idea expressed. The self-same idea, rendered into prose, would immediately send that man into a contrite frame of mind and make him wonder as to how he could ever be so very 'blasphemous'.

(a) The following few quotations from well-known Persian and Urdu poets, illustrative of their bold philosophy, in contrast with the conventional faith of a Muslim, will make interesting reading. For instance, according to Islam, God can never be man and man can never be God; but the poets have something very shocking to say in this respect.

1. Nahno aqrab ke isharay say yeh samjha Asif
Ger Khoodi dilse mitae to Khuda tu hojai.

Asif (late Nizam of Hyderabad).

i.e. From the hint 'God is nearest to you than the vein of life' Asif understands, that if egoism is removed from the heart, you are God.

2. Noore ilahiyam man, zate Khoodaiyam mun
Dar Sooratam agarche az Khak afrida.

Niyaz Ahmed.

i.e. I am the light and essence of God; although in form I seem to be of earth.

3. Sarapa aarzoo honayne banda kardiya hamko Wagarna
ham khooda thay gardile bemuddna hotay.

Mir Taquimir.

i.e. Being a prey to desires we are turned into slaves, when the heart is cleansed of all desires, we would be God.

4. Ta tu hasti khodai dar khawb hast
choon bemiri tu ooshavad bidar.

Farid-ud-Din Attar.

i.e. So long as you mentally exist, God is asleep in you; no sooner you mentally die He is awakened

(b) The Prophet of Islam according to Mohamadans at the most a superman, the idea of a personal God or God-incarnate being quite foreign to them. When it is a question of showering praises and rendering mere lip service, no epithets are too great and sublime for the Prophet, who is usually described as the 'causa sine qua non' of the whole creation. When however it comes to the discussion of his real spiritual stage and dignity, the Musalmans consider him to be a mere man plus the messenger of God. A higher conception than this would make them lose their intellectual grasp over him and shatter their practical ideal. The Persian poet, Jami, admits the limitations of intellectual understanding, when he says:—

Az ruay zat zahiro mazhar yakeest laik.
Dar hookme aql indigar andigar amade.

i.e. In essence, the manifest (Prophet Mohomed). and one who manifests (God) are one; it is the intellectual code that differentiates this from that. It is however left to the poets to assign the Prophet his real position.

1. Pardae insan men aker khud dikhana tha jamal
Rakhliya name Mohomed takay ruswai naho.

i.e. He (God) wanted to manifest His beauty in the guise of man; to avoid detection He styled Himself as Mohomed.

2. Allah ke pallaymen waha ke siwa kyahai
Jo kooch moojhay lenahai lelunga Mohomedse.

Ahmed Amir Minai,

i.e. What does God possess except oneness? What ever I have got to ask, I shall ask it of Mohomed.

3. Kabhi ai haqiqate muntazar Nazara libase mijaz men

Ke hazar sijde tadap rahehain mere jabeene niyaz men.

Dr. Sir M. Iqbal.

i.e. Oh longed for Reality! Do ever condescend to appear before me in a concrete form; because thousands of obeisances are restless in my prayerful forehead.

(In this couplet Dr. Iqbal evidently thinks of Mohomed as Reality concretized or God-incarnated).

4. Meem ke pardemen ye kon choopa baitha hai
Parda uthajai to kahdoonke Khooda baitha hai.

Ahmed Abbas (Khak).

i.e. Who is hiding himself behind the veil of meem *i.e.* Mohomed? If the veil were to be lifted, I shall say it is none but God.

(c) The idea of Heaven (Jannat), the cherished goal of a true Muslim beyond which he seldom rises and where among other things of enjoyment and pleasure, the sight of God is promised, comes in for much overhauling. The poets altogether attach a new meaning to the idea of Heaven (Jannat), which, they say, is not what is popularly imagined.

1. Hamko maloom hai Jannatki Haqiqat lekin
Dilke khoosh rakhaneko Ghalib ye khiyal accha hai,

Ghalib.

i.e. We know what in reality is Jannat (Heaven). The thought of it, oh Ghalib! is good to please the heart or mind.

2. Harke inja nadeed mahroom ast
Dar qiy amat ze lazzate didar.

Farid-ud-Din Attar.

i.e. One, who has not seen Him (God) here, will remain disappointed, for he will not see Him even on the day of resurrection.

(*d*) The qibla or kaaba at Mecca, in which direction the faithful turn their faces while at prayers, is for the Muslims the greatest object of veneration: it is considered by them the 'House of God' on earth. The poets however try to look beyond, for the real object of worship and devotion.

1. Hai paray surhade Idrakse apna musjood
Qiblako ahle nazar qiblanuma kahtay hain.

Ghalib

i.e. The object of our worship is beyond the domain of intellect: the qibla is considered by the enlightend ones as the sign-post to the real qibla.

2. Rasae neest ta sarmanzile ookoofro imanra
Ke dairo kaba sange rah buwad gabro musulmanra,

Anon.

i.e. Faith and infidelity have no access to His (God's) seat : the kaba and temple are but milestones on the journey for the Muslim and the infidel.

(*e*) It is awfully irreligious for a Muslim to entertain for a single moment the 'Heathenish' theory of reincarnation, the only rational theory that succeeds in explaining the variations and differentiations that are apparent to the eye everywhere with regard to body, mind and circumstances of the creatures inhabiting this earth. Failing to give a satisfactory explanation for the existence of this enigmatic situation, the Muslim like the ostrich which thrusts its head into the sand, thereby fondly believing itself safe from the assailants, takes refuge in the idea of predestination, which though

engenders resignation to the Divine will, takes away the incentive to life and work. Moulana Jalal-ud-Din Rumi, the oft quoted and God-realized Sufi poet, evidently refers to the theory of reincarnation when he sings:

Sud hazar haftad qalib deeda am
Hamechoo sabza barha rooyeeda ant

i.e. I have seen a hundred thousand and seventy bodies;
like the verdure I have grown many a time.

Sir Mohomed Iqbal directly refers to the theory of evolution and indirectly to the theory of reincarnation in the following couplet :

Wo hai bedar insan men jo gehri neend sota hai
Shajarmen phoolmen, haiwanmen, patharmen,
shararaymen.

i.e. He (God), who is wide awake in man, is heavily dormant in trees, flowers, animals, stones and sparks of fire.

It is beyond the scope of this article to give a fuller treatment to the subject of reincarnation from the standpoint of Quran and Hadis (sayings of the Prophet). Time and leisure permitting, I shall show in another article that the Quran and Hadis explicitly teach the doctrine of reincarnation.

From the above given citations one can understand the faltering and hesitating mentality of an average Muslim who is so to speak beset with two sets of religious ideas, some, which have been forced upon him and have come to stay by force of habit and circumstances, and others, which appeal to him in spite of himself. Ghalib, the Goethe of Urdu poetry, was evidently a prey to this mental tug-of-war when he says:—

Iman moojhe rokay hai to khinche hai moojhe kufr
Kaba meray piche hai kalisa meray agay.

i.e. Faith (religion) is restraining me and Kufr (freedom in religious ideas) is dragging me ahead; Kaba is behind me and the church in front of me.

The reason, why freedom in religious ideas is not countenanced in Islam in spite of the scriptures enjoining upon the Muslims the search of knowledge from any available source, even if it meant going to China for it, is not far to seek. This indigenous intolerance has been the inevitable result of the identification of religion with state craft; and this scheme worked satisfactorily well, so long as the Prophet and his immediate and enlightened disciples, who imparted spirituality to everything they handled, were at the head of affairs. No sooner the administration fell into the hands of world-fed Sultans and Caliphs, religion degenerated into mere ritualism and any attempt to rise above and beyond it was strongly condemned and ruthlessly suppressed. Hence arose in Islam a sort of freemasonry of the Sufis who practised unconventional religion on the sly and to which only sincere aspirants were admitted. No religion is interesting and attractive, as all will concede, merely in its ritual. The strength of its appeal depends on its philosophy, in so far as it succeeds in adjusting and clarifying the relation between man and God. If Islam can boast of any philosophy of its religion, whereby it has been able to invite the attention of the thinking minds of the world, it is solely the result of the untiring efforts of these unassuming Sufi saints and poets, who have in all ages fearlessly demonstrated to the world at the large, that it is not the inherited religion that brings salvation but the religion that one lives and incidentally makes for himself. The sooner this is realized the better will it be for all concerned.

