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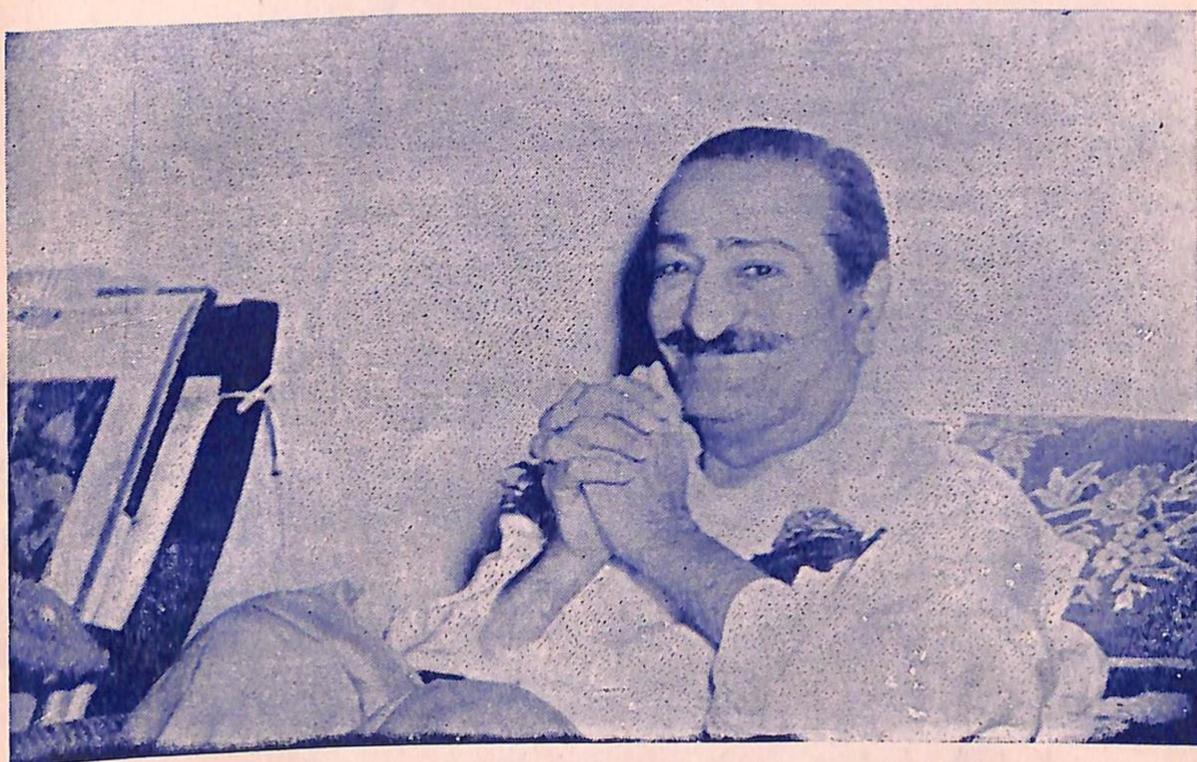
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MONTHLY

OCTOBER 1973

# divya vani

(DIVINE VOICE)



AVATAR MEHER BABA

EDITOR  
SWAMI SATYA PRAKASH UDASEEN

*Sole Distributors :*

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# DIVYA VANI

(Divine Voice)

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Editorial :

## WHAT NEXT ?

It is four years since Baba gave up the body which is enshrined in the tomb in Meherabad on the hill. Thousands of Lovers from East and West gather at the place on *Amar Thithi Day* every year to offer their obeisance as an act of thanksgiving for the spiritual awakening they received from Baba. There is no ritual and except for observance of the fifteen minute silence at the time when Baba reportedly breathed His last, every lover is free to engage in the silent act of remembrance and inward homage.

Baba's impact on His lovers was to engender self transcending and unqualified love in their hearts, an expansiveness of being which stilled its ego-centric fixation. The experience went to the depths and was the source of an unconditioned bliss in the being. So ecstatic was it that Baba Lovers longed for His Darshan or Sahavas again and again. To be with Him or to feel His presence was an unending pleasure.

His mandali forsook every worldly relationship and every worldly possession and attachment to be near Him or with him for instant, unquestioning and devoted obedience to His call. To be His disciple or to give Him obedience was an exercise in unwearying labour and physically speaking an endless hardship. The full tale of how they stood and strove to keep to the creed of obedience even to His faintest wishes has never been chronicled and can perhaps never be chronicled in their fulness. The travail they underwent for being with Baba for the sheer Love of Him represent a saga of service and unexampled human endurance. It was sustained by unwearying Love. Miracles of producing this or that out of nothing is nothing compared to these miracles of Love which Mandali people, displayed in spontaneously, cheerfully and silently undergoing unspeakable physical ordeals, in being with Baba in His arduous and historic journeys for Masts over the length and breadth of India. Fatigue seems to be the lot of unawakened people but with love flaming in the heart with unswerving singleness of purpose, every weakness to which human flesh is heir to is overcome and conquered.

Such overmastering and unqualified love was the gift of Baba to His Lovers so to get over limitations of all kinds that beset our mutable existence and realize the oneness that unites the apparent manyness of our beings.

Baba's advent was to provide a fresh dispensation of the imperishable and eternal truth of the oneness of our existence behind the manyness of our forms, aptitudes, likings and styles of functioning in the exterior world.

The truth has to be experienced in consciousness and cannot be talked about in wordy verbiage symbolized and structured for the communication of thoughts and experiences resting on the external world. It has however to be manifested in Loving acts of unselfish service and compassionate judgments of human failings, that expresses the gist of spiritual life and to find it is the Divine dispensation which Baba came to offer to the strife-stricken and sorrowing humanity in the world.

Such a life has to be lived in the world, amidst the other humanity struck in the coils of suffering and sorrow and frustrating failures of body-centred and ego-ridden lives, to reclaim them and to rehabilitate by imparting the eternal truth of existence not by talk, not by speeches which do not and cannot convey that truth but by actually living that truth as Baba had done.

God—the Living truth of existence became man in Baba, for Man to break the bounds of self-limitation to become the love, life and liberty of infinite existence one calls God.

Organizations of necessity assume a secular character for the achievement of limited ends always external and pertaining to outer life. No organization can contain or promote truths of inner life. Man's consciousness cribbed and cabined in the limitation of sense life cannot be awakened to the experience of life lived in its eternal spirit through the medium of any organization. Religions founded on the spiritual precepts of God-men have decayed by evolving into organization with sectarian postures limiting the illimitable and infinite truth. Man's consciousness is the field where the change or rather transformation has to find its unfoldment. An organization with life regimented to uniformities of conduct or behaviour can falsify the entire sense of the transformation which life in

the spirit calls for. Positively one does not have to change in the externalities of his functioning or conduct; he has to change in all that he calls himself in inner feelings, attitudes and outlook. He is weighed down now by a sense of his being a separate self; he has to transcend it by a self-forgetful love towards others with whom he experiences an intuitive feeling of oneness and to serve whom he finds an unselfish delight, and as such any ostentatious display he would disdain as unworthy of the native affinities of his being with the beings of others. In the consideration of any problem that besets him, he seeks the truth and abides by it as the expression of oneness he experiences. He feels drawn towards every one by feelings of compassionate understanding and forgiveness and never suffers from ill-feelings, greed or revenge as the sense of otherness has been worn down by the experience of oneness.

Such living in oneness can never be realized through the instrumentality of any known means and least of all by any kind of organization. It can only come by living the life of love for all awakened by the Avatar, Baba and loving Him above everything else, because He was and is and will be that which men here call love, God, Truth etc.

Baba without the covering of the body is now more continuously felt for it would seem he sits in the hearts of his Lovers instilling the unlimitedness, the infinitude and the immortality of the essential being which abides in all. His manifestation must be through his Lovers who by His grace can effortlessly live his paramount truth of life.

The traditional approach to divinity is seeking for worldly happiness and good fortunes. The Divinity is the divinity which abides in all and which is the sole reality when the illusion which wraps life in duality is transcended with the gift of love which He bestows on people who are ready for it. One may call it His grace if one likes it but the grace is available to all like Sun or rain. But when the hearts are burdened with the worldly desires, they become alien to the Divinity and to the grace of Baba.

'What next' which Baba Lovers discuss at congregations they call up is to miss the entire import of Baba's

advent on the human scene and to get confused about their calling themselves Baba's Lovers.

They may be anywhere, they may be anything—they are definitely not a separate tribe. All are Baba Lovers in potentiality—the Baba Lovers now have awakened earlier and others are bound to turn to the same destination sooner or later and Baba Lovers deny themselves and deny Baba if they fail consciously to endeavour to live in love and truth so as to hand over their inheritance to others to find the same direction and to realize the same goal.

