

DIVYA VANI
Volume 6 Number 1
January 1970

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

All words of Meher Baba copyright © 2018
Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

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

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

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

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

eBooks at the Avatar Meher Baba Trust Web Site

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

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

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

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

Monthly:

January 1970

D I V Y A V A N I

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

"The Meher Vihar Trust"

Volume 6]

Number 1]

DANAVAI PETA

RAJAHMUNDRY-3

(A.P., India)

[**Price:**

[**Re. 1-00**

ADI K. IRANI

KING'S ROAD,
AHMEDNAGAR,
MAHARASHTRA-INDIA
21st July 1969.

To all Brothers and Sisters,

This is an appeal made to you all Baba lovers from East and West—an appeal based on fulfilment of Avatar Meher Baba's Wish expressed to Brother Bhau Kalchuri just a week before beloved Baba dropped His body.

Baba had enjoined Bhau to write a full life account of Baba in Hindi verses. A life account of beloved Baba can be exhaustive if all events concerning Baba in connection with lovers are brought in to this work.

All lovers from East and West who lived with Baba for long or short duration of time, under His instructions are requested to send to Adi K. Irani, King's Road, Ahmednagar, Maharashtra account of events taken place during their stay with Baba.

Such events should contain descriptions of everything happened in Sahavas with beloved Baba—of duties given and performed, of humour expressed and seriousness impressed, of games played and discipline evoked, of travel made and functions held. They should contain all aspects of difficulties and ease, pleasure and pain, differences and agreements, harmony and discord—all these felt and experienced.

Kindly bear in mind not to exclude in your writing, description of how funny and awkward situations were created in dealing with people whilst obeying Baba's small orders purposefully given.

Besides Baba lovers who stayed with Baba, those lovers who paid occasional visits are also requested to send to Adi K. Irani account of their short visits to Baba.
Jai Baba!

With loving regards,

Yours brotherly,
ADI K. IRANI

Monthly:

JANUARY 1970

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editor

N. DHARMA RAO, B.E.

Publishers

THE MEHER VIHAR TRUST

Danavaipeta : Rajahmundry - 3

(A. P., India)

Grams: MEHER NAZAR

Volume 6
Number 1

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

CONTENTS

	PAGE
An Announcement	... 1
Avatar is God	
By Avatar Meher Baba	... 5
Sealed Book of	
Avatar Meher Baba	... 9
The Silence of the Saviour	
By Pat Francess, Jr.	... 10
A Day with Beloved Baba	
in Guruprasad by Balnatu	... 29
To Beloved Baba on His 68th	
Birthday By Dana Field	... 37
Gazal in Urdu on Avatar Meher Baba	
By Saeb Asmi of Pakistan	... 39
The Problem of Love	
By K. K. Ramakrishnan	... 43
A poem	
By Caryn Leier	... 48
And - Meher Baba Diary 1970	... 48
Sermon on the Mount	
By Dr. Sankara Sreeramarao	... 49
News in brief by ALOBA	... 50



AVATAR MEHER BABA

JAI BABA!

An Announcement

We are happy to bring to the kind notice of our dear readers and Subscribers of DIVYA VANI that this monthly Journal entirely devoted to Avatar Meher Baba and His Work has been started by the Graceful Love Blessings of our Beloved Baba and the Special Message of Bro. Adi K. Irani. the Disciple and Secretary of the Avatar, First as Quarterly on 10th of July 1961. It was later converted as the Bi-Monthly from 10th of January 1964 and thereafter has been issued from the 10th of July 1965 as Monthly.

Ever since it was made a Monthly, the Subscription year for the Journal was from July to June end every year and was being issued on the 25th of every month as it was the Birth Date of our Beloved Baba. We are happy that by the Graceful Blessings of Beloved Baba and the keen interest evinced by our readers and subscribers and the Love-contributors of our dear Patrons, the Journal has been continuously issued and its progress was also noteworthy year by year. Our Office has been now shifted from Hyderabad to Rajahmundry (East Godavary Dt., A. P. India) from the 1st of April 1969 and our services in the Cause of Beloved Baba are being progressively rendered unhampered and the support of our Readers and Subscribers for the Journal is also continuous and whole hearted, giving us every encouragement necessary for its progress in the right direction.

Now, it is suggested by some of our loving Subscribers that it would be more convenient if the Subscription year for Divya Vani is made a calendar Year i.e., from January to December end every year instead of July to June end. From practical experience also we found that it avoids some confusion in the minds of our Subscribers for calculating the payments due and makes it more convenient for this purpose. We now therefore decide to change over the

Subscription year accordingly from July to June as from January to December end every year. We request our dear Subscribers to note of this ANNOUNCEMENT and follow it up from this Issue of January 1970. Hence we close the Volume Number 5 with issue Number 6 and make this 1st Number of Volume Number 6, which fact may kindly be noted for the purposes of adjustment of Subscriptions payable to us every year. Those who have already paid their Annual Subscriptions from July 1969 are therefore requested to be kind enough to remit NOW half of the yearly Subscription so as to make their Annual Subscription paid in advance for the Current year i.e., for the Calendar Year 1970, as all Subscriptions for Divya Vani are payable in advance only. Those who have not yet paid their Annual Subscriptions for the previous year i.e., for the year ended with June 1969 are particularly requested to be kind enough to remit One and half times their Annual Subscription so as to make it up to date advance payment for the ending by December 1970, according to the present change over effected from now.

We take this opportunity to thank our dear Subscriber, Inland and Over Seas, for their hearty cooperation sustaining love shown to us and hope to keep up their good-will to carry on our humble services in the Cause of Beloved Baba which is dear to us all.

—*Editor & Publisher*

PLEASE NOTE:

The Annual Subscription for Divya Vani as usual is Rs. 12/- for Inland Subscribers and for those Abroad is \$ 6-00 U.S.A., for those of England & Australia 2-00 Pounds Sterling by Sea Post only: If copies are to be sent by Air Mail, the Annual subscription is double the amount mentioned above.

To make their Subscriptions paid in advance, half the amount of the said annual subscriptions may kindly be remitted at an early date and oblige.

AVATAR IS GOD

BY AVATAR MEHER BABA

In the Infinite beyond State of God, which transcends the categories of consciousness as well as unconsciousness, there appeared the first initial urge for God to know Himself. And with the arising of this initial urge, there was an instantaneous manifestation of infinite consciousness as well as infinite unconsciousness, as simultaneous resultants. Of these two seemingly opposite but complementary aspects, the infinite consciousness plays the role of the Avatar or Divine Incarnation. The infinite unconsciousness finds its expression through an evolution, which seeks to develop full consciousness through time processes. In the human form, the full consciousness strives to have self-knowledge and self-realization. The first man to realize God as one indivisible and eternal Truth was taken up into this realization by the eternal Avataric infinite consciousness.

The Avatar is the first master of the first God-realized soul. But in God-realization the full consciousness of the first master became fused with the eternally infinite consciousness of the Avatar. Therefore, with the "coming down" of the first God-realised man, the Avatar himself descended and took an incarnation in his body. So, from the point of view of incarnation the Avatar is the same as the first master. This first master had no master in the human form. But all subsequent masters have had masters in human form to help them in Truth-realization.

The first master could realize God without a master in the human form, whereas the subsequent masters always and invariably need some master for God-realization. The

reason is simple. God-realization implies inner poise as well as adequate adjustment with the universe (which is the shadow of God) along with everything that it contains. The first master (who is also the first incarnation of the Avatar) attained both these things, because it is the *very goal* of the initial urge seeking fulfilment. He did not have a master in the human form.

With regard to those souls who attain God-realization subsequently, the two requirements stand, viz. inner poise and adequate adjustment with everything in the universe. But there is one great difference. For example, for the soul who is second in attaining God-realization, one of the important factors in his spiritual environment is the existence of a *human* God-realized soul. Hence, while adjusting himself with everything in the universe, this second candidate for God-realization is confronted with the problem of adjusting himself to the first master or God-realized soul who as we have seen, is indistinguishable from the eternal Avatar. In this case the only adequate adjustment possible is the unreserved acceptance of the bountiful help which comes from the first master. Refusal to accept this help is maladjustment to a tremendous factor in the universe; and this prevents God-realization. This is why the first God-realized person did not need an incarnate master, while all subsequent masters inescapably need some master or masters in order to realize God. They cannot do so by their own independent efforts.

The first master who got fused with the eternal Avataric infinite consciousness is the master of all masters. Yet, if and when the Avatar takes an incarnation in the human form, he brings upon himself a veil and this veil has to be removed by some master or masters.

The veil with which the Avatar descends in the human form is placed upon him by the five Perfect Masters who bring him down from his formless being. In the Avataric

periods, the five masters always put this veil upon the infinite consciousness of the Avatar, because if he were to be brought without such a veil into the world of forms, the existing balance between reality and illusion would be profoundly disturbed. However, when the five masters think that the moment is ripe, they remove this veil which they have placed on the Avatatic consciousness. From that moment the Avatar consciously starts his role as the Avatar.