The Sufism of Meher Baba

- Synthesis in Analysis

By Dr. Hira Lall Chopra. M.A.,
D. Litt., Calcutta

(Continued from January '69 Issue)

We read in the Bible that 'whether there be tongues, they shall cease'. We know that for millennia the world has been guided by prophets and saints; but today they are no more. The languages and the expressions which the revelations of God were received have gone and they have been consigned to oblivion. They cannot be kept living in the world today. They are only meant to be kept in the record offices of the libraries for students to carry on their researches. They are not living today. They become silent. Why to go so far away into the past? We do not even keep yesterday's newspapers, we burn them to kindle our hearths in the homes. How could we expect the prophets of yesterday to guide us today? A young boy or a girl of today knows more than some of our Rishis of yesterday. Their knowledge is not applicable today. We used to talk of bullock-carts and now we have fast-going aeroplanes. The time and space have changed their significance. Within 12 hours, the whole world can be gone round, a thing which could never have been accomplished or comprehended only half a century ago.

In all workshops, in the backyards we see heaps of scrap iron, a few wheels, cranks and shafts. They are no longer required and their place has been taken up by newly-invented lighter and more useful mechanical implements. If this be true of an ordinary workshop, why should not it be true for this bigger workshop known as

the universe? "Old order changeth yielding place to new, lest one good custom may corrupt the world." Nothing will last for good. Everything must change. Religion of man in the context of this world is no exception. There is no charge against the things which change; but Nature has so ordained that change must occur to complete the cycle of evolution. Prophets do not last either. They go; but the prophethood does not go. New prophets with new messages and new programmes appear before new humanity to guide them on new paths, Meher Baba says that He is the Most Ancient. Does it mean that the body of Meher Baba is most ancient? No, it shall pass away; but the task imposed on the person of Meher Baba, imposed by Himself, as the Creator, Preserver and Dissolver is ancient and does not die. It is ever-living and eternal. It goes on for ever. It does not change. Only the outer vehicle of this task is changed; the real task remains ever intact.

'Ring out the old, ring in the new,
Ring out the false, ring in the true'.

The old does not become the false; but no doubt that it does become old. The new must take its place. The Heralds of Truth also get old and they are replaced by new ones. Though the message remains the same, the form and shape, the language and its delivery must be in conformity with the time when it is delivered. We cannot aspire to go round the world in a bullock-cart within 12 hours. We have got to change our vehicle, if we cherish this aspiration of going round the world in so short a time. First we were satisfied with our stay on the surface of the earth; then we tried to dive deep into the ocean; again we tried to fly high into the air, and now we aspire to go and stay on the moon after we have successfully established ourselves safely and securely in Space. The vehicles have been changing continuously when we changed the targets of our aspirations. The

Most Ancient One continues to be the Ancient One no doubt, but His vehicle is changed. Rama, Krishna, Buddha, Shankar, Moses, Christ, Muhammad, Nanak if anyone of them comes back from Eternity in his original form and shape, he will not be accepted even by his most ardent devotees. He is to come in the modern way and in a modern fashion with a modern message in a modern language for the modern people. Meher Baba provides with all the necessities of the Modern Age and He is the prophet for this Age. His language of Silence is best suited in this Babel of the world and His temple of Love is the best sanctum sanctorum for the world to worship, where there is no conflict or controversy.

Meher Baba does not enunciate principles of any new religion. He does not mention the word 'religion' anywhere in the whole scheme of His entire set-up. Religion has existed long before Meher Baba came and it was confined to certain ceremonies and rituals and it concerned not humanity. People went to the churches and mosques, temples and other religious places for the observance of their religion—no doubt as we are, we are apt to know religion more through these tabernacles; but Meher Baba declared that each individual was the temple of God. Lepers were seen and contemptuously decried; 'masts' (God-intoxicated persons) were there roaming about in the world but they did not deserve any consideration from the religious people and Baba reversed the gear of this fast-moving automobile of religion and prompted His lovers by His own example to be on the look out for the masts and the lepers. Baba washed their feet, clothed and fed them and secured them a place in society. He never tampered with anybody's religion but He made His lovers real society-conscious people. What a remarkable achievement! Religion which was long divested from its real moorings was restored to its pristine glory. This answers the questions of the sceptic as to what Baba does all day long. He changes the course of events and awakens a

new consciousness, a consciousness entirely revolutionary in all its aspects. It is therefore He declares with me vehemence:—

"I have come not to teach, but to awaken".

In His silence, He is working for the re-emergence of a society which should be conscious of the true Self rather than the false ego. He does what others have not done and others cannot do. He is doing what was so far considered to be impossible, i.e., the transforming of the world. His business is not only to save; but to awaken the consciousness within everybody that each one is the saviour of himself. In His words, the one fundamental question that confronts each particle of creation is "Who am I?" and by conforming to His pattern of "living" your own religion, the only answer to this eternal question is that "I am God". What a grand status for the creation! Man evolving out of his inanimate state of being and progressing through vegetable and animal kingdoms has been imbued with a potentiality to reach the status of God. God created the creation in silence and Meher Baba's silence creates so eloquently this consciousness even in the meekest, feeblest and the lowliest of the creation that it is precisely the same what the Creator Himself is. He is not a silent onlooker doing nothing but the occasional seclusions, fasts, exclusions and other retirements are His laboratories wherein He prepares so many recipes for ushering into the world peace and harmony, goodwill and amity. He bears the rigours Himself, so that the world may be saved from their inflictions. The world in which we lived before the advent of Meher Baba was an unfinished and an incomplete world. Baba is going to make it full and complete by His own self-imposed persecutions, which He undertakes for the betterment and reformation of the world. He occasionally flashes out His mind through the "Circular letters" or the Mandali steals some glorious beams of His light from His seclusion or exclusion periods and intimates the same through the "Family

Letters" to the world to let it know that its Maker is not sitting idle but working strenuously for its good. These "Circulars" and "the Family Letters" are just the stray glimpses of the dawning sunrise from behind the hilltops. By such like 'letters' a society is formed. The world is no doubt full of broken-hearted people who want to get solace and satisfaction from somewhere. These 'letters' afford a forum and a platform for all lovers to straighten their own knotty problems and level the high mounds and the low depressions which they experience during their traversing of the spiritual path. They compare notes and find that the problems of all of them are, if not identical, more or less similar. The function of the "Society of the Lovers of Meher Baba" becomes to bind together all broken-hearted people and to liberate the souls captivated in the pigeon holes of prejudices, conventions, rituals, mannerisms, fanaticisms and formalities. Comforting of those who mourn is a task devolved upon all Baba-lovers and providing of solace and satisfaction to them becomes a part of their religion which has been reformed and re-formed according to its glorious concept of Avatar Meher Baba. Gladness and Joy are the alpha and omega of Meher Baba's call. Love runs through both of them to make them sincere and hearty so that the spirit of fellowship runs through them to string the stray pearls. Society, according to Meher Baba, believes only in LOVE UNLIMITED and showered abundantly. Any such society formed, is in itself a great miracle and a magic performed by the prophet in whose name it is formed. Proper care should be taken so that Judas Iscariots are not introduced into it to disturb the concord. Let not the poor be trodden and let not one tread upon the other, let not the air be poisoned and water fouled; let not want stare and vice reign and rags rot so that the Society of Baba-lovers continues to present the ideal of society to the rest of the world. Let everything be 'surrendered' to this Murshid and let him take

care of all so that all others become carefree and independent. Such a society is formed slowly but surely. Apparently though evil stalks the world, but it is on the way to execution; though wrong reigns for the time being, it is a sure to end in self-combustion. A better social State is a fit work for all Baba-lovers. Often those entrusted with some offices in such like societies leave too much unhonoured the slow toil of multitudes of poor builders of the society who prepare the material and moral environments without which these high offices could never have come into existence. The formation of society is a circuitous path. Some are appointed to places for years together, as without them the society cannot flourish, some are of ornamental value only, who have the magnetic power of attracting other useful components for the society and some are changed frequently because either they want to work silently like the Benevolent Master, and do not mind if they work incognito or some are weaned in the best interests of the society as their presence serves no useful purpose. Society is the 'One in Many'. The 'many' have been ordained to realize the 'One' and their redemption lies in the hands of the 'One' which they will realize. The 'One' becomes immanent in the 'many' and pervades them all to carry out His work of imparting mutual friendship. Men must live among men and influence them according to the standards of true humanity. The Society of Baba-lovers is "**a Kingdom of God on earth**". It is a commonwealth of nations in which all have merged their nationalities and have come into a new world of social Brotherhood in Baba's love. It propagates a religion in which worship of God is contained in the service of man, it is a science of society where the watch-word is evolution and Understanding. It is an ethics in which the "Sermon on the Mount" is not preached but practised. It is a law in which complete surrender earns a reward of His love:

"Seek me not in order to extricate you from your

predicaments, but find me in order to surrender yourself wholeheartedly to My Will."