What next has never to be and can never have to be a problem for Baba Lovers who have felt the awakening of Love in their hearts to consummate the goals of human Living. Love is the way, the means, and the end of human life and to live that life has been the supreme gift of Baba to humanity. The same truth had time and again been voiced by God-men in their successive advents on the human scene only to languish with age to necessitate its renewed affirmation and renaissance by fresh advents of God-men. Baba's Godly incarnation of Love is for such a renewed dispensation of the eternal truth of Love for deliverance and redemption of humanity which has again got lost in illusion and vain suffering.

Avatar Meher Baba ki Jai !

—E. L. R.

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#### ERRATA - Re : GLIMPSES.

Please note the following corrections in Bal Natu's article "Glimpses of the God-Man, 1948 Part IX published in the issue of Divya Vani, Sept., 1973.

1. Page 22 line 17. "an usual question" should read as  
"an unusual question"
2. Page 24 line 20. "devotee men and women" should read  
as "devotees - men and women"
3. Page 28 line 14. "the Eternal Beloved ?" should read as  
"the Eternal Beloved !"

## Meher Baba's Divine Silence and Speaking

( *From a type Script made available to the Editor* )  
— Dana Field

"For ages I have been giving in Silence—  
My Silent Message of Love.  
You ask me for a message from my Silence,  
But silent are the words of my Silence.  
Silent is love, and the lover loves my Silence,  
And silently adores me in my Silence." — Meher Baba

"When the tongue is silent, the mind speaks;  
When the mind is silent, the heart sings;  
When the heart stops singing, the soul begins to experience  
its original Self.

In deep sleep the tongue, mind and heart are silent  
And one is unconscious.  
If one can go into deep sleep and remain awake,  
One has it; one becomes what originally was  
and eternally is—"GOD" — Meher Baba

Baba says that his grace is ever flowing in infinite abundance to one and all, but that rarely is there a heart empty of mundane desires so that it could receive the grace. And when room is made for God, the Beloved, it is Baba's grace too that creates that possibility. Baba's silent love is the sunshine, giving of itself unstintingly because that is most natural to it. But it is human nature to take things for granted and they do not appreciate what they get until after they lose it; perhaps not even then, they just suffer, or they try to substitute something "better" for it. Not having this pure, silent love—this spirit or divine sunshine within the heart—humanity has substituted for it noisy lust, greed and the things they attract.

Baba tells us what is at the back of his Divine Silence, for it is the deepest mystery one will ever come across. To attain to such a state of silence, one has not only to become deaf, dumb

and blind to the world but also to his own body, mind and ego. This is the Real Death wherein he experiences the Original Silence of God. This Death liberates consciousness to the experience and knowledge of Self as God, with all God's Attributes and Nature.

Baba is always speaking to our hearts through his dynamic Silence, but takes much training, sacrifice and longing for the Divine beloved, to learn how to tune in on his Silence, Will and Messages for each lover individually. "This takes great daring!" Baba warns. "It is no joke!". One has to go beyond himself as he is, with all his short comings and spiritual short-sightedness or blindness. And when he has learned by the grace of the Living Divine Beloved, to love, to obey and to surrender to Him—then he not only values His silence intuitively but hears and understands it, and eventually BECOMES It, i.e., he becomes the image of the Beloved—perfect.

Whether prompted by opposition, incredulity, curiosity or genuine interest, many have asked, "Why is Meher Baba Silent?" The question seems simple enough, but the answer to it is infinite, because we have touched here upon one of God's own really Divine Attributes, or perhaps His very nature as the Boundless Ocean of Silence. So the answer, in words could fill volumes. Even from a common sense viewpoint Baba's Silence is easily justifiable; how much more so from the view point of Truth, which is beyond words and concepts!

Although modern man has talking machines—telephone, radio, T.V. and various recording devices that reproduce speech or else, like the telegraphic messages, convey written messages as does also the printing press—it makes much more sense to question why we have to talk, talk, talk! Even ordinary silence—mere ceasing of talk, whether by a man or a woman who is talkative, is good; hence the popular dictum, "Silence is golden, speech is silver." It requires much more intelligence to convey and grasp ideas in silence than through speech. "Love is silent." "Things that are real are always given and received in silence." These are two of the many silent revelation of the Silent Avatar, Meher Baba.

Living a superficial existence as we do today, our minds are filled with false valuations. Nowhere is this confusion more apparent than when we judge the spirituality of a person. If he says little and speaks simply we do not deem him very profound or wise; otherwise he would speak up and use complicated language so that he could hardly be understood. "Unless one can show his accomplishments, of what use are they?" we say. "Why hide your light under a bushel?" But the spiritual man is not of the world, though he be in it of necessity, and he cares nought about people's opinion about him except to set them a good example. To show off one's knowledge, intelligence or wisdom is not only a sign of immaturity but a very common and subtle form of egotism. The educated man considers himself better and wiser than the man with less education, though intellectual knowledge adds no intrinsic worth to a man, nor is it wisdom. Baba calls ours the "mirror civilization", because everybody is concerned with what others think of him, and therefore all strive to present the best outward appearance. It is thus easy to fool people as to who's who and what's what. Words are a very effective instrument to deceive, not only in the diplomatic field but in mutual contacts of social life.

Humility, therefore, is the least understood or appreciated virtue. "God looks upon the heart" and is deaf to mere lip-prayers. "A man becomes wise", Baba says "by practicing, not by preaching virtue. Ability in advising others about virtue is no proof of saintliness, nor is it a mark of wisdom". We do not care to delve into the lives of those who preach to us and teach us; we consider it their personal affair and do not see the direct connection between how one lives and the quality of what he says whether he has realized it or is simply juggling ideas.

Baba says: "literacy is not education and education is not culture, and all these together do not constitute "Dnyan" or Gnosis. This stands in a class by itself, independent of any concomitant factors ... True culture is the result of spiritual values assimilated into life. Therefore you must keep before you the ideal of that spiritual culture which, once developed, imparts life and beauty to all undertakings—educational, technical, industrial, social, moral and political—and pierces through their differences to produce unity. This results in the development of the highest character in the life of a nation or individual.

"Love for God, love for fellow beings, love of service and love of self sacrifice—in short love in any shape and form—is the finest "give and take" in existence. Ultimately it is love that will bring about the much desired equating of human beings all over the world, and without necessarily disturbing the inherently diverse traits of mankind."

(Listen Humanity, pp 180-1)

Just as true love goes together with silence, so does individual and universal peace. In fact, talk is in this connection a sign of a disturbed and unclear state of mind, or of veiled aggressions. Spinoza says that if it were as easy to control the tongue as to use it, there would be peace. We would be much better off if we had left many things unsaid, in the course of our lives, and retained many friendships. But whether one is talkative or not does not in itself indicate the kind of person he is; silence become significant or spiritual when the mind is stilled. Baba, having Dnyan or divine knowledge, does not use the ordinary mind at all—no thoughts; he expresses and communicates Truth directly, through Universal Mind.

Baba's Silence in no way limits or hinders him, nor his followers. He leads a normal life in every way—travelling giving Darshan, Sahavas, helping all everywhere. Baba gives in Silence that which words cannot give, i.e., Divine Love, peace, joy, truth. His unspoken words have the power to awaken latent capacities and talents in others: he need not speak with the tongue. His divinity speaks to our souls without any external medium, for in the sphere of Reality there is inviolable unity. "We are all One," Baba says. Baba's present Avatarhood is unique, he says, because of his continued Silence. For instance, it means that Baba does not preach or teach, and that he gives no commandments:

"I repeat, I lay down no precepts. When I release the tide of Truth which I have come to give, men's daily lives will be the living precept. The words I have not spoken will come to life in them."

People are not unaware of the value of silence, even if indirectly. We have such saying as, "Talk is cheap," "Actions speak louder than words," "Handsome is as handsome does."

(Continued on page 32)

# 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 September issue)

In the beginning of August, a disciple, by Baba's order, meditates daily for four hours, in a cave at Assisi, associated with St. Francis.

Baba himself reaches Assisi at five in the evening of 6th August and is taken by the disciple to the cave, on the slopes of Mt. Suwasio.

Baba spends twenty-three hours in fast and seclusion, in that cave, ordering all not to look into it.

The two night-watchmen outside the cave are relieved by others at day-break.

One disciple forgets Baba's orders, through the branches, and looking towards the cave, he sees, Baba's radiant face, facing the Sun, with closed eyes; but suddenly remembering the orders, he looks to the cave no more.

When Beloved Meher comes out of the cave at 4-30 P.M. he is at much pains to come down from his exalted state, and he congratulates his lovers for being the first to meet him after his seclusion-working in the cave.

The night-journey in car from Assisi to Florence is like a flight through the skies for all lovers, who give him company.

During the stay at Venice, Baba gives praise to St. Marks.

On August 20th, the British Meher-lovers go back; and Baba leaves for Egypt by 'Osonia'.

After a visit to the Pyramids, he spends some time in the coptic cave of Cairo, returning to Bombay in September.

Through many world-contacts, Meher Baba appeals to something far deeper than the intellect, giving direct experience in our age,

spiritually dwarfed by the weight of dry learning.  
 Without despising or neglecting the mind,  
 he draws and fills the heart with life sublime,  
 initiating his lovers into the inner universal truths  
 of saints and mystics of all parts of the globe,  
 summing up the results of ages of arduous meditation,  
 courses of disciplines and numberless acts of self-less service.  
 There is through Avatar Meher an outpouring of force,  
 bringing about universal upheaval and spiritual regeneration.  
 By his vision and power, as well as by the universality  
 of his irresistible appeal,  
 Beloved Meher makes his creative contribution  
 as the World Teacher,  
 coming just in time to save the world from disaster.  
 In November, Meher Baba is again on board 'Conte Virde'  
 bound for Europe, leaving a Message for India,  
 assuring her that her travail would lead to freedom,  
 but asking her to love friends and foes alike,  
 with enduring good-will and unflinching patience,  
 keeping alive her spiritual heritage and atmosphere,  
 indispensable for realising the dream of one man-kind.  
 He also alludes to the God-man-state  
 or the 'Christ – Buddha – Krishna – state'  
 of perfect manhood and perfect divinity,  
 of being one with the source  
 of all Love, Power, Light and Existence,  
 with its Infinite Bliss  
 and "harmony with everyone and everything."  
 During his visit to England, Baba avoids all publicity,  
 contacting only the aspirants,  
 drawing them unto himself through ways mysterious.  
 On the 8th of December 1932, the author of this narration  
 meets Beloved Meher for the first time, in London,  
 in Knights Bridge Hotel,  
 recognising in him, the same radiant one,  
 who had blessed him in his dream, before nine months,  
 for words to sing of the blessedness  
 of being in his holy presence!  
 Radiating love and joy through his beautiful eyes  
 and resplendent smile raises consciousness

to the true values of life,  
 so that time ceases to be while tasting of the life Eternal.  
 In the poise and warmth of his harmonious personality,  
 is a perennial spring of sweet immortal love,  
 annihilating all sense of distance or separateness,  
 and a fullness of life that reaches out to us  
 in the spontaneity of vibrant Truth.

The Love Divine and the pure blessings radiating from Baba  
 sink deep in the heart, healing the bruises  
 received while facing the opposites of life.

At his touch all bitterness is swept away,  
 prejudice melts; narrowness and impurities disappear,  
 the psyche being lifted out of the muddle of ignorance  
 to receive a new spiritual tone.

Our Beloved Lord is constantly performing  
 this Miracle of miracles  
 of strengthening and gladdening the heart,  
 of filling it with ever-fresh sweetness and unfading joy,  
 of restoring to man his divine dignity,  
 elevating him to the tunes of the Infinite  
 heard through his meaningful silence.

During this visit to England, Beloved Baba avoids  
scrupulously

all publicity and the rush of sensation-hunters,  
 not being concerned with touching the mass-mind,  
 but appealing to the individual, in his lonely integrity,  
 so that he might imbibe the wisdom imparted unto him.  
 Through the words springing from his Alphabet-board,  
 he talks directly with the inmost soul,  
 at once making us feel in harmony with him,  
 bestowing on him the deep tranquility of the fathomless

Beyond,

through the wonderful magic of his divine presence.

In every 'Say' of Silence,  
 Beloved Baba carries his own authority,  
 unlike the numerous scholars, seeking foundations in book-  
learning.

And his instructions to his numerous visitors in London  
 are adjusted according to the varying needs and contexts  
 and aptitudes of seekers,  
 reminding the author of this narration  
 of the real physician, who evades the patented

uniform tablets, administering his medicines  
 to suit the revelations of his unerring diagnosis  
 in all the particularity of its details.  
 The Teachings of Avatar Meher are concerned  
 not with sectarian dogma but with universal Truth,  
 not with a set of formulae but with living understanding.  
 After an eventful week at the Knights Bridge Hotel in London,  
 Beloved Baba goes to Switzerland,  
 leaving Genoa by 'Esperia' on 17th December,  
 for Egypt.

## Universal Love and Truth

**BY PROF. M. B. WARNEKAR,**  
*VICE PRINCIPAL,*  
 W A R D H A.

Every one in this world is philosopher. Philosopher is a person who is in pursuit of truth. The ultimate truth in this world to be achieved is bliss. Bliss is God, the truth, the supreme. In the pursuit of God, bliss, truth and the supreme, one has to march onward. By stopping or returning, God can not be captured. One road in this pursuit may be steep, another full of pot-holes, a third torn by racing rivers. Similarly one man may walk best, another may be a good runner, a third one a fine swimmer. In each case the things that should really count are the destination and the progress that each individual makes.

Baba says: whatever may be the nature of the road, and the racer yet God can always be captured by love. All other essential qualities will come to the aspirant if he follows faithfully the whisperings of the unerring voice of love that speaks from his heart shedding light on the path.

### *Nature of Pure Love:*

Pure love is matchless in majesty. It has no parallel in power. There is no darkness it cannot dispel. God does not listen to the language of the tongue and its J A P S, M A N T R A S, devotional songs and so on. He does not listen to the language of the mind and its routine meditations, concentrations and thoughts about God. He only listens to the language of the heart and its message of love, which needs no ceremony or show.

*Expression of Love :*

This love can be expressed in various ways. All the ways reach the God. The practical way for the average man to express love is to speak lovingly, think lovingly and act lovingly towards all mankind, feeling God to be present in everyone. Love begets love.

*The way of Love*

The way of love is not free from sacrifices. Just as heat and light go hand in hand, so do love and sacrifice. Love means suffering and pain for one-self and happiness for others. To the giver it is suffering without malice or hatred, to the receiver it is a blessing without obligation.

*Love and Lust :*

Love is different from lust. In lust there is dependence upon the physical object, and thus spiritual subordination of the soul to it. Love puts the soul into direct, coordinate relation with the reality which lies behind the form.

The lust is experienced as being heavy. But love is experienced as being light. In lust there is narrowing down of life while in love there is an expansion in being. To have loved one soul is like adding its life to your own. Your life is multiplied and you live virtually in two centres. If you love the whole world, you live vicariously in the whole world.

But in lust there is an ebbing of life and generation of a sense of hopeless dependence upon a form which is regarded as another.

In lust there is accentuation of separateness and suffering but in love there is a feeling of unity and joy. Lust is dissipation, love is recreation. Lust is a craving of the senses, love is the expression of spirit. Lust seeks fulfilment, but love experiences fulfilment. In lust there is excitement, in love there is tranquility.

*Divine Love and Human Love:*

Divine love is qualitatively different from human love. Human love is for the many in the one, and divine love is for the one in the many. Human love leads to innumerable complications, but divine love leads to freedom. In divine love the personal and impersonal aspects are equally balanced, but in human love the two aspects are in alternating ascendancy. Human love in

its personal and impersonal aspects is limited, but divine love with fusion of the personal and impersonal aspects is infinite in being and expression.

*Way of Loving God:*

1. Instead of seeing faults in others, if we look within ourselves, we are loving God.
2. Instead of robbing others to help ourselves, if we rob ourselves to help others, we are loving God.
3. If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.
4. Instead of worrying over our own misfortunes, if we think of ourselves as more fortunate than many others, we are loving God.
5. If we endure our lot with patience and contentment, accept it as His will, we are loving God.
6. If we understand that the great act of devotion towards God is not to harm any of his beings, we are loving God.
7. To love God as He ought to be loved, we must live for God and die for God, knowing that the goal of all life is to love God and find Him as our own self.

Therefore let us become the soldiers of God. Let us struggle for the truth. Let us live not for ourselves but for others. Let us speak truly, think truly and act truly. Let us be honest as God is infinite honesty. Let us return love for hatred and win others over to God. Let the world know that above every thing the most dear to our hearts is God, the supreme reality.

*Baba says:*

For the rich, I am the richest;  
 For the poor, I am the poorest;  
 For the literate, I am the most literate;  
 For the illiterate, I am the most illiterate.  
 Thus I am one of you, one with you,  
 and one in you and we are all one.

*Feature of Divine Love :*

Divine Love makes the individual true to himself and to others. It makes him live honestly, comprehending that God is infinite honesty. Divine love is the solution to all difficulties and problems. It frees man from all bindings. It makes him speak

truly, think truly and act truly. It makes him feel one with the whole universe. Divine love purifies the heart and glorifies one's being.

When the individual truly loves humanity he longs to give all for its happiness. When he truly loves his country he longs to sacrifice life itself, without seeking reward and without the least thought of having loved and served. When he truly loves his friends he longs to help them without making them feel under the least obligation. When he truly loves his enemies he longs to make them his friends. True love for parents or family makes him long to give them every comfort at the cost of his own.

Trust God completely and He will solve all difficulties. Faithfully leave every thing to Him and He will see to everything. Love God sincerely and He will reveal Himself. And as you love, your heart must Love so that your mind is not aware of it. As you Love God whole heartedly and honestly, surrendering yourself at the altar of this supreme love, you will realize the Beloved within you.

LOVE IS GOD. LOVE IS BLISS. LOVE IS THE SUPREME.  
LOVE IS EVERYTHING IN LIFE. LOVE IS THE TRUTH.

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## D i v y a V a n i

(English Monthly)

*Request to our subscribers:*

We drew the kind attention of our dear subscribers that this is the 10th issue of the year and that those who have yet to pay their annual subscription are requested to send in the same early and oblige.

—Editor

## The Establishment of Dharma

By M. Ramakrishna Sarma, B.A.

*"Dharma Samstapanardhaya Sambhavami Yuge Yuge "*

Gita Chapter IV Sloka 8

Literally means in order to sustain Dharma I descend on earth in every cycle of Time. The occurrence is the Advent of God on earth in human form—that is 'Avatarana'. Now we should dwell in length on the meaning of establishment of Dharma. Dharma means righteousness. Righteousness will have to be awakened in human hearts in order to make man 'Love Consciously'. This is the cream of the sentence 'Dharma Samstapanardhaya' . When it is so crystal clear some Pandits and Gurus and Mathadhipathis gave it a twist and confused the whole matter to prove their own existence saying that ordinary human being cannot have a direct Divine touch without approach to their guidance. So the pundits made it understood that Lord Vishnu comes down on earth with all his paraferalia like having four arms, one chakra, one Gada etc., and this created a deep impact on the minds of intellectuals as well as ordinary human beings and from the Ancient times of Lord Srikrishna's advent the Hindu Mythology has been greatly attracted to the stories of Lord's coming on earth with a great pomp and power. It has also been very greatly believed and an impression has been out in all walks of life that the Advent of the Lord creates a magnanimous change among mankind in the sense that all sinners will be destroyed on the spot and the so-called saints will be saved and given all comforts on earth and ultimately become eligible for being sent directly to 'Heaven'. This is the notion we carry in our brains from time immemorial and our scriptures have given support to this notion by depicting stories quite akin to this notion. But truth is far from all these intellectual interpretations of Lord Krishna's message "Dharma Samstapanardhaya". Then what is truth? What is the real meaning and purport of the said message? The answer is Meher Baba's "Annihilation of Mind"—which in other words means establishment of righteousness. I shall now elucidate this point.

Human mind is busy with constant thinking of something or the other—and the thoughts buzz around the mind like busy mosquitoes. Man is a slave to his desire and to get it fulfilled he

succumbs to his thoughts. So in the process he may get good thoughts as well as bad. Thinking in terms of acquiring selfish gains and material progress is the very nature of tricky mind always. So, naturally human thought is mostly of the above nature and in order to fulfill it man is susceptible to any action setting aside the discrimination of good and bad. Thus thoughts culminate into bad action which is otherwise called "Adharma". In this age of feuds, corruption and immoral tendencies, man is always caught up in the wheel of "Adharma" action and reaction. Therefore there is a lot of "Adharma" action witnessed everywhere. This is the right time therefore, to divert human mind to the tendencies of good actions like selflessness, helping others and so on which ultimately leads to "Dharma". If such Dharma is witnessed everywhere, that is in other words called establishment of "Dharma". If God has to incarnate Himself in human form on earth to-day, his main work should be to destroy these tendencies of selfishness from human mind and cause cessation of all thoughts arising out of desires and selfish gains and make the mind otherwise busy—turn it away towards something Real that is God. If this has to come, man should develop a mental attitude of always keeping behind his mind that every action he does is always prompted by the All-pervading. It slowly detaches his mind from material attachment, and ultimately wipes out all tendencies of 'Adharma' action, and then the real establishment of Dharma would be witnessed everywhere. That is the purpose for what God incarnates Himself in human form in every cycle of Time. Accordingly He has incarnated himself as 'Meher Baba' in this Age and sown the seeds of 'Annihilation of Mind'. How can one say that Lord has not descended on earth now—because his paraferalia is not visible anywhere in the vicinity?

JAI BABA

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*The Best Time for Meditation*

"... .. The best time for meditation is between 3.00 a.m. and 5.00. a.m. Why? There is connection between the Sun and the Universe, and in order to meditate one must cross the solar planes. In order to give push to the devotees, Sadgurus especially stand in the Joints of these planes and the Universe, between 3.00 a.m. and 5.00 a.m."

—MEHER BABA.

## Avatar Meher Baba Mission

*Srinagar, K A K I N A D A – 3, A. P. (India)*

*An Earnest Call for timely help*

*for the projects undertaken by the "Mission"*

It is past two years since this "Mission" in Beloved Baba's Name was inaugurated on 24-8-1971, the main purpose being to create real opportunities for lovers of God to serve humanity without distinction of caste, creed, colour or nationality. At the outset, on the occasion of the 1st anniversary of the "Mission" the Children's Home by name 'Baba Bala Vihar' was inaugurated at Hyderabad on 24-8-'72 and as token, three children were honoured, though none could be admitted into the home for want of proper time and adequate information for selection of the boys. It was however decided to take in at least six orphan-boys at the outset, such of those who are really deserving help and who are between the ages of 5 and 7. Unfortunately, the environment and time were found unfavourable for the project to function there at Hyderabad and the whole establishment had to be shifted permanently now to Kakinada – 3 (A. P. India). It took some time to set the house in order and thereafter, the annual functions have been organised to invoke Beloved Baba's Blessings and to get ourselves established in the new environment so as to undertake any of the progressive steps in proper direction. At this juncture, it was found absolutely necessary that a 'Home' for ladies who are in good numbers here in Baba-field of activities, be established as 'Mahila Vibhag' (Ladies section) of the 'Meher Ashram' of the 'Mission', so as to steer-up the activities and to provide food and shelter for such of those who would completely dedicate themselves and work, for the Cause of Beloved Baba, whole time, and in absolute surrender unto Him. Hence, we took this very first opportunity to declare open the 'Mahila Vibhag' on the occasion of the 2nd anniversary of the 'Mission' on 24-8-'73, at Kakinada, with Sister P. Jagadamba as its Secretary.

We therefore make it known to all concerned that the 'Baba Bala Vihar' and 'Mahila Vibhag' of the 'Meher Ashram' are now available for those who would take this

opportunity to join them as per terms and ideals stated above. On this happy occasion, the urgent need for having at least a cottage of our own was deeply felt, so as to house these projects as declared above along with Offices of the Meher Vihar Trust and the 'Mission' was felt very keenly. By Beloved Baba's Graceful Blessings, a small but a suitable site could be secured in time and the foundation stone for 'Meher Manzil' was laid by Bro. P.D. Pukar of 'Meherpuri' Hamirpur (U. P., India) on this happy occasion of the Annual Functions, on 24-8-'73, here at Sriramnagar, Kakinada – 3. (A. P.).

Now, we therefore would like to place before all concerned these facts regarding the progress made in the direction of our humble services being rendered in the Cause of Beloved Baba and the projects which really require the loving co-operation and help of one and all, to whom the Cause of Beloved Baba is dear at heart.

To face facts as they are, these are all only as ideals announced and venues opened for those who are really at work and feel the need for such an organisation and with an inner urge would like to join them, as dedicated workers for life or who would like to join their hands in absolute co-operation with us, in all good faith, pure love and with good-wishes so as to give us their hearty support in our undertakings of life, solely dedicated to Beloved Baba and His Cause.

We therefore place these facts frankly and with open mind, before our readers and all lovers of Beloved Baba with a plea for proper understanding of our aims and objects, in His service and our way of life in His Cause, which we undertook with absolute faith in Him and surrender complete. We deem it our humble duty to request for help and co-operation of one and all in His name, so as to make our earnest effort a success in every way. We submit that such help can be rendered to us by twofold active support. Firstly, by joining us as members of the abode as whole-time dedicated workers and secondly, offering their part time services or /and giving their hearty co-operation by way of their love-contributions to those of the projects thus inaugurated by us, as our activities and render timely and sustaining help with open heart and without strings.

We now request our brothers and sisters of Baba Fold to give their best consideration and be pleased to render any such support or help that Beloved Baba prompts them in their hearts to render. Firstly, we need men who are prepared to serve His Cause whole heartedly as dedicated workers and secondly their love-contributions with hearty good wishes to any or all the projects we have mentioned above. We have no right to demand from any, nor we can ever deny any one's offer, as per Beloved Baba's wish. We take this opportunity to make ourselves understood clearly, in regard to our projects undertaken in right earnest viz., Baba Bala Vihar, Mahila Vibhag and the construction of the building for the purposes, the 'MEHER MANZIL'.

It is said that "a friend in need is a friend indeed".

May Beloved Baba Bless us all!

Avatar Meher Baba ki Jai !!

"Meher Ashram"  
2-26-4 : Srinagar,  
KAKINADA – 3.,  
A.P. India.

SWAMI SATYA PRAKASH UDASEEN  
President :  
Avatar Meher Baba Mission.

D/- 1st of September 1973.

AVATAR MEHER BABA MISSION, KAKINADA-3.  
(A. P. INDIA).

**SCHEDULE FOR LOVE-CONTRIBUTIONS.**

**PATRON:**

One who pays at a time a love-contribution of Rs. 1000/- or more.

**DONOR:**

One who pays at a time a love-contribution of Rs. 100/- or more.

**HELPER:**

One who pays as yearly love-contribution of Rs. 10/-

*Note:* These are only suggestions but any amount spontaneously paid by any lover for the Cause of the 'Mission' in kind or cash is acceptable with thanks.

KAKINADA-3.  
D/ 1-9-1973

Swami Satyaprakash Udaseen,  
President & Sole Trustee

## Shri Meher Baba : His Life & Teachings

### Questions & Answers.

Questions of Correspondents or Disciples and Answers  
by Beloved Baba at various times and various places.

(Continued from August Issue)

Q. What is the theory of the manifestation of an Avatar?

A. God realized Masters always do exist on the physical as well as on other planes, but are not always known and seen physically. After cycles of years when spirituality reaches its lowest ebb, and materialism is at its highest points and at those critical periods when there is chaos and misery every-where, the impersonal aspect of Divinity assumes personality, and the world sees the physical manifestation of an Avatar, or Prophet.

It is the same Divine Personality who manifested as an Avatar in the past times in the different physical bodies and under different names. These Avatars and Prophets, after completing their mission of giving a great spiritual push to humanity, give up the physical body, and assume once more the original impersonal aspect of divinity. But even in their impersonal aspect, they always remain self-conscious of their divinity.

Q. Why, when so many beautiful religions already existed, were additional manifestations of Prophets or revelations of God as Avatar required?

A. At the time of manifestation of an Avatar, the force of the general spiritual push is so tremendous that it creates quite a new awakening of consciousness. This, combined with the teachings and activities of the Avatar on the physical plane during the life in which He manifests Himself, is given outward form by His followers who call it a new religion.

As the force of the spiritual push gradually weakens with the lapse of time, spirituality also recedes until it almost sinks into insignificance. Religion, or rather, the outward form of it, becomes like a dry crust, ready to crumble at any moment, and, world conditions reach a climax. It is at this critical juncture that Avatar appears and manifests on the physical plane to give once again the spiritual push to the

world. The force of this spiritual push is again adopted in a new, outward, religious form, according to circumstances.

This is why the contemporary religions have apparently different forms, owing to different times and circumstances in which they were established, though in essence they are one and the same ideal of life taught over and over again by one and the same Divinity who appeared and manifested on earth at different times and under different circumstances.

Q. What does Shree Meher Baba say about the Masters of the Past?

A. Christ, Buddha, Mohamed, Zoroaster, Krishna and other Masters were all, in reality, the embodiment of the same divine Self-consciousness, manifesting according to the needs of different periods and of different countries.

Q. Are persons who can perform miracles necessarily spiritually perfect?

A. In the West, people are much interested in the problem of miracles. The ability to perform miracles does not necessarily imply high spirituality. Anyone, who has attained perfection and enjoys the Christ-consciousness, can perform miracles. Healing the sick, giving sight to the blind and even raising the dead is child's play to such a One. Even those who have not become one with the Infinite but who are only traversing the planes can perform miracles, and are able to do and undo things.

Q. Why and when do Masters perform miracles?

A. Spiritual Masters do not perform miracles to order, just to satisfy idle curiosity. Miracles were performed and will be performed according to the existing circumstances. Masters have sometimes performed miracles when they intended to give a universal spiritual push.

Q. How does a Master help the aspirant?

A. As a rule Masters help individually according to the temperament, and preparedness of the aspirant. But this being the Avataric period, Shree Meher Baba's spiritual help to humanity will be both individual and collective.

He rejuvenates and infuses new life into the old order of things and imparts the highest state of spirituality—the state of Oneness with the Infinite Ocean of Bliss, Knowledge and Power—to the select few. He gives a general spiritual push to the whole universe.

Q. Does Shree Meher Baba claim to be the Avatar of the new dispensation?

A. Such a claim would have no value until it were substantiated, and once it were substantiated, there would be no need of claims. What Shree Meher Baba is and the nature of His mission, will be abundantly demonstrated at the time of His public manifestation.

Q. Whence does Shree Meher Baba derive His authority and how does He know that He is God-realized?

A. Just as an individual, from the actual experience that he was a human being can authoritatively say that he is a human being, so does He, from His own continuous, conscious experience of Oneness with the Infinite, know of His Godhood.

Q. What relation will His speaking have to the transformation of human consciousness which has been predicted, and why has He been silent for eight years?

A. Humanity, as at present constituted, uses three vehicles for the expression of thought and experiences three states of consciousness. These three vehicles are:

(1) The mental body in which thoughts arise as a result of Sanskaras—Impressions from past experiences. These thoughts may remain latent in the mental body, as seeds, or they may be expressed. If they are expressed, they first take the form of desires, and pass first through:

(2) The Subtle body, or desire body, which is composed of the five psychic senses. They may rest there as in the case of dreams or unfulfilled desires, or they may be further expressed through:

(3) The physical body with its five physical senses.  
The three states of consciousness, corresponding to the three vehicles mentioned above are:

- (1) Unconsciousness, as in deep dreamless sleep.
- (2) Sub-consciousness, as in dreams or obscure unformed unfulfilled desires;
- (3) Waking consciousness, as in active daily life.

The process by which thought passes from mental through the subtle into physical expression, may be called the 'expression of human will'.

In order, for thought to be expressed effectively, all three of the vehicles used in its expression must be perfectly clear and the interaction between them must be harmonious. The head and the heart must be united, intellect and feeling must be balanced. In order to convey thought to others, man uses speech or writing, or some other physical means of expression, or in some cases, as in telepathy, thought is transmitted and received through and by the subtle body.

The God-man neither thinks nor desires, Through Him the Divine Will flows inevitably into perfect manifestation passing directly from the spiritual body (which in the ordinary human being, is not developed) into physical expression. For Him, the superconscious is the normal state of consciousness. He does not convey thought, but Truth, which He either awakens in the individual, whom He is helping, through deep inner experience, or which he transmits directly from the superconscious to the conscious, from the spiritual to the physical by means of either the physical eye, the physical touch or the spoken word. When He speaks, Truth is more powerfully manifested than when He uses either sight or touch to convey it.

So when Shree Meher Baba speaks, He will manifest the Divine Will, and a world wide transformation of consciousness will result.

- Q. How will Shree Meher Baba be able, by speaking, to ease the world depression, to solve the problems of unemployment, prohibition and crime?
- A. The root of all our difficulties, individual and social, is self-interest. It is this, for example, which causes corrupt politicians to accept bribes and betray the interests of those whom they have been elected to serve, which causes boot-leggers to break, for their own profit, a law, designed, whether wisely or not, to help the nation as a whole;

which causes people to connive, for their pleasure, in the breaking of that law, thus causing disrespect for law in general, and increasing crime tremendously; which causes the exploitation of great masses of humanity by individuals or groups of individuals seeking personal gain; which impedes the progress of civilisation by shelving inventions which would contribute to the welfare of humanity at large, simply because their use would mean the scrapping of present inferior equipment; which when people are starving, cause wanton destruction of large quantities of food simply in order to maintain market prices; which cause the hoarding of large sums of gold when the welfare of the world demands its circulation. These are only a few examples of the way self-interest operates to the detriment of human welfare. Eliminate self-interest, and you will solve all your problems, individual and social.

But the elimination of self-interest, even granting a sincere desire on the part of the individual to accomplish it, is not easy and is never completely achieved except by the aid of a Perfect Master Who has the power to convey Truth at will. For, self-interest springs from a false idea of the true nature of the self, and this idea must be eradicated and the Truth experienced before this elimination is possible. Shree Meher Baba intends when He speaks to reveal the One Supreme Self which is in all. This accomplished, the idea of the self as a limited, separate entity will disappear, and with it will vanish self-interest. Co-operation will replace competition, security will replace uncertainty, generosity will replace greed; exploitation will disappear.

- Q. Will His work, like Christ's work be missionary?
- A. He will establish no new religion, yet His work will embrace all religions in their essence and spirit, in other words, in its mystical and spiritual aspects, and be absolutely unconcerned with their ceremonial side and dry dogmas. His work, therefore, will not be missionary, in the narrow sense of the word, but will permeate through all religions.
- Q. Why does He keep changing His Plans, and postponing His promises of healing?

- A. Although He seems to change His plans and apparently does not keep His promises about the dates of His speaking and healing, etc., in reality, it is not so. For as a Perfect Master, He knows all that is to happen in future. As a matter of fact, everything is planned and arranged by Him beforehand. And so, although He really knows when He is destined to speak and heal, He postpones the dates from time to time in order to give greater force to His final workings, and in order also that all that He has planned during these past years will be revealed fully on the day of His manifestation.
- Q. If He can raise the dead, why does the Master allow His disciples to get ill or die?
- A. Although spiritually, the Master of everything, He never unnecessarily interferes with the laws of nature and Karma governing all existence and belonging to Himself. The terrible sufferings that the past Masters and their disciples underwent, were due, on one hand, to these laws of nature, and on the other to the reason that by their vicarious sufferings, they were able to help spiritually all humanity.
- Q. How is it, that the Master being super human still has hunger thirst and the need of sleep?
- A. The master works on different planes,—spiritual, mental, astral and physical. And in order to work with different individuals at different stages of evolution, He comes down to their level. Even when in the physical body, He can aid highly advanced souls on the mental plane, less advanced souls on the astral plane and ordinary human beings on the physical plane. He uses the appropriate body—spiritual, mental, astral or physical as the medium for His work on the required plane.

It is rightly said that the true teacher is he who can come down to the level of the student. The Master comes down to the level of this world for its upliftment. This physical body, now His medium of work, has its physical needs, food and rest, which must usually be attended to physically. If necessary, He could live without food or water for days together. In fact, He has often fasted for long periods.

This attention to the requirements of the physical body of the Master, although outwardly similar is inwardly different. It is not, as in ordinary men, actuated by any desire to satisfy hunger, thirst or sleep, nor for the pleasure that man derives from eating, drinking and other enjoyments. He tends to the physical needs of the body merely to preserve it as a medium for the great work that He has to do for humanity on this physical plane.

- Q. Why, if He knows everything, does the Master ask Questions?
- A. The impressions (Sanskaras) of the experiences of the innumerable past lives of an individual remain in his mental body, in the form of thoughts which lie, like seeds, latent and unmanifested. When faced with suitable circumstances and environments, these thoughts are expressed in the subtle body as desires and emotions. And these, when expressed more fully, develop into physical actions in the gross body.

The Master knows the expressed as well as the unexpressed thoughts of everyone yet he sometimes asks questions. While asking questions He acts, through His working on the inner planes, upon the expressed and unexpressed impressions of the individual or individuals with whom He is speaking and renders them impotent while they are still in the mental body so that they cannot develop and eventually be expressed in the form of desires and actions.

In short, the Master, through His subtle working checks certain evil thoughts in their very growth, eradicate the unexpressed desires and thus prevents them developing into these expressions of desire and corresponding actions which might cause harm to the individual and hinder his spiritual progress.

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# INVITATION

TO

Baba Lovers of The World

Unique & Historical world fair of Baba Lovers  
*in MEHERPURI – Hamirpur - U. P. India.*  
 On 17, 18, 19 November 1973

We extend a warm invitation to you all to give your presence and your participation at the Meher Mela to be held at Meherpuri on 17th, 18th and 19th of November 1973 to commemorate Baba's first open world Darshan at Hamirpur on 18th and 19th of November 1952.

The object is to bring together Baba Lovers of all countries and climes in Loving and whole-hearted remembrance of Baba and the three days will be filled with activities of warm and Living fellowship in music, dance, drama, Film show and discourses on experiences of Living with and for Baba in truth and love.

A new feature which we intend to detail on this occasion would be a gathering of available living lovers of Baba of Hamirpur district who made unique experiences with Baba and to tape record and televise their voices and personalities with their varied experiences for history and immediate or prospective benefit of Baba Lovers and Baba centres as to how they came into Baba contact and how the impact of His love had transformed their lives and how they worked or are working in various ways to spread Baba's name and living truth to awaken others.

Arrangement for out station Baba lovers will be made by the Mela Managing Committee. Intimation is to be given regarding time and date of arrival to the Meherpuri office on or before 1st November for appropriate reception arrangements.

It is hoped that Meher Lovers from all over the world will respond to this sincere invitation and Meher Lovers will gather in their thousands to make the occasion a historic and memorable one.

Jai Baba!

Yours Lovingly in Baba,  
Members of the Governing Body of  
Avatar Meher Baba Meherpuri Centre,  
Hamirpur, U. P., India.

N. B:—Lovers arriving from the North and East will find it convenient to detrain at KANPUR and travel by bus to reach to Hamirpur.

Lovers from West and South will find it convenient to come Via JHANSI to reach ORAI by rail and travel by bus to Hamirpur.

P. D. PUKAR  
Secretary,  
Avatar Meher Baba Meherpuri Centre,  
Hamirpur, U. P., India.

#### BRIEF HISTORY OF MEHERPURI

The following brief history of Meherpuri is appended for information to Baba lovers who are new to the place.

Meher Baba gave His first open Darshan to the world in Hamirpur in 1952. Significantly while going by car in these tracts, Baba gestured to Pukar pointing to the fields which Pukar understood to mean that Baba had asked about the crop. Pukar replied it was Bajra crop, and Baba smiled. Pukar felt that there was more in the gesture than his answer has conveyed.

The truth came to be unfolded after 12 years when the precise plot towards which Baba gestured became the site selected for the construction of Meherpuri. Baba in one of His letters to Pukar alluded to Meherpuri as His scheme and not Pukar's and that in His Divine plan, it was already completed and that He would Himself see to its materialisation, while Pukar would go on working gradually the scheme.

When Baba invited selected workers in October to discuss plans for His last darshan programme, Pukar & Keshav Nigam were included. At a separate meeting with both, Baba instructed to Pukar that he was to take help of Meher Lovers and complete the scheme of Meherpuri soon. Baba approved on still another occasion during the same visit by Pukar to the unveiling of His statue being performed on 18th November 1970, which was got done on the appointed day by Bro. Adi K. Irani.

In so many ways Baba had left us in no doubt that Meherpuri was His gift and the obedience we loyally pledged to His Divine cause compels us to find no rest until the implementation of the plan is fully realized.

Beloved Baba gave His Love-Blessings for the Meherpuri scheme in 1964. A marble stone brought by a mandali member Shri Meherji Karkaria and borne by Mehera Mayi and Sister Manija to Baba for His Divine touch, on which Baba stood with folded hands before the men mandali was installed to mount Baba's sculpture in Meher House, Meherpuri.

At Baba's direction Dr. Hoshang Bharucha as His representative laid the foundation stone of Meherpuri on 18th November, 1964. Other two representatives viz. Mrs. Sanjeewa Tai. Dhake Phalkar presided over the women's conference held on the occasion and late Shree Sardar Amar Singh Saigal M. P. planted the Banyan tree for Meher Kunj (garden) at the site.

The construction has since gone on and over one half is completed. We have still to go on with it to complete it. The estimate for the remaining part to be completed may stretch to three lakhs more in view of rising prices of material and labour charges. We extend our invitation to Baba Lovers everywhere to contribute their mite for Meherpuri. It is Baba's expressed wish; it should be completed soon, and with Baba's Love blessings we are confident of being able to get the response from Baba Lovers to complete the work soon.

Jai Baba.

#### DETAILS OF THE WORK TO BE DONE

The total plinth area is 10,000 Sq. feet. The ground floor is completed and is at present housing the Junior High School.

A separate building for Avatar Meher Baba Vidyadham is in advanced stage of construction and the school will be shifted into it on completion. This is in accordance with the stipulation of the Educational authorities.

On the first floor; the central parts are constructed. A Slab of 10000 Sq. feet has to be laid to move the top to give the covering.

The balance of work has to be done as mentioned above.

It is Baba's wish and Baba sees to its being done.

### CONCLUSION

As Meherpuri goes up our hearts stand in silent prayer that in fulness of time, it will be a universal spiritual centre radiating Baba's Love and Truth as eternal Sentinel in our awakened hearts to serve the cause of carrying to other and larger circles of human hearts to form the emerging New Humanity.

### HOW CAN A LOVER HELP:-

1. By Good wishes, suggestions and prayers for the completion of this scheme.
2. Giving this information to lovers in their respective areas.
3. Voluntary monetary help in cash or kind.
4. Gifts of Articles which may be necessary for decoration of Meher House etc.
5. Sending maps, charts or sketches relating to Baba's journeys undertaken for mast or poor work.
6. Sending old and new literature, magazines, books etc. regarding Baba.
7. Participating in this lovers' world fair.
8. Giving donation for one room or more at the rate of Rs. 7000/- each.
9. A lover can become a life member by donating Rs. 250 only.
10. One can send monthly or any periodical help.

Remittances in cash or postal money-orders or Cheques or Drafts are to be sent in the name of:- .

**AVATAR MEHER BABA MEHERPURI CENTRE**

HAMIRPUR, U. P., INDIA.

Addressed to Secretary.

(Continued .from page 8)

Emerson was a wise man in our midst, and he said "I cannot hear what you say because what you shout more loudly". There is a silent conversation going on between people all the time, especially between a salesman and his prospective buyer; and it is the silent communication that prevails. Otherwise we have to create with our oral conversation an impression of trust and confidence, to obtain co-operation—i.e., through psychology, regardless of the facts or truth of the situation, thus overruling the still small voice within.

The ego is empty, and an empty barrel makes noise; for all the sound that fills it, the barrel is still empty. So, with the ego, Baba "says it is bankrupt of true values, and so it talks to cover up its confusion, fear, frustration and insincerity." It is a known fact in logic that words are used at least as much to hide facts as to reveal them. One fools himself through rationalization, using it also as a tool to fool others. The ego wants to involve others in its life and to get involved in theirs, for there seems to be no meaning in existence, no purpose, except "the transient immediate," as Baba says. Each has to invent meaning and purpose, the ego believes. This it does through talk, diversions, pleasures, comforts, money-making, search for status. There is only your truth and my truth, each to his own taste. People today are therefore loathe to make value judgments, and are supremely tolerant of all sort of nonsense, with some drastic consequences. Life is just a vicious circle; time and space have to be filled somehow. Thence follow an endless production of words and things, with nobody wondering why? This question is too challenging to all the hubbub of noise and activities to be voiced in our civilisation. A Baba lover has called our attention to Albert Einstein's characterization of this age, as "a perfection of means and a confusion of ends." If it has occurred to anyone in the Western World—outside of the Baba-lovers—to fall silent and think, as Baba suggests "What does all this lead to?" we have had little repercussion from their cavillations, and are willing to barter "Baba's time" for money.

Even among Western Baba lovers there are those who have been hypnotized by the powerful influence of our social

milieu, and are willing to barter "Baba's time" for money. Baba has warned us not to chase after money now when he is about to break his Divine Silence. Was it not for money that Judas betrayed Christ? Baba corroborated the fact that it was.

Why not lose yourself—so you can come to Me! Forget your worries ... and find Me within you. When I give out the Word let it touch your heart ... it will give you such happiness that the loss of even millions of dollars will not matter. No amount of money can give you that Experience! The time must come when I will give My Word! Meanwhile I want your love ... I want you to love Me as you should. (Awakener V9 NI P37).

At the 1958 Sahavas at Myrtle Beach. Baba calls a lover's attention to the incessant chatter among those attending the Sahavas—when not in Baba's immediate presence or even when in his vicinity. "Empty words!" Baba said a sign of spiritual immaturity—children babbling, heedless of WHO is in their midst, or the Personification of Infinite silence.

Baba's Silence is not the result of a vow, as some imagine. Being absolutely perfect, Baba has nothing to gain or lose; it is for the benefit of others, his "illusion-bound-selves," that he came, and that he does what he does. Baba's Silence is a subtle hint to us of his Divinity, as are his extreme austerities, seclusions, exhausting and endless labours. "God works eternally in Silence." He draws us to himself not through persuasive speech or propaganda but through pure love, directly.

Baba says that he began his Silence, also in order to break it. This is the mystical aspect although it is a scientific fact that physical and psychic energies are thus conserved. Many question Baba's ability to talk after continuous Silence since 1925, and a specialist has gone on record as saying it can't be done; the muscles etc., involved in making sounds have by now atrophied. However for us it is enough to know that Baba says he will Speak; the question of its possibility is irrelevant,

because Baba is very God! It was the Nad, or Word or God, that brought the entire creation into being, and it will be that same word—Baba assures us—with which he will now recreate it. "Kun (Be)!" God said, according to the Sufis, "and it was." Baba's Silence touches the heart, and when he Speaks the Word will awaken the heart. This will be Baba's "greatest miracle," and from this Awakening of higher consciousness, or pure love, the New Humanity and Culture of Meher Baba's era must follow.

And yet people ask, "Why is Meher Baba Silent!" Instead of meditating, being quiet, calm, still and thoughtful, and trying to study self and life so as to get at the meaning and purpose of it all—they talk in school, at home, at play, at work—everywhere. Never a dull moment! Anything to distract the mind from going within and contacting Self, which alone has significance. This is the Mayavic condition of present-day humanity. Everybody must be in a state of excitement, anxiety, business. Science and technology have led to more and louder talk—a good deal of it nonsense, much propaganda, lies. Much harm has been done through all this unprincipled talk. They have given us more time and space, saving energy and money all of which are illusions, more of Nothingness, as Baba says. Talk has not brought peace, happiness, or the Life More Abundant. Even material prosperity is intermittent and for a minority of humanity, and it has been achieved at the price of spirituality, or true values and martyrdom enforced upon the masses and those of awakened conscience.

Baba's Silence is not like a barren land, a wilderness. It is filled with God's own Satchitanand; the eternal and infinite Silence out of which issued the Oceanic Sound (Brahm-Nad). Creating, sustaining and destroying all of God's manifestations, guiding each being to its ultimate destiny as God-Conscious, Baba's Silence is symbolic of the fact that he, the God-Man, makes it difficult for himself—limiting himself infinitely as a man—while making it easy for mankind to make progress towards the Divine Goal of all life. His life is 100% sacrifice for others and nothing for himself. Of course, the "others" are part of himself. Baba says:

It is only because of the veil of the false ego between us that you find yourselves involved in so many difficulties troubles and worries, all of which disappear automatically when touched by the reality of love. When the curtain of your limited I is lifted—and it can only disappear through love, and love alone—you realise unity and find me as your real Self, i.e., God, I say so because it is only I, everywhere. There is really nothing like you.

(Listen Humanity, p. 18)

Much is made of the Guru Mantra, the whispered word of the Master to his disciple. But Baba does not even whisper, and yet millions are "mad over Meher" hanging on every word interpreted from his gestures or his printed word. Baba says, "I don't give any mantras," A wish from Baba can give Realization to every soul in creation, Baba said. Why then need Baba use the medium of any word or words? The God-Man imparts Truth and Love either through his message, touch or look, or directly by his Will; he does not, as is said, use thought. That is why Baba calls himself "The Awakener," and that is why he can remain Silent. His Silence speaks louder than our words and deeds, overruling them. When a man is freezing to death he needs warmth, but outer warmth may not avail—he needs to be warmed from the inside which, through his vital organs controls his circulation, breathing metabolism, etc. Baba awakens our inner life, our innermost being.

Baba's Silence, like his qualities of humility, generosity, compassion and love, is infinite and as such unfathomable. Understanding on the intellectual level dawns on us only after years of thought and revelation, through Baba's grace. Either Baba's Mandali have been reluctant to discuss his Silence by reason of its being so precious and sacred to their hearts, or their understanding of it is limited like that of the rest. We suspect it is the former. No doubt it forms part of the esoteric teaching to them by Baba. Baba unusually related his Silence to his breaking of it rather than explain it. However Baba has said many things about both his Silence and his Speaking, and we shall quote both what he himself revealed and what his disciples have shared with us. Baba does not

want us to imitate him by also keeping silent, nor in other things he does, unless by his order. But on his Silence and Birthday anniversaries Baba often wants his lovers to be silent, some of them always on those special days. There has been only one disciple who remained silent for many years, till his death and that was Gustadji. He was in Baba's proximity at the Ashrams.

To a group of Baba lovers in London, in 1956, Baba said: If those who love me will just for one minute, as now, be silent in their minds just before they go to bed, and think of me and picture me in the silence of their minds, and do that regularly, then this veil of ignorance that we have will disappear and this bliss that I speak of and which all long for, we shall experience.

(Awakener V4 N2 P13)

Baba has said that he can be seen and experienced through silence, "in profound silence," i.e., Baba can be seen present physically or in his real state, and experienced as either, also. We know that at least one of those present followed Baba's suggestions to the letter, and he used to hear Baba speak in his mind and received God realization. He once found that while bathing he was actually washing Baba's face instead of his own. He must have had many wonderful experiences of Baba which we hope, he recorded for posterity.

Once in 1949, Baba asked his followers to participate in his universal work by being on a partial fast and complete silence for a month. When thus practiced, such penance has a very beneficial spiritual effects on the disciple—since Baba's grace goes with it. Sometimes, a voluntary silence and fast by a Baba lover is undertaken, but that is usually in a case where the pattern of Baba's relationship with and guidance of that individual has been on such a basis. Baba trusts such a lover, and he in turn does his best to please the beloved in every way, which usually means some sacrifice of personal comforts and convenience. This is love, or it leads to love.

Baba explained a ghazal:

Only those eyes which have intense longing for the sight of the Beloved can have some idea of the secret of that intoxication which the Beloved's eyes impart. One who is not

advanced on the path and gives tall talks on wine and the wine Jar (Divine Love and the Divine Beloved), cannot fathom the knowledge of the Master who knows from the beginningless beginning the secrets of the Wine and the Wine Jar. (Awakener, V10 N1 P55)

Baba says that "all talk, in itself, is idle talk."

The spiritual aspirant's best policy is to refrain from needless and unedifying talk. He must also refrain from teaching others without having been authorized. Baba has delegated certain disciples to lecture on Baba and his Teaching. Some of these write well also. Others either discuss Baba before others or write. This works out well only when Baba's grace is given. Otherwise it is worse than useless, as for instance a booklet improperly edited "The silent Splendor," where in the novice tried to "improve" on Baba. Baba's inner audience is indispensable.

"No word has passed my lips yet I am never Silent. I speak eternally. The voice that is heard deep within the soul is my Voice—the voice of inspiration, of intuition, of guidance."

So we say to those who question Baba's Silence that the answer lies deep within themselves, and rather than give utterance to their question they should seek the answer to it within themselves.

"Mind wants to know that which is beyond mind. To know that which is beyond mind, mind must go, vanish, leaving no vestige of itself behind ... It is easy to ask questions, but it needs past preparation to grasp what I explain. Those who have the authority to ask and the capacity to understand, do not ask. They understand that God is un-understandable and beyond the reach of the questioning mind ... Truth is simple but illusion makes it infinitely intricate. The person is rare who possesses an insatiable longing for Truth; the rest allow Illusion to bind them ever more and more. God alone is real and all else that you see and feel is nothing but a series of nothings.

Mere intellectual understanding does not bring God nearer to you. It is love, not questioning, that will bring God to you. Questioning nourishes pride and separateness. So do not ask question, but strive to become a "slave" of the Perfect Master." (The E. and the N. pp. 32-34)

It is most of those who do not dare to take the plunge into the deeper waters of intuition and inspiration, of love and surrender to Baba, that question his Silence. Baba's unique and dynamic Silence has the effect of silencing the minds of his lovers and activating their hearts.

"When I was in America, people asked me when I would break my Silence. I in turn asked them: "If my Silence cannot speak, of what avail would be speeches made by the tongue?" When God thinks my speaking will be universally heard, He will make me break my Silence. However, silence or no silence he who would deeply ponder over the Truth which I declare, shall eventually be initiated into the Life Eternal." (Awakener, V5 N4 P35)

"It is not through words that I give what I have to give. In the silence of your perfect surrender, my love which is always silent can flow to you—to be yours always to keep and to share with those who see me ... when the Word of my love breaks out of its Silence and Speaks in your hearts, telling you who I really am, you will know that that is the Real Word you have been always longing to hear." ... (D. Vani May, 65 p. 1)

That Baba's Silence and Love are not a one-way affair is attested by the preceding statement: "the lover receives in silence the Silent Love of the Beloved. Baba's love is a current, visible at times around his lovers as a golden light—the energy of Divine Love manifesting as light. Baba's Divine Love is the "greatest of all forces" capable of solving all problems at all levels, and it fills Baba's Silence with power. Baba has come to share this infinite and unspeakable Treasure, as well as all else in his infinite life on earth, with his true lovers."

A reporter was permitted to come to Baba's Nasik Ashram in 1937. He expostulated with Baba about the dire need of India for material things, and asked:

Why does not Meher Baba break his self-imposed Silence and preach in the market place? Baba answered:

Every great change must be perfectly timed. How else could it be with the greatest Revolution in the history of the world ... the Revolution in the mind of man? The time to preach in the market place—will come only after the world has been humbled and purified by a carnage greater than the world has yet seen. (Baba's prediction of War II made the newspaper headlines in India)

(Awakener, V10 N2 P1)

That was Baba's revelation to one who was understandably impatient for Baba to Speak. However he also lacked the spiritual insight, being merely interested in the intellectual and material betterment for India or at least only consciously so until after speaking with Baba.

### SUDDEN DEMISE

We regret to inform our readers the sad news of the sudden demise of our Revered Brother, Y. Ranga Rao of Eluru (West Godavari District, Andhra Pradesh, India) on 20-9-1973, at the age of 73 years. He was a reputed Baba-Artist and a dedicated worker of His Cause.

His surrender and Love for Beloved Baba are exemplary and we pray that he will be enjoying eternal peace at Beloved Baba's Feet and convey our deep felt condolences to the bereaved family.

— Editor.

### News & Notes

#### BERHAMPUR:

Avatar Meher Baba Berhampur (Orissa) Centre had been inaugurated on 31st August 1973 in Gandhinagar, Berhampur (Orissa) by Bro. P.D. Pukar in the house of Bro. P.G. Nandi (Div. Engineer, P & T). Weekly gatherings will be held on every Friday in the Centre premises.

Earlier, public meetings were addressed by Bro. P.D. Pukar and Bro. P.G. Nandi in the Rly. institute on 29th Aug. 1973 and in the premises of Divine Life Society on 29th Aug. 1973. Both the gatherings were well attended.

#### JABALPUR:

1) On the 19th Aug. 73 at 7 P.M. a public Baba-programme was arranged in the local Shahid Smarak Bhawan to enable the local people to hear from Shri Hugh Flick, a Baba-lover from Boston, U.S.A., who is here in India on a short tour to visit Baba-Samadhi and other Baba-centres where he can meet members of Baba-Family. He spoke on Baba-work in America and how Baba's special attention for America is reaping the fruits in the way that He wanted, steadily through the spirited younger generation who have dedicated themselves to spread this message of Truth & Love far and wide. The programme ended at 9-30 P.M. with Baba's 'Arati'.

2) On the Janmashtami day—21st Aug. 73 at 5 P.M. Shri S.M. Sawarkar, Division Engineer, M. P. Electricity Board Jabalpur declared open 'Meher Library' for use by the members of Baba-Parivar of Bijli Nagar Colony Rampur in particular the younger generation & others interested in spiritual Literature. Late Shri A.C. Ghosh's elder brother and Shri Savarkar donated spiritual literature to the library and Shri P.G. Nandi gave a cash donation for purchase of additional Baba-literature etc. The function ended with Baba's 'Arati'.

#### SRIKAKULAM:

On 21-8-73 the second anniversary of Avatar Meher Baba Srikakulam Centre was celebrated from 6-30 A.M. to 8-30 P.M.

In the morning at 6-30 A.M. function started with Sankirtan by Baba lovers. From 2-30 P.M. to 4-30 P.M. ladies' programme was conducted by Smt. V. Sita Kalyani.

In the evening function Sri M. Gopalacharya, Additional District Judge presided over the function. Sri D.V. Bhadram, Superintendent of Post Offices, Srikakulam and Sri P. Samba Murty, retired head-clerk, Sub-Court spoke on the occasion. Sri C.D. Deshmukh, M.A., Ph.D. of Nagpur and Sri P.D. Pukar of Hamirpur visited the centre on their way and they have participated in the function. They also spoke on the message of Baba. Elite of the town attended and the function went on successfully and closed with 'Arati.'

#### ICHAPURAM:

Avatar Meher Baba Centre is functioning in the residence of Sri C.Y. Chintamani, Head Accountant, Sub-Treasury, Ichapuram.

Bro. P.D. Pukar of Hamirpur and Bro P.G. Nandi, Divisional Engineer, P & T, Berhampur addressed a large gathering in Local Junior College under the presidentship of Sri K. Krishnarao, Principal, Govt. Junior College, Ichapuram. The well-known speakers delivered the 'Message of Love' given by Avatar Meher Baba for 2 hours from 7 to 9 P.M. Meeting ended with Aarati.

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## MEHER VIHAR TRUST

### Publications ready for Sale:

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| 4. <i>Divya Vani</i> – Back Issues (From April 62 to April 72) Each Copy  | Rs. 1-25      | \$ 0-50                     |

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

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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 behoves you to lay down your life at His feet.

| Print Edition Text | Online Edition Text | Page Number | Paragraph No. | Line Number |
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| obeissance         | obeisance           | 1           | 1             | 5           |
| wordly             | worldly             | 1           | 3             | 1,2         |
| sage               | saga                | 1           | 3             | 11          |
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| renaissance        | renaissance         | 4           | 3             | 9           |
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| virually           | virtually           | 13          | 4             | 5           |
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| elucidite          | elucidate           | 16          | 1             | 33          |
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