The incarnation of the Avatar does not take place unless it is precipitated by the five perfect Masters of the cycle. In all of his incarnations except the first, even the Avatar needs a master in order to come into his own eternal and infinite consciousness. He does not become an exception to the rule that a "touch" of a master is necessary for God-realization. However the touch of a perfect master does not necessarily mean physical touch. When we say that we are "touched" by music, or poem or story, the touch has deeper significance. For more truly is this so when it is a question of spiritual "touch". In the case of the master, this deeper spiritual touch is often transmitted through physical touch.

Every time the Avatar descends, he is not necessarily recognised as the Avatar by the masses. He can be recognised as such only by those who are very advanced spiritually. The Avatar himself is the least concerned about whether or not he comes to be recognised as Avatar by large numbers. He plays thoroughly his role as the Avatar and his chief work lies in the higher invisible sphere of existence. If, however, he appears at a critical or transitional cyclic period, as is often the case, he is hailed by the masses as the Avatar of the age.

The Avatar is not necessarily recognised and hailed as the Avatar by each and all, because he covers himself under a veil for his own spiritual work.

The veil, under which he prefers to remain hidden, is different from the veil which the five Perfect Masters draw on him while bringing Him down in the human form. The veil which the Avatar puts on himself can be removed by him at any time and for any person or persons as he may desire, for the purposes of self-revelation or self-communication.

The Avatar does not take upon himself the *karma* of the world nor does he become bound by it. But he takes upon himself *the suffering of the world* which is the result of its *karma*. His suffering for the world is vicarious. It does not entail entanglement with the *karma* of the world. But the humanity finds its redemption from its *karma* through his vicarious suffering, e.g., illness, humiliation, accidents and the like. In his own ways, the Avatar unfailingly fulfils his incarnation by giving a spiritual push to his age.

SEALED BOOK

OF

AVATAR MEHER BABA.

"The book which I have personally written when I had just stopped speaking and which I wrote in one year, and which now lies in the Bank, to be touched only when I order explains *this point* * clearly. It is important for the world and the *scientists* to know, and therefore I have explained about cycles, about the position of the earth for Realisation; about the earth dying, and the simultaneous evolution of another earth (not any other planet). When the first human being was evolved; when was the first Realised Being; whether egg came first or chicken..... all has been written in detail, in 1926, in that book."

Note: Extract from pages 168 and 169 of IRENE CONY-BEARE'S Book 'IN QUEST OF TRUTH.'

* How the first evolved man has been repeatedly, millions of times, appearing not only on :this earth, but on millions of earths, and so is ageless and timeless

THE SILENCE OF THE SAVIOUR

A study of the Silence

Avatar Meher Baba

Observed from 10th July 1925 to 31 January 1969
In the light of the statement He Made on the subject.

EDITED

BY

P A T F R A N C E S S Jr.

66 Devonshire Street, Providence, Rhode Island 02908 U.S.A.

This article is compiled from a group of talks given by K. K. Ramakrishnan at the Avatar Meher Baba Poona Centre. The material covered is important to all Baba lovers, because it clarifies some shadowed points about Meher Baba's silence, His word of words, and His Public Manifestation.

It was on the tenth of July, nineteen twenty-five that Meher Baba began His silence, and He maintained this silence until He dropped His body on the 31st of January 1969. All those who love and obey Meher Baba in their lives observed twenty-four hours of complete silence on July 10th 1969.

It is appropriate therefore, that we study the significance of this day, the significance of this unique silence, He maintained for 43 years. In the past when we commemorated this day, and tried to comprehend the significance of Meher Baba's silence, our objective observation was limited by the fact that the subject of study was alive and we were anticipating the fulfillment of an event that would unfold the truth. The truth was a mystery held within the hands of the future, unknown. Today the subject of our study is a fulfilled event, we can look at it in its wholeness.

Beloved Baba has opened up the avenues of our understanding to various unseen and unknown aspects of our life in relation to God's functioning on this earth and it is for us to make use of the intellectual insight He gave us to understand the significance of this great silence that Avatar Meher Baba observed all these years, and it is for us to share with others around us—those who sincerely seek for truth—what has unfolded to our understanding by His Grace.

In the year 1968, during the month of July, I was very keen to know how Beloved Baba started His silence and naturally I wrote to brother Eruch about it. On the request of brother Eruch, our brother Padri (one of the resident mandali at Meherabad) gave me a complete picture of how Baba began His silence on July, 10th 1925.

He writes, "It was in the year 1925, the month of July. During this time the mandali * were living in a tatty-patra building called 'Makan'—a house made out of tin sheets and bamboo mattings. This house was situated somewhere near the approach road leading towards the railway lines at the foot of the Meherabad Hill, where now His physical body is resting in the tomb. Baba's needs were attended to by the women mandali who were living in the Post Office. Most of the day Baba passed His time in the Makan, but at night retired to the 'Jhopdi.'

I cannot recall whether Baba had repeatedly said any thing about keeping silence, as I and Pendu (another resident Mandali, now at Meherazad) were running the dispensary and the hospital in the old Meherabad building which today is only half in existence. But I very well remember the night of the 9th of July 1925. Before retiring for the night, at about 8.30 P.M., Baba was His usual self talking and also giving instructions to the mandali how to keep up

* mandali means member of a family. Here it means one of those disciples living with Meher Baba. Originated from the Marathi word 'Mandal' which means a group; also used to refer to ones wife.

and work as usual, because from the next day He would become silent. At about 8.30 P.M. the final words (still ringing in my ears) were: "Now I am going. From tomorrow I am not going to speak for one and half years. You all take care of everything as usual. Take care of your health; and when any of you go out of the 'Makan' during the night, to attend to your needs, always carry a lantern with you. Beware of snakes. I will do anything to help you in other difficulties, but I will not help you if you are bitten by a snake." So finishing, He left the 'Makan' for the 'Jhopdi' to retire for the night.

Now, the mandali were free to retire for the night and we had about five minutes of gossip after which everyone started unrolling his bedding. I did the same and then taking a lantern stepped out about five to seven paces for a spot to relieve myself, but by the light of the lantern, I saw in my path a snake about 20 feet ahead and shouted "snake, snake." We all used to keep bamboo sticks and a number of the mandali came out with sticks and killed the snake.

Baba, who by now, was already in the 'Jhopdi' came back, and enquired about the commotion. We gave Him the facts about the snake that was killed. Baba again warned about carrying a lantern and to beware of snakes. Then He left saying "I am going."

All this happened on the night of July 9th 1925. When He came out as usual in the morning, He had already begun His silence. Since Baba said that He would not speak for one and half years a provision of school slates and slate pens were obtained for Baba to write and convey His messages. For one year Baba wrote on slates. After this period, to convey His words, an alternate way was found in the form of the English alphabet which Chanji had made of capital letters from a typewriter. Keys being small, conveying messages was difficult, so one big board was made by hand.

This hand printed board turned out to be a very nice contraction; hence printed copies were made, so that different boards could be used for the different mandali members.

This is how Meher Baba began His silence without much advance notice or warning about it. But in the last instructions Beloved Baba gave to the mandali, was a warning symbolically suggestive to those living with Baba. Apparently those were general instructions anyone else would have given to one's companions in similar circumstances. Baba said, "BEWARE OF SNAKES. I WILL DO ANYTHING TO HELP YOU IN OTHER DIFFICULTIES, but I will NOT HELP YOU if you are bitten by a snake. So, when you go out in the darkness always carry a lantern with you."

A brief interpretation of the warning Baba gave concerning 'snakes' would make it worthy as a parable or spiritual symbolism. A yogi sees spiritual power coiled up in the form of a snake in the mooladhara (base of the human body) of man. In the religious history of mankind, snakes have played a symbolic part suggestive of the stages of spiritual evolution of the individualised soul. The Biblical story of the snake inducing Eve to eat the forbidden fruit, and then persuading Adam to eat of the fruit is an example of religious symbolism. Seemingly the Biblical snake is suggestive of the shaken faith of the man in the word of God's Command. Snake is by nature cunning and it moves zig-zag, never straight—human nature is like that of a snake. Hence Beloved Baba's warning to His companions, "beware of snakes", a day before He began His life-long silence seems to me to be a symbolic suggestion to the mandali at the time and for all His lovers then, now, and for all times to hold on to His daaman—He was contemplating the possibilities that His lovers may lose their faith in Him.

He began His silence for one and half years; as the God-Man, He knew that He would maintain that silence

for 43½ years, yet at the time He began His silence Baba told those around Him, that He would be silent for one and half years. Today we know how this time limit was to be extended again and again with promises of breaking the silence, instead, breaking His promises and extending His silence. I feel that a background into the actual beginning of His Silence would be a good beginning for this study.

Firstly—Meher Baba was not an aspirant after Truth; He was God in human form, the Avatar of the age. Why then did He observe silence? Meher Baba had said "My outward silence is no spiritual exercise; it has been undertaken and maintained solely for the good of others." Thus everything Meher Baba did was for the spiritual emancipation of mankind. Why then did Baba observe silence? If His silence was not a spiritual exercise, then what was it?

In spiritual life the effort of an aspirant is to become silent. Silence is a sign of fullness. In spiritual language it is a sign of perfection. One who has gained the knowledge (Infinite) becomes silent, because for Him duality does not exist; He alone is. He experiences that He pervades everyone and everything. Since He experiences Himself as being in everyone and is everyone, He needs no words to communicate. When Baba was in human form, He was simultaneously within everyone, as awareness, intelligence, inspiration, and intuition. Meher Baba was a Perfect Master at the age of twenty-eight and He began His unique silence at the age of thirty-one. Baba did not speak, nor did He write; but the words He released through His silence outweighed all the words of wisdom mankind had received from masters who spoke. Each word He released is a light on the path of life leading one to freedom from the bondage of self and from the darkness of ignorance.

Meher Baba has exposed the highest spiritual truth—the Ancient wisdom of the sages and saints—through the

language of His silence. Never before the meaning and mystery and purpose of life is revealed to mankind so clearly and unambiguously as Meher Baba has done. He has unfolded the Truth to each one according to one's receptive capacity.

Now the question arises in one's mind as to why Shankara and the other Perfect Masters did not observe life long silence. Even the Avatars who came before Him spoke to convey their messages. Why did Meher Baba observe silence during the entire period of his mission on the earth?

The answer to the question lies in Meher Baba's Universal Message: "I have come not to teach but to awaken. Understand therefore that I lay down no precepts." Rishis, sages and saints preached many precepts in the past to guide the life of the seekers on the Path. Avatars in the past laid down precepts and principles for man to follow and practise in his life of search for Truth, but man has ignored these principles and precepts. Meher Baba said, "You have asked for and been given enough words—it is now time to live them." The Rishis have given us the Vedas, Upanishads and the puranas: The Perfect Masters have given us the Ramayana, Mahabaratha and a number of Bhashyas and Sutras. The Avatar in His past advents gave us the Avesta, the Gita, the Bible, and the Koran, but how many of us try to live the words of Truth given to us by the Ancient Rishis, sages, saints, Perfect Masters and the Avatar of the past incarnations?

Meher Baba said "Man's inability to live God's words makes the Avatar's teaching a mockery. Instead of practicing the compassion He taught, man has waged Crusades in His Name. Instead of living the humility, purity and truth of His words, man has given way to hatred, greed and violence. Because man has been deaf to the principles and precepts laid down by God in the past in this present avataric form I observe silence."

PART – II

"AND THE WORD WAS MADE FLESH..... AND DWELT AMONG US." "In the beginning was the word, and the word was with God, and Word was God. All things were made by Him, and nothing was made without Him. In Him was life, and the life was the Light of men and the Light shines in darkness and the darkness did not understand its presence."

The above paragraph opening part two of this article introduces the next topic of discussion that being the WORD of words, Meher Baba's Public Manifestation.

Before the creation came into being God is conceived to be like a man in sound sleep, The Word of God "Who am I?" was latent in God which means the Word was with God and God... The whole creation came into being as an outcome of the first word of sound of God—Who am I? Life is an apparently endless effort to answer this question and the end of life is the answer "I am God." Life was in God and Life was the Light of men. This means the warmth of life within our hearts is the spark of divine light and that light of divinity shineth at all times within the heart of every man and woman, but in the darkness of our ignorance we do not comprehend it; we do not recognize it. We are not aware of the existence of God within us. We all know we all talk about what we have heard or read in the books that God resides in the heart of everyone. A life of conscious awareness of this eternal truth is to live the Word of God. Those who live the word of God—those who are aware of the presence of God within alone can recognise the Word which was made flesh and dwelt amongst us. Dropping the body (the Word made Flesh) is the breaking of His Silence and those who love the Avatar—"The Word was made Flesh" wholeheartedly heard the word. Those who love Him even now—losing oneself in that love, can

hear the Word still. Meher Baba did never mean to utter a word of sound audible to our physical ears, but was to be audible to the ears of our heart. In the spiritual language it means the revelation of God as the inner being of the aspirant who has annihilated his mind in an all absorbing and self-effacing love for God. It means the manifestation of Truth as a conscious experience of man as the indivisible, infinite, eternal existence, that is "I am God." This is what Meher Baba promised to mankind through the breaking of His silence. "I will utter the WORD OF WORDS that will irresistibly impart to those who are ready, the "I am God," said Meher Baba.

If one reads carefully and calmly every statement Meher Baba had made on His silence, and the breaking of His silence, one will find that each statement unfolds not only the meaning and mystery of silence, but also gives us a glimpse of His unbounded love and infinite compassion for us all. Why was it necessary for the Avatar to make so many statements? Why was it necessary for God-man to give so many messages and discourses? All the books Meher Baba gave to the world have only one purpose and that was and is to prepare the mind-heart of man to receive the Word of God's Truth, and breaking of His silence was to manifest that Truth in the mind-heart of man. Although every statement on His Silence conveys the same truth one way or another, His message released through His Life Circular No. 63 dated 20th of June 1966 gives out clearly and emphatically what Meher Baba meant by the breaking of His Silence. "God's first Word was, 'WHO AM I?' God's last Word is 'I AM GOD.' And the WORD that I, the God-Man will utter soon will be the sound of My Infinite Silence."

What is meant by the sound of my infinite silence? God's Infinite silence is that which can only be heard by those who experience His Infinite silence; those people

who have surrendered their ego selves at the feet of the Perfect Master, can hear the sweet music of Infinite silence. To Baba lovers this means those who have surrendered themselves whole-heartedly to the Avatar. This is a state of being wholly detached from earthly consciousness, like unto the man in sound sleep state, yet awake.

The breaking of His silence, Meher Baba had said would be a signal for His Public Manifestation. Now, what is meant by His Public Manifestation?

Just as we had expected to hear the word of words as a word of sound thundering into our physical ears, we will naturally expect to see Meher Baba appearing publicly to a large sea of people, for the word "Public" brings to our mind's eyes a picture of a large crowd of people, As I have been saying, we are used to a language and a pattern of thinking through that language. Our minds are conditioned by the language of our thoughts, and our words, Our minds are conditioned by the conception of God and the exaggerated expression of His great glorious deeds.

For example, (1) Lord Shri Krishna manifesting his glorious form to Arjuna, in the battle-field of Kurukshetra, but we never question what was this form and why only Arjuna saw that form in spite of the fact that there were hosts of warriors arrayed in battle order in the field. Likewise (2) Shri Ram manifesting himself to Sita and she being swallowed up into the earth which was split. We never care to question why Sita alone had the darshan of Ram and why she alone was swallowed up into the earth.

If we care to question and seek for an answer to these two incidents quoted above, we will find that in the first example, it was only Arjuna amongst the many, who longed to have a vision of the true form of the Lord and it was necessary for Krishna to silence the curiosity of Arjuna by

showing an illusionary form of His. It was definitely not the Real Form of God nor was it the manifestation of Truth. If it was so, Arjuna would not have been there to fight.

It was an illusion exhibiting the creation coming out of God, (God's Cosmic or universal body) sustained in God and merging back into God. It was just a film show by the producer and director of this universal film called Creation.

In the second example, the illustration is clearer and educative and enlightening. For, after undergoing silently a life of endless suffering in a self-giving and self effacing love, Sita in a moment of utmost disgust and detachment sought for rest and refuge at His Feet. When one surrenders one's self (life or all desires) to God, the Universal Self, what remains is the gross body, which is made out of the dust of this earth "Dust thou art, to dust thou returnest."

Thus when Sita took refuge in the Avatar Ram, surrendering herself wholly and completely, her soul, which was eternally and indivisibly one with God became consciously one with God. In other words, she experienced her indivisible oneness with God and in the height of that experience dropped her body which ultimately became one with the earth—manifestation of God is transformation of the consciousness of man—the seeker after Truth realising one's own Self as the ultimate Reality or the lover of God experiencing oneself as 'I am God.'

Reading and hearing through the language of our thoughts and words, we can never grasp the meaning of God's Words. Because we read and listened to the messages of Meher Baba through our language of habitual thinking, we missed the import to be conveyed through these messages. The meaning of the word 'Manifest' is to make clear that which is vague—to reveal that which is secret—to unfold that which is within the fold.

Meher Baba once said in a message, "I am like a Lion but at the present moment a caged lion. Those who recognise me, feel the strength of my power, but only in a small degree, When I speak, I will uncage myself, and then you will know my divine strength."

By "Lion" Beloved Baba meant, "The WORD OF WORDS—WORD OF TRUTH OR THE WORD OF GOD", which was made flesh and which was thus caged in the physical body of Meher Baba. Those who loved and obeyed Him have been in conscious contact with Him and hence sustained by the strength of His love, because by the virtue of their love and obedience they have been consciously or unconsciously absorbing into their being, the bliss of His Divinity. For the body of the Avatar is the visible and tangible form of God's Universal Body—Cosmic Form. When He speaks that is when He breaks open the cage of His body (when He drops His Body, which was WORD made Flesh) the lion (THE WORD OF GOD) will be released and those who love God will be lost in His Love to find their Oneness with God.

In the Summer months Meher Baba lovers from various parts of India and abroad came to Poona for what they called to honour Meher Baba's invitation for His Darshan. One evening I was at the Poona Railway station, on the siding, where they stable the special trains. There was a group of lovers from Andhra listening to a man from Gujrat—one who was very close to Beloved Baba in His Love; a man who is well read in all Baba books. The subject of the talk was the breaking of Beloved Baba's silence. He was telling them, "Baba will definitely break His silence and He will manifest publicly. Didn't He (Baba) say that the world will come to Him when He breaks His silence? Didn't He say waves of people will come when He speaks the word, and manifests His Divinity Publicly? These things, he said, are yet to happen and will happen. We will see it." I was shocked and amused.

Such expectations, Even if held by some of THE CLOSEST mandali members, I wouldn't be surprised, because the light of the lamp falls away from its base. On the second day after Baba dropped His Body, I heard a stalwart Baba lover of about 40 years close contact with Meher Baba declaring at Meherabad, beating his broad chest, "Baba would come out of the crypt. "

One might say that it is out of one's excessive love for Baba that one speaks and expects such things from the Avatar. But, is it really love? Some workers from Southern India, I am told, were telling the people there that Baba would be giving His Darshan physically and quite many came with such expectations. Some went to the extent of writing to me to let them know as to what food Baba took during the Darshan days and about His general physical condition. All these talks and all these expectations indicate only one thing—our incapacity to understand the ways of God the functioning of the Avatar on this earth. All these are an outcome of our blind following. We followed Him for what we thought we might gain from Him. We followed Him for what we thought was His silence and we interpreted the breaking of His silence stretching the literal meaning of words out of proportion. For people who cannot keep silent even for an hour, Meher Baba's silence of over forty-three years would appear to be a marvelous feat, and the breaking of it would undoubtedly be the greatest miracle. True, human nature needs something unnatural to impress itself. Miracles have a magic charm to capture the human mind. We make use of miracles, imaginary or true to make man believe God is God. Because we are addicted to miracles and our mind is conditioned by the conceptions of such manifestations of God.

In the Bible it is written that God made man in His own image. But the truth is, man made God and has

been making God in his own imagination. And when God out of His unbounded love and infinite compassion for man comes down to his level man expects Him to behave and act according to his imagination.

Shri Arobindo writing on the subject of Avatarhood, says, "When the Divine descends, He becomes human in order to show humanity how to become divine. There is therefore in Him a double element—a human in front and Divine behind. The Divinity acts according to another consciousness, the consciousness of the Truth above, and Lila below and its acts according to the need of the Lila and not according to man's ideas of what it should and should not do."

These expectations that some of the Meher Baba lovers and workers hold, and the interpretation they give to his silence, the breaking of His silence and His manifestation do not testify their love for Baba, the God-Man.

The Divinity of God was contained in the physical body of Meher Baba; who was accessible to a limited number of people during His life time, but now when He has dropped His body, He is open to all. His presence can be felt and experienced by one and all. "My silence and the imminent breaking of my silence is to save mankind from the monumental forces of ignorance and to fulfill the divine plan of universal unity. The breaking of my silence will reveal to man the universal oneness of God which will bring about universal brotherhood of man." —Meher Baba.

The Avataric advent and His presence on this earth attracts forces unseen and unknown to man and unlocks many substations of divine power, already existent on the earth in various spheres of existence and levels of life and planes of consciousness. During His life-time His physical activities on this earth—be it a public darshan He gives, or private gathering of His lovers around Him, be it

a personal contact with seekers of truth or lovers of God; be it His work in seclusion or His world wide travels; be it serving the poorest and the lowliest and the lost or being served by the rich; be it washing the lepers or being worshipped by His devotees—releases an immeasurable amount of energy and love, generating an irresistible urge for self giving service for the well being of mankind. He stimulates intellectual insight into the secrets of nature, induces an adventurous urge to discover, awaken an intuitive vision of life in oneness, and a longing for higher consciousness. While in seclusion stationing His body on the gross plane, He works in the higher planes of consciousness and causes the descent of divine consciousness on the earthly plane.

A clear conception of the Avatar and His function on this earth is given to a few. Only those who have an intuitive vision of the body, energy and mind of the Avatar can have an idea of Avataric work on this earth. For Meher Baba had said, "In my Universal Body are contained all the gross bodies of all the innumerable beings and things in creation. Individual subtle bodies (energies) and mental bodies (minds) are part of my Universal Energy and Universal Mind." Shri Arobindo said, "The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of growing Divine consciousness, not human turning into divine."

In 1965, Meher Baba entered into what was called "His very strict Seclusion." Referring to the work he did in seclusion He said, "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 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. "

The Avatar's mind being the Universal Mind in which every individual mind has its source, when He wills a universal transformation of human consciousness, which is held by the human mind (individual selves – thoughts – desires) what the Avatar does is a disintegration of His Universal Mind, which is the source, sustenance and support of all individual minds. Disintegration of mind is death of the self or what one calls one's life, which is nothing but a composition of various kinds of fulfilled and unfulfilled desires.

Meher Baba said about His Work in Seclusion, "The Work can be compared to the amassing and arranging in a universal heap the accumulated rubbish of man's ignorance in illusion that enmeshes him in the false and prevents him from realising his true identity,"

The prevailing condition of unrest and insecurity in society, universal prevalence of hypocrisy, lust for power, greed and hatred in every field of human activities, disrespect for all established order of life and degeneration of moral, cultural and spiritual values of life—all these I attribute as an outcome of Avataric work. It is the churning of the milky ocean of life,* demolition of the mental structure of mankind. The basic foundation of human society in its racial and religious, social and cultural, economical and political, national and international aspects is shaken and mankind, like a drowning man trying to hold on to a straw, is desperately struggling to hold on to the old values of life in illusion which the Avatar has come to destroy. What we witness all around is but the labour pains of the spiritual birth of a New Humanity, the Avatar came to usher on this earth.

The Avataric Work is done. The mission of uttering the WORD OF WORD is fulfilled. The WORD is, like a

* Read my article appeared in Divya Vani dated 25-9-1967.

missile, piercing mind of the world and is going to its very heart. With the dawn of the realisation of the Unity of all life hatred and dissention will come to an end. There will be unfaltering love and unflinching understanding and men shall be united in an inviolable brotherhood, based on the realised Oneness of God.

In the final act of Avataric Work, God gave Himself to His Creation. It is an act of withering away of the WORD OF GOD MADE FLESH in order to withhold the world in the Oneness of His Love and to redeem it. In that very act of dropping and disintegrating His physical body He divinises the five elements of earthly existence enlightening and elevating earth conscious souls towards God consciousness, the goal of all creation. In that very act of ascending from the earth He has awakened and energised the spiritual hierarchy with an measureless abundance of Love which will sustain the universe and support all creatures and men in the divine plan of spiritualising the world till He visits this earth for the fulfillment of that divine plan of the divine cycle.

"When I speak that WORD, I shall lay the foundation for that which is to take place during the next seven hundred years. When I come again after seven hundred years, the evolution of consciousness will have reached such an apex that the materialistic tendencies will be automatically transmuted into spiritual longing, and the feeling of equality in universal brotherhood will prevail. This means that opulence and poverty, literacy and illiteracy, jealousy and hatred, which are in evidence today in their full measure, will then be dissolved through the feeling oneness of all men. Prosperity and happiness will then be at their zenith," said Meher Baba.

PART – III

THE FINAL DECLARATION

The enigmatic Final Declaration made in a meeting held on 29th and 30th September 1954 at Meherabad, Ahmednagar was the most controversial declaration Meher Baba had ever made on His Silence and had created lots of confusion in the minds of His lovers and all those who revered and admired Him. Regarding this declaration later He had said!

"My lovers and others have been unnecessarily confused, and they have all been trying to interpret my words in different ways.... Everyone is free to interpret my words in any way one thinks and feels. But whenever I say a thing, I naturally use my own language and whatever is said by me is Truth. My language is such that no one can understand or grasp the underlying meaning of what I say; therefore, when I say a thing, I have simultaneously to make use of your language also, knowing well that you would understand nothing whatsoever if I were to make use of My language alone. "

1. The breaking of my silence and my uttering the One Word of words—it was said in my own 'language' and simultaneously in yours, because when I utter that word, it will be an audible word to you.
2. The destruction of three-fourth of the world—it was said in my language alone.
3. The stab in my back—it was said in my own language alone.
4. The dropping of my body—it was said in my own language and simultaneously in yours.

Consequently, whatever is said by me in your language you are able to understand and know what is said; but, that which is said in my own language is impossible for you to understand however much you may all try to interpret and grasp the underlying meaning behind my words. Only the fulfilment of events can unfold to you, in due course, the meaning of what I said in my own language."

During the meeting Meher Baba also said, "most of you will witness these events, and will recall very vividly all that transpires during these two days of your stay at Meherabad." We have witnessed the events and we are witnessing the unfoldment of all that He had then declared.

The breaking of my silence and my uttering the one word of words was said in His own language. This means that according to the ordinary man's spoken language, the breaking of His silence can only mean speaking words of audible sound to physical ears. But according to the spiritual language, word of God becoming flesh is silence and dropping of the flesh-body, the Word of God assumed to encase itself is breaking of the silence.

The destruction of three-fourth of the world—it was said in His language alone, means, in the spiritual language, only those who live the word of God are said to be living; others are already dead though apparently living. All those who live for worldly pleasures and wealth only are dead to God, the Reality. God is for those who are not for themselves. Thus three-fourth of the world is already dead. In the Mahabharatha war, to the despondent Arjuna, Lord Krishna said, "O Arjuna, these Kauravas, standing against us in battle order have all been killed by me. They are already dead. You are only to perform the act of killing in order to be an instrument of inflicting death for the comprehension of gross conscious souls."

The stab in my back—it was said in my own language alone. From the unfolding events one may get an insight into the implied meaning of these words. Forsaking one by another, in whom one has reposed all trust is stabbing in the back as understood and expressed in ordinary human language. All those who have been and who still are making capital out of His Name and out of His Love have really stabbed Him in the back.

The dropping of my Body—it was said in His own language and simultaneously in yours. The dropping of His body was the Breaking of His silence in the spiritual language and hence it cannot be said in human language. Simultaneously in yours means—when He broke His silence, which was the dropping of His Body, we all came to know of it through our language of thinking and speaking—that Meher Baba died. But it was not His death in the sense we understand, for God can never die. Meher Baba lives eternally for those who are not for themselves.

JAI BABA!!!

A Day with Beloved Baba in Guruprasad

by
BAL NATU

Avatar Meher Baba had come to Poona on 31st March, 1962 for a summer stay in Guru Prasad. He was there with a small group of women and men mandali. This year's stay kept the mandali quite busy in the work of the coming East-West Gathering in November, 1962. Beloved Baba was to leave Poona on 8th July for Meherazad. So I took a chance for a day's stay in Guru Prasad on 2nd July, 1962.

Beloved Baba arrived in the mandali's room at about 9-30 a.m. He seemed to be pre-occupied and in a serious mood though His face looked quite radiant. Through gestures He said, "I had no sleep last night. The whole body is still aching." This morning Baba was to visit Kirkee, a suburb of Poona. Eruch suggested to postpone the visit owing to Baba's.... indifferent health. However, Baba did not agree to cancel this visit to Ramakrishnan's place. He is the Secretary of Avatar Meher Baba Centre at Poona.

Accordingly Baba left Guru Prasad with some of the mandali members. Ramakrishnan felt extremely happy and blessed for Beloved Baba's visit to his residence. During the short stay Baba kept Ramakrishnan so busy in conversation that Eruch had to prepare tea for Baba and the mandali. To commemorate this divine visit Ramakrishnan did not change the position of the chair Baba occupied and the cushions. The room still radiates Beloved Baba's love and intimacy for His dear lovers. Baba returned to Guru Prasad by 10-30 a.m.

By this time Kishanchand Gajwani from Bombay and Mr. and Mrs. Khilnani from Ahmednagar had come to Guru Prasad. Beloved Baba had a homely chat with the visitors. Mr. Khilnani after his recent transfer to Ahmednagar was living in Khushru Quarters. Adjacent to his residence is Sarosh Talkies. So they could hear cine-music and dialogues till late at night. In the course of conversation, Baba remarked, "Now you must be having enough entertainment, Are you fond of seeing films?" "Khilnani:— There was a time when I liked to see films as an entertainment, but now I have no urge for it.

Pointing to Mrs. Khilnani Baba asked the same question. She replied that she liked to visit selected pictures, especially those expounding the spiritual truth.

Till then there came the son of one chief Baba worker from North India. He had gone to Bombay without intimating his parents and there he was a prey of the pickpockets. Baba allowed him to come in and with a few words of loving advice arranged for his fares of return journey.

When the boy left the room, Baba continued, "His father is the head of a joint family, a very practical and loving person but see how the fun is. The son was enjoying himself at Bombay while the parents were worrying about him at home. Is this not a film show? The day to day events of the universe too are like a film-show. Some feel happy and some miserable."

Aloba was called and Baba asked him to recite some lines of Hafiz, the great Persian poet and perfect Master. The meaning of the couplet was: Happiness and misery are the lot of life and are experienced in the circle of duality. Once one gets out of this, the opposites of duality vanish. Hence happiness and misery both mean nothing.

Khilnani:—Baba, We, in a way, understand this pretty well on the intellectual level; but we cannot live up to it

and cannot help being miserable, though this is a game of nothing in nothing!

Baba:—Mere verbal knowledge does not help much, But remember one thing, if misery and happiness are of Nothing and are really nothing, why not always choose to be happy? Be happy. Honestly try to be happy. Know that God alone is and all else is nothing.

Kishanchand Gajwani related his experience that understanding derived through reading is vague and later on becomes confusing. So he has left reading books on spiritual subjects.

Khilnani:—This can be a partial truth. If one has a rare fortune to be in the company of Beloved Baba, off and on, reading becomes unessential, but when one is away from the Master for months, and months reading of His works and meditating on the themes mentioned therein are the real solace in life—at least for me.

Baba:—Truth can never be expressed in words. However, words have their own importance, within certain limits. Again the effect of reading any book varies with the understanding that one derives from it. We find people quarrelling in the name of Holy Books. Is it not like dogs fighting for the bare bones which have in fact no marrow in them?

Baba asked Aloba to repeat a couplet of Hafiz wherein Hafiz says: O God, forgive them (the orthodox people and the fanatics) for they do not see the Truth.

Baba went on explaining, "The real men (lovers of God) do not pay heed to rituals and words, but live the truths revealed by the Perfect Masters.

Khilnani:—Yes, Baba. But why is it that man, though he desires to be good and honest fails to be so?

Baba:—When one honestly desires one never fails. Otherwise many such questions will crop up in the mind. There is only one way out: only one remedy. Obey the Master, remember Me (Master) wholeheartedly. That will answer all your questions and solve all your problems too. That will lead you, guide you and make you understand what is in fact un-understandable. Hafiz says: Whatever the Master says, obey Him without asking the why and wherefore of it.

It was time for the visitors to leave. They were quite happy for Beloved Baba was in a communicative mood. After a loving embrace from the Beloved they left Guru Prasad and Baba also went inside to His room at about 12 noon.

This was the last Sunday of Beloved Baba's summer stay at Poona. So Baba had called the "card-party"—a party of Baba lovers at Poona with whom He used to discuss about the arrangements for the ensuing November Darshan Programme and whom He had graciously allowed to join Him in playing cards, His favourite game of 'larisque'. All were to be present at Guruprasad by 4 p.m.

The Principal of the Co-operative College, Poona, had expressed a wish to see Beloved Baba, particularly on this day as it was his birthday. Baba condescended and the Principal accompanied by his wife, arrived in Guruprasad by 3 p.m. with a fine garland and sweets. He willingly agreed to keep the College hostel at the disposal of Baba-lovers for the first week of November.

By 4 p.m. the "card-party", which then consisted of about 30 members arrived. Beloved Baba asked all to take their seats by the side of the walls. 34 including Baba were to participate in this game of "larisque". The members of the losing party had to rub their noses on the carpet, which they did with great delight for it was in fact an opportunity

to bow down to Baba in his presence. It was not an easy task to know the 16 partners on one's side and often some members of the winning side would be seen inadvertently rubbing their noses.

Beloved Baba seemed to have enjoyed the game that day. In the morning Baba had remarked, "Don't think that I play cards just for nothing. It is all in connection with My Work."

At about 4-30 p.m. Baba closed the game of cards and after giving some instructions about the arrangements at the East-West Gathering, He was pleased to give the following discourse on "Fana, Baqa and Sadguru State."

Baba opened the discourse with a line of Shams-i-Tabrizi meaning: It needs many cycles for just one advanced soul to realise God.

Baba continued, "And at present, what do you find in India? The words Sadguru, which really means a man who has become God and who simultaneously lives the life of God, is very loosely used. In towns and cities you invariably find some persons who are referred to as Sadgurus. Is it so cheap an experience? Is it so common a state? the state of man becoming one with God and simultaneously One with all in Creation?"

"The term saint, i.e. sant, in vernacular is generally used for persons whose dress and conduct differ from a common man and who leads a life of prayer and devotion. The word "Sat" means real or in common usage it means, good. So a man of good conduct and with a kind of life different from the normal man, is regarded as a saint, particularly by the villagers. The fun is even those who are honoured with such titles, rarely realise the meaning that these words signify.

"The persons who have the necessary courage to tread the spiritual Path, are not many. People talk too lightly

about spirituality; and the spiritual Path, in fact, is far above what they could conceive. It is a matter of experiencing. To be on the Path is to be dead gradually to one's existence—material and mental. This process, proves very trying for the fickle and the worldly minded people who lack fidelity of heart. The Path is not so easy.

"One who sees the "sat" (real) is a "sant" (saint). The saint (the one on the sixth plane of consciousness) 'sees' God face to face. Such an experience is the result of the lives and lives of honest and sincere longing for the Beloved God. This state of "seeing" God culminates in the Final Fana and that is the end of the first Journey.

"In the first Journey there are seven stations of which one is referred to as a state of saint—the one who sees God. Final Fana implies the merging of the drop (individual-atma) in the ocean (Paramatma) and consequently the drop becoming the Ocean. In the Final Fana, there are two stages. In the first stage there is conscious experience of the absolute vacuum state and in the second there is conscious experience of "I Am God" state. These two stages are in fact, so completely one that one implies the other. This is the state of real Majzoobiat of a Perfect Majzoob.

"Not all are destined to undertake the second Journey. In the second Journey, there are no stations. In Fana one's limited existence is entirely and permanently effaced. This is the state of unconscious consciousness except Self being God. In the second Journey, i.e., Baqa, one has consciousness of the Unlimited Infinite and at the same time individuality is retained. This is the beginning and ending of the second Journey. This is the state of Perfect Sulukiat of a Real Salik."

Pointing at one of His lovers Beloved Baba continued, "For example you are Soman. In the experience of Final Fana you are not left as Soman. Only God exists.

In the state of Baqa, you become Soman the Infinite, i.e. you leave your limited Somanship and get established in God. To others you appear just the same person as you were before but they are not aware in the least of the change, the transformation within from finiteness to Infinity. Outwardly you behave as a common person behaves: you eat, you drink, you work, you play. You talk and joke but you are not understood as you really are, They take you as someone with a finite form and mind. Few may regard you an exceptional person but only a few can know you as Soman—the Infinite. This is Baqa state.

"The number of Perfect Masters (Sadgurus) is always restricted to five. In any age or cycle it is neither more nor less (Avatar is an exception in the eleventh age). When one of the five Perfect Masters drops His body, the one from among the Baqa state, and not the one in the Fana state, takes the place as a Sadguru (Qutub). Thus goes on the eternal Divine Game.

"One day or the other everyone has to experience the Final Fana, which is the Goal of Creation. It is a long long journey but if My Grace descends, you will experience the Fana state in no time, for in reality there is no time and no journeying.

"In short, at first, one has to experience Final Fana and then abide in God retaining one's individuality. Such a one is entitled to Sadguruship. What then is the surest and the safest way to realise Self? Worry not for the Worldly things; crave not for the seven stations of the first Journey; not even the second Journey which Baqa implies. Leave it all to Me. Only obey Me. Love Me more and more and more.

"Hafiz in one of his couplets says, "Don't pray to God. Pray to Qutub. Hold fast His 'daaman'. Leave all rituals and ceremonies (in the love of the Master) and maybe one

day the Grace of Qutub will descend on you." Sadguru has an authority to liberate any one if He so wishes. He is the Man-become-God."

Beloved Baba concluded His today's 'talk' with His radiant smile, gesturing, "Now, it is more than enough! So without lingering here and there, leave Guruprasad quickly and quietly. I am with you, in all the states."

After hearing the discourse with rapt attention all were set a-thinking about the infinite magnanimity and rarity of a Sadguru state. Side by side, the thought prevailed how fortunate they were to have come in contact with Beloved Baba, the Avatar of tile Age, the Eternal Sadguru. This was perhaps the last discourse and message, during Baba's present stay in Poona. So it was an opportunity for Baba lovers who had come there to reaffirm their faith .and love in Beloved Avatar Meher Baba and a determination to hold fast to His 'daaman' till the very end of their lives.

A day with Baba is to witness the release of dynamic Divinity through Love. With such a blessed benediction, I left Guruprasad the same evening for Kurduwadi.

TO BELOVED BABA ON HIS 68th BIRTHDAY

By DANA FIELD

Oh my Soul, do not wander aimlessly in the wastelands of Maya. The Goal of Life is within!

The Divine Beloved needs no formal invitation to visit His own dwelling-place in the hearts of His lovers. As He informed those of Hamirpur district and Andhra State, when asked to attend there on the occasion of the installation of life-sized statues of Baba in their MEHER DHAMS, (Abodes of Meher) "...how can I pay a visit to Myself when I am never absent?" (44th Family Letter, P. 3)

Today the Living God is with us: He need not be shaped or formed or established anywhere but in our hearts. In this Meher Dham, oh my Soul, center your consciousness and let your life take on the color of spirituality. Seek not satisfaction in the world: the Path to happiness is within.

Rituals, ceremonies and perfunctory prayers will not reveal the Truth nor awaken the Love that Baba Is. Prostrate thyself in humility before the altar of His Lotus Feet in the Abode of the Heart, and you will surely gain these Divine Treasures.

Most religious consider the human body as the temple of God and the heart His inner shrine. Baba says, "Every heart is My temple. (44th Family Letter, P. 4) He who lives a life of "love-service-honesty" is the true Meher-das, servant of Meher.

The Beloved being always in our hearts, there is no need to go anywhere but within; and there is no need to

do anything but "constant remembrance and love"—so that He is not excluded from our daily consciousness.

In the Abode of Meher, the House of God that is the heart of Baba's lovers, there is peace and bliss. Therein no passions will assail or tempt you, oh my Soul.

And when ye pray... "let all prayer, meditation and worship be from the heart—so that they be in truth, in faith and in love. "...for God guides not people who misbelieve." (Quran 5.71)

Beloved Baba is no Stranger to the human heart, even though mankind rarely makes room for the Divine Dweller within. "God, the Real Beloved, is ever ready to enter your house... but He cannot because it is occupied by our numberless unreal beloveds—desires—and there is no room for Him." ("Sayings," P. 7)

Therefore, oh my Soul, love and fear not the Beloved.

D.(U.S.T.)

(A COMPILATION OF THE 67 LIFE CIRCULARS)

With an INTRODUCTION by Shri ADI K. IRANI

Pages: 148

Price : Inland – Excluding Postage: Rs. 3-00

Extra for Book Post: Re. 1-00

Over Seas – Including Postage by Sea Mail: \$ 0-75

by Air Mail: \$ 1-50

FOR COPIES PLEASE WRITE TO:

Managing Trustee,

THE MEHER VIHAR TRUST

RAJAHMUNDRY – 3 (A.P. India)

Gazal in Urdu on Avatar Meher Baba

by SAEB ASMI OF PAKISTAN

Translated in English by ADI K. IRANI

U...) Azal ke roz se gardish me
jam-e-Meher Baba hai.

Ke rindon par hamesha lutf-e-am
Meher Baba hai.

From the day of the very beginning (of time) the cup (of love) of Meher Baba is in circulation. Because the Grace of Meher Baba is ever there universally on all those Intoxicated in His love.

2. Madava-e-dil-e-mahazoom hai
zikr-e-dilnawaz un ka
Kalid-e-ishrat-e-javeed
nam-e-Meher Baba hai.

The heart soothing topic of Him becomes the healing balm of the heart vexed with grief.

The key to the eternal bliss is the name of Meher Baba.

3. Anal haq kaih raha hai
zarra zarra josh e-masti men.
Mah-e-khurshid ke lab par
payaman Meher Baba hai.

In the heat of intoxication every atom is calling out "I am God".

On the lip of the moon and the sun is revealed the message of Meher Baba.

4. Hai mera dida-e-jan
jalva-e-rukḥ ka tamannaē.
Mere dil men niḥan
soz-e-davaṃ-e Meher Bābā hai.

The vision of my life is desirous of seeing the glory of His face.

In my heart is concealed the eternal burning longing of Meher Baba.

5. Jamāl-e-dilnashin bankar
gulo men wo samaē hain.
Nasim-e-subbo men panḥan
kharaṃ e-Meher Bābā hai.

Becoming a pleasant beauty He gets contained in roses.

Concealed in the morning breeze is (felt) the gracefulness of Meher Baba.

6. Chhede hain barbat-e-nḥid par
har waqt geet unke.
Zabaṃ guncha-o-gul par
kalam-e-Meher Bābā hai

Every time the songs that are played on the (ethereal) harp of venus are His.

The words (that are heard) on the tongue of flowers and bouquets are of Meher Baba.

7. Hai dil woh dil jo unka
kushta-e-teg-e-muhabbat hai.
Nazar hai wo nazar jo tashna
kaṃ-e-Meher Bābā hai.

That heart is the (real) heart which is filled by the sword of the Love of Meher Baba.

That sight is the (real) sight which is thirsty of the service of Meher Baba.

8. Hain ajiz jalwa-e-deedar se
 batin ki ankhen bhi.
 Na jane kis qadar uncha
 mukam-e Meher Baba hai.

Even the inner eyes are helplessly incapable of seeing His glory. None knows how high is the abode of Meher Baba.

9. Mayaseer kisko azadi hai
 dunya ki gulami hai.
 Hai wo azad jo Saeb
 gulam-e-Meher Baba hai.

For whom is it possible to be free from the slavery of the world? Oh Saeb he alone is free who is the slave of Meher Baba.

To pronounce correctly the Urdu words:

'a' as in 'Fur',
 'a' as in 'Far'
 'e' as in 'Set'
 'ai' as in 'Height'
 'u' as in 'Put'
 'o' as in 'Oh'

Ahmednagar,
 31-12-1970.

The Problem of Love

By K. K. RAMAKRISHNAN

In the message, "The Grace of the Master is the Gate-way to God," we have seen that the Grace of the Master is a process of generating pure love for God. And God, beloved Baba had revealed to us, resides in the heart of everyone and enforms everything in existence. Thus we learn, when the Grace of the Master descends into the heart of the aspirant, pure love for the One God, who resides in the hearts of everyone and enforms everything, is generated. This means that when the Grace of the Master enters into the life of a man he loves everyone and everything as his own self.

But the descent of the grace of the Master is conditioned by the preliminary preparation of the aspirant. The aspirant has to build into his psychic make-up some divine attributes. What are these attributes? Meher Baba had said, "when a person avoids backbiting and thinks more of the good points in others than of their bad points, and when he can practise supreme tolerance, and desires the good of others even at the cost of his own self, he is ready to receive the grace of the Master."

It is only when one loves another that one can ever desire the good of that person at the cost of one's own self. A mother wishes the good of her son because she loves her son as her own self. It is only when one loves another that one can have supreme tolerance for another person. Parents tolerate the mistakes and mischiefs of their children out of their love for them. It is only in love one can overlook the weakness or bad qualities in others. It is only when one loves another, one is able to see the good points in the

other; and one never backbites those one loves. Thus the divine attributes an aspirant is required to build up in his psychic make-up to deserve the grace of the Master is again pure love for others around us in whom God lives.

"Love is the greatest law of God, which holds the key to all problems. But that love can come to man only through love. Love begets love. Love cannot be awakened by any mechanical means," said Meher Baba. Meher Baba had further said, "I have only one message to give, and I repeat it age after age to one and all: LOVE GOD." Meher Baba had made it amply clear through His life and work on this earth and through His various messages and discourses that to really love God is to love one's fellow beings and by not harming any beings through one's thought or word or deed, because God alone is in every being. Love is the light of life. Life is because love is.

Love is in all levels of existence. A mother loves her child. A father loves his children. Children love their parents. Brothers and sisters love each other. There is love among friends. Love for one's family, love for one's village, town or city, love for one's country or community; and love for humanity—all these are love in various levels. Social and political leaders say that they love humanity and hence they labour day and night for the welfare of the people they lead. Priests and preachers of religion love society and hence they serve it for its religious freedom. Spiritual masters impart spiritual wisdom to man because they love mankind. And yet, with so much love in various levels of life and innumerable individuals and associations are inspired by that love to ever increasing activities for the welfare of mankind, why there is so much misery and suffering on this earth? It is in the true vision of life in its totality that true love manifests. It is in the understanding of life as one indivisible whole that love acts creatively and ever renewingly.

"Love does exist in all phases of life, but it is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries and attachment to sex, nationality, sect, caste or religion", said Meher Baba.

What we know to be love is not always love. Pure love unmixed with desires for self-gratification is very rare on the earth. In the name of love and in the high sounding slogans of service and sacrifice, what is going on is self-gratification and exploitation of man by man in various levels. It is because man is using another man for the gratification of one's desires in various levels there is suffering and sorrow all around. If we care to analyse what we call love in various levels of our life we will find that, all that is going on in this world in the name of love is but self gratification.

Children are means of gratifying the desires of parents. Man is a means of gratification for woman and woman for man. The politician make use of the citizens for the gratification of their lust for power and greed for great positions. Priests exploit the ignorance of man and make men an instrument of their self gratification. Love is a mixture of many things. Love is a complex problem. Pure love, unmixed with desire is very very rare on the earth.

A lady once came to a man of wisdom—one who has a clear vision of life in its wholeness. She was the wife of a great man She was well dressed and her manners were very quiet and elegant. From her talk one can see that she was used to power and wealth and had the assurance of one accustomed to order others and getting things done. From the few things she said, the wise man understood that her husband had the brain and she had the driving force of ambition and that together they had risen high, but just when much greater power and position were almost within their reach, he had fallen desperately ill. When she began narrating her tale, she was in tears, although she came

with a smile of self-assurance. She said she had read some books on spiritual subjects & while reading what was read meant a great deal. But these things quickly escape one in the thick of life. Now that she was really in great trouble she came to see him. Her husband was fatally ill and all things they lived and worked for are falling to pieces. She said she had been looking after her husband for months and that she had very little sleep. She said she could not bear to lose him and that she was almost sick with anxiety thinking and thinking about him and so on.

The wise man looked at her and asked her one simple question. "Do you love your husband, or do you love the things which came about through him?" She was so shocked to answer the question that she only stammered, "I love...." The wise man told her that the question may appear to be brutal, but he said that unless she found an answer to that question sorrow will always be there. He told her that in uncovering the truth of the question there might be the discovery of what love was. She told him that in the then state of her mind she was incapable of thinking, and she left.

After some months she came again. In the meantime her husband died and it was head-line news in papers and radios announced it, and was forgotten. She narrated all her story. From her younger days she was actively working for various good causes. When she was married, she plunged herself into her husband's political activities. He was a brilliant man in his quiet way. She was clever and had the driving force of ambition and they together climbed higher and higher in power, position and fame and when he was about to become the highest man in the country, the blow came. She was sad and heart-broken. Embittered and disgusted she lost all interest in all her work. So she left the town and lived in her country quietly.

This woman had never in her life allowed herself to face the problem of love. She was so engrossed in the activities associated with her husband and was so ambitious in furthering his interest and position that she had no time to think about the real meaning and purpose of life. She enjoyed every minute of her activities, the ups and down, the intrigues and jealousies. Everything was going on as they planned. It was only when the blow struck there was any real sorrow in her life. If this woman had loved her husband in the real sense of the term she would not have come to that plight. She would have rendered all possible service to him till the last moment as a natural expression of her love for him—a love that spontaneously springs from her heart and after his death she would have continued to devote herself to her work, if that work was inspired by unmixed love for the country and the people. Love she had but that love was mixed with love for wealth, Position, name and fame. Love seeks nothing, but gives endlessly and there is no sorrow in love.

Almost all of us are like this woman. If we have the courage to face ourselves we will find that we are all inwardly empty, and we endeavour to escape from our inward poverty. The love we profess and the service we seem to render are not real. A clear understanding of love in relation to our life, one can have from the book, 'Meher Baba On Love.' Love cannot be born of mere determination. Through one's struggle and effort, one may succeed in assuring that one's external action is in conformity with one's concept of what is right, but such action is spiritually barren, because it lacks the inward beauty of spontaneous love. Love has to spring spontaneously from within; it is in no way amenable to any form of inner or outer force.

Meher Baba had said, "If there is to be a resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it—a love which knows no

corruption and is entirely free from individual or collective greed. This unlocking of human heart, this release of love in measureless abundance can come through spiritual awakening brought about by the Masters."

Love is a state of being where the mind ceases to function. Love is when thought is not. Love is a process of dying for the happiness of the beloved every moment of existence. Meher Baba said, "Being is dying by loving." To love is to serve and to serve is to sacrifice one's self—one's comforts and happiness. Real living is dying for God, who resides in the heart of everyone. It means to live a life of service for God, and the greatest work of God is to awaken man to the spiritual values of life.

One must be alert in life. The only way open to man is to watch the working of his mind. One must be vigilant as to whether one's thoughts are inducing one to rob others to help oneself or one is encouraged to engage oneself in a life of ever renewing activities for the good of others, for Meher Baba had laid the second step on the path of love for God is "If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God."

JAI BABA!

A COMPILATION OF ALL THE 34 NEW LIFE CIRCULARS
(ISSUED FROM 28th Oct '49 TO 1st Feb '52)

With an INTRODUCTION by Shri ADI K. IRANI

Pages: 324

(with Calico binding)

Price : Inland – Excluding Postage: Rs. 8-00

Extra: By Book Post: Re. 1-00

Over Seas – Including Postage by Sea Mail: \$ 1-50
by Air Mail: \$ 4-00

A POEM

By CARYN LEIER

Let me use above the Pondered thoughts of my –mind
That I may free my head of self and drift with time.
Higher and higher let me see and separate
Illusion from Reality.
Now all I see are the shadows of what could be.
For the mind is a die-bard friend and enemy,
as it dies, cunningly, it shields my will from Truth,
and like the Source, it never yields.
Not knowings that you and I are not we, but one,
I'd be here for many a life far from the Son.
Knowingly, in this life I'll trust the inner growth,
Until it reaches what it must.

Meher Baba Diary 1970

(Pocket Size) Price Rupees Two

Brother Adi K. Irani writes:—"The love that has inspired the Publishers of this Diary to spend so much to publish it is the same love that every lover has—the love of Avatar Meher Baba. I do hope every one concerned will express his or her love in an act of owning this Diary. JAI BABA."

It contains two Photos of Baba, Biographical sketch, Messages, Prayers and a saying on each page.

For Copies apply to;—

SARANG ENTERPRISES

Prop : SHIV DEV SINGH SARANG

E.G. 71, INDER PURI NEW DELHI-12

SERMON ON THE MOUNT

BY

DR. SANKARA SREERAMARAO.

A top the hill at Pimpalgoan
There stood a man with lustrous eyes
His face a garden of roses
Head in heaven, feet on earth
He surveyed the whole universe
With waves of Compassion and love
Come come unto me says He
With a calm and silent gesture
His rosy feet inviting humanity
To a feast of divine love
There He stood collecting fish
From the world's oceanic depths
And with the magic of His hands
He Converted them into golden fish
Seventy four summers, He played His game
Drenching the world with Love Divine
Bridging gulfs and repairing hearts
And then one fine afternoon
He made a dramatic exit
Leaving His life and light behind
To show the way to His devotees

News in Brief

A. A. SHAPURZAMAN (ALOPA) has returned to India after a hectic tour in IRAN for a period of three months (20th August 1969 to 30th November 1969) and visiting the many MEHER BABA CENTRES in that country, sharing their experiences and spreading Baba's name and messages to many in Iran. On his way to India, he spent about a week in KARACHI in the first week of December.

In particular, he visited towns Yezd, Shirz, Isfahan, Teheran, Meshed, Qum, Rasht, Kermanshah, Khorramshahr, Zabedan. He also visited the prisons in Shirz and Yezd and met some prisoners who had love and devotion for Baba, He also visited some small villages in Yezd which had been fortunate in having Baba some 32 years ago. He also showed Baba-films (1962 East west Gathering). Alopa paid a visit to Aga Baidul's house in Jafarabad. At Kasnaviah, in a Moslem house, there was a gathering of about 150 Muslims who after seeing the film demanded literature about Baba and which were distributed free. At Yezd, the pesh-Imam of a village pressingy requested books about Baba and all the persian books were given to him. One Mullah at Yezd who was critical of Baba later after a few days expressed regret at his old attitude and became an ardent admirer and worshipper and received a full set of Baba books. A police official who at first objected to the showing of a Baba-film and even seized the film, after seeing the film and learning about Baba changed his attitude to one of reverence. Alopa had the courage to tell that Chief Police Officer in answer to his question "Who is this man Meher Baba?" the following answer: "Meher Baba is Khuda (God) who when He breaks His silence will manifest as "Sahebe Zamaan" throughout the world. His manifestation is very near". At Isfahen the active Baba lover

worker Dr. Jehangir Mehrabanpur had drawn many, particularly many muslims to Baba's fold. One Muslim Mr. Mansoor Zahedi and his children every morning when the children dropped in his car at the school gate say loudly in the presence of all the teachers and the school children JAI BABA. This attracts attention and all the children and the school staff know thus of Baba and admire the devotion and faith of Mr. Mansoor Zahedi and his children. He had not even seen Baba except his photo or picture. When Aloba asked him how he came to have faith in Baba, Mr. Mansoor Zahedi narrated his experiences. He always carries Baba's photo in his pocket and in his car. These are the words of Mr. Mansoor Zahedi: "One day, I saw Baba come into my room. It was day time. I was surprised. I ran hurriedly to Dr. Jehangir to inform him of Baba's visit and arrival at my house. There, as soon as I entered Jehangir's house, I saw Baba there too. This was to me clear proof that Meher Baba is a divine personality. I am convinced He is Allah". The Teheran Centre recently paid Rs. 3,000 to an eminent translator Mr. Ahmed Gooderzian for translating into persian the book "GOD TO MAN AND MAN TO GOD". The said translator said that he was inspired by Baba in the work of the translation (he had not even seen Baba) and that Baba appeared to him in his dream (he had a vision of Baba). He has taken immense pains to make a very good translation of the said book (Baba's discourses) impelled by Baba-love. At Teheran, the Centre has also printed in Persian the UNIVERSAL MESSAGE. At Shiraz, Mr. Haji Mahomed Saleki is doing splendid work at his own cost and expense of printing literature and pictures of Baba and distributing them free. Although at some places, enthusiasm for Baba had dampened after they heard of Baba's passing away on 31st January 1969, the visit of Aloba and the contacts which he made in many places (towns and villages) in IRAN has enthused many lovers in spread of and promulgation of Baba's name

and messages and distribution of pictures of Baba. At many houses, one finds pictures and photos of Baba worshipped, and are getting ready to receive Baba's Grace at the awaited manifestation of Baba.

At Karachi on his return trip to India, Aloha gave talks on his visit to IRAN. After reaching India, Aloha gave talks at Bombay, Poona etc. about his visit to Iran.

(Report from Aloha, rendered in English)

(by CHARI, Calcutta)

D i v y a V a n i

(English Monthly – Year : January to December)

	India & Pakistan	Foreign	
		Sea Mail	Air Mail
Annual Subscription (Including Postage)	Rs. 12-00	\$ 6-00	\$ 12-00
		or	or
		£ 2 00	£ 4-00

N.B: (i) Old copies of "DIVYA VANI" are available from July 62 onwards at Re. one or 50 cents per copy. Bimonthly issues are sold at Re, 1-50 or 75 cents per copy.

(ii) All M.O's, Bank Drafts & Cheques are to be sent to the Managing Trustee, The Meher Vihar Trust Rajahmndry-3, A. P. India.



Editor & Publisher.

For Copies & Prices apply to:

MEHER PUBLICATIONS

Kings Road, AHMEDNAGAR

Maharastra – India.

- God Speaks by Meher Baba
(Published in U.S.A.) with Charts
- Listen Humanity by Meher Baba
(Published in U.S.A.)
- Avatar by Jean Adriel
(Published in U.S.A.)
- Civilisation or Chaos? by Irene Conybeare
(2nd revised edition)
- In Quest of Truth by Irene Conybeare
- Stay With God by Francis Brabazon
(Published in Australia)
- The Everything and The Nothing by Meher Baba
(for India Published in Australia)
- The Work of Meher Baba with Advanced Souls,
Sadhus, the Mad and the Poor
by Dr. William Donkin
- Wisdom of Meher Baba by Ruth White (Published in U.S.A)
- Discourses by Meher Baba in 5 vols.
(Vols. 1 & 4 are out of stock) each vol.
- Let Us The People Sing by Francis Brabazon
- Messages by Meher Baba (Eastern & Western)
- Meher Baba in The Great Seclusion by Ramju
Abdullah & Dr. C. D. Deshmukh, M.A., Ph.D.
- Sobs & Thrills by A. K. Abdullah (Mimeographed)
- The Quest by Francis Brabazon
(Published in Australia)
- Sparks from Meher Baba (Published in England)
- The Highest of the High by Meher Baba
- Meher Baba's Call and Existence is Substance
and Life is Shadow by Meher Baba
- 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
- Life Circulars of Avatar Meher Baba
(Annual subscription – from April to March)
- The Awakener (Quarterly Journal – Published in
U.S.A.) Annual Subscription, including
registered Postage, from July to June



Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
ever	every	3	3	4
remmited	remitted	4	4	3
requirments	requirements	6	2	2
existance	existence	6	2	6
betwen	between	7	1	4
excepton	exception	7	2	5
matings	matings	11	3	4
mde	made	12	4	10
therfore	therefore	15	3	3
detachment	detachment	19	3	4
remain	remains	19	3	6
marvellous	marvelous	21	2	18
fullfiil	fulfill	22	4	7
irrestible	irresistible	23	1	6
struggles	struggling	24	3	12
misile	missile	25	1	1
dessention	dissention	25	1	3
unviolable	inviolable	25	1	5
heirarchy	hierarchy	25	2	9
transmitted	transmuted	25	3	5
constrover-sial	controversial	26	1	3
Simultan-eiously	Simultan-iously	28	2	5
enjoing	enjoying	30	4	3
of	off	31	4	2
vacum	vacuum	34	3	6
Informs	enforms	42	1	5
paychic	psychic	42	2	3
pavchic	psychic	43	1	3
analise	analyse	44	2	8
vigilent	vigilant	47	3	2

an	on	49	1	4
jesture	gesture	49	1	8