"All talk about the Path and the Goal is as a lantern carried by a blind man. A blind man needs a staff in his hand; the seeker needs his hand in God-Man's."

The Society can subsist only when each component of it surrenders himself completely to the binding force which is Meher Baba and joins it not with any ulterior motive but with an inward urge to serve a wider world and to sacrifice the baser ego at the altar of His Grace which is the very life, the end of life's aspirations and even the means to attain the end.

GOD ALONE IS

"God in the beyond, beyond state is absolutely independent of the world, is the source of all Power, Knowledge, Bliss, Beauty and Wisdom, but is neither conscious of these, nor of Himself. God is everything and in this infinite everything 'nothing' is latent, but is." (Meher Baba).

Avatar Meher Baba defines God as everything, i.e., there is nothing which is not God. "Nothing" itself becomes a part of 'life affirmation' as that 'nothing' becomes something positive but latent in that something. Even the scepticism about 'nothing' gets its proof from God. This is the Highest Stage of God where He transcends the intervening material or substantial stages. The '*Sthoola*' '*Jada*' (gross) becomes '*sookshma*' (subtle) and the nothingness of the matter becomes established. It is automatically eliminated without applying the '*neti*', '*neti*' of the **Chhandogya Upanishad**. Everyone—nay, everything becomes God Infinite.

1. God is everywhere and does everything.
God is within us and knows everything.

God is without us and sees everything.
God is beyond us and *is* every-thing.

2. God cannot be theorized.
God cannot be discussed.
God cannot be argued about.
God cannot be explained.
God cannot be understood.
God can only be lived by losing ourselves in Him,
through LOVE.
3. The more we try to understand God, the less we
understand Him.
4. Your own self is the cause of your separation from
God. Annihilate the self and gain union with Him.
5. Love of God consists in:
 - (a) Looking within ourselves and not finding faults
with others ;
 - (b) Instead of robbing others to help ourselves, we rob
ourselves to help others.
 - (c) By suffering ourselves in the suffering of others.
 - (d) By not worrying over our own misfortunes and
thinking ourselves more fortunate than others.
 - (e) By enduring our lot with patience and contentment,
accepting it as His will.
 - (f) By understanding that the greatest act of devotion
towards God is not to harm any of His creatures.
 - (g) By loving Him as He ought to be loved, we must
live for Him and die for Him knowing

that the goal of all life is to love Him and
find Him in our own self.

God and Love have been made two synonymous terms.
Find Him through whichever path you can. It is a grasp of
Him that matters and not How?

The World as Fabricated by Mind

A ripple in the Divine Ocean with a desire to make itself manifest becomes the cause of the genesis of creation. 'I was a hidden treasure and I wanted to make myself known and I created the universe' is the Muslim interpretation of the genesis. The Divine Will wanted to reflect itself and the reflection was caused to be understood as the world. It is only a reflection, a mirage, an illusion. He blew His own spirit into His creation and made it *'His very self'*. Hence it is Divine in origin as well as in substance. 'Dorothy, touch not the flower, there is a spirit in it'. Every single particle of creation cries hoarse 'I am He' and always yearns and laments for its reunion with the source so as to transcend the transitoriness of life here and hereafter and become one with the Divine. The Mind is the creative power of thought, its imaginations always tend towards objectivity as soul, ego, body and world and they are all manifestations of the Mind, or, say, the different facts of the Universal Mind. The Mind is also Infinite and it arises in God.

Each unit-soul in the world of cosmic Mind is creatively imagining its own individual world, and every atom contains a world which can be perceived by a Universal Mind or the focal point, the Self. These worlds disappear with the Mind that visualised it, fancied it and brought it into being and ultimately go back to the Cosmic Mind.

Mind can do all things, fashion whatever it imagines and wills; thus the world it sees, is the direct result or product of its own creativity. Our limitations are also of our own making and they vanish the moment we resolve. The soul can become whatever it wills to be and can see things as it thinks they are. What we see now is what we desired in the past and we can also change it by our own strong imagination and will. The Universal consciousness and cosmic Mind should be identical. The 'outer' life is like a dream as we will see when it ends. It exists only as a mental projection, and all Time and Space depend only on the mind and its senses. Even our physical body is born of thought. Everything is an image which arises and subsides in the mind. The World is the imagination of God's Cosmic Mind, we see reflected (or, to be more precise, 'refracted') projections distorted and in ignorance call them real. The manifestation of God is spontaneous and the world arises before mind as light before a lamp or heat before a fire. His Being is not at all affected by such like appearances as a man is not affected by his shadow. The shadow owes its existence to the substance and not the substance to the shadow.

Just as waves, spray, cloud, rain, steam, pools, ice are all different forms of water, so is everything nothing but God. and Nature is only the Self as wind is only air in motion, so the world is not different from God or the soul. Though nothing is real except what is eternal without beginning and end, our world is in appearance only. It is false. It is '*maya*' in the sense that it is like a dream or a vision which can be experienced and which can only appear to be real so long as it lasts.

The four states of waking, dream, sleep and pure being are the planes of being where life is changed to death for every soul. Death is only a stoppage in the flow of vital forces. The body becomes restless, breathing stops,

senses perish, the soul with all its memories comes out to roam about in free air. A new world of time and space presents itself to it with the same hopes and fears which the soul experienced in its previous births—a repetition of the old drama. This is life after death when the soul after a brief sleep or rest awakes in a new world and finds itself surrounded by its old aspirations.

The spiritual path is for this tangible world wherein by the yoga inner powers are attained to be able to traverse this path of union with Divine. Material possessions howsoever great they may be, are unable to give happiness. Desires for objects of the world result in pain and sorrow, the idea of losing them generates fear; and real bliss lies in the annihilation of desires when the mind is still and at rest. Intense desire is bondage and freedom from these is liberation. There is happiness in desirelessness.

(To be continued)

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—Editor & Publisher

NEWS FROM MEHERAZAD

From Mani

14th March, 1969

"ALTHOUGH I AM PRESENT EVERYWHERE ETERNALLY IN MY FORMLESS INFINITE STATE, FROM TIME TO TIME I TAKE FORM. THIS TAKING OF THE FORM AND LEAVING IT IS TERMED MY PHYSICAL BIRTH AND DEATH. IN THIS SENSE I AM BORN AND (IN THIS SENSE) I DIE WHEN MY UNIVERSAL WORK IS FINISHED."

—MEHER BABA

On 30th July 1968, Baba said:

"My work is done. It is completed 100% to my satisfaction."

Two weeks after this, Baba remarked that there were a few touches He had to give His completed work before releasing it and setting it in motion.

On 13th October 1968, Baba said:

"Today I say: THE TIME HAS COME. Remember this!"

On 30th January 1969, Baba reminded us, saying to a visiting doctor: "My Time has come."

On 31st January 1969, news went out from Adi's office to Baba's lovers all over the world:

AVATAR MEHER BABA DROPPED HIS PHYSICAL BODY AT TWELVE NOON 31 JANUARY AT MEHERAZAD TO LIVE ETERNALLY IN THE HEARTS OF ALL HIS LOVERS. BELOVED BABA'S BODY WILL BE INTERRED AT MEHERABAD ARANGAON ON 1 FEBRUARY AT 10 A.M. IN THE TOMB HE HAD ORDERED TO BE BUILT LONG AGO.

