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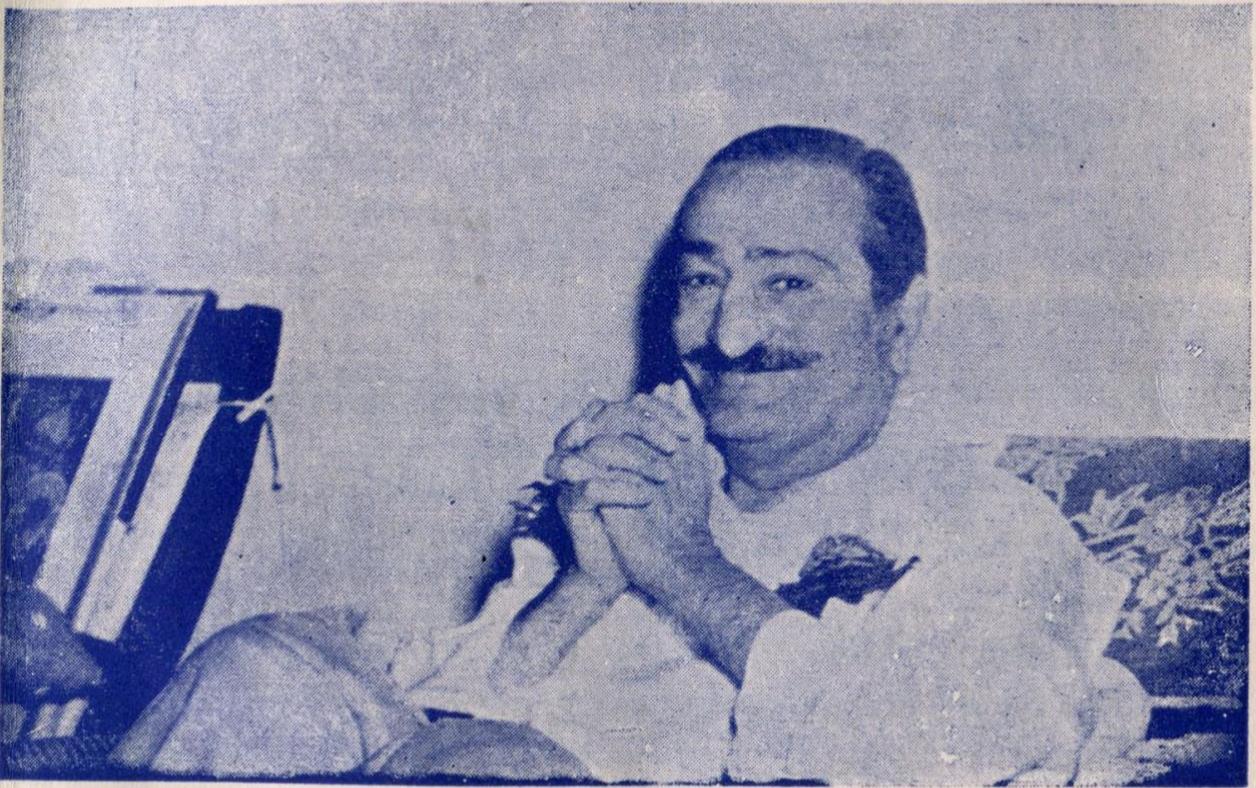
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(DIVINE VOICE)



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EDITOR

SWAMI SATYA PRAKASH UDASEEN

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Editor :

SWAMI SATYA PRAKASH UDASEEN

Associate Editors:

Sri E. Lakshminadha Rao, M.A.

Sri R. Dayanidhi, M.A.

Dr. G. S. N. Moorthy, M.A., Ph.D.

*

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MEHER BABA ON THE AVATAR

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

The First Master

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

The first master could realize God without a master in the human form, whereas the subsequent masters always and invariably need some master for God-realization. The reason is simple. God-realization implies inner poise as well as adequate adjustments with the universe (which is the shadow of God) along with everything that it contains. The first master (who is also the first incarnation of the Avatar) attained both these things, because it is the very goal of the initial urge seeking fulfilment. He did not have a master in the human form.

The Veil

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

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

The Spiritual "Touch"

The veil with which the Avatar descends in the human form is placed upon him by the five perfect masters who bring him down from his formless being. In the Avataric periods, the five masters always put this veil upon the infinite consciousness of the Avatar, because if he were to be brought without such a veil into the world of forms, the existing balance between reality and illusion would be profoundly disturbed. However, when the five masters think that the moment is ripe, they remove this veil which they have placed on the Avataric consciousness. From that moment the Avatar consciously starts his role as the Avatar.

(continued on page 31)

Meher Baba - The Light of Lights

By Dr. G. S. N. Moorthy, M.A. Ph.D.

Let us kindle
 The Cosmic Candle
 And softly kiss
 The brightest Flame,
 But Silently claim
 THE LIGHT OF BLISS.
 Invoke BABA'S Grace
 And firmly embrace
 THE LIVING "WORD"—
 The Immortal Bird
 That freely flies
 On shining wings
 Of TRUTH & LOVE
 There up above
 THE SEVEN SKIES—
 Where Heaven sings
 In endless wonder
 The eternal SONG
 Of total surrender
 To the "HIDDEN LIFE"
 of thrills & Thunder.

— Moorty

Today, we are in a Diwali-mood. You know Diwali is the festival of lights. But Meher Baba is the Light of lights. He is the same Ancient ONE. He is the ONE behind the many. He personified the universal "Upanishadic principle" of "unity in diversity". He is the Silent Incarnation of Love.

Our homage goes to HIM whose blessed name and glory have sanctified this earth for half a century and more. It is said in our ancient scriptures that the very place where the name of the Lord is uttered is holy; the person who utters and the person who hears it are blessed. Hence, it is that we take this opportunity of invoking the name of Lord Meher, so that we may purify ourselves by uttering His holy name, by contemplating on His message of Love and by meditating on His divine personality. May His blessings be upon us !

That being our object, it is not within my scope to enter into any discussion about various theories of Avatarhood. To me, it does not matter whether Baba had broken His silence at Meherazad or in the hearts of His lovers, whether the Mysterious book written by Him years ago is published or not, whether His final declaration has exactly taken place before and after the dropping of His body or not. Such questions we shall leave to the consideration of Mandali and Adi who enjoyed the special privilege of remaining close to the Master. It is enough for our purpose to know that from behind all this history, there looms forth a shining personality of immense purity, Divinity and love, a spiritual giant bearing on His shoulders, the burden of the universe, one whose blessedness and power continuously flow towards us through the vista of five decades.

In the midst of all the discussions of the learned scholars who can doubt for one moment the reality of the revelations and realisations of the greatest incarnation in the annals of human history, who knew His Godhead, or the tangibility of the noble life and character portrayed in the Gospel of Silence. India, the home of saints and sages, has borne testimony again and again to the existence in flesh and blood of these gods on earth. We therefore, revere Him as one of these supra-mental manifestations of Divinity that have descended to this earth in every epoch for the resuscitation of true values of religion and righteousness—as an incarnation or avatara of God.

We all know that God exists, that He is everywhere and in everything and yet we do not feel His presence and we do not understand Him. We know that our highest conception of God falls short of reality. How can the infinite existence be grasped by the limited mind of man? Therefore, as the Lord Himself has said, "No man hath seen God at any time, but through the incarnation". Science declares that the vibrations of light are everywhere omnipresent, but we do not catch the vibrations except through the lighted lamp, unless they are made manifest to our plane of perception through a concrete medium. It is true that even the meanest of us embodies that God, even the most insignificant creature reflects that God. But the omnipresent God

of the universe is not seen and felt, is not tangible to us unless He is reflected by one of these giant lamps of the earth, these prophets, these man-Gods, these Messiahs, these Christs, these Incarnations, these Avatars. To quote Sri Ramakrishna, one such messenger of Light in this age, "The milk of the cow is everywhere in the body, but if you want to get the milk, you must milk the udder, not its ears or horns". Compare the character of any one of these with your highest conceptions of God, you will find it exceeds your highest imaginations. We cannot imagine a higher ideal of God that what these spiritual giants practically realised, embodied in their lives and character and set before us an example. Is it wrong therefore to worship these as Gods? Nay, this is the only possible and positive way of worship. As long as man thinks himself to be human, and not the spirit, as long as the ego and the individuality lasts, as long as we have not transcended our littleness and limitations, so long our world, our religion, our God is human. Abstractions may be good for intellectual gymnastics, but if the Truth is to be realised and not merely talked about, we have to approach it through a concrete medium which is the embodiment of the Truth. Hence, these Avatars are worshipped in all countries and all ages. One of these incarnations, Sri Krishna, declared, "Though I am unborn, of changeless nature, and Lord of beings, yet subjugating my prakriti (Nature) I come into being by my Own Maya. Whenever virtue subsides and immorality prevails, then I body myself forth. For the protection of the good, for the punishment of the wicked, and for the establishment of true religion I come into being in every age." Bhagawan Sri Ramakrishna declared: "The Avatara is always one and the same; having plunged into the Ocean of life the one God rises up at one point and is known as Krishna, and when after another plunge He rises at another point, He is known as Christ." A star has the same radiance if it shines from the East or West. Our worship is unbounded and free, for they are all manifestations of God.

Man's perception of God has different stages. The undeveloped man perceives God as an extra-cosmic being, seated somewhere high in the heavens, as a great Judge, as a big Magistrate. The religion of the unthinking masses all

over the world has always been of a God who is outside the universe. As man advanced spiritually he began to feel the same God as Omnipresent, as immanent, as existing within himself, Antaryamin in the Sanskrit terminology, as the Soul of souls. And a few individuals who had developed enough went further and saw that the God whom they worshipped outside was none else than the Self of their own selves. Not one of these view points about God is wrong. For man travels not from error to truth, but from truth to truth, from lower truth to higher truth. Suppose you travel towards the sun and take twenty thousand photographs, one at each stage of your journey. These twenty thousand photographs will certainly differ from each other. But can you deny that each is a photograph of the same sun? Similarly all forms of religion, high or low, represent just different stages of the soul's journey to that eternal state of light—God himself. Some embody a higher view, some lower; that is all. We have therefore, no right to look down with contempt upon any of the lower stages even if we have the highest realisation. On the contrary, we have to love them all alike. How aptly Beloved Baba has said, "Start learning to love God by beginning to love those whom you cannot love".

D i v y a V a n i

(English Monthly)

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We draw the kind attention of our dear subscribers that this is the 11th Issue of the year and that those who have not yet paid their annual subscriptions for the year are requested to send the same early and oblige.

—Editor.

An Esoteric Approach to Sufism

By Dr. K. M. P. Mohamed Cassim, Ph.D.

Medical research together with recent explorations of the mind have now confirmed that many of the ills that used to be considered as purely organic in nature are actually caused by our attitude towards life and those around us. Even organic as well as nervous and psychological ills can be caused by hate, fear, jealousy and anger. Therefore, we must make every effort to widen the vision of every human being by discovering divinity in each other, so that rank passion like hatred, anger, jealousy and selfishness are set at naught.

When an aspirant begins to observe his mind he comes face to face with only a few desires and feelings which dance on the surface of his mind. But below the surface the subconscious regions of his mind there are various kinds of thoughts and desires which exercise considerable influence upon the nature of the mind from behind the scene. Further, when one makes serious attempts in controlling the grosser desires and feelings which create disturbances, one is surprised to find that many subtle thoughts and desires rise from the deeper layer of the mind and create troubles. The tendency of the mind is simply to drag us down towards the sensual attraction and if we indulge too much in any form of emotional excitement then we are only damaging ourselves physically, mentally and spiritually. We must realise the fact that we are attracted to sensuality because knowingly or unknowingly we derive certain pleasure by dwelling on those sensations.

Since the dangers of conflict of greed for wealth and power have never been so menacing as in this era, it is very essential that we lead a pure spiritual life so that we may cope with the innumerable problems maturely. Release from pain and attainment of absolute happiness is the highest purpose of human life. To understand oneself correctly is a tremendous job, because the self or mind is never the same from moment to moment. It is an obvious fact that life is a struggle not merely with circumstances and environments, but also because our minds are pulled

in different directions. If we keenly observe we will find that there are so many contradictory desires compulsions and so many urges in our mind. Unless we grasp the totality of the mind we cannot be free. Right meditation alone can bring the realization of the true character of the self. A seeker must inwardly feel the call of Truth and he must discover the fact that when the true wisdom of Reality is attained, the veil of ignorance disappears which means one establishes the right way of living in his own consciousness amidst chaos and confusion.

If we are upset even by trivial affairs, if we lose our character even by a small temptation, if our self control is damaged by outward attraction then these are an indication that we have deviated from the spiritual life. The deteriorating factor on the spiritual path is the distraction of the mind one feels while in meditation. Practice of meditation makes the mind calm and steady and eminently fit for reflecting the nature of Absolute Reality in its true light, then the serene flow of divine energy is directed solely Godward. Meditation sharpens the whole being, every pore of being becomes active in divine harmony. When the total mind becomes silence that supreme silence permeates the whole world which brings spiritual upliftment.

Since every moment of our waking hours is filled with ego centred activities we do not know how to live in meditation. Meditation is the way to understand the movement of the mind and not to identify with it. If we understand the mechanistic nature of brain and cerebral activity as a fact, then there is no more psychological identification with anything that mind brings up. If we can calmly observe our thoughts then we will reach a state where thoughts are completely eliminated and after that the observer remains immersed in blissful silence. This is something which we can really experiment with. Thus meditation is the total silence of mind in action. A spontaneous meditation releases a new and dynamic energy. It refreshes the nervous system and increases the sensitivity of the total being. The state of living in meditation is moving in spiritual freedom. The beauty of meditation gives us a new dimension of divine living. Meditation is the unfoldment of the totality of our consciousness. Meditation is an experimental science and it is not a speculative game.

The metaphysical science of Sufism explains that the notions of pleasure and pain result only from the contact of the senses with their objects. Since these contacts are connected with bodily existence, they have a beginning and an end and therefore they are not permanent. Further, it indicates that the unreal or impermanent is always in a state of flux; change is its very nature. But behind the changing world is the unchanging Reality. The fact is that in order to observe change, there must be something not changeable. If the subject of the change is also changing, change could not be observed. Sufism insists that the true knowledge of Reality alone can be the sole means for the destruction of ignorance and for deliverance from the illusory bondage and sufferings from which man apparently suffers in this world. Sufism is not a creed or a set of dogmas, but a process enabling each man, whatever be his station in life, to grow and develop into a higher state of spiritual perfection.

Sufism insists that until and unless the practical life is fully imbued with love, devotion and contemplation of the Absolute, one cannot enjoy the beauty of spiritual life. The true goodness of divine life consists in the all-round discipline and development of the physical body, the senses, the mind, the intellect, the emotions and the heart for the realisation of the Absolute Truth. Sufistic philosophy points out that everything except That is changing and only That is eternal and that eternal Reality is the Self of man. Everything else has an impermanent existence only in relation to the Self. The indwelling Self is ever changeless, indestructible and illimitable.

Sufism declares that the liberating factor is meditative awareness which means if we remain simply aware of the pleasurable and painful feelings that arise within ourselves as a result of our contact with the external world, instead of reacting to them with craving or aversion as the case may be, then there is the possibility of putting an end to this mental distraction. For this reason only the cultivation of self-awareness occupies a central place in Sufism and in order to attain the true state of FANA the mind must be perfectly pure and transparent, calm and tranquil, absolutely undisturbed. It is only when the self is not that there is

FANA—that state of being in which alone there can be purity. The state of FANA comes only when the self which is the process of accumulation ceases to be.

According to the esoteric aspects of Sufism, if a seeker maintains this state of FANA for a sufficiently long period he will experience that his individual consciousness completely unifies with the Supreme Reality. In this state the subject-object relation vanishes from the mind and no modification of the mind is felt, then only the real state of BAQA is attainable. In the highest state of BAQA, the Reality is not experienced as an object, but one becomes one with the Reality and therefore, there is no plurality or process of dualistic knowledge. The unconditioned state of BAQA is a Supreme Consciousness in which there is no difference between the knower and the knowable. A Sufi is an integrated total man with a mind set free. A Sufi is he who has passed through various spiritual disciplines and attained the frame of mind which does not react to any condition or circumstance of life. A Sufi is not one who has retired from worldly life and lives away from the strife and turmoil of the world. A Sufi finds perfect inward peace and bliss in the midst of all the bewildering diversities of the world.

Sufism insists in understanding the fact that man suffers because of his false identification with an illusory separate self. His attachment to this fictitious entity, the 'me', is a result of distorted, dualistic partial perceptions and conditioned responses due to past psychological memories and experiences. Although to keep the mind quiet is one of the most difficult things to achieve, it is very necessary that one should cultivate the habit of maintaining the mind in a state of perfect peace. When the total mind becomes 'silence', then only one could develop the utter detachment which brings freedom from all the worries and sufferings connected with worldly events. Needless to say that the cessation of mental activity does not result in withdrawing from the active world and does not result in benumbing any one of one's capacities. The fulfilment of life at all levels is the aim of Sufism.

Meher Baba and his Avataric Mission

by E. Lakshminatha Rao, M. A.

THE AVATAR:

"The Avatar appears in different forms under different names, at different times in different parts of the world. As his appearance always coincides with the spiritual birth of man, so the period immediately preceding his manifestation is one in which humanity suffers from the pangs of the approaching birth. When man seems more than ever enslaved by desire, more than ever driven by greed, held by fear, swept by anger, when more than ever the strong dominate the weak, the rich oppress the poor and the large masses of people are exploited for the benefit of the few when individual man finds no peace or rest and seeks to forget himself in excitement, when immorality increases, crime flourishes, religion is ridiculed, when corruption spreads throughout the social order, class and natural hatreds are aroused and fostered, when wars break out and humanity grows desperate, when there seems to be no possibility of stemming the tide of destruction—at this moment, the Avatar appears. Being the manifestation of God in human form, he is the gauge against which man measures what he is and what he may become. He corrects the standards of human values, by interpreting them in terms of Divine-human life."

BABA'S PROCLAMATION OF AVATAR:

So Baba discourses on Avatar and he proclaimed himself as the Avatar of the age in his new famous declaration on the 'Highest of the High' made from Dehradun in September 1957.

'I was Rama, I was Krishna, I was this and I was that and now I am Meher Baba'. To a question asked by a Press Correspondent, he said 'I am one with God. I live in HIM like Buddha, like Christ, like Krishna. They know Him as I know Him. All men can know Him.'

His declaration was an act of self-revelation bringing to light what man can never know by himself not unless

he reaches out of self-limitation and attains oneness, in consciousness with every one and every thing.

MENTAL FIXATION:

People whose minds have undergone fixation with Krishna being God or Christ or Buddha have looked askance at these declarations because they expressed a notion which clearly fell outside of the circle of their pet ideas and they were unable to reconcile themselves to it or to the possible reality which it expressed. Even with minds open, they lacked the means of getting at the truth or otherwise of it because God has not been to them a truth or reality which they had known or perhaps could know by experience. He was at best a comfortable make-believe which through generations had laid hold of human mind of all climes and of all ages to be prayed to and to be appeased to get round the evils of suffering and misfortune that so often beset human lives.

Many of them considered such declarations of divinity as self-glorification and presumptions and offensive to humility and self-restraint. A man may be high or great but if he talks about it, he is guilty of vanity. One is not to talk about oneself or profess a stature without being guilty of self-adulation.

SELF AFFIRMATION OUT OF SELF AWARENESS:

But in the context of truth and reality a self affirmation born of self-awareness cannot and can never be an expression of self glorification or vanity. To restrain oneself from such self-affirmation from consideration of modesty would be to yield to self consciousness and to falsehood. There is no violation of modesty when one answers one self to be a man or woman from self-awareness and there cannot be such a violation either when knowing one self to be God affirms himself as such.

MEN'S CONFUSION:

All this confusion in men's minds is because men have taken God for granted and never exercised to question what He is. Praying to God calling him Krishna or Rama, Christ or Buddha is part of the tradition in which they are born and in which they grow. So when confronted with the chal-

lenging affirmation by Baba that He is God in human form, an Avatar, rationally speaking they should be able to say neither yes nor no, because either way, they must have known who God is and they do not know and they never got exercised to know, or they have undergone a fixation that God never manifests in human form or if He did it must have been only once as Buddha for some, Christ for some others, and Mohommed for still others. For anyone else to say God has again manifested in his form is blasphemy about which they claim to have a right to question merely on grounds of belief and not on the strength of basic experience.

BABA'S CHALLENGE:

But there can be no denying the fact that Baba's declaration poses a challenge to every one to probe into his inner beliefs in God and identify the dimensions of His truth or existence. This is about the intelligent man's reaction to Baba's declaration.

BABA'S IMPACT AND AWAKENING:

But there is another and profounder aspect to Baba's personality. And that is the impact he has made and continues to make even after his physical Death on many classes of persons in India as well as outside India. People have been moved by him as nothing else moved them to seek to go into his presence when he was in the body or to utter his name or to dwell in constant remembrance of him in the midst of their daily round of activities as though they love him more than anything else they loved or could love and make their lives a ransom, if need be to continue in that state of loving him. The familiar refrain of his sayings have become the trite and common place watch-words of his lovers namely "I have come not to teach but to awaken". And truly in terms of this offering people have experienced an awakening by the magic spell of his contact to the deeper aspects their being where Love reigns and pours out in heedless unconcern of limitation, restraint and personal interest.

THE REIGN OF LOVE AND DISCORD:

The reign of love in human relations has dried up giving rise to jealousies, hatreds and immense feuds dividing

man and man, region and region, nation and nation, and race and race. The human scene has become the battle ground of ego-driven interests and passions of individual men or communities of men. Two wars of world-wide dimensions have not helped humanity to identify the roots of the disorders overtaking mankind. There is not and there cannot be detachment from the fundamental causes which give rise to conflicts as these causes inhere in the nature of man and cannot be overcome without a change in his present perceptions inspired by an ego-bound psychic state. All the saints and Churches and religions have not helped to turn mankind to Truth which would have made the wars not only unnecessary but positively harmful to the lightness, freedom, knowledge and love which egolessness inspires.

FRESH DISPENSATION OF TRUTH:

Baba came to give a fresh dispensation of that eternal Truth that life is all one by consciously living the Truth and engendering the love which is its ever present invariant accompaniment in humanity. The realization of the truth in consciousness imparts, enjoyment of infinite bliss, knowledge and power. That is God consciousness or Christ consciousness or Krishna consciousness. To be God is to abide in that consciousness and to become God is to reach that consciousness.

HUMAN SAMSKARAS:

Human consciousness is clouded by desires which weigh it down like gravity to the interests and concerns of the world. The consciousness has to find a deliverance from the gravitation of such desires to find the true focus of being, namely God. It is a perception of the consciousness freed from the trammels of duality in the relationship of one with the world outside.

Such transcending of duality cannot be accomplished except by intense aspiration and such aspiration cannot be identified or consciously experienced except by impact of consciousness which transcended the duality. Baba's claim to divinity is that he has that consciousness and he abides in it. The test of the truth of that claim is the impact

he makes on human consciousness to transfigure it into a desireless one so far as the external world is concerned to find its unfoldment in the infinity, the eternalness and omniscience of the essential being. Unconditioned love, infinite love and love for everything and everyone is the expression of that oneness. Such love is the means, the way and the goal. Baba—Meher Baba, in the experience of thousands of his Lovers spread over all corners of the globe did awaken that love and continues to awaken it among those thousands of new lovers who never saw him in the body but who felt drawn to him by the accounts of the old Lovers seated in the hearts like a beacon light inspiring light and love to tread the path of God realization or conscious realization of oneness which strings together the apparent manyness in manifestation.

The truth of Baba's declaration has to be realized in the perceptiveness of inner life turned towards the goal of human life namely to find God and to live the life of limitlessness, infinity, bliss, power and knowledge. The truth is inaccessible to intellectual or rational argumentation. A blind man cannot see light and likewise a man steeped in duality cannot perceive the light of oneness. He cannot have even the longing for it. He has to be drawn to it by an awakening which an Avatar who is one with God is consciousness imparts. Baba is Avatar because he gave the awakening and continues to give the awakening even after giving up the body to numberless men and women of both East and West who have in the awakening found the longing to know God and inherit the everlasting life of the true self.

Meher Baba repeatedly emphasized this Oneness in essence of all manifestation in his discourses and messages. "To Know God, One has to die to oneself". "God is not where one is". "The real death is when one dies to oneself" and "the real birth is when one is born, to God".

Baba's divine theme is that God alone exists that man's consciousness is bedevilled with Samskaras or wantings which enslave him to life in duality. The wrappings of body, life and mind which shrouds his self in his relationship with external world and spell illusion or Maya and create the consciousness of the false that he is the body, the subtle body or Sushma Sharir which produce awareness of wants or

the mind. He has to pierce through these envelopes to find his true being or Godhood. His ego that is the sense of being 'I am' which shrouds all these states of consciousness, body consciousness, subtle consciousness and mental consciousness has to be transcended. By one's own effort it cannot be done; when one has love, for everyone and everything that is, unqualified love for every creature and every manifestation of life which is in essence God, one can realize the unity or the oneness that all life is at its source. And Baba imparts such love. By constant remembrance of Baba and surrender of everything one is in thought, word and deed to his keeping—which surrender is not forced but freely given out of the promptings of love, the ego is gradually overcome and when it is finally gone, what remains is pure existence which is God—Infinite power, infinite knowledge and infinite bliss.

It is a time process—it does not yield its consummations all at once. But love for Baba when it once takes hold of one's being is a compelling one and produces the unfoldment which in fullness of time results in one realizing that he is God.

Those in whom Baba love fructifies produce Baba love in others with whom they are thrown into contact in their life's activities. Love of Baba is Love of God in the aloneness of one's consciousness and Love of God in others who are manifestations of the same one God. The Avatic manifestation has to take place every once in a period of years—700 to 1400 according to Baba—to reclaim man to the truth of oneness when by lapse of time, the truth gets lost and duality with its component of ego consciousness in man again takes hold making him alien to truth. This resurrection of man to truth is beyond the powers of mere sages and saints. It is only achieved by God descending upon the human scene with consciousness of man as well as of God to bridge the gap and transfigure the one into the other and so to achieve the truth consciousness of the eternal and infinite.

The Avatar lives the Truth, he is the truth—and in his presence or through his name, the consciousness gets the impact of the truth which begets such joy that in reverting to the ordinary consciousness of the work-a-day world, the consciousness craves for a renewed experience of the same

illimitable truth which was Baba. It takes such strong hold that the mind seeks continuous remembrance of Baba to relive the experience in consciousness.

A unique fact of Baba's functioning apart from the love which he communicated to souls caught in and suffering from the travails of duality was the silence which he commenced way back on 10th July 1925 and which he maintained right up to the time when he gave up His physical body and form. The love which he communicated was not of words and the mission which he came to perform namely to awaken the creation and more especially man to God did not need words and had no need for words. It was thus perhaps he had to observe silence to avoid the indirectness and distraction of words. His many discourses, messages and books, were exercises in communication through thought of spiritual experience. But by itself, the intelligence is insufficient for spiritual experience or for its communication to others. Spiritual experience has to be made first to gain access through intellectual understanding to the same through his books.

Between his silence and his Books, his silence ranks first and he again and again warned his Lovers not to get involved in the difficulties of intellectually understanding spiritual experience when they had access to the same experience with Baba and through his silence.

There are many other aspects of his earthly life of seventy four years. His Lovers spread over all quarters of the Globe are a living testimony of the gospel truth of Love. One cannot miss the integration he brought about in all the religions by emphasizing the oneness of truth propagated by everyone of them namely to love God and to become God. Their Messiahs were messengers of this one truth although obscured by accretions of superficial rituals and customs which are unrelated to a consciousness struggling to gain freedom and truth, Love and God. Shorn of verbiage and stale custom. all religions represent pathways to spiritual freedom and Love of God as the sole reality of existence. But the fixation of mind on the name and form of one saviour and the only saviour Christ for Christians, Mahommad for Mahommedans or Buddha for Buddhists

has engendered an estrangement of truth from its form making man a slave to form and a stranger to truth. Baba through His consciousness of the eternal truth of oneness inspired mankind to return to truth by seeking the spirit behind name and form. He alerted his lovers repeatedly through his messages and talks during his Sahavas gatherings not to be lured by his form and ignore the truth which the form embodied. His declaration of being the Avatar was a challenge to humanity to dive through the vehicles of the being and realize God the eternal self of all selves.

The love he gifted to humanity is the way, the means and the goal of unlimited life which the hearts accept and begin to tread the journey of self-realization. Such love seeks cooperation and harmony and disdains separation and discord. It travels from heart to heart creating the new humanity which is the unfolding and emerging product of Baba's Avataric advent on the human scene.

Common man's approach to divinity is fulfilment of earthly wants and performance of miracles—strange and unusual occurrences not available to everyday life such as producing things from nowhere. Baba declared that for one who had reached his state of consciousness, performance of miracles is not outside his capacity but as he is concerned with inspiration of Love in others to let them find the means of reaching the goals transcending body, life and mind, miracles as exercises in illusion are calculated to strengthen the bonds of illusion which is the opposite of what humanity has to achieve. His professed mission is to inspire Love of God and overcoming of life in illusion and as such he consistently warned his Lovers not to approach him for the miracles of illusory life but to reserve them from the self-created tangles of duality into the durable knowledge, peace and bliss of God realization.

The Avatar performed the dual role of being man and God in consciousness with such consummate understanding that his advent on the human scene marks the beginning of a new cycle of human-divine life on Earth.

JAI 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 October '73 issue)

From 12th to 30th January, 1933, Beloved Baba is in Colombo, going to Bandra Vella, surrounded by hills, for being in seclusion in the Buddha Temple.

One temple-man who is plainly past one hundred years, is plainly unhappy at this project.

But the old Bhikkhu of the temple appears to understand Baba's greatness and speaks to Baba in gesture-language, Baba himself explaining his idea in gestures.

The revered Bhikkhu then orders a room in the temple to be spared for Baba; and Baba then uses it for his seclusion-work.

From Ceylon, Meher Baba returns to Nasik on 6th February. In April some Meher-lovers from the West, men and women, arrive in Bombay on 8th, and after three days of rest at Bhandardara, and they go round with Baba to Agra, Mari and Shrinagar.

During their stay in the house-boats on the Zelum, they visit Harvan, where Beloved Baba had previously spent four months of seclusion.

After nineteen days of stay in India, the Western group leaves for Europe on the 27th by 'Britannia', one of these writing, "I have now been freed, from the pursuit of hidden Truth through sects and religions; being with Baba is now everything for me; and time and space are devoid of meaning."

Wherever Baba goes, there arises around him a circle of adoring lovers feeding themselves upon his Love, and reciprocating it by theirs, getting bound to each other by the common bond of love for the Master,

the Truth-Incarnate, Friend and Guide;
 Beloved Baba not only puts them on the Path,
 but brings joy into their lives.
 In June 1933, Beloved Baba lands at Genoa on 24th;
 with Chanji, Kaka, Baidul and Pendu;
 and the Western lovers take him to Portofino Mare,
 with the vast blue sea lining the hill of Baba's abode.
 After a visit to the holy places and the art-galleries in Rome,
 Avatar Meher returns to his abode at Portofino Mare.
 On the evening of 10th July Beloved Baba and Mandali
 go down to the sea for evening stroll;
 and as they climb up the steep cliff,
 Beloved Baba is the first to go up, asking others to follow.
 Vivian gets stranded in the middle,
 unable to go up or climb down, with her fingers
 clinging to a stone,
 and a small wooden piece supporting her,
 to avoid rolling onto the sea, three hundred feet below
 that spot, where she gets fixed up, in utter helplessness.
 No one can, with any prospect of success,
 reach that inaccessible spot;
 and the fifteen minutes of anxiety come to a termination,
 when at Baba's suggestion, a rope is released from above,
 for Vivian to climb up.
 The author of this narration is granted by Avatar Meher
 one hour of his divine company every day,
 Chanji reading the Alphabet-Board,
 as Beloved Baba's fingers swiftly move on,
 to bring to earth through Baba's soundless words,
 the fragrance of eternity, and the wisdom of the ages.
 As of Jesus, it can aptly be said of Beloved Baba,
 that he is one, "whom but to know is to adore."
 Descending from Supra-mental consciousness,
 Baba's love blesseth the high and the low,
 the sinner and the saint alike,
 untainted, free and immeasurably abundant,
 harmonising mind and heart.

The Science of Religion

By Swamy Chinmayananda

(Exploring the mind).

RELIGION is not a bundle of superstitions, to be fumigated at regular intervals, weekly or daily, with incense and candles, but it is, when understood properly, a definite science which includes in it, not only a full theory of living but a complete technique of practice. We have found in our earlier discussions that in the practical aspects of religion, it provides us with a series of exercises by which the true practitioners can come to develop both their mind and intellect and face more efficiently their own lives.

A life when understood as a series of experiences, it is evident that the experiencer, coming in contact with the world of objects, himself ekes out his joys or sorrows, his failures or successes, in terms of his reactions to the external world. The world of circumstances and objects can impinge upon the individual only when they react with the mind and intellect of the experiencer. As the mind so the world interpreted.

The world outside is recognised and experienced by the individual never as such, but only as interpreted by his own mind and intellect. To a scientist, the world is an expression of science, just as to a lover, the world is full of music and poetry. But the very same world is, to another, who is grovelling under the tragedies and misfortunes, a burial ground full of sorrows and sobs. The objects remaining the same, man to man the experiences are different, since the experiencer is not merely a body. The very same objects which ordinarily give us joy, would, at an inappropriate time and place give us sorrow. Thus we find that the world outside has a capacity to make us smile in joy, or make us weep in sorrow, only by reaching us through our own mind. As the mind so the world. According to the colour of the goggles, the wearer sees the world: according to the constitution of our mind is our experience of the world.

When we have understood this much of the science of perception and experience, it is easily evident that ours shall be a life of joy and perfection if our minds are so construed as to give us always an experience of equanimity and peace irrespective of the pattern of life in which we find ourselves.

Therefore, from the beginning to the end, the attempt in religion is to bring this balance to the mind—if we understand rightly the science of life. Ordinarily, we are tempted to understand religion to be a bundle of ritualistic paraphernalia, meaningless to the ordinary man and monotonous to the modern intelligent devotee.

But when we try to understand the significances of the entire scheme, as it is now practised in the various Halls of Religion—be it in a Mosque or a Church, in a Temple or a Synagogue, in a Pagoda or a Gurudwara—it will be evident that they all constitute in their essence a definite series of exercises by which the mind and intellect of the devotee can in time grow into a healthier poise.

At this juncture, it will be profitable to make a closer analysis of how we, individually, react with the world outside and thus earn our share of experiences. As soon as we come across an object, a pattern or a circumstance, we hasten to embrace it from four different levels in ourselves. A mere physical contact in itself, though it can give us an experience, it is not the only vehicle through which we earn all our experiences in our life. We react with the external world of things and beings, apart from the physical, also with our feelings in our minds, with the thoughts in our intellect, and with the perfections of our spirit.

Thus, in fact, as soon as we come across a set of circumstances, we experience it with four mouths, as it were.

The attempts of the materialists are, in short, to provide a maximum number of objects which would give happiness to the body and, to an extent, to the mind and intellect, but nothing to serve the spiritual hunger. An ordinary man, tutored in materialism, overlooks this fundamental truth that a mere life of earning and hoarding, spending and wasting, seeking and striving, does not satisfy three-fourths of his personality. The sorrow of the dissatisfied three-fourths is the sorrow which we generally hear, known by the popular name 'Samsar'.

Even when after endless toil we procure for ourselves an object, or objects, most conducive to our physical happiness, that very same acquisition does not generally cater to

the satisfaction of the mental, of the intellectual, or of the spiritual personality in us. That which is satisfactory to the mind is similarly unsatisfactory to the other three. Necessarily therefore, in every set of circumstances we feel, at the very moment of our success and happiness, a growing sense of dissatisfaction and emptiness.

Again, the close observers of life, called the Rishis of the scriptures, have estimated it as a universal truth that man feels himself fulfilled or happy only if he can satisfy the deeper personalities in him. In his attempt to satisfy the deeper, he is willing and ready to make easily a total sacrifice of the relatively outer personality. Ordinarily we value our body as very sacred and precious. But when the body becomes the cause for a mental disturbance, we are ready to sacrifice the body in order to earn the mental satisfaction. This is clear in the case of a patient where he willingly allows himself to be amputated when the pain caused by the ulcer on his limb is too severe for him.

Again, we find those who having been fired up by a philosophy or a political theory, are ready to suffer any amount of persecutions.

They would sacrifice their physical and mental happiness in order that they may gain the subtler joys of their intellectual satisfaction. Thus viewed, it becomes clear that man is ever ready to sacrifice all his external personalities in order to satisfy his deeper calls.

When thus man is not in himself a single individual, but four different entities, each demanding its own scheme of things, and when we understand that very rarely can we satisfy with a given set of circumstances, all the four different appetites of the different personalities, it must be evident that no single given scheme of things can satisfy the entire in us.

The failures of materialism are essentially due to their neglect of this actual truth about ourselves. Their attempt at raising the standard of living in itself cannot bring about a larger quantum of happiness unless it is equally accompanied by a diligent attempt at integrating the four personalities in us, namely, the physical, the mental, the intellectual and the spiritual.

The attempt of religion has been always to bring about this inner integration of the spirituo-physical structure in man. How this is brought about, we shall see by and by. That we can master ourselves, and come to feel an unshakable tranquility, and come to live a life of inspired joy, irrespective of the outer circumstances, is shown by the life of all great men. The great prophets and masters when they had gained this inner victory over their own disintegrating self-confusions, readily ignored and suffered themselves to be ripped open. Therefore a Christ persecuted and put on the Cross could sincerely pray, "Lord forgive them, for they know not what they do".

Among the hundreds of such examples the most dramatic which I have come across, so far, is the story of Alexander and an Indian Saint. During Alexander's victorious march along the plains of India, he met a great Master who cared not to pay his obeisances to the temporal victor, for which, naturally, the wayside saint was sent to jail. The following day, Alexander went to the cell and introducing himself as the victorious emperor, commanded the saint to ask of him any boon. The saint, it is reported, looked up at the monarch's face, and in withering contempt, with serenity born to true wisdom replied: *'you obstruct the sun's light; you move away a little, that is all the boon I ask of thee'*.

The Victory of man over his own imperfections is a victory over the circumstances! Even in jail, such a perfect man is master and in this story Alexander, the Emperor, has in fact come to beg at the Saint's door rather than the saint waiting upon the King for his benevolence!

The dream of the Upanishadic seers, as well as all the seers in every scripture of the world, was of a world of such Supermen, rulers of circumstances and happenings both around and within them. How each one of us can come to gain this mastery in ourselves and thus come to rule over the world is the theme of all the scriptures in the world. We are today miserable and unhappy in every given set of circumstances, because we are identifying ourselves with one or the other of these different personalities in ourselves. So long as we are in identification, we are helplessly a victim of it and come to suffer the tyrannies of the other three, which struggle for their own expressions.

RELIGION, A SCIENCE:-

If Religion be thus a science by which we can master ourselves, one may wonder how it has fallen off its grace in our time and has come to grin at us as it does nowadays, in its exaggerated ugliness, pocked with a hundred superstition-riddled inconsistencies. I for one, would believe that it is mainly a historical accident rather than the result of any deliberate foul-play.

Till the middle ages, religion was serving the State in bringing about a greater share of happiness among the people. Then came into the picture of life, a new *damsel*, Science, again in the *Seva* of the State. Religion, as it were in her desperation and despondency, chose for a divorce from State ... and therefore, from life... and remained as it were separated from the actual progress and values of an ever-growing social life and conditions.

If, thus, religion has lost because of its animosities with Science in the middle ages, I dare say, Science is fast losing its hold now upon the people, again because of its contempt and disrespect for religious truths in the scriptures. Each in itself is impotent, and both together can make life much more happier.

So far from what we have been discussing, it is evident that life as a series of unending experiences can be organised into a beautiful unit, only if we progress both in the scheme of things in the outside world and in the constitutional health within ourselves. Without an integrated personality in ourselves whatever be the scheme of things we may bring about in the outer world, we shall not be ushering in a relatively greater amount of individual and social happiness. Religion contains, not only the theories of the science of living, but also the different techniques by which we can rear up a healthy generation of vital and efficient personalities. How it is done and what these different techniques are, we shall discuss by and by.

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Message of President of India

Sri V. V. Giri.

(On the occasion of the foundation stone laying ceremony of the Avatar Meher Baba Vidya Dham and the Meher Hospital at Meherpuri, Hamirpur (U. P.) on 15th November, 1970.)

At the request of my esteemed friend, the late Shri Amar Singh Saigal, I had agreed to visit Meherpuri and lay the foundation stone of the Avatar Meher Baba Vidya Dham and the Meher Hospital. I was eagerly looking forward to be with you on this auspicious occasion but on account of circumstances beyond my control, I have to deny myself this pleasure and rest content with sending my greetings and good wishes to the delegates from abroad and the lovers of Meher Baba who have assembled here. I join his numerous admirers in paying my humble tribute to this great soul.

Meher Baba did not claim affinity to any particular sect or religion. His message has been one of universal love and brotherhood of mankind. His gospel of truth and service to humanity has given a new meaning and content to our outlook on life. The spiritual objectives preached and practised by him attracted many devotees and adherents to the faith from all parts of the world, belonging to different races and religions, castes and creeds, transcending all barriers that separate man from man.

India has been fortunate that saints and seers have appeared from time to time in our land to whom religion is not a dogma or a mere ritual, but a living faith born out of deep conviction and communion with the Divine. Love of truth and service of humanity is their creed. Indeed, I consider humanism as the true form of religion and hold it most dear to my own heart. It is of greater significance today than ever before, when the need of the hour is to strive to build a world society free from greed and hatred, grief and sorrow, so that the whole mankind can live in peace and amity. These are the very ideals which Meher Baba cherished most and if we wish to reform ourselves and purify our society, we must truthfully follow the path shown by him and earnestly strive to pursue the ideals which were closest to his heart.

I am gratified to note that the memory of Meher Baba is being perpetuated by establishing a Vidya Dham and a hospital. It is my earnest hope that these institutions will inspire the lovers of Baba to dedicate themselves to the service of humanity. I send my greetings and good wishes to all present at this Fair of Lovers of Meher Baba and best wishes for the success of the Avatar Meher Baba Vidya Dham and the Meher Hospital.

(continued from page 4)

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

In the case of the master, this deeper spiritual touch is often transmitted through the physical touch.

Role of the Avatar

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

The Avatar is not necessarily recognized and hailed as the Avatar by each and all, because he covers himself under a veil for his own spiritual work. This veil, under which he prefers to remain hidden, is different from the veil which the five perfect masters draw on him while bringing Him down in the human form. The veil which the Avatar put on himself can be removed by him at any time, and for any person or persons as he may desire, for the purpose of self-revelation or self-communication. (By the kind courtesy of the "GLOW")

*Talk given at Meher House, Beacon Hill on the
13th... .. 1956.*

— Francis Brabazon

I have come back to Australia after living with Meher Baba the beloved God-Man for 10 years; and I have brought no message which you have not already received for the only message that beloved Baba ever gave was: *I am the Ancient one who is your eternal Beloved*. And I have nothing to teach anyone for the only teaching our Beloved gave was: *Love me*. And when your loving becomes complete and perfect you will know me as I really am, and as I really am, you ultimately will be.

All I can do is to tell you about the Beloved I know—the same Beloved which each of you knows. But my experience of him is different to yours—it is different in each one. The picture of him each has is the same—Eternal-belovedness but in a different frame; the jewel each keeps in his heart is the same Ever-Lovingness in a different setting. To talk about the Beloved to other lovers of his, to sing his praise, drives out the strangers we have allowed to infest the rooms of our hearts, making a clean, empty house for him to live in. These strangers sustain themselves on unlove and separateness and cannot endure the sound of his Name. But the Beloved on his daily walk down Love Street, when he passes a house from which his name is being sweetly sung says to himself, there is a door on which I must soon knock; there is a lover nearly ready to receive the Word of my Glance.

And so I go on talking about him and singing songs of his Name, knowing that one day in some life he will stop and knock on my door, and I will run quickly and open it and bring him in.

Beloved Baba, God-Man Meher Baba, is what each one of us ever was, what each is now at this moment and what each will ever be—the unique Self of each. But in us as we are consciously he is both knowledge and ignorance, free and imprisoned, fulfilled and prevented; the seeker and the sought.

Because he is all these things he is an easy Beloved to love but an impossible Beloved to please. He says, Love me, —And when you answer, But I do love you, replies, Love me, not what you think I am—He entices you to take a certain step, and when you take it says, Where are you going? That is not the way to me.

He has been with you for millions of lives—as your life, as your breath, as your intelligence, as your loving, but you have not known him because you covered him with your longing for him. And if he had allowed but a ray of his glory to shine on you, you would have become ash—and not as ash is your date with the Beloved, but as a song without selfness, a smokeless flame of his flame, singing his eternal belovedness.

So he kept you shielded from destruction and shone in you only as your love and your longing; and by these he lit your way and gave you inexhaustible energy to pursue it. So you were able to break out of stone binding and plant and worm and fish and bird and animal bindings and become a human being—image of his Imagelessness. And his light shining as your love and longing has now brought you to knowledge of him; and there is nowhere further for you to go and nothing more for you to do except array yourselves in the jewels of dust and await his knock on your door. And the inexhaustible energy which drove you on and up and across the kingdoms of evolution will enable you to endure the waiting.

This is my telling you about the Beloved, beloved God-Man Meher Baba. Others can give you the honey of occasions when he said this, when he did that: of the time when his stride reflected his unconquerableness, when his voice charmed every listener, when his glances were as terrible as lightnings and his smile as tender as a spring sun. They can tell you of the Great Mast Journeys, the journeys with a few chosen disciples to find the mad-after-God and the lost-in-God to re-align their sights on him the eternal, ancient, shining Beloved, and how he kept his God-manness covered and had the disciples refer to him only as their elder brother; and how he pursued the poor who are proud and do not accept charity, and devised ways of helping them without their knowing who had helped.

But I came late and have no honey-hoard of stories of the early and middle years. And the general occasions and incidents of the last years, the years of my stay with him, have escaped me—as though the Beloved had punched the bucket of my memory full of holes; and all the personal occasions of that stay have resolved themselves into one

continuous occasion of his unbounded love, immense patience and unutterable loving-kindness. From the cream of separate occasions the divine Churner has extracted the butter of unending occurrence. That beloved Baba allowed me to sit at his feet for ten years is alone proof that his love and patience are infinite. And as for his kindness, he would allow me to see that much of his God-manness and that much of my not-manhood that I could not bear the burden of it another moment; and then he would press my hand and the pressure said, Bear, bear and yet bear—causing tears, God knows from where, to run out of my stone eyes.

This is the Beloved I know and am telling you about. His real life story has not yet been told, and never will be—for his message is in his love which is unfathomable, and his life was according to our need which is bound up with the whole sweep of the creation which was contained in his First Question, Who am I? which the sun-stars tumbling out of God's mouth were the first syllables of answer.

The real story of the Beloved is in our response each time to his call. It is all the stories of individual lovers, which have no completion until the lover merges with the Beloved forever—and then can never be told.

The Beloved is who he is; and even the perfect saints who see nothing but him do not know fully what that is. Whatever has been said about him by lovers all through the ages was nothing but his own Self-song limited by the notation of form; and whatever will be said by lovers to come will be the same thing. Nothing new is possible; yet in every lover the song is entirely new, for the Ancient One is born every moment from his original breath on which the universes of stars and the seed-image of Man floated like the banners of a beautiful army.

How incalculable is the past and how immeasurable is the future and how immense is now—this living moment of the Beloved's name. If we do not carry that Name on our breath, of what use is it to breathe? Everything in nature breathes in its present self-state towards its next stage. Rock breathes towards plant, plant towards worm, worm towards fish, fish towards bird, bird towards animal and animal towards

Man. If we breathe only to sustain our daily lives of work and leisure we are less than animals.

The real story of Meher Baba is in his Name which he has put into our hearts to love and breathe and sing wherever we are and whatever we are doing, and in the Brotherhood which he has established for us in his Name—a brotherhood in which his lovers will be free to serve, to pursue, and to entertain the Beloved.

Not for thousands of years has this freedom (the only real freedom) existed. Always have the lover's attentions to the Beloved been circumscribed by the laws of despots and his life threatened by tyrants and dictators. We have had enough of saintship through martyrdom, what is due in the world now is saintship in joy.

The full fruiting of this brotherhood will be the New Humanity in which we will not need to converse with God by signs and symbols so that the agents of oppression shall not overhear us; we will talk to the Beloved in our own tongue. We will not have new libraries of wisdom literature and fresh hordes of scholars to interpret it, or new dogmas upon which priests can grow fat; and most of all we will not have God in an image—whatever image—made by someone else, but in the image we will create by our loving and serving. At present the image of the Beloved in our hearts is smudged and distorted by so many prohibitions and licenses. We will have to invent a new entertainment for the Beloved—for he quickly gets bored with mere silent adoration—and that will require a new syntax of love which cannot be strangled by rules and a new concept of devotion which flows freely and cannot be harnessed to manifestos.

The establishment of the New Humanity will be the one grand miracle which God-Man Meher Baba has promised us he will perform. Already his Word has gone out as thousands of missiles each pin-pointed to a heart craving for union with it. And his stockpile of the Word is inexhaustible. Even those not eager for destruction will not escape altogether. Reserved for them are tiny missiles which will cause strange heart pains and provoke longing for beyond themselves—dreams of possibilities and visions of things to be.

Man ever prides himself on his inventiveness; he does not know that each thing he invents was already there in the mind of God. Men are able to make missiles because God has already made them; theirs are to destroy cities, his are to demolish the seats of power in the heart. Men will only fire their missiles so that they will be on earth as they are in heaven.

We are the servants of the Word of the New Humanity. We have rejected the God who lives in great institutions and organisations because he is dead in the heart, and we have chosen for our God the divine Beloved whose body we interred at Meherabad but whose breath is the life of our bodies and whose love is the soul of our loving; who goes before us and remains at our side; whose glances are lightnings and whose smile is a spring morning: the Beloved whose doctrine is, Love me,—and whose message is, Serve me in one another.

We know that we are facing an immense journey, a journey that begins beyond the swing of the universe, a journey from flesh to dust, from separation to union with God the divine Beloved. But the work of each day and his being with us is sufficient for each day; and tomorrow was already taken care of when he spoke the First Word and strung the suns on his breath as a necklace for his beautiful throat.

E R R A T A

Please note the following correction.

- 1) Page 25 line 37. "equaniety" should read as "equanimity"
- 2) " " "peacmi" should read as "peace"

News & Notes

ANAKAPALLE:

The sixth anniversary of Avatar Meher Baba Anakapalle Centre is gloriously celebrated on 19-8-1973.

As usual, the Centre is beautifully decorated with mango leaves, buntings and numerous Baba's portraits. Lovers from distant places like Nagpur, Hamirpur, Kakinada, Tadepalligudem and other places arrived on the previous day itself. Other lovers assembled in the centre much before the scheduled time with their longing for Baba's love on 19-8-1973.

The function was commenced at 5 A.M. on 19-8-1973 with Nadaswaram rending in the air with loud speakers. Baba's portraits are decorated with various garlands beautifully prepared by several lovers with their self-effort and love.

Br. K. Venkatesam, who was the originator for this centre, came from Gajapathinagaram with his family purposely for this function. At 7-00 A.M., he performed Baba's pooja with his deep devotion and Love. Br. B. Dayakaram and family performed prayers and commenced Sankeertan most melodiously followed by others.

At 7-0 A.M. seven coloured flag was hoisted by Br. P.D. Pukar of Hamirpur while the lady lovers sang the Janda Geeth. Lovers expressed cheers by slogans "Avatar Meher Baba ki Jai! Priyathama Baba ki Jai!". Br. Pukar gave an emotional speech on this occasion regarding the explicit Divinity implied in the seven coloured flag and the fortune and eligibility for the one to have the opportunity to hoist such a flag.

Br. P.S.R. Swamy gave a brief account of the Centre. He said that though the centre was started with only three lovers, but having elected Avatar Meher Baba as its president, the Centre is bestowed with the increasing blessings and the privilege of having the Sahavas of distinguished lovers like Brothers Adi K. Irani, Late Amar Singh Saigal, Dr. Barucha, K.K. Ramakrishna, Jack C. Small from Los Angeles, California, P.D. Pukar, Dr. C.D. Desmukh, Dr. G.S.N. Murthy and other Andhra Lovers, whose visits have infused the lovers here with increasing love and faith in Baba.

Dr. Swamy also gave an account of his two sons of "Bala Vihar" Centre, who had the fortune of having been blessed by the Beloved's Divine love and spiritual experiences. He also read the two letters received from Br. Adi K. Irani and Meherazad Mandali written by Br. Eruch. He said that the lovers here feel that Baba is ever spreading his LIGHT with HIS Divine Majesty as THE HIGHEST OF THE HIGH and they are blessed. Their deep hearted emotional prayers and spiritual Sankeertan and silent devotion performed in the Main and Bala Vihar centres awakened their love and glorified these two souls. He said that this is therefore an indication of Baba's GLORIFICATION waiving the HUMILIATION in their sixth year's march in Baba's love. All the lovers raised slogans "Avatar Meher Baba ki Jai! Priyathama Meher Baba ki Jai". Then the lovers were served with light breakfast and they again assembled in the Baba's Hall for Sankeertan and spiritual talks by some of the lovers.

Brother Balagopala Bhaskararaju from Tadepalligudem charged the Centre with Baba's love by singing devotional songs composed by him with his intuitive spirituality. Br. Chaganti Subbarao from Kakinada spoke with his scholarly knowledge in sanskrit and the spiritual implications in Bhagawatgita and their application to the messages of the Avatar of the age, MEHER BABA.

Br. A.V.V. Prasadarao from Visakhapatnam out of his deep experience, expressed that Avatar Meher Baba is "Adi Shakti" of the universal unlimited Power. He supported his statement by the authoritative declaration by Sadguru Upasani Maharaj that "Meherwan is Adi Shakti". The moving programme had a break at 12-00 noon for lunch.

The evening programme started at 2-00 P.M. in the Theosophical lodge, close to the centre. The function was started with sankeertan by lovers from Visakhapatnam and other centres and a public meeting was arranged at 3-00 P.M. By this time, the whole huge Theosophical Lodge and the surroundings are filled with several people from places far and near. Especially, the Sahavas gathering today is unique and never had there been such large number of close lovers of Baba. They were with Baba, had HIS Direct

contact, served HIM, had deep experiences and implanted love.

The public meeting was commenced by 3-00 P.M. presided by Br. Thota Dhanapathirao Naidu, President of Avatar Meher Baba Andhra Centre, Kakinada. His close contact and love for Baba is exemplary and he is privileged to be blessed by Baba as "The grand old man of Andhra". He gave a very emotional speech regarding the divinity of Avatar Meher Baba as the Highest of the high and Avatar of the age. Br. C.D. Deshmukh, M.A., Ph.D. (London) from Meher Spiritual Academy, Nagpur is another close lover of Baba styled as Baba's "PEN". He had deep experiences and faith in Baba. He spoke on the importance and implications of functions like Anniversaries and Birthday celebrations which will arouse the feelings in the lovers and keep a continuous link and they are also sources to awaken love.

Br. P.D. Pukar from Hamirpur gave a long emotional speech giving the account of his close contact with the Beloved. His implicit obedience and service to Baba and the experience and blessings received from HIM and his deep emotional expressions have evoked the lovers and stilled the atmosphere. Br. Swami Satyaprakash Udaