

DIVYA VANI
Volume 8 & 9 Number 12 & 1

December 1972, January 1973

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

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

Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).
Issues for July - Oct. 1961 in English or Telugu.

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

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MONTHLY

**December 1972
January 1973**

divya vani

(DIVINE VOICE)



AVATAR MEHER-BABA

**EDITOR
SWAMI SATYA PRAKASH UDASEEN**

**PUBLISHERS :
THE MEHER VIHAR TRUST
HYDERABAD-29. - A.P. INDIA.**

**Number 12 & 1
Volume 8 & 9**

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One year's Subscription to the Awakener (for four issues)
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DIVYA VANI

The Meher Vihar Trust,
3-6-417: Post Office Street
Himayatnagar - Hyderabad-29
(A.P., INDIA)

A monthly Magazine devoted to Avatar Meher Baba and
His Work.

Annual Subscription rates:

India:	Rs. 12-00	Sea Mail	Air Mail
U. S. A., & Australia:		\$ 6-00	\$ 12-00
U. K, Europe, Africa:		£ 2-00	£ 4-00

N.B.: All Subscriptions are payable in advance in January
every year.

For all standard English Publications On and By
AVATAR MEHER BABA and for their prices address to:
Sri Adi K. Irani, Meher Publications, Kings Road,
Ahmednagar (Maharashtra), India.

Monthly:

December 1972 – Jan. '73

D I V Y A V A N I

(Divine Voice)

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Editor :

SWAMI SATYA PRAKASH UDASEEN

Associate Editors:

Sri E. Lakshminadha Rao, M.A.

Sri R. Dayanidhi, M.A.

*

Publishers :

The Meher Vihar Trust

Himayatnagar - HYDERABAD-29

(A. P., INDIA)

Sole Distributors :

AVATAR MEHER BABA MISSION

3-6-417 – Post Office Street – Himayatnagar

HYDERABAD-29, A. P., India

Volume 8 & 9]

Number 12 & 1]

Price :

Re. 1/-

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Editorial :

THE NEW HUMANITY

(continued from the last issue)

Spiritual freedom is basic to all other freedoms which are external and so often sought for such as political freedom, Economic freedom, religious freedom etc. Under conditions of external restraint of one kind or another these other freedoms get affirmed as necessities for a free and uninhibited growth and progress of man in individual and collective terms.

The so-called individual freedom, is subject to the restrictive compulsions of the ego and the demands a man makes regarding any aspect of his life and which he believes he makes out of the fulness of his freedom are in reality the promptings of his ego-ridden being. The spiritual freedom, on the contrary is freedom from all wantings - and abjuring or rather unconditioning from all consciousness of "Me" and "Mine" and experiencing the limitlessness of truth in which limitedness of being and consciousness gets totally dissolved. Truth is not one thing and existence another. They are one. God consciousness and God realization are that. Spiritual freedom and God consciousness are expressions of the same unlimited existence in truth.

Such freedom may be confused by the mind accustomed to function on the plane of the ego with utter destitution of activity or utter inactivity which may be equated with death. Such minds are alien to the experience of effortless dynamism and spontaneous activities of egoless or spiritually free souls. No imaginative exercise can visualize and no communication can be held to impart a taste of that state of being. It has to be experienced to know what it is.

The problem of aspiration for spiritual freedom is thus caught in a paradox. Such aspiration is possible only when a taste of that experience is made and a taste of that experience is not available without an aspiration for it.

It is in this context that Baba contact in one way or another by His physical darshan or may be hearing His name which has led up to the crucial untying of the inner being from its central moorings to the ego and releasing life into its undying spirit. The experience is fleeting but its reality keeps driving the soul to realise to its permanent and unchanging continuity. One now cherishes the urge to be done with the prison-house of his senses and the thought-world of the ego which encloses it. It is an awakening into the universe of infinite love, truth and beauty. Baba lived that life of eternal and infinite truth of the spirit and communed with Our minds and hearts with the overwhelming silence of that spirit which is beyond words. The awakening which he gave to those who had the good fortune of being drawn into the ambit of his universal love and spirit lit the flame of understanding of spiritual life and made its realisation the goal, and culmination of the life on earth. That is the eternal value of life and not its vanities, its possessions or its hunger for worldly riches and enjoyments.

It might be thought and it is so thought by most persons that it is an other-worldly truth which presses only during the waning year of life i.e., when old age comes and there is an enfeeblement of the current of life. One finds too often nowadays that religions do not make an appeal to young minds who are steeped in the ideology of Science and the rationality of its judgments. They want the same tests applied to the theories of God and refuse to accept the existence of God unless it be proved by a demonstrable verification convincing to an objective and rational and universal judgment such as any Scientific truth can be. They refuse to accept truth on authority or hearsay and essentially their attitude is honest and right.

But God is not a concept, but an experience not available to sense-bound and thought-based intellect. One cannot examine Him as an outside or objective existence as any Scientific truth can be examined. In the field of Science, there is a duality of an observer and the observed, the observer within and the observed outside. But God as the One in both the Observer and the Observed eludes such a purely intellectual approach and analysis and was picturesquely illustrated in the famous anecdote of Sri Ramakrishna Paramahansa of a doll made of salt going

into ocean to measure the depth of it. Unless the bifurcation is transcended, God cannot be realised and He remains for ever an alien figure to scientific outlook and judgment.

What has to be said of worldly life and its enjoyment! A surfeit of its possessions still makes the life a prison-house and keeps it wanting something it knows not what and which no wealth can purchase. The revolt of the youth in the west fed up with affluence and with the pretenses of elders and the hypocrisies of conventional religion is turning them to addiction to drugs as a way out from the inner insufficiency. A reputed actress is reported to have committed suicide in a sheer attempt to escape from the weariness and boredom of riches.

At the other end there is poverty as in the Eastern Countries which condemn men to the incessant striving to keep body and soul together. To a starving man, bread that affords succour is God. Neither too much of material pleasures or too much of denial of material necessities can bring man face to face with the problem of the meaning of life. Such quest for meaning is bound to draw the souls of men sooner or later, sooner in the case of sensitive minds like Buddha, Sankara or a Vivekananda who had no use for the indulgences of animal man. The seeming permanence of life with its hopes, anxieties and sufferings afflicts common minds who are content to get caught up in a limited self-centered life with its rounds of dull routine with never a question asked as to where all their lives lead up to, except at the point of a calamity or a severe disappointment to a confident expectation. An overpowering sense of uncertainty perpetually haunting over earthly life may on such occasions charge into their consciousness, inciting a disenchantment with the world. Such frustration may well become the starting point for a thoughtful and critical appraisal of worldly experiences. At least in thought, if one can find the means for detachment he can partially surmount the imprisoning thralldom of the ego and enter the path for spiritual self-discovery. But thought by itself is insufficient for the transcendence needed for self discovery because its functioning is restricted to limited self or the ego.

It is only the selflessness of human personality achieved in the Sadguru or reached as though it is the native inheritance

in the Avatar that can uncover the veil that conceals the Godhood—the egoless divinity that resides in all.

Our beloved Baba descended on the earthly scene to awaken us to the divinity we are, through the pure Love which perennially flowed from him and which evoked the same Love from us. It is not enough to call on his name in the conventional way as we call on the other names of the Godhood in us without feeling emotionally drawn to the Supreme goal of self-discovery and when we are thus drawn, we identify illumination, inspiration and finally intuition which gives us a direct face to face glimpse of the total reality. We as mankind have transcended the animal stage, and after long epochs, evolved ourselves as rational beings with the powers of discrimination and reasoning with which we laboriously built our knowledge of the universe. The many miracles of achievement we wrought with the sway of our intellectual power over our animal and material environment testify to the trends of our evolution thus far. But we have yet to conquer our lusts and hatreds, which are reducing our marvels of achievements to mockery and ridicule. Avatar Meher Baba has come to herald a new era for the humanity when it can make the next ascent to the level at which man is transfigured into the image of the divine and man ceases to kill man. The curtain is rung and the stage is set for the evolution of the New Humanity the nucleus of which is already formed in Baba Lovers of all lands. Hail Avatar Meher Baba as the harbinger of the New Age and the New Humanity.

JAI BABA!

(Concluded).
E.L.R.

J A I B A B A !

Dear Subscribers of "Divya Vani",

**Our Greetings and Best Wishes to you all for a very
Bright and Happy New Year 1973!**

We also invoke the Love-Blessing of Our Beloved Avatar of the Age, Meher .Baba, on you all for a contented life of Love in dedication to Him!

With the Beloved's protection and your loving co-operation, we continue to serve you through 'Divya Vani', for the coming year, 1973 also. As the white paper market here is very unsteady, and as we have to stock in advance good quality of paper for printing 'Divya Vani', we earnestly request you to send your annual Subscription before the end of the 2nd week of January 1973, and help us in our effort to serve you better.

Issue of reminders to each subscriber, many times in the year, is causing us a lot of financial strain and labour which we hope to avoid this year, with your full co-operation. So, we are confident that your deep love for BABA will make you send your subscriptions for the coming year early.

We are sorry to note that a few of this year's subscriptions are due as yet. We request that such of them will send early their old dues also along with that of the coming year.

We are thankful to some of those subscribers who had already sent their subscription in advance for 1973 and a few for 1974 as well.

* * * *

On this occasion, we earnestly appeal to all the readers of 'Divya Vani', who can afford, that they can do a great service to Baba's Cause by presenting to the nearest Public Library a Year's subscription for placing 'Divya Vani' on its reading table, which will help extensive spreading of information about Avatar Meher Baba to hundreds of others.

HYDERABAD
10-12-72

— *Editor.*

—————

Telegram 'MEHERBABA' Ahmednagar. Telephone No. 266, Ahmednagar

Avatar Meher Baba Trust

KING'S ROAD, AHMEDNAGAR.

(MAHARASHTRA STATE - INDIA)

(Regd. No. E/150/Ahmednagar Dated 7-8-1969
under The Bombay Public Trusts Act 1950)

(MISS) MANIJA S. IRANI,
Chairman,

21st November 1972

Dear Friends,

The Fourth Amartithi of Avatar Meher Baba falls on Wednesday 31st January 1973. On that day pilgrims from India and abroad will visit the Tomb of the Eternal Beloved at Meherabad Hill in Ahmednagar (Maharashtra State).

The Fourth Amartithi (Anniversary) of Avatar Meher Baba Darshan on the Hill will be definitely observed on 31st January 1973, but because of total failure of the monsoon resulting in acute water shortage and widespread famine conditions, *overnight stay arrangements* for the pilgrims as in the past will NOT be possible at upper and lower Meherabad on 30th and 31st January 1973.

Note: In lower Meherabad at the site where water was struck at a depth of 100 feet at the time of trial bore, digging of a big well through hard rock is in progress; however, water for use of the pilgrims or the residents is not yet available from this well.

The water level at the other existing regular well has dropped precariously low endangering water supply even to the Meherabad residents during the nine months before the breaking of the next monsoon.

All pilgrims, local and outstation, visiting Meherabad for the Fourth Amartithi are therefore requested to arrive Meherabad on the morning of 31st January 1973 after 8-00 A.M., and to leave Meherabad the same day at 8 P.M. after participating in

the function for the day. Pilgrims making pilgrimage to Meherabad for the Fourth Amartithi are lovingly invited to do so, but with a definite understanding that there will NOT be any *overnight stay* arrangements as in the past at lower and upper Meherabad. Water *only for drinking* purposes will be made available for the pilgrims at Meherabad during the day of the Fourth Amartithi.

The following is the programme for the day :

PLACE: The holy Tomb of Avatar Meher Baba on Meherabad Hill, Ahmednagar, M. S.

31st January 1973

- | | |
|--------------------------|--|
| 10 a.m. to 12 noon: | Singing by Bhajan Mandali of different Meher Centres. |
| 12 noon to 12-15 p.m.: | All present to observe complete silence. |
| 12-15 p.m. to 1-00 p.m.: | Master's Prayer in different languages and Arti, |
| 1-00 p.m. : | Begin taking darshan. |
| 2-00 p.m. to 4-00 p.m.: | Prasad to the pilgrims will be distributed at lower Meherabad. |
| 6-00 p.m. to 7-30 p.m.: | Film show of Beloved Baba films. |

All are heartily welcome to attend Avatar Meher Baba's Fourth Amartithi function on Meherabad Hill on 31st January 1973.

(A) Regarding Lodging arrangements, please note :

There will be no Lodging arrangement at lower or upper Meherabad for the Fourth Amartithi occasion for reasons stated above. Pilgrims coming from outstation and wanting to stay longer in Ahmednagar, will have to make their own lodging and boarding arrangements in Ahmednagar City.

(B) Regarding Boarding arrangements, please note :

There will be tea stalls erected by local vendors at Meherabad where Meher Pilgrims can purchase tea and eatables on 31st January 1973.

(C) Regarding Transport arrangements :

- (i) The State Transport authorities will be requested to ply their State Transport buses from the railway station and S.T. Bus Stand to and from Meherabad on 31st January 1973.
- (ii) Meher Pilgrims arriving by special buses or by cars are requested not to take their vehicles on Meherabad Hill, but to park them at lower Meherabad.
- (iii) Please note that ENTRY PERMIT FOR BUSES must be obtained at their end by those coming into Maharashtra from other States by buses.

Please pass on the above information to all the lovers of Avatar Meher Baba in your area so that those who are planning to visit the TOMB of Beloved Avatar Meher Baba for the Amartithi are made fully aware of the conditions concerning arrangements as explained above.

Jai Avatar Meher Baba!

In Beloved Baba's Service

Manija S. Irani,

Chairman.

Note:- There is no further need for any correspondence on the subject either with the Trust office or with Shri Adi K. Irani.

TRANSLATION OF A HINDUSTANI POEM WRITTEN BY
AVATAR MEHER BABA.

L O R D G O D

1. Allah or Ram is One and only One.
So selfless as our mighty God is none.
He is in everything as He is One,
You breathe His life; and that is not mere fun.
2. Just as the night is followed by the day,
Sweet Mukti follows Love; And that's God's way
'Tis true—no pains, no gains, so wise men say,
Without hard work how can you get good pay?

Re: MEHER BABA

[From Harmon, Near Newyork, 1931]

Dear E. H.

You have been often in my thought since November 6th, when, through a series of incidents which apparently began last spring and which seem nothing short of miraculous in their nature, J and I became the hosts for a month to Sri Sadguru Meher Baba, known through the east as a Perfect Master, and looked upon by many, both in the east and west as the Avatar of the new dispensation.

From the moment that Sri Meher Baba set foot in this house at Harmon, which we are now conducting under His direction, as the first of a series of five spiritual retreats which He intends to establish in this country, there flowed from Him continuously a Love which can only be called Divine, which spread through us and every one He contacted like a contagion. We who lived with Him, began to understand, as we have never understood before, what the love-feasts of the early Christians must have been like. Time and again we are reminded, through the incidents of our daily lives, of the relationship between Jesus of his disciples, between Krishna and the Gopies, and of various incidents in the Maha Bharat, all of which seemed re-enacted against a modern back ground.

A deeper love than we had ever known was kindled in our hearts. A greater bliss than we had ever experienced dissolved the limitations of the personal self and led us out into universal consciousness. Habits of thought and emotion and action, which we had struggled to eliminate for years, disappeared without effort overnight. We became aware, through the circumstances arising in our daily lives, of both our greatest strengths and our greatest weaknesses, and in some strange way, we were given the power to use the strengths to overcome weaknesses. And in Sri Meher Baba Himself, we witnessed constantly the manifestation of perfection in every department of life.

Here, again incarnate, we began to realize, was a being such as Jesus, such as Krishna, whose very presence overwhelmed the soul with a love which was beyond its comprehension and its

grasp, and whose coming into the world at present was again, as it was in the times of Jesus and Krishna, for the purpose of ushering in a new consciousness, and through that consciousness, a new order of being.

You and I and many others have been working for the establishment of that new order of being, for a long time. Now the fruits of our common labours are about to be realized. When Sri Meher Baba..... begins to speak, breaking the silence which He has maintained for seven years, and beginning His period of manifestation, what we experienced on a small scale will be duplicated on a vast scale. A tremendous spiritual impetus will be given to the whole humanity, and a world-wide awakening will take place.

I do not need to tell you what a privilege we feel it to be, to be able, however humbly, to participate in the task of paving the way for these things to happen. It is, we have felt, what we have been preparing for, consciously or unconsciously, all our lives.

TRANSLATION OF A PERSIAN POEM WRITTEN BY
AVATAR MEHER BABA.

L O V E D I V I N E

1. E'er on the cup of Love is Master's sight,
And so we sing His praises day and night.
 2. What's Love to do with creeds and various schools?
To think of Him is sure its rule of rules.
 3. Material ways can never reach Lord God.
As well may ant aspire to be a cod.
 4. If my Belov'd is hunter, I'm His deer;
His locks enchant my heart's fine bird, 'tis clear.
 5. Though breast is full, to open my lips refuse;
To pray without pure Love is all refuse.
 6. To love Lord God with heart is not child-play,
"To love God, shun desires",—so wise men say.
 7. Save God, the Lord, all things are Maya—frail:
So Meher loves God and never gets off the trail.
-

Baba - The Eternal Now, Preserver and Protector

It is on record that where Baba has sown the seed for some initial and significant future work, He would set up a skeleton of scaffolding on some spot, noticeably in India, and having ordained that which was to grow out of it at some future time, having done the practical with His own hands in advance of all that was to follow, He would then order the initial outward structure to be dismantled.

Baba has stated that He has not come to establish ashrams. The heart of His lovers is to be the Ashram for His work.

None the less, it is within this domain that for His future work that Baba does, during His lifetime on earth determine the scope for the carrying out and continuing of some specific divine work of His on behalf of Humanity not only for this age but also for posterity.

Ordinarily, mankind build and organise and along with involvement become progressively entangled and trapped in the debris because man plans and inaugurates his schemes upon fallible and limited human calculations, based upon false values, limited foresight and inclined to the material and structural rather than the creative and spiritual.

With the Avatar the purely spiritual and creative aspects take precedence over the material.

Be it so, both the material and the spiritual result in the outcome. Therefore, arising out of the Divine initiation both the spiritual and material needs of man may proceed safely hand in hand through Baba's guidance through which all derive benefit, whether individually or collectively. To quote Christ:-

"For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things.

But rather seek ye first the Kingdom of God; and all these things shall be added unto you."

St. Luke, Chapter 12 v. 30

Baba says—"Don't do what I do—Do as I say."

None but Himself is able to visualise the eternal, past, present and future.

In the glorious Divine plan Baba has made provision which is sure and steady. In the ever fresh renewing spirit of love and purity and the unshakeable faith of His Divine fore-knowledge those at the helm become Baba's torchlight to the rest of struggling Humanity. Thus He who is the Goal is never to be lost sight of. Baba is the Goal and the Father of all Mankind while all those who believe in Him and follow are His children.

Fred Marks
London

Translation of an Urdu Poem Entitled "ISHKAY ILAHI"
i.e., "THE LOVE DIVINE" Written by Avatar Meher Baba

1. My heart is broke, my soul is sad,
E'er since my God I saw,
For separation's woes I've had,
Those griefs which know no law.
2. God's lover is Lord God Himself.
Shun pride and vanity.
Yours is Lord God's heart's place itself:
There's no duality.
3. Love is not Love if for reward
It is exchanged: Quite false
Is he who pays for boons from God:
True love Him selfless calls.
4. Strange are the ways of saints advanced:
We see them laugh and cry.
Enraged they seem although entranced;
They bless, though vilify.
5. Some say in mosque to God lies the key,
In Church some say He bides.
I say in your own heart is He,
With joy and ease besides.

Avatar Meher Baba - The Compassionate Father

— T. N. Ratho, B A., LL.B.

If, instead of worrying over our own misfortunes, we think of ourselves more fortunate than many many others, 'we are loving God' says Meher Baba—the God-man of the age. Born on the 25th February 1894, in an Iranian family at Poona, Merwan, had his studies at the Deccan College, Poona. Apparently as a man, (he later declared himself as the Avatar) Merwan lived and behaved quite naturally and completed his childhood. He loved poetry, Literature and Music and composed many poems in English and Persian dialects. After his contact with the Five Perfect Masters of the Age viz. Hazrat Babajan in May 1913, Sadguru Shirdi Saibaba and Sri Upasani Maharaj in 1915, Narayana Maharaj and Tajuddin Baba at the end of 1921, Merwan became a perfect Master and thence forth called "Meher Baba" (compassionate Father). Meher Baba thus began his spiritual mission in 1922. In 1924, Meher Baba had his spiritual headquarters at Meherabad, near Arangaon, a village six miles from Ahmednagar Railway Station. It was here sometime in 1958, Baba got constructed his Samadhi where ultimately his body was interred on February 6, 1969. Baba left His body on January 31, 1969—"in order to live eternally in the hearts of his lovers" (as he says).

For the spiritual awakening of selected few, Baba established Prem Ashram, Schools, Hospitals, Mast Ashrams for God-intoxicated people, and charitable hospital etc., which were subsequently dissolved. All these institutions, Baba said, served as scaffoldings for His real work, which had to be closed when once the real work was over. Baba observed complete silence of the tongue from July 10, 1925 till the end of January 1969 (when he left his body). When asked about his silence Baba's reply was "both internal and external mediums are at my disposal. God has been everlastingly working in silence, unobserved, unheard, except by those who experience His infinite silence". Baba's assurance to the humanity is "Don't Worry, Be happy, love me, All will be well". Baba confessed "I have come not to teach

but to awaken you". He thus only awakens the Divine love in every one.

Meher Baba toured all over India, visited England, in 1931, 1932 and between 1932 and 1958 he visited America six times including Europe. His lovers are scattered all over the world from Alaska to Australia. The doctrine of love propounded by Baba and the innumerable experiences he granted to his lovers attracted lovers from all Nationalities and stations in life, from different religions, creeds.

His universal gift to the ever humanity is the universal prayer and the repentance prayers dictated by Baba himself, in which conspicuously his name is not spelt-out. These prayers are full of the attributes of the God-Almighty in general and Repentance prayer really invokes one's inner feelings. These are freely available from all the Centres of Avatar Meher Baba.

Baba generally prescribes no pooja, Mantra, Japa, Tapas Yoga or ritual. May be there are a few exceptions, necessitated by special reasons. The only sadhana he prescribes is LOVE which should be one's attitude in thought, word and deed every moment, while living the normal life of the world and doing one's duty as efficiently as he could.

About miracles, Baba says, "I perform no miracles and will perform none". To quote Baba "Miracles whether performed by Perfect Masters or by so called Yogis are essentially selfish, as they are invariably based on personal (egoistic) motives, whereas the miracles of Sadgurus and Perfect Masters are absolutely selfless, as they are based on the principle of giving a spiritual push to humanity—God has to be known through Love and not through the intellectual search after miracles.—I would rather have no following than use miracles for convincing others of My Divinity."

About His silence for over 45 years Baba said "If you were to ask me why I do not talk I would say, mostly for three reasons: Firstly, I feel that through you all, I am talking eternally. Secondly, to relieve the boredom of talking incessantly through your forms, I keep silence in my personal physical form. And thirdly, because all talk in itself is idle talk". Baba

GLIMPSES OF MEHER

(Life-Story of Avatar Meher Baba in Historic Present)

By Dr. C. D. Deshmukh, M.A., PH.D. (LONDON)

Director, Avatar Meher Spiritual Academy, Nagpur.

(Continued from November Issue)

1929

On the 1st of January 1929, a Parsee boy in Meher
Ashram,
gets into supernormal state; but Baba brings him back
within half an hour.

On January 13th, Ali is withdrawn from Meherashram
for the fourth time; and Baba closes Meherashram,
sending all boys to their respective homes,
taking a trip on foot with twenty devotees,
to return to Meherabad,
celebrating Babajan's birth-day on 29th.

In April, Beloved Baba spends a period of his seclusion-
work

at Panchgani, in a cave, cut into the cliff of Tiger Valley,
by Baidul and other lovers,

Vishnu also keeping in seclusion, in a hut nearby.

Later Baba directs Pleader, Elizabeth, the author of this
narration,

and many other lovers and seekers to this very cave,
with specific instructions for meditation or the like.

In July, Meher Baba goes to Harvan in Kashmir,
remaining in seclusion in a hut on hill,

Watchmen during day-time are Beheramji and Gustadji.

Gustadji has been observing silence since 1927,

at the instance of Avatar Meher,

starting it only two years after Beloved Baba's own
entering into his Silence,

But Gustadji never uses any board, using only finger-
signals

to spell out his thoughts in the air.

at once holding converse with Beloved Baba as an

intimate friend

and often showing the deepest of humility in his presence,
and remaining Baba's companion, through thick and thin.

Chanji keeps watch outside the hut at night,

with only a stick in his hand,

hearkening to the roaring of tigers, bears and wolves,
in the mountain-ranges.

In the Harvan hut, Baba takes nothing except water,
not being seen even by the one giving water to him,
with the entire period of his seclusion-working,
against the background of the snow-clad peaks
of the majestic Himalayas.

While returning to Meherabad by bus, Baba camps under
trees by the river-side,

In September, Beloved Baba leaves for Persia, by 'Versova',
Where he has a Muslim visitor,
quietly taking his stand in a corner every-day,
unable to restrain his tears.

A present of a kerchief to him by Baba,
gives to his grateful heart a joy that knows no bounds.
The cities, which Baba visits in Persia, are
Mohamera, Dezful, Khurramabad, Malyar, Isphahan,
Yazd, Kerwan, Bam and Duzdad.

In the Persian tour, one Bahai comes from Shiraz by plane,
determined to deny the divinity of Hazrat Meher Baba,
only to throw himself on his holy feet,
declaring to all that he has seen God.

At Bam, one high military officer pays deep respect to Baba
Seeking Baba's blessings for Persia.

A Buzurg, respected by many in Bam,
rises in reverence from his seat,
as Beloved Baba passes by him, during his evening walk
declaring Baba to be the Emperor of Faquirs.

A Darwesh, sent by the Buzurg to Baba,
drinks the sweet words of wisdom, emerging from Baba
expressing his satisfaction for understanding
the true meaning of renunciation, after thirty years,
Return-journey from Persia to India is made
by the land-route through Duzdad, crossing the desert,
where many a caravan has been buried under sands,
in the typhoonic whirlwinds of sand-storms.

1930

Beloved Baba's Birth-day in February 1930,
is celebrated with grandeur of simplicity

the lovers washing his sacred feet, before offering
flowers and garlands,

A speech by one of his lovers is followed
by the closing Arti and prasad.

Towards February end, Baba takes a trip to South India
visiting Kolhapur, Belgaum, Dharwar, and Hubli,
and founding the Meherashram
at Madras, in Saidapeth, on 2nd March,
before going in the Nilgiri Mountains.

Towards March-end, Baba attends a marriage-ceremony
of the son of a Meher-devotee at Sholapur.

Towards the end of November, an English journalist
seeking occult powers and in hot pursuit of the sensation
of publicity

comes to Beloved Baba only to meet frustration
and begins to write against him.

But such opposition, as Baba himself has repeatedly
explained,

turns out to be only one of the inscrutable ways,
through which the Avatar gets his real work
augmented and fulfilled!

In November Baba is in Delhi,
returning to Meherabad on 23rd December, owing to
indisposition

1931

In March 1931, Meher Baba wanders in the Himalayas,
and in May visits Persia for the third time,
without allowing any publicity.

On one occasion, he brings round two sinful women
to the path of righteousness,
leaving them in a flood of tears.

In the 1st of September 1931 Avatar Meher leaves for
England

by the 'Rajputana' from Karachi
for his self-chosen world-task of bringing
the New World Order.

The New World Order, emerging out of the universal
chaos;

will have to embody Ideals and Values,
that can amply justify the world-wide struggle

and the suffering and the sacrifices of humanity.
 Beloved Avatar Meher is concerned with the spiritual
 foundations
 of the New World Order, which cannot emerge
 from the most powerful Dictatorship,
 with all its forced education or cunning legislation,
 but only by the general spiritualisation of humanity,
 by the purging of all racial pride, colour-prejudice,
 and the collective greed of nations,
 that makes for mutual distrust and fear,
 and by rallying together all the forces of light,
 working towards Spiritual Reconstruction.
 Avatar Meher is aboard "Rajputana" at one of his
 rounds in the world,
 releasing the deeper creative forces,
 that are silently operative behind the pageant
 of apparently unplanned march of world-events.
 His influence touches and transforms the man of the street;
 but it is felt most clearly and emphatically
 at the top-level of the present Masters and Saints, and
 Masts,
 inspired by the vision of incorruptible brotherhood,
 steadily working for the coming of the New Era of Love
 and Truth,
 ceaselessly active, like the savants of the past,
 in rebuilding the Edifice of Enlightened humanity.
 In the wake of devastation and destruction,
 Beloved Meher sows, in the realm of the spirit,
 seeds of fresh life, determined that man shall not,
 through his suicidal ignorance, defeat the glorious future,
 which God has in store for him.
 Meher Baba arouses universal interest,
 his 'say' of Silence having the irresistible appeal
 of Divine Truth.
 By some sort of the logic of coincidence,
 Mahatma Gandhi also happens to be aboard "Rajputana,"
 carrying him for the famous London Round Table
 Conference,
 for settlement of issues of national importance.
 Jamshet Mehta, the Mayor of Karachi, knows
 that Meher Baba is travelling by the same boat

and sends to Gandhiji a wireles message for contacting him.
 Gandhiji seeks and enjoys many interviews
 with Beloved Baba on board the "Rajputna",
 developing for him a love and respect which endure
 till the very last,
 later consciously imitating Baba in the use of Alphabet-Board,
 on his weekly day of silence.
 English papers, with the famous indifference of the press
 for veracity, even go to the extent of mentioning Meher Baba
 as the spiritual Master of Gandhiji;
 but Baba is quick to get the statement immediately corrected.
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TRANSLATION OF A GUJARATHI POEM WRITTEN BY
 AVATAR MEHER BABA.

O! THIS WORLD

1. This world's a thorny waste, some jester cries,
 To some it seems a quiet Paradise.
2. E'en seers the secrets of Lord God know not;
 How then can I say how this world is wrought?
3. But this I know: This world is full of woes,
 And there's no man nor beast that has no throes.
4. In prayer to Lord God true pleasure lies,
 True love is love to God that never dies.
5. Whate'er the world be – paradise or hell –
 Just as you sow, you reap: 'tis said so well.
6. The world is Maya; but say not 'tis bad:
 And those who know it not are truly mad.
7. Let not delusive Maya ruin you:
 Alas: its sweet trinkets are withstood by few.
8. Do you desire to crave for anything?
 Crave love to God and e'er God's praises sing.

FROM SUFFERING TO PEACE

—By S. V. R. G. Prasad

Our fellow beings assert that they have no happiness and are suffering, They desire to get happiness and lead a happy and peaceful life. So they go to spiritually advanced souls and on pilgrimages. Even though they make persistent efforts they would not get peace and they become frustrated and fall into the clutches of suffering.

What is the root cause of the suffering of men? Who is or which is responsible for the suffering of men? They generally think that Someone or lack of something is responsible for their suffering and misery. This is all ignorance because we see so many who with wealth and health cannot experience peace and happiness. Worldly riches give only transitory happiness because perishable objects give only perishable happiness.

Men are embracing suffering through desire of something with greed and vanity. If you desire something, you are inviting suffering yourself. If you desire nothing you would not suffer. Beloved Meher Baba observes,

"Worldly Desires Can, Therefore Never Lead to Abiding Happiness, on the Contrary; they Invariably Invite Unending Suffering of Many Kinds. When Man is full of worldly desires, A Plentiful crop of Suffering is Unavoidably Instore for Him. Desire is Invariably the Mother of Many Sufferings. This is the Law"

If your Desire is fulfilled, you feel that you are happy and if your Desire is not fulfilled, you feel that you are suffering. So desire is the root of the suffering of Men.

Suffering is of two kinds. These are Physical and Mental. Physical suffering is painful; mental suffering is the most Painful. It is unbearable and anybody can know how much painful it is only by experiencing it in his life. Suffering is inevitable from life although it may not embrace one throughout his life. Life is a mixture of happiness and suffering.

Even Lovers of the Almighty suffer and are in misery; they blame the Divine Father for their suffering. God never

gives pain to anybody. God's ways are mysterious. We cannot understand His acts with our finite mind. To know the infinite we must become the Infinite. God always loves his children selflessly. He loves us more than we love ourselves. God always does all for the good of His children. He knows all more than ourselves what is necessary and what is good and bad to us. So Men can consider their suffering as a blessing of the Divine Father and it is willed by the Beloved God for their good and spiritual upliftment, Thorn can be removed by thorn even as suffering can be useful to remove the suffering from life.

The suffering of Men can lead them to complete self-denial following the stages of denial and intense denial. This self-denial makes Men to tread the Divine path which helps them to attain the Highest Truth which is the aim of life.

Men who want to gain the Highest Truth, firstly must renounce their self-interest, Men through their self-interest are creating unhappiness to others and themselves. Beloved Meher Baba says,

"Self-interest cannot be eliminated by means of religious piety, nor can sermons or the fear of heaven and hell help. Only when the atmosphere of selfless love and universal brotherhood prevails throughout the world, will this self-interest be annihilated". When Self-Interest disappears from the lives of Men then all their problems will be solved and they get happiness and peace. But it is not True and lasting happiness. To attain the true happiness Men should know the art of right adjustment with others, and how to behave with others according to their temperaments with love. Beloved Meher Baba says,

"True happiness begins to come when a man learns the art of right adjustment to others, and right adjustment involves self-forgetfulness and love".

Men who want to attain True happiness should love and serve others. He should be aggressive towards himself and tolerant towards others. True happiness lies not in fulfilling the selfish pursuits. But true happiness lies in selfless sacrifice, love and service to others. This sacrifice and service must be the outcome of pure love.

One who wants to get this type of pure love would not get it by studying Spiritual Messages, Sermons, not by following

Cults Creeds, dogmas and not by practising religious rites and ceremonies. But one can get it from perfect Master. Beloved Baba says,

**"Only a master can awaken love,
through the divine love which he
imparts, there is no other way. Those
who want to be consumed in love,
should go to the eternal flame of love".**

When man attains pure love by the grace of the perfect Master, then he would lead the life of love and Service without any selfishness. This type of selfless service and love will bring Man nearer to God. Man can get everlasting and eternal happiness only with God-realization. For getting God-realization the aspirant should tread the path shown by the Master. When he gets God-realization by the grace of the Master, he experiences lasting happiness. The world has sprung into existence to experience this eternal and everlasting happiness.

THE NEW LIFE

This is the NEW LIFE—Avatar Meher Baba came to give ...
Now, His lovers—this life must live—
He said, "YOU AND I ARE NOT WE BUT ONE".
It is for Creation the Avatar comes ...
These words were given to me—"I AM NOT THIS BODY THAT
YOU SEE—DO NOT TRY TO SEE *BUT LIVE ME"
Beloved Avatar Meher Baba—LOVE-LOVER-BELOVED—the
shoreless OCEAN ...

There is a difference in love and devotion.
God Alone IS REAL—EVERYTHING EVERYWHERE—
A compassionate Loving Father-Mother who cares
The CREATOR-PRESERVER-and DESTROYER of Creation—
To know God—all desires must be annihilated.
For, loving Him is not repeating Scripture and idle words—
The Universal language is LOVE with heart-heard
This is THE NEW LIFE Beloved Baba came back on earth to
give

Now, the MESSAGE OF LOVE AND TRUTH must be lived ...

—Dorothy L. Levy.

Talk given on the 11th Anniversary June 1969 of Meher
Baba's stay at Avatar's Abode in June 1958.

—By Francis Brabazon

I have returned to Australia after staying with God for ten years; and I bring you the most astonishing news: God has died, and is most living. I was present when he died. I was one of the disciples who took his body to the tomb he had had prepared thirty years earlier, and placed it there in an open crypt where for seven days thousands of his lovers came to see his beloved face for the last time.

There was hardly any weeping and lamentation: perhaps the grief of his beloved Mehera included all our griefs. There was almost continuous devotional singing by various groups of singers praising the attributes of the Beloved; and the people, after worshipping him with love, sat quietly and listened and remembered alone, or with others exchanged, the occasions of joy when God-Man had visited their homes or had called them individually for an hour, or in great companies for a few days and bathed them in the stream of his compassion and made them drunk with the wine of his love.

The tomb is on a barren hillock six miles from Ahmednagar on the Deccan plateau about a quarter mile back from the Ahmednagar Dhond road and railway. It was here forty-six years ago that God, having become Man, and knowing that he was God, began his work for humanity by building a school for boys whom he personally served, and a hospital and shelters for the poor and the wanderers seeking God. But these buildings, their purpose being served, have long since been dismantled, God builds nothing to last. That is left for men, who, being mortal seek immortality in the permanence of stone; or, loving what is perishable, try to preserve its form in enduring art.

On the afternoon of the seventh day the crypt was closed with great shouts of "Avatar Meher Baba kee jay", or "Victory to Meher Baba the beloved God-Man". God as Man had died and had been buried; but Man as God lived eternally. The

victory was the Beloved's—he who dies and is born every moment in our lives.

But was all the shouting really true? Were all who shouted convinced of the victory?

God is perfection in all things, But his perfection is not as ours—that completion of a work faultlessly done which we aim at, or in a flawless quality worshipped and desired. His perfection includes imperfection, just as his Everythingness includes Nothing. And so, although every heart cried that the victory was his, the minds of some questioned his promise that before he dropped his body he would break his silence and speak the one Word of words and manifest his glory.

These questioners had understood the Beloved's promise according to the feebleness of their intellects and their desire for an All-conqueror under whose banner they would march to heaven—much the same as what the Jews had wanted of Jesus, and various religions expect of a Second Coming.

Beloved Baba had warned us all many times, and especially over the last year, to cling tightly to his daman or dress no matter what happened—as tightly as a child holds to its mother's skirt in a crowd. And it would seem that those who thought they had the firmest grasp of the Beloved's dress and continually exhorted others to hold it firmly, suddenly found their hands empty.

But those who were closest to him had no garment of which to lose hold—except the garment he had woven of their obedience and service. They had nothing to cling to, and lose. The Beloved had slipped away from the moorings of their eyes into the silent ocean of Existence bearing their hearts with him into eternity. What could beloved Baba's speaking even that Word which begat Creation mean to them? What glory could be manifest which was not already reflected in his beautiful person? This person was all they cared about. Their loss was of the thousand shades of expression which passed across his face, of his voluble hands, of the demands of his smile. His Godhood shone in his Manhood. That was sufficient. It was God the Man they served and loved. They had no life other than in him. And

he had suddenly slipped away out of their grasp while they lovingly tending his body which was crushed under the weight a world whose heart was stone and whose blood was molten lava.

When Mehera, the most beloved of the Beloved, came into the room and cried to him to come back, it was the cry of all distances and hollow places; and the men stared at a familiar horizon receding into infinity. But their beloved Baba was not dead; he had inexplicably withdrawn himself for a moment—and that moment was too long to bear. For forty-seven years he had never been out of sight of one or another twenty-four hours a day; and now he had slipped away—like an eel from one's hand, like the stars at the approach of dawn. He was; and then not. He no longer was; but he was still there.

By night the news of their Beloved's passing had reached lovers across the world. In the older ones, when the shock passed, there was a great surge of love and joy. In the young who had not yet seen their Beloved's Man-form a new heroism was born to support their love, and the first line of a new poetry was written: "Now we face the Ocean".

I would like to give you the words of a little song I have written lately for the Beloved's amusement.

*Rocks the world in sullen anger, tangled in its skeins of blood,
Waiting for the Lovely Stranger to release his cleansing flood.*

*Heaves the world in helpless anger, struggling in its toils of brains,
Waiting for the Lovely Stranger to erase the horrid stains.*

*Writhes the world in spasmed anger, praying in sub-sonic tones,
Wailing for the Lovely Stranger to restore its crumbling bones.*

*Ceases now the world from anger, prostrate lies upon the earth,
Waiting for the Lovely Stranger who will give it a new birth.*

The Lovely Stranger had come and had gone away—and the world was still tangled in its skeins of blood, struggling in its toils of brains, praying in sub-sonic tones. It is not yet prostrate.

The Lovely Stranger had not, it would seem, released a cleansing flood, erased any horrid stains or restored society's crumbling bones before he left us. The world, apparently, is as

it was: still with the haves having more and the havenots having less; private affluence creating public squalor; still increasing its armaments (presumably for export to the planets, since it has more than enough to destroy itself).

Yet the Lovely Stranger was with us for forty-seven years; and he wasn't just sitting cross-legged in a trance during those years. He was *with* us, tremendously concerned about us, intensely involved with us. No man ever had less private life: he was literally with people twenty-four hours a day. Even when he retired for the night (when he had a room to retire to) or stretched himself out on a railway platform or in a waiting room when he was travelling, he always had one of the mandali or disciples with him.

You have read about his mass feeding and clothing the poor, how from dawn to evening thousands passed in front of him and received packets of food and cloth from his hands and love from his touch and glance. (But few know about the secret aid which restored hundreds to self-respect—that is a chapter of his life not yet written.)

You have read of his journeys to remote places to find and serve the masts, the real lovers of God, who have left the world far behind on their journey to his feet, but still have bodies which need care.

His commitment was so thorough, so total, that he allowed his body to be broken twice in car accidents so that humanity's spirit should be mended. His commitment was so thorough, so total, that he suffered the scalding tears of tens of thousands to bathe his feet so that humanity's heart should be washed clean; it was so thorough, so total that he allowed himself to become helpless and hopeless on the roads of the world so that we on our journey to ourselves should look beyond ourselves for help, and hope only for that which we truly are.

He, the Lovely Stranger, beloved Baba, told us that his sufferings for humanity would culminate in humiliation, and this would be followed by his glorification. His humiliation I saw—a humiliation as deep as Jesus' on the cross, as Krishna's dying from a stray arrow, as the Buddha's succumbing to the effects of food-poisoning.

Some months before he left his body on the battle-field of illusion, Baba told us that tragedy faced him. We had thought, what sort of tragedy can overtake God? Tragedy is in the lives of men, not in the existence of God. In the last hours when his body was being shaken by great spasms, he said that all the forces of Maya, which is the Principle of Ignorance, were hard pressing him, but he would emerge victorious.

But *his* victory lay in apparent defeat—as even the great victories of men do: for men are reflections or images of God. And in this moment of apparent defeat eternal Existence asserted itself—and his was the glory of victory.

But none saw his glory. There were incidents such as sometimes follow the death of a saint—the body remained fresh for seven days; he manifested his physical form to some and spoke to them, But such things are too trifling to be considered in connection with the glorification of God-Man.

None saw his glory; and none heard the Word which was to precede it. But that Word had silently entered the hearts of his children who are the seed of the New Humanity, the flower of which will be the glorification of the eternal Beloved. It is to these that I now speak.

You are so much wiser than we older ones, for your wisdom is in your hearts, while ours was gotten of labour. Your love is so much purer than ours: it is a multitude of mountain streams that leap and sparkle in the sun, while ours is water drawn from wells with a reduced table—and somewhat brackish at that. Your song is a new song inspired directly by the Beloved's song in your hearts, while ours is made up of dying cadences from the unbridgeable past.

When word came to you that your Beloved, he whose Man-form you had never seen, had dropped his body, you never asked, What do we do now? Where do we go from here? You were already going—you just continued going. Your direction was implicit in your faith; and you knew that your destination was the wine-shop of the Beloved.

You know that the journey to Self is not to be lightly undertaken, that it is the longest and most arduous one can set out on; that between you and your Goal are oceans to cross in

the frail craft of spirit, and deserts where your only drink will be salt tears. Yet your faith is such that you know your Beloved will ride the sea-storms with you and that in the desert tears will also be his drink, You really know all things, everything: you have only to become conscious that you know.

You are the ones for whom the Lovely Stranger came; and you recognised him as soon as you heard his voice in your hearts, and you poured out your lives at his beautiful feet without thought of recompense. It is you, not we, who will build the new music and sing the new architecture.

The breath of the Beloved has already stirred the Ocean of Stillness which is his being and his Word is already singing in your hearts and eyes. This singing is the beginning of the manifestation of his glory. How blinding will be that glory when the eyes of everyone in the world shine with the Beloved's Word and the hands of each are his brothers; and the dead grandeurs of yesterday and the futile justifications of today are swept away in the flood of the New Singing.

Brother and sister drop-bubbles on the ocean of the Beloved's beautiful reality, how many times through the ages must your songs have delighted the Lovely One on his Earth-comings; and because of his delight how carefully he must have arranged your births this time—the end of one cycle and the beginning of another—his seed-sowing of the New Humanity.

My mind cannot grasp even a hint of the Beloved's infinities and my heart cannot bear the wound which a mere reflection of his glance has made in it. On one and the same breath I praise his Silence and his Word—for they are the same thing: his Word is the movement of his Silence and his Silence is the stillness of his Word. His Word is his limitless compassion and his Silence is the ocean of his love-being.

His love is eternal, and this present time is a season of his compassion; and his Silence has broken into the Word which lives in our hearts. He who is always a stranger in the world is our friend, our new-life companion. We long to be the dust at his feet each time he comes, singing to him when the breath of his mood blows, and to wash the travel stains from his feet with our cool tears.

Now there are only hundreds. Soon there will be thousands, and then millions setting out in their little boats leaving the dead to rule a world which died when the beautiful God-Man spoke his eternal Word in the hearts of his lovers.

What greater Word could God ever speak than that which slays an old world and begets a new one? What greater glory could he manifest than the heart of each lover becoming a sun with a thousand petals?

Maybe these sun-flowers will not blossom for a long time yet. Maybe our children's children's children will be the New Humanity. But what are generations to us? We will also be the children of our children's children—sun-flowers waiting for beloved God-Man's again Earth-coming, waiting to be so many little carpets for his beautiful feet.

A REQUEST

Dear Brothers & Sisters in Baba's Love,

It was proposed to distribute 'Prasad' on 31-1-1973 at Lower Meherabad in Commemoration of Beloved Baba's 4th Amartithi.

All Baba Lovers belonging to Andhra Pradesh are requested to send their love Contribution to the address given below.

Y. S. R A O, M. Com.,
Lecturer in Commerce,
RAMALAYAM STREET,
VUYYURU, (Krishna Dist,)

Yours Broly.,
Y. S. Rao.

On my contact with the Avatar of the Age

(Read on 4-6-60 in Guruprasad under Beloved Baba's
orders and appreciated by Bro. Francis Brabazon)

Life presents a new aspect
Renunciation a new prospect
Baba keeps me always buoyant
Both in body and mind.

Reality in illusion
And illusion in Reality
Are envisaged by every Meher-lover
But despondency NEVER.

When I go out in the hot Sun
Baba's face is wet with sweat
When I enjoy a good dinner
Baba feels very happy,

When I lie down Baba lies
From one cup we drink 'chaa'
He never forsakes me; His fate
Is not different from mine.

I bear only half my weight
The other half Baba bears;
In His realms I fly my kite
Half the burden He shares~

Ch. Subba Rao,
63-5-7 Dwarakanagar,
KAKINADA-3,
Andhra Pradesh.

The Need of A Teacher *

—By C. B. Purdom

Intended to return this week to the discussion of literature in its relation to life, which is my proper work on this page. But there is one subject referred to in passing in the articles on a Plan of Life to which, judging from letters I have received, I must give further attention. That is the question of teachers or masters in the art of life. There is no doubt that people feel the need of teachers. Are they really necessary? If so, how can we recognize them, and what should be our relation to them?

The history of man is that of his adaptation to his material environment. Man has had to discover how to live on the earth and how to create civilization. He has not fully solved the problem, we know; but he is, no doubt, getting nearer to it. Man learns by doing what has to be done. He learns by trial and error, and practice in the workshop. He learns best when under the direction of one who knows—that is, a teacher. Robert Bridges said in his *Testament of Beauty*:

*Hence cometh all the need and fame of Teachers,
men of inborn nobility, called Prophets of God,
Saviours of society, Seers of the promised land ...
the loved and loveable whose names live evermore,
the sainted pioneers of salvation, unto whom
all wisdom won and all man's further hope is due ...*

A great deal of our living is instinctive; but much of the life of man—his life in all those regions which we call spiritual or psychic—is by its nature not instinctive. In those regions man moves away from instinct and approaches more and more towards consciousness, until in the highest man consciousness replaces instinct. It is in these regions of our life that we need a teacher most, and where the difficulty of finding one is greatest. People know where to find a master of carpentering or painting; but where is there a master of life?

* "Literature and Life," *Everyman*, London, February 11, 1932.

At one time people found what they wanted in the churches, which showed them how to live. To-day the majority of people have turned away from the churches; but they have found no substitute. In this age, people want truth at first hand. They are doubtful of all reports or records of truth. They want personal experience, not talk or dogmas. As they cannot get it, they prefer to be sceptical and live honestly, rather than try to accept truth at second hand, though that means living on a lower level than their real desires.

There is in consequence widespread dissatisfaction. People are uneasy and unhappy, without any real confidence in life. There are few ideals that really possess their hearts. Everything is held lightly and cynically. There is a cleavage between thought and life. This is the most striking fact about intelligent men and women to-day. They are prepared to accept nothing. They desire the truth, but they challenge everything. The age is characterised by extreme frankness.

The greatest visible social power among us is still example. To behold in another the realization of our ideals, or of what we wish were our ideals, is what impresses us most. The teacher that the age wants is a living example of what all may become. It is the power of the lived or experienced truth that we look for, not the mere utterance of the truth. The poets give us flashes of truth, but there are few poets who can lift us into the regions out of which their poetry springs. The poets are in contact with "the Muses who know all things," but they cannot bring us into their company. Therefore the only teacher that we can accept is one who has experienced God, or whatever we like to call the Ultimate Reality. He must be one who has consciously bridged the gulf between time and eternity and can show others how to do likewise.

The teacher we desire must have achieved complete self-mastery, and have reconciled and transcended the opposites that divide the life of man. He will seek nothing for himself, and will be unaffected by sex, money or fame. He will be childlike, yet wise; joyous but profound; humble yet authoritative. A man, but having the gentleness of a woman.

In psychological terms, a teacher is one who throws light

upon the unconscious—he is a mediator between the conscious and the unconscious mind. He is able to show how repressed energies may be released for creative purposes. He does this not by argument, but by mere association with himself.

That, indeed, is how a teacher is recognized. He enables us to discover ourselves, to help ourselves, to understand ourselves by his presence, simply by our awareness of him. We get through him a change of heart. He has the power to transmit grace, kindle love and bestow illumination. Above all he has abounding life. In him the idea has not only become thought as in philosophers, or inspiration as in poets, but flesh and blood. He is a living work of art. In such a teacher, God in the heart becomes conscious. He can, therefore, awaken God in others. A sleeper cannot awaken another sleeper; but one who is himself awake can awaken those that sleep.

There is an old saying that "when the pupil is ready the Master appears," which means that even if you meet a teacher he cannot help you unless you are ready and want to be helped. There must be an open mind and humility, in other words, a disposition to learn. Those who recognize him are the humble, the single-hearted, the despairing and the aspiring. The self-satisfied or the proud will not recognize him. "Who walks in singleness of heart shall be my companion—I will reveal myself to him by ways the learned understand not".

It is not necessary that a teacher of life should satisfy the intellect by answering the questions that call to be satisfied. It is sufficient that his presence should cause a change of heart, resulting in a new life. To quote Edward Carpenter again:

He will not bring a new revelation; he will not at first make any reply to the eager questions about death and immortality; he will present no stainless perfection;

But he will do better: he will present something absolute, primal—the living rock—something necessary and at first hand, and men will cling to him therefore.

He will restore the true balance; he will not condemn, but he will be absolute in himself.

He will be the terrible judge to whom every one will run;
He will be the lover and the judge in one.

The teacher is above low desires and vulgar motives. He is known by his serenity. Perception will silently emanate from his presence. He will be recognized by the heart. His mere appearance will convince those who seek him of his spiritual integrity. It does not matter what people say or think about him. We must each judge him by his effect on us personally. The relation between pupil and teacher should be that of love. We should obey him intelligently from love, because we want to do so, not from fear. He will not expect us to act against our conscience. He will not compel, but inspire. A bond is established which nothing can break. When we find a teacher, we must expect opposition from others because nothing creates greater resentment and antagonism in the world than the disinterested service of mankind when allied with spiritual power. Men of the world do not easily forgive those whose lives and utterances are a reproach to the pride of life. Our relations to a teacher must be characterized by complete frankness, by humility, and willingness to learn, and by readiness to put the knowledge gained into practice.

There are imperfect teachers who know a little, we meet them often; but the perfect teacher is met with rarely. It is the turning point in one's life when such a meeting takes place, and it does not happen to everyone. We can meet teachers in books; but it is better to meet them in the flesh. The difficulty is that they do not often let themselves be seen.

News & Notes

Brother Swamyji,

I am glad to inform you that Beloved Baba's 79th Birthday Celebrations have been started in our Anakapalli Meher Centre at 5-00 A.M. on 9-12-72 with Arati, Pooja and Sankeertan.

With loving regards.

Ever in service of Baba,
B. Dayakaram,
Secretary.
A. M. B. AKP. Centre.

* * * *

Avatar Meher Baba Challapalli Centre, Challapalli, Krishna Dt.

15-9-'72 Visit of Sri Adi. K. Irani and Bro. Jack. C. Small
(America) to this Place.

The two distinguished Baba Lovers came to Challapalli from Vijayawada at about 9-00 A.M. They were received by the lovers of this centre and taken to the Travellers' Bungalow nearby. After taking some refreshment and rest for a few minutes, the visitors came to the centre hall which was fully packed by more than 150 people from Challapalli and neighbouring villages, Ramudupalem, Yarlagadda, Ramanagaram, Mangalapuram etc. After sweet Bhajan songs in praise of Beloved Baba, prayers in English and Telugu were recited. Sri Bh. V. Ramana Rao introduced the guests to the audience. Our President, Sri S.R.Y. Ramakrishna Prasad's letter from Washington after his visit to Myrtle Beach and other Baba Centres in U.S.A., in 1967, was read out to the guests, as Baba has thus brought the East and the West together spiritually, by another link. Sri G.V, Subba Rao (Inspector, Central Excise,

Vijayawada) ably translated the inspired speeches of the visitors from English to Telugu.

First, Bro. Jack C. Small, who visited Meherabad on 31st January 1969 and again in 1970, '71, and '72, explained how Baba touched the hearts of people piercing through the mind. Baba is the ocean of Love and the seeker, a drop. How can a drop with its limited mind and intellect understand the ocean? With love, the drop destroys its limited mind and merges in the ocean of love to enjoy ever-lasting bliss. This can be attained only by the grace of God. Baba has taken us, common people to the shore of the ocean of Love and it is our business to dive deep into the ocean and enjoy the permanent God-state of All-knowledge, All-Power and All-bliss which the God-man (Avatar) and Men-God (the perfect ones) enjoy.

Then Sri Adi K. Irani explained his experiences with Baba, who fed him morsel after morsel at the age of 18, more than a mother, to enable him to go to his college in time. Baba showed His love outwardly also to each one of His Mandali in different ways, so that all humanity may understand His infinite love through such examples. Married persons take any trouble for their children out of love, especially the mother. Unmarried persons enjoy the love of their parents. The old people enjoy the love of their children, their children's children, etc. If that is so, what great love do we receive from Baba, the infinite ocean of love, who takes care of each one of us. Really, Baba has come down as the Avatar only to give His love to us and receive our love. Our business is simply to hold on to Baba's 'daman', whatever may be our troubles and tribulations which pass away sooner or later.

The audience were deeply impressed by the inspiring speeches and derived immense benefit. After 'Harathi', 'prasad' was distributed. The guests were given a good lunch at the T.B., and a few lovers from other places had a fine dinner. Sri Y. Manikyarao of Vijayawada, who accompanied the guests on this tour, was all help and service to us. After some rest and tea in the afternoon, the distinguished visitors left Challapalli for Masulipatnam by about 4 P.M.

The function was a very grand success due to the untiring efforts of the secretary and his colleagues.

Jai Baba!

Challapalli,
Krishna Dt.,
Dt. 2-11-72.

N. Nagabhushanam,
Secretary,

AVATAR MEHER SPIRITUAL ACADEMY

GOKULPETH, NAGPUR.

Dr. Chakradhar D. Deshmukh had the privilege to join those who paid their cordial respects to our Rashtrapati Shri Varaha Giri Venkata Giri on 19th September 1972, when his special train passed through Nagpur. It was a joy for him to lovingly welcome the revered savant with a garland on behalf of the Avatar Meher Spiritual Academy, Meher, Gokulpeth, Nagpur.

Sister Carrie Ben Shammai, 28 Hiskiyohu Hoelech St., Jerusalem has suggested an international meeting place for Meher Lovers and for spreading Avatar's WORD and has supported observance of annual Leprosy Week to augment the loving interest which the Beloved Avatar took in Lepers. Meher Spiritual Academy wishes her success in all these great objectives.

Meher Spiritual Academy also ran a Meher-stall in Rashtriya Ekatmata (National Integration) Pradarshini, in Ramnagar & gave a welcome to Acharya Nana Kher in it.

Highlights of Meher Academy celebrations in 1972 have been 1. May, 1st – 8th Anniversary of the unveiling of Bronze Meher Murti by Beloved Avatar at Poona in 1964. 2. July 9th morning visit to Saoner Centre and talks by CDD & Jabalpure guests. Ranjan sabhagriha of Matriseva Sangh, inauguration

of Jal – mandir by Dubeji in Meher Prayer Cellar, Nagpur and under the presidentship of Nana Kher speeches by Mahamahopadhyaya noon Pracharya Girijanandanji Dubey and Acharya R.P. Pankhraj from Jabalpore and Dr. Chakradhar Deshmukh, 10th Meher Kafni Darshana at 'Meher', Gokulpeth and observation of Silence Day, 21st—Ashadi Bhajans.

August: Himayatnagar, Hyderabad Dr. Chakradhar D. Deshmukh, unveiled N. Dharma Rao's Photo with that of Beloved Avatar on the occasion of opening of Sharanalaya (of Avatar Meher Baba Mission) by Swami Chidambarananda of Ramakrishna Mutt under the presidentship of E. Laxminathrao. Dr. Deshmukh inaugurated a Seminar (22, 23, 24) on Baba-Way of Life & Baba-Work, presided over by Dr. G.S.N. Moorty, with illustrious participants like Pukar, Yadava, Kutumbshastri, Smt. Usha Nanda, Acharya Swami Satya Prakash, Gulab Panchal, Jagadamba, Prof. Dayanidhi, Principal E. Laxminathrao, Sharma, Bhimashankaram etc. On 24th, Public Meeting in Y.M.C.A. Auditorium presided upon by Ananta Buchanna, with speakers like Dr. C. D. Deshmukh, Dr. G.S.N. Moorti,

CHANDA

28th Dr. Deshmukh gave talks in Chanda AMBC & Janata College on Baba. Pukar, Swami Satyaprakash etc. September—On Ganeshjayanti, when Dr. Deshmukh entered his 65th year, he welcomed speakers like Amritsagar Pukar, Meherprasad Gulabdas Panchal, Acharya Yadavji and Bhajankars like Lokhande, Sudhakar etc. The Hamirpur group also gave talks at Meher Centre of Lokhande, B.N. Saoji, Indumati Naik, A.D. Deshpande & Saoner AMB Centre & visited Tajuddin Baba's Raghujinagar Seat, Meher Bhawan, and Baba-lovers like Dr. A.N. Deshpande & Smt, Sister Sumati Deshpande.

Avatar Meher Spiritual Academy (movement) ran Avatar Meher Baba Stall in Durga Devi Dashera Exhibition in October (8th to 17th) and invited each and all to participate in its success. It gave welcome to Ma Yoga Shakti and Shri Janardan Swami. Meher Spiritual Academy also joined in the cordial welcome given to our revered and esteemed Prime Minister Smt. Indira Gandhi and Chief Minister Vasant Rao P. Naik who

graced by their personal presence the Suvarna Mahotsawa of Matri Seva Sangh (on Oct 14th), for which all lovers of Avatar Meher Baba also joined in wishes of success. Beloved Avatar has Himself visited and blessed the great institution and we offer our congratulations to the founder—Smt. Kamala Tai Hospet, the President Smt. Kamatai Ranade, the Secretary Smt. Indumati Deshmukh and Dr. D. M. Thergaonker, who is leading an enthusiastic Suvarna Mahotsawa Committee.

Phone: 22496

Dr. Chakradhar D. Deshmukh

Director: Avatar Meher Spiritual Academy,
Gokulpeth, Nagpur.

MEHER VIHAR TRUST

3-6-417, Post Office Street

Himayatnagar, Hyderabad-29, (A. P. India)

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2. The Life Circulars of Avatar Meher Baba. (67 Circulars)	Rs. 4-00	\$ 0-75
3. Heed My Call	Rs. 1-25	\$ 0-35
4. <i>Divya Vani</i> – Back Issues (From April 62 to April 72) Each Copy	Rs. 1-25	\$ 0-50

N.B. (i) All the prices are inclusive of Postage by Book Post.

(ii) All Foreign orders to accompany cheques drawn in favour of "Meher Vihar Trust".

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1. Batasarulu	(Part I)	Rs. 3-00
2. Avatar Meher Baba	(Part I)	Rs. 3-00
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9. Do Do	(Part II)	0-25



1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of love and Servant of My lover.
4. Let *Principle* in work and *honesty* in life prevail.
5. One penny extracted, in My name, without true basis is dishonesty and will be the cause of *millions of births*.
6. Think well of those who think ill of you.
7. If you truly and in all faith accept your Baba as the Highest of the High, it behooves you to lay down your life at His feet.

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