Most Baba-lovers' first reaction to this news was utter disbelief—they could not believe it. Some thought a prankster had wired them false news in Adi's name and they frantically wired back 'Please confirm news'. Ironically, a message confirming the news was wrongly relayed in some instances and complicated matters. Adi and his small staff were busy night and day coping with phone calls and telegrams to and from inland and overseas. Disbelief at the news was followed by shock and anguish—many thousands of individuals felt orphaned by this Event. They longed to rush to Meherabad to pay their last respects to the Beloved body of the Ancient One. Lovers from Bombay and Poona and other parts of Maharashtra state got there long before sunrise. Lovers from distant states in India entreated us to postpone interment till they could reach Meherabad. The declared time of interment—February 1, 10 a.m.—caused confusion, deterring many from starting out as they thought they would be too late. But many, regardless of this, came from different parts of India and from abroad, to lay their heads at the threshold of the place where rested the body of their Beloved. And they found that even at the last their Beloved obliged them, that He was indeed the slave of the love of His lovers. For seven days Beloved Baba lay in the open crypt of the Tomb, His face softly radiant, looking as though He were simply asleep. For seven days and nights Baba gave His silent darshan to thousands of His lovers, gave His darshan "reclining" as He had said He would

do. It was Darshan indeed—an unforgettable week of Darshan on Meherabad Hill where His lovers thronged to bow down at His feet, offer Him garlands of roses, songs of praise, tears of love. As they filed out after having His darshan in the Tomb, many a lover was heard exclaiming: "Oh, how beautiful He looks! How young He looks!" We saw Baba shining from their tear-drowned eyes, Baba who said "I am Love". Language was no problem, just "Baba" "Baba" "Baba" was complete exchange for hearts eloquent with His Love. The breath that stirred this gathering of lovers of various religions and tongues, was not so much a sighing of 'Come let us weep together' but a crying of 'Come, let us adore Him!'

Meherabad *, down-the-hill and up-the-hill, Baba's first headquarters created by Him in 1922, was for many years the stage of His divine play as God-Man. There unfolded the scenes of His activities with the early disciples, with the boys of Prem Ashram and Babajan School, with the mad, the poor, the lepers, the sick, the villagers and the untouchables. There on Meherabad Hill is the Tomb which Baba had ordered to be built for the burying of His body when He dropped it—the Tomb in which He stayed in seclusion twice, once for a period of six months. (When it was built in 1927 it had an ordinary tin roof; in 1938 this was replaced by the dome as it now stands, and its interior painted with pictures by the Swiss artist Helen Dahm.) Since 1944 when Baba moved to Meherazad**, His second abode where He has stayed longer than at any other place, Meherabad gradually 'retired'. Except for the glorious periods of sahavas and darshan, the last of which was held on 10th July 1958, it stayed in retirement—basking

* Meher-abad ('abad' meaning prosperous), on the outskirts of Arangaon village, is five miles south of Ahmednagar.

**Meher-azad ('azad' meaning free), outside Pimpalgaon-Malvi village, is nine miles north of Ahmednagar.

in the glory of its past, waiting for a visit from the Master, peering dimly into the future that would fulfil His words: "Meherabad will one day become the greatest place of pilgrimage on earth."

The 'future' began at sunset on the 31st of January 1969, when we placed the body of our Beloved in the Tomb on Meherabad Hill. Overnight Meherabad was transformed from an isolated retreat into a crowded pilgrimage-ground. It swarmed with people, buses, cycles, taxis, cars, tongas, bullock carts. Padri, who has looked after the place all these years, had a tough job trying to accommodate the hourly growing number of lovers. Every foot of indoor and outdoor space was used for their camping in during those days and nights. A 'Meher Baba Restaurant' sprang up by the roadside; and a signpost pointed to the footpath leading to the Hill. A railway track runs between upper and lower Meherabad, and trains obliged by stopping there to disgorge their load of lovers from Bombay and Andhra. Throughout the seven days, and for days after, we could hear passing trains give a long whistle as they went by the Hill—the drivers were saluting the Avatar of the Age.

Meherabad has no electricity, but there was enough light. There was God's lantern lighting the way for His pilgrims—the full moon shone in a clear sky during the entire Week. Neon lights blazed around the Tomb, shining with the love of His lovers of Vijayawada (Andhra) who had a generator installed and working all night throughout the Week and after. Crowded at all times was the improvised shade put up near the Tomb to shelter His lovers from the blistering sun. Outside the Tomb's east window is a stone platform where the Prem Ashram boys often gathered to hear the discourses the Beloved gave them through the window, at the time when He was there in seclusion and did not step out. Now the platform was serving as a stage for groups of Baba-bhajan

singers from Arangaon village, Ahmednagar, Poona, Bombay, Nizamabad, Navsari, Andhra State, and other places. The singing and music went on from evening till four in the morning, and we thought of the smiling remark the Beloved had made on His return from His Andhra tour years ago: "My lovers sang outside my window all night while I rested ." They were doing the same thing now.

None wanted to leave Meherabad until the Beloved's body was interred. None could say when this would be. The time of 10 a.m. on February 1 as first declared, was based on medical advice that as the body was not embalmed the interment could not be delayed longer than 20 hours, even though surrounded by a border of ice-blocks as arranged. Mehera and I felt that the Beloved Himself would give an indication of when it should be done, that as long as His dear body remained fresh and lovely we would not have it covered up. Even after a week it was not found necessary to place the covering! But as Baba had told us on the last day, the morning of 31st January, that after seven days He would be 100% free (from suffering, as we interpreted His hand gestures to mean), we took that as an indication. And so, seven days after the Event, at 12-15 noon on Friday the 7th of February 1969, the interment took place amid thousands of voices singing His glorious Name and resonant cries of AVATAR MEHER BABA KI JAI ! ! !

For all the lovers physically absent and eager to know details about the Beloved's dropping His body, a written account of the facts was among the tasks of first importance. Francis took it over and did a wonderful job. The account was circulated by Adi to all in India and abroad. I reproduce it here:

2nd Day, 50th Week, Meher Year 74

This is the true account of Avatar Meher Baba's dropping His body, according to the resident mandali.

The three years of intense work in seclusion had had an untold effect upon His body, and a faint reflection of this on us caused a deep depression among us. But beloved Baba warned us that this was disobeying His order to be always cheerful in His presence. And He quoted, as He had many times over the years, Hafiz's couplet: "Befitting a fortunate slave carry out every command of the Master without any question of why and what"

On 13th October 1968 Baba told us that He would give His darshan to all His lovers all over the world from 10th April to 10th June 1969. Considering His physical condition we were apprehensive of His body standing such a strain, But He said, "It will be easy for me to give my lovers my darshan, so you are not to feel concerned about it. I will give darshan reclining and that will be no strain on my body. It will be different from all previous darshans and it will be the last in silence. Although I will be reclining, I will be very strong. My physical condition now is because of My work, but by then my work will be complete and my exultation will be great. A very poor man winning a rich lottery can become so excited over his fortune that he collapses and dies. My fortune will be in my work being finished and in the knowledge of its certain results; but my exultation will not cause my collapse—it will be my glory."

Despite these assurances, Baba's health became worse. But the symptoms were completely confusing to the doctors we called from Poona and Bombay. His blood urea was so high that the doctors said usually an ordinary man in such a condition would go into a coma, but there was not even the least sign of mental confusion or the

faintest trace of uremic odour. Similarly, when muscular spasms were occurring, when a specialist from Bombay examined Him he asked why he had been called, because there were no symptoms at all—Baba's condition was quite normal.

Outwardly, to our eyes, Baba's condition deteriorated still further, and we wanted to take Him to Poona so that further tests could be carried out, but He refused to go and warned us that we should not try and take Him against His wish. He said, "If you want me to drop my body now, then take me to Poona. My condition has no medical grounds at all; it is due purely to the strain of my work. Do not call the doctors again until I tell you." And so, helpless before His will, we had to obey His will.

Over the last days Baba's body manifested severe spasms, and He told us, "This is my crucifixion." Two days before He dropped His body He told us to call the doctors. The one from Poona came the next morning and said he could do nothing until further tests were done so that a definite diagnosis could be arrived at; and this could only be done if Baba went to Poona. Baba said to him, "My time has come."

The next day the doctor from Bombay came, and also one from Ahmednagar. By the time they arrived a great spasm shook His body, the pulse rate fell to nothing, and breathing ceased. This was at 12-15 p.m. At 12 noon He had been joking with us about all the medicines He had been given.

In the evening we brought His body to Meherabad. The sun was setting and the moon was rising as we placed it in the tomb for His lovers to take His darshan, fulfilling beloved Baba's word that He would give His darshan reclining.

* * *

Of the Meherazad men and women mandali who accompanied His body on that unbelievable journey to Meherabad, the role of Baba's beloved Mehera was the hardest. But she played it supremely, surrendering the anguish of her heart to the wish of her Beloved who had asked her to "Keep courage". And even now, through her overwhelming pain of separation from Him, He helps her to keep courage.

Although we started out from Meherazad on that Friday evening with hearts numbed and empty, our hands had been kept occupied in doing the things that the Beloved would want us to do. In the midst of many practical details that Eruch was seeing to, he reminded me to take along our gramophone and the record of 'Begin the Beguine'. Eruch said that Baba had told him, many times over the years, to play this song by His side when He dropped His body. And so on that night of 31st January, and the next day, seven times I played the song of Begin the Beguine by His side—at first in the Cabin where His body rested for a while and later in the Tomb. And while the song played, it seemed to convey to us His message that this was not an end, but the beginning—the beginning of His completed work bearing fruit. A day before dropping the body even while the movement of His fingers brought on a renewed spasm, Baba told us, "All this, all that I have been through all along, has been a preparation for the Word—for just the One Word!" And with a quizzical smile He added "Just imagine!"

Being wiser after the Event, we now see deeper significance in the message that beloved Baba had dictated on 17th January 1968, His message for the 43rd anniversary of His Silence to be released on 10th July 1968. It was not released, and Baba did not have any other message sent out in its place. Feeling that perhaps it was meant to be released now, I give it here:

DIVINE FATHER HELP YOUR BELOVED SON TO CARRY OUT ALL YOUR WORK THIS YEAR, FOR JULY OF THIS YEAR WILL MARK THE LAST YEAR OF HIS SILENCE.

- MEHER BABA -

The Silence of Meher Baba—as unheard, as un-understood, as unfathomable, as ever. And as ever, more than ever, His lovers talk about His Silence. They ask themselves, so that they might answer the sceptics: Has the Silence been unbroken? Has the Silence been broken and not been heard? Baba said He will break His Silence while in the body—which body does it mean? Did He mean His universal body? Will the breaking of His Silence be manifest in the shape of events to come, rather than in Sound form? A hundred questions, having as many answers as there are lovers. Not only has each lover his or her answer, each lover is an answer. That the questions don't question the breaking of His Silence, but simply seek to know 'when' and 'how', is enough answer for the sceptics of the world. In His lovers' unwavering faith and love, Baba's Silence is heard continuously.

The 10th of July, a day for the world to observe in honour of the Silence observed by God as Man for men. As beloved Baba had wished His lovers to observe silence (without the option of a fast) for twenty-four hours on 10th July of last year, 1968, so we feel that all His lovers must observe silence from midnight of July 9 to midnight of July 10 of this year, 1969—and for all years to come. There will not be any circular going out in regard to this—please do not expect or await any.

Meher Year 75 was celebrated by His lovers everywhere. Never was the Beloved's presence felt as much as it was on this 75th anniversary of His Birth, felt by His

lovers and by the people who witnessed its celebration. The scale on which it was celebrated is not in measure to the size and shape of the celebration—although in many instances these were tremendous by any standard—but to the force of love that moved it. It was as though the dam of past prejudices and problems had burst, and Baba's Love went out to all. This was very evident in the Birthday activities of many Baba-Centres, including Ahmednagar and Poona.

It is customary in India to give a "bhandara", a feast for the poor, in the name of a Master. On this 25th of February, the Baba-Centre at Ahmednagar gave a massive bhandara in beloved Baba's Name. Some twenty thousand people, from Ahmednagar city and neighbouring villages, came to the Centre that Day and had their fill of the feast which continued for twelve hours! They feasted on the delicious food prepared and served by the lovers, they feasted on His Name that rang to the skies in 'Avatar Meher Baba ki Jai', they feasted on His Love that brought them there. The citizens of Poona had a feast of another kind. Their eyes had never feasted on such a sight as greeted them on the streets of Poona on that evening of February 25. They were witnessing the Baba procession planned by Baba's Centre in Poona. It was a jubilant procession of 2000 men, women and children, starting from the Centre at 7 o'clock and winding through the streets of the city for nearly four hours, streets that were lined thick with spectators who out-numbered the procession! People crowded the windows and balconies of their homes, watching the Beloved's life-size portrait riding in a four-horse chariot decked with flowers and lights, listening to the accompanying music and bhajans, fascinated by the 'lejhim' danced by groups of men, amazed that Meher Baba's lovers were even now celebrating His Birthday. One young group of lovers who spontaneously joined in the dancing, consisted of Iranis including Baba's twin nephews. They danced

non-stop, danced rapturously as though intoxicated, as Ramakrishnan later told us. Eruch's brother Meherwan wrote: "At every crossroad the procession stopped while the lejhim was danced, and traffic came to a halt in all directions, while shouts of 'Avatar Meher Baba ki Jai' continually rent the air. By the end, we had all shouted ourselves hoarse!"

This is the spirit in which His lovers at many places, in the East and West, celebrated their Beloved's 75th Birth Day. The lovers of Andhra continued their daily celebration for 75 days without a break—Baba could drop His body, but He could not drop out of their hearts! "In short", as Eruch wrote in a letter, "it is obvious that the lovers of Baba believe that Baba is in their midst, although His physical presence is out of sight. He seems to have come into their hearts more forcefully than ever before. They feel His presence without seeing Him, and I can quite believe that, because I too feel that way. Although I miss Him, I feel His presence without seeing Him—the same as when Baba used to send me away on some errand, He being where He was."

Baba's presence was felt very much by us on the 25th. Meherazad celebrated the Day as usual—the decorations, the birthday cake with the one candle for the One Beloved, all of us calling out 'Avatar Meher Baba ki Jai' at the stroke of 5 in the morning; then the Arti, the Prayers, the Birthday song, the gramophone music played over a loud speaker hired from the village. We had a dear guest with us that day: Maharani Shantadevi of Baroda. One unusual item was our visit to Meherabad. to Beloved Baba at the Tomb. There we witnessed His lovers of Arangaon celebrating His Day. All night they sang songs composed for Him, all morning they played their drums and cymbals while they danced for Him—we never saw such exultant and rhythmic dancing! The whole village seemed to have turned up for Baba's dar-

shan. Young and old, in tatters and in finery the villagers came up the Hill and filed into the Tomb for Baba's darshan. On the stone floor at His feet they placed their heads in obeisance, and taught their children to do the same (sometimes with the help of a firm hand on their heads). The garlands of jasmine and roses piling up beside Him, were a fragrant reminder of His words: "I will give Darshan in silence."

On an earlier visit to Meherabad, a visitor asked me whether we felt that Baba's dropping the body at this time had been a 'miscalculation' on His part. The answer was an emphatic NO. It is we who hadn't reckoned for it, were completely unprepared, taken entirely unawares. And yet, looking back, we find that beloved Baba had prepared us, had given us many hints that now stand out glaringly in the light of the Event. But what He had disclosed with one hand, He had covered with the other. As for instance, on the morning of that Friday the 31st of January (1969) Baba said to us, "Today is my crucifixion". But several times in the past He had said, "Christ was crucified once. I am crucified daily." In November (1968) Baba told a visitor to Meherazad, "Come again in the month of July. Don't wait for me to call you; come without being called." We assumed it was His way of assuring the lover that his coming would not be postponed. Long before the Darshan circular went out, Baba casually remarked that soon when He started giving His darshan to His lovers, it would not be for a limited period but for all time. We interpreted this in different ways. Whenever some lovers came to Meherazad hoping to see Him, Baba sent them word "Come for my darshan in Poona—I will not be in seclusion then." Just before the last family letter went out, Eruch pointed out to Baba that (considering the condition of His health) if He wished to cancel the approaching Darshan it was yet possible to do so. Baba smiled and said "No, it is not to

be cancelled—I will give my Darshan to my lovers. I will give it on my own terms."

And we find that many of His lovers in the East and West*, those who had planned to come to Poona for the Darshan, are going ahead with their plans, honouring His invitation to them which said:

"... how beloved Baba will give His darshan to the thousands who will come, yet remains to be determined; but it will be. He will give His darshan. This darshan, Baba says, will be the last given in Silence—the last before He speaks His world renewing Word of words."

In response to the lovers' wish to come to Poona for the Darshan, Adi had sent out this intimation to all concerned on February 8:

DESPITE BABA'S PHYSICAL ABSENCE THOSE LOVERS WHO DESIRE TO VISIT GURUPRASAD POONA TO HONOUR BABA'S INVITATION FOR DARSHAN UP TO TENTH JUNE CAN STILL COME ABIDING STRICTLY TO THE SCHEDULED DATES AND CONDITIONS AS PER FAMILY LETTER DATED FIRST NOVEMBER. JOURNEY WILL NOW INCLUDE HALF DAY VISIT TO MEHERABAD TO PAY HOMAGE AT BABA'S TOMB. AFTER TENTH JUNE ANYONE CAN MAKE PILGRIMAGE TO POONA AND BABA'S TOMB INDIVIDUALLY OR COLLECTIVELY, UNDERSTANDING THAT ALL ARRANGEMENTS MUST BE MADE ON ONE'S OWN. INFORM ALL CONCERNED IN YOUR AREA. JAI BABA.

The Meherazad Mandali too, men and women, will be going to Poona for the Darshan. As usual, from April beginning till June end, we will be at: Guruprasad, 24 Bund Road,
Poona-1.

* Each Western lover coming to Poona, please remember to bring a wide-brimmed hat to protect you from the Indian summer sun; and a flash-light for use when electricity fails, (or is turned off during thunderstorms in May and June).

Often has Baba told us, "I am not this body that you see". Now we cannot see that which He was not, that which made God's infinite Love and Compassion tangible to us, that which was our constant companion. Often have we written to His many lovers who were physically absent from Him, "Beloved Baba is with you every moment. Baba says He is with His lovers always." Now the Meherazad mandali are learning to live these words, while occupied in the daily routine of duties which continue as before. Of the mandali at Meherazad (women mandali):

Mehera, Mani, Goher, Naja, Meheroo, Rano; men mandali: Eruch, Pendu, Bhau, Francis, Aloba, Kaikobad, Kaka, Baidul), Kaka is no longer with us.

Twenty seven days after the Beloved dropped His body, His very dear Kaka passed away from heart failure and was buried at Meherazad as was Baba's wish. Kaka's passing away was sudden and swift, while he was resting in his easy-chair outside his room. Moments before, he was pottering about the compound in his endearing "hobbit" manner. Kaka has had a damaged heart for years, and his continuing to live so actively was a constant amazement to Goher and the other doctors. It was as if Kaka had willed himself to live for as long as he could serve his beloved Master—which he did to the last. Even on 30th January he had made Baba 'laugh' with his usual daily entertainment, lightened Baba's burden as he had always done. The evening before he left us, Kaka repeatedly and forcefully declared what he had been telling us for days: "Baba has not gone away. Baba will come, will come. Remember, remember. Baba will come! Kaka says so. Remember!" We remember.

All the dear letters and cables that the Meherazad family has received from the Beloved's world Family, are a testimony to His IS-ness. They make it clear that for Baba's lovers Baba is and always will be. In fact it seems that Baba is with His lovers more than ever; that the

jolt of the Event has thrown them closer in the unity of His Love bound them firmer in their resolve to live His Message. Beloved Baba completed His Work. Now the lovers have work to do. As Francis said in a cable to Australia. "Let us now begin the real work of loving Him as He should be loved."

That the Beloved's lovers are testifying to His Presence is not surprising. But we find strangers doing so too—men and women who had not known of Baba, who were simply acquainted with His Name! Several individuals tell of having seen Baba since He dropped the body, and personally recounted their experiences to Baba's lovers who have recounted them to us. The first we heard of was the experience of a Zoroastrian High Priest—he had known of Baba and revered Him, but had neither love nor belief. As told by him, Baba appeared to him in the early hours of the morning of the Event. He saw Baba, a bright light round His head, riding speedily past him on a white horse and saying "I am going to my Manzil (destination)." Overpowered by this vision, the priest felt compelled to visit Meherabad. There he asked permission to enter the Tomb and pray for a while. After doing this, he went down the steps of the crypt and took Baba's darshan by reverently touching His feet—an unprecedented act on the part of a Zoroastrian priest! On the final day too he had a glimpse of the Beloved's compassion. After leaving the Tomb, the priest felt drawn to take yet another look at Baba, and jostled his way back through the crowd. But however much he craned over the solid front row of lovers' shoulders, he could not see into the crypt. Then, all of a sudden, Baba's face appeared to his vision! The priest says that Baba actually raised His head and smiled at him, and then gradually reclined again.

Since then we have heard the experiences of a number of people in different parts of India. A few days ago

when Nana Kher came from Nagpur, he told us how beloved Baba had been seen within the last month by three different citizens of Nagpur residing in different localities. Visiting the Baba-Centre in Nagpur for the first time, each of the three had related his and her experience, declaring that "Meher Baba is not dead. Meher Baba can never die. Meher Baba is alive. We have seen Him, seen Him in the body." These persons were not lovers of Baba, they were not even acquainted with lovers of Baba. Their only contact with Baba was that they had at some time heard the name of Meher Baba. This is a sketch of their accounts as heard by me!

On 3rd February (1969), a clerk working in a Sales Tax Department, was sitting in his bedroom before starting out for the office. While seated there, he saw a jeep approach and stop by his front door. From it he saw Baba step out with a few other men, stopping to converse with them for a while. The clerk also saw and heard some people standing around the jeep calling out "Meher Baba has come", and instantly he bowed down with reverence and love that surged over him. Just then Baba turned His face towards him and smiled. The clerk says that he was fully awake at the time; that until this scene before his eyes disappeared, he took it to be an actual occurrence.

The second man who had a similar experience, is a deputy collector. An ardent devotee of Lord Rama, he daily meditated before Rama's picture and recited Sanskrit couplets which invoke Rama's protection and guidance. On the 7th of February, while he was doing this, he was confronted by a blinding light. Opening his eyes he saw a man before him, a man whom he instinctively recognized as Meher Baba. Filled with a happiness he had never experienced, he gazed adoringly at Baba. This went on for over an hour, during which Baba appeared, in various garbs and headgears—now in a sadra, now in

Western suit, now in a kafni, now wearing a scarf, now a fez cap. It continued even after his wife interrupted by coming in to remind him that it was long past supper time. Although she managed to coax him away for a while, when he returned Baba was again with him for nearly two hours more. It amazed him to learn that his wife had not seen Baba when she had entered the room, had seen no one in the room beside her husband! This deputy collector now tells others, "Meher Baba is the Avatar—He was Rama, He is Meher Baba. He is the one and the same Avatar. He is, and always will be."

A middle-aged house-wife was the third person—she had come across Baba's name in some booklet, years ago. Recounting her experience she said that on 25th February she had been busy all day attending to a sick relative. Returning home, she tried to catch up on her neglected household chores and started at the sink. Being fond of devotional singing, she sang while she washed the dishes. Suddenly the room lighted up with a dazzling light. She turned to see what had caused it, and beheld a smiling figure reclining on a tiger skin, the right hand forming the sign that means "Good!". Instinctively she knew that this was Meher Baba. Bathed in a bliss she didn't know could exist, she bowed low before Him, She felt inspired to compose a song for Him, and wrote it down then and there—a song that touched the hearts of Baba's lovers to whom she presented it at the Centre. There at the Centre she saw the picture of beloved Baba that is exactly as He had appeared to her at her home. She had never set eyes on it before, nor on any other picture of the Beloved.

Hearing of these and other experiences had by other people, makes us feel that perhaps, in a way, the Darshan has begun. If so, it seems that Baba is starting from the fringe of the outermost circle and that His lovers' turn will follow. Recently a lover asked me if any of us had had any extraordinary experience since the Event, whether

Baba had appeared to any of the mandali in a Vision. Perhaps he was startled at my reply that "Nowadays Baba does not appear even in our dreams". I went on to tell him what the Beloved had explained long ago, giving us the simile of a lighted lantern placed on the floor. While the lantern sheds light all over the room, the circle close to its base is in shadow. Beloved Baba had said: "When I give my close circle that which I have to give, it will be the real thing." As again Baba said, in His last message to His lovers:

"I AM THE DIVINE BELOVED WORTHY OF BEING LOVED BECAUSE I AM LOVE. HE WHO LOVES ME BECAUSE OF THIS WILL BE BLESSED WITH UNLIMITED SIGHT AND WILL SEE ME AS I AM."

Avatar Meher Baba ki Jai

LETTER FROM A BABA LOVER

Myrtle Beach,
S. Carolina (U.S.A.)
March 10, 1969

Dearest Mehera and Mani.

Love in the Ancient One, the only One who lives.

When I first heard Baba dropped His body I felt lost, thinking that I came on earth to see the Ancient One, God, and missed seeing Him. But what I really came on earth for is to love Him. And now more than ever the New Life Baba lives seems endless and eternal. Now is the chance to love Baba for nothing, only for what He is. I only want to hold on to His daaman till the very end. I hope to see you soon in India.

Love in Baba,
Mimi (Drake),

(With permission from Mehera and Mani)

REAL TEST FOR BABA LOVERS

By Gemini

We are all in the midst of the most critical juncture in our life span, facing the toughest test ever given to us by our Master Beloved Avatar Meher Baba. This greatest ordeal given by Baba I feel is only to test the foundation of Faith of His disciples. The millions of His lovers all over the world will be wondering in bewilderment as to why this most crucial blow to us in the current times. What made Avatar Meher Baba to drop the human body so suddenly? Why the Highest of the High broke His promise and not given His darshan? To these questions they should search their inborn Faith in Baba and they will receive the quite simple answer that these events took place because BABA is God. My faith in Baba says that Baba is God and this is the toughest test, He has given us—to test the love we exhibit for Him and to test the deep-rooted faith we have in Him.

If Baba has said, "I will give darshan to you all" and did not give it, does it mean, that He has not given darshan of His physical body? I feel, we should look forward for the 'Real Darshan'—the 'Darshan' that every soul aspires for—the darshan of our own true self to reach the state of God-realisation. And I am sure that Baba will bless us with it, when we succeed in this test. Then Baba's promised darshan will be that one with which we will be blessed to experience the sublime Divine bliss with His unending Darshan.

Lastly, I feel if doubting devotees are either confronted with several questions or arrive at some hasty conclusion I have one simple suggestion for them: that is—who are we but tiny mortals to question, or try to fathom the Divine actions. He, the omnipotent God Avatar Meher Baba alone can answer them and His answer will come to us through our love for Him and through our faith in Him.

Questions and Answers on Avatar Meher Baba

From A. C. S. Chari, Calcutta

[THE FOLLOWING ARE THE EXTRACTS OF THE PUBLICATION "84 QUESTIONS AND ANSWERS ON AVATAR MEHER BABA WITH APPENDIX"]

PREFACE

The material of this publication was got ready before those eventful days (31st January 1969 and 7th February 1969) when all the lovers of AVATAR MEHER BABA were shaken and sunk in gloom. There after, several pertinent enquiries have been made, or Questions have been put, by many. Hence, it became necessary to add those Questions in this publication and answer them—not as much as the final answers which might be convincing to the intellectual or rational mind of the worldly man, but more as thought-provoking ones to a pilgrim on the Spiritual Path, and passing on the views held. They are Questions Nos. 10, 37, 41 and 63.

Let me share with the readers the following excerpt from a recent message to the Western lovers of Baba from Mani (Baba's sister):

"I believe that His dropping His body is to release His *Word* to His Creation before His Manifestation, because a day before dropping the body Baba said that all His suffering had been a preparation for the '*One Word*'. May we never be absent in our faith and love to receive it from Him who is always with us?"

Those who have known Meher Baba for many years—many of them including myself are now living—have no sort of difficulty in expecting anything at any time from Meher Baba. He is UNIQUE. He can do anything and we unhesitatingly can affirm that every word uttered by Beloved Meher Baba will be fulfilled... in His own inscrutable ways and in His time. His Kingdom will come to Earth and All Glory be to Him and will be to Him. But, patience, alertness and faith are needed—why did He ask us to see that 'His daaman' does not (as it may quite easily) slip out of our hands !!! In this School of daily Life, He wants us to practise the LOVE He has taught us—and for that effort, He has already granted us all His Love and Grace. It now depends on us to avail of the opportunities of life and be more and more responsive to the "awakening" of His love.

"The greater the trouble, the nearer GOD (Meher Baba) is to us. The deeper the experience, the more intimately we learn to know God (Baba). When we cannot find God (Baba), we can be found by God (Baba).

LOVE NEVER FAILETH, LOVE NEVER LETS
GO OF US.

There comes a time in our life when we cannot find God, but can be found by God (MEHER BABA)" *adapted from H. T. Hamblin (a great mystic).*

This Second Edition was hinted and, in a way, inspired by Beloved Baba in October 1968 and later, also blessed by Him in January 1969. The same has also received the good wishes of Baba's Mandali. I am also authorised to state that this Preface and the Answers to the Questions Nos. 10, 37, 41 and 63 have also the approval of Brothers ERUCH and ADI K. IRANI.

25th February 1969

A.C.S. CHARI

EXTRACTS

Q: 10. Is Meher Baba living now? We learnt that he died on 31st January 1969 and that his body was interred in a tomb on 7th February 1969. What did he die of? Was he 'stabbed in the back'? Did he die a violent death?

A: In one sense, AVATAR MEHER BABA (THE MEHER BABA) is living and eternally living, Even as to the dropping of the 'physical body', although in the worldly sense, according to the medical opinion and in the view of the Committee of persons who decided to inter that physical body on 7th Feb. 1969 (for more reasons than one) he is dead, there arc many persons who still believe that Meher Baba is still alive. In any event, as Meher Baba often used to declare 'I AM NOT THIS BODY', the present non-existence of the body has not much importance with His Avatarhood, His work 'IN SILENCE', His uttering His WORD OF WORDS, and His 'Manifestation'. We have to understand the deep meaning and significance of Meher Baba's utterances in the proper sense, and not in the common man's way.

Those who have some faith in the Science of Astrology will find the following instructive—vide *'The Awakener'* Vol. II, No. 1, page 12:— "He dies under Mercury. Mercury is very bad in this horoscope, good for the occult and bad for the health. Mercury is ruled by Jupiter and Neptune. Neptune gives mostly unusual death—cause which cannot be clearly diagnosed. No physician will find the clear cause of this man's death. Could he be murdered? No. The planet of death, Mercury, is in a very good aspect

with Jupiter, from the fourth house, showing that he dies a natural death in his home, but as already said, the true cause will not be found. His open enemies cannot cause his death; unknown enemies also cannot come into consideration. It would be an unknown sickness... "

THIS WAS WHAT HAPPENED !!

Baba's body is entombed in a Tomb up the Meherabad Hill built in 1938 as per Baba's instructions. Baba, in 1955 and in 1958, took His lovers to that Tomb and said: "When I leave this body, it will have its rest in the Tomb on this hill. After seventy years, this hill will turn into a place of world pilgrimage where lovers of God, philosophers and celebrities will come to pay homage to the Tomb. How fortunate you all are that you are here in my living presence and that you could come up the Hill with me!! A big town will grow up here .. Those of you who have not seen the Tomb before should go there and see it and pay respects, with a firm resolve that you will try your best to give happiness to others at the cost of your own and that you will love me with all your heart. Having made this resolve, try to follow up these two things honestly." (Vide "*The Awakener*", Vol. V. No. 3, page 12, and Vol. VII. No. 3, pages 29 to 31).

Q: 37 Do you think that MEHER BABA'S work as Avatar is over and complete?

A: In one sense, largely YES, in the words of Meher Baba Himself. In the Circular No. 68 dated 4th March 1968, it was stated thus: "None can have the least idea of the immensity of the work that I am doing in this 'Seclusion'. The

only hint I can give is, that compared with the work I do in seclusion, all the important work of the world put together is completely insignificant. Although for Me the burden of My work is crushing, the result of My work will be intensely felt by all people in the world... I also repeat that the fate of the Universe hangs on My 'Seclusion' and the redemption of mankind depends upon My 'Manifestation'. All I ask of My lovers is to help Me to complete My work by 21st May 1968, so that by this date My universal work in 'Seclusion' will end and there will be no need for further 'seclusion'."

Thereafter, Tuesday the 21st May 1968 marked both an end and a beginning of Baba's work—the end of the interminable 'seclusion' and the beginning of a period called 'exclusion' (when His lovers were excluded from seeing Him). This period of 'exclusion' is the threshold leading to 'inclusion' the time that will include all to His 'Darshan'. Please read MEHERAZAD NEWS dated 9th September 1968 published in the Journal 'DIVYA VANI' No. 3 of Volume 4 (25th Sept. 1968), pages 38 to 49.

On the evening of Tuesday 30th July 1968, Baba declared thus: "My work is done. It is completed 100 per cent. The result of this work will also be 100 per cent and will manifest from the end of September."

On 13th October 1968, Meher Baba declared thus: "I have been saying: The Time is near, it is fast approaching, it is close at hand. Today, I say: THE TIME HAS COME. Remember this."

The foregoing should all be well studied and remembered. Further, we cannot bring Meher Baba to the human level and judge Him. It is very difficult for all to understand Him. There are the 'chosen few' who know what Meher Baba says and does.

There is also another view which some of His devotees take in understanding the events of 31-1-1969 and 7-2-1969 (it was the date of His 75th Birthday according to the Zoroastrian almanac). Very often, those close to Baba would entreat Baba to take care of his bodily health—well intentioned, of course. Meher Baba often used to say thus: "You cannot have a seed or an idea how crushing the pressure was, for it is beyond human understanding ... My body felt as though it had been through a wringer..." Meher Baba worked entirely away from the gross plane and it was always a hard labour for Him to retain His link with the physical body. He had to take great pains to keep the thread-fine link from snapping!! Those close to Baba, although showing implicit obedience, always showed more concern about Meher Baba's physical body—not adequately realising Baba's work. At one moment, Meher Baba let fall this remark: "That would mean once again prolonging the Work and postponing the result and set it on a different course!!"

There is another view also, and it is this: "Now that Meher Baba has chosen to drop His physical body, He is all the more living—and eternally living—in the hearts of all His lovers. He had to undergo very severe mental and physical hardships which ultimately told seriously on His health and they were tantamount to His crucifixion to save the world from

destruction. He has sacrificed Himself to enable the world to live. HE IS NOT DEAD, He is very much living and THE WORD that He promised to utter before the dissolution of His body is already with us. He more than once said: 'You can deny God, but you cannot defy God.' He cast THE WORD into a perceptible and tangible form of Himself. He is our constant "AWAKENER". He came to our succour and decided to dwell in our hearts all by HIMSELF and now we may see Him within ourselves. He was ONE, but now He is 'ONE IN MANY'. He is One with THE ONE and is guiding our destinies. Let us not fail Him. Let us work out His plan which is Divine and Eternal."

Please also read the instructive and the balanced Editorial in "DIVYA VANI", Monthly Vol 4, No. 8, dated 25-2-1969.

Q: 4. What has He really achieved and done for humanity?

A: For one thing, it is too premature to answer this question. Posterity will know and realise, if the present humanity cannot or does not.

There is chaos, confusion, and tremendous destructive potential in the world today. His presence on earth is the very act of Divine Intervention that checks the world from headlong catastrophe and saves it from total destruction. He is intensely working in His own way for the establishment of "THE NEW AGE" wherein "THE NEW HUMANITY" will live in harmony, co-operation, peace and good will, Vide also APPENDIX.

Can there be any doubt that Meher Baba is the

God-Man, that from the moment of His own 'spiritual awakening' (by the five Perfect Masters)—in the earlies of 1913-1921—every moment of His life He devoted wholly and absolutely for the regeneration of mankind's spirituality? Through the flame of His Divine LOVE, Meher Baba has tried to kindle the flame of LOVE in every being on this Earth, so that man's life may be consciously turned towards the Divine, and one's life's efforts and daily living may be devoted towards the realization of the GOD-HOOD which is latent in everyone—thus fulfilling Meher Baba's oft-repeated expression 'I HAVE COME NOT TO TEACH BUT TO AWAKEN'.

Q: 63. Meher Baba promised to give 'DARSHAN' to His lovers at Poona, in the place called "GURUPRASAD" between 10th April and 10th June 1969. If He was 'GOD', should He not have known that he would die and that this would be an empty and misleading promise?

A. What you say is, perhaps, the first impression to an ordinary person. But, those who know the Spiritual Path much better have been taking different views. One is; that Baba's Circular No. 70 dated 1st November 1968 and the Circular No. 71 dated 15th January 1969 have not been carefully scanned and understood. There are words and sentences in both of them which clearly indicate that "THE DARSHAN" will be given and that only to 'HIS LOVERS' (meaning those who have implicit faith in Meher Baba and 'stick on to His daaman' even after the incidents of 31-1-1969 and 7-2-1969) that it will be the last 'given in Silence', that "it will not be possible to see anyone individually or give private interviews". Baba prepared

the whole programme and handed it to His lovers on 13th October 1968 and emphatically stated: "These are My terms, take it or leave it." It is possible that very few of His close ones did grasp His words, or that all took Him lightly then. Meher Baba also clearly emphasised that this Darshan will be unique and that the "1962 East-West Gathering will be nothing when compared with this". Perfect Masters usually only give hints; and it depends on us how alert and serious we are.

Another view is: God can always change His plans and ways, both as regards time and methods. It is not a case of a human being committing himself-herself and not resiling from such commitment.

It is more prudent to keep a receptive mind, wait and watch and see. One cannot discard Meher Baba's utterances so unwisely. He was always definite and categorical and sure of what He did and said (by gestures and or the alphabet-board). It is also likely that some of His lovers have to wait for some incarnations also, if this life is not sufficient.

There are many of His lovers who have such implicit faith in Him that they would still seek His 'darshan' in the terms laid down in the aforesaid Circulars. Their faith will undoubtedly reward them.

Please also read the Editorial in 'DIVYA VANI' Monthly, Vol. 4, No. 8, dated 25-2-1969. Also the article "ON MEHER BABA'S BEING 'DEAD'" printed in this publication.

SELECTED SAYINGS OF MEHER BABA

"I want you to know that I will definitely break My Silence and I want you to cling to My '*daaman*' *till the very end, irrespective of whether I speak or not*. I am the Highest of the High and want you to LOVE ME, not for any material or spiritual gain, nor for the impending 'breaking of My Silence' and My 'Manifestation', but I want you to love Me for Myself as being God in human form."

* * *

"I would like you to bear in mind that you do not approach Me with the thought of any worldly gain. Come to receive MY LOVE.... Come prepared to receive not so much of My words, *but of My 'SILENCE' '.....'*"

* * *

"The dark cloud hovers overhead. It is approaching very fast. Only *a few* will hold on to Me those who are *near* to Me, *not in space, but in Love*. The rest will leave Me. The age-old experience will be repeated. In this incarnation, I have a large following, but again, I shall be left with a few. It is as if around me there are many beautiful buildings; it took years to build them, but when an earthquake comes, they are destroyed in a few seconds; only *a few* survive"

* * *

"You will see Me only in memory. When I drop My body, I will remain in all who love Me. I can never die. Love Me, obey Me, and you will find Me"

* * *

"My words can never be in vain. Whatever I have said must and will come true. When it appears otherwise, it is due to your ignorance and lack of patience...."

Statement about ownership and other particulars about newspaper "DIVYA VANI" to be published in the first issue every year after last day of February.

Form IV

1. Place of Publication ... 3-6-441, Himayatnagar,
Hyderabad-29.
2. Periodicity of its publica- Monthly
tion
3. Printer's Name ... Swami Satya Prakash
Udaseen
Nationality ... Indian
Address ... 3-6-441, Himayatnagar,
Hyderabad-29.
4. Publisher's Name ... Swami Satya Prakash
Udaseen
Nationality ... Indian
Address ... 3-6-441, Himayatnagar,
Hyderabad-29.
5. Editor's Name ... Swami Satya Prakash
Udaseen
Nationality ... Indian
Address ... 3-6-441, Himayatnagar,
Hyderabad-29.
6. Names & addresses of Swami Satya Prakash
individuals who own Udaseen, Founder-Presi-
the newspaper and dent and Managing
partners or sharehol- Trustee, 'The Meher
ders holding more than Vihar Trust', 3-6-441,
one per cent of the Himayatnagar, Hydera-
total capital. bad-29.

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

Date: 25-3-69

(Sd.) **Swami Satya Prakash Udaseen,**
Publisher



Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
supernatual	supernatural	3	1	6
incidently	incidentally	16	3	26
delcares	declares	20	1	2
inamimate	inanimate	20	2	12
occurring	occurring	34	1	2
recokened	reckoned	39	2	4
Sanskirt	Sanskrit	43	3	3
then	them	46	3	3
known	know	48	2	3
groom	grow	50	2	11
wait to	to wait	55	3	6
May	My	56	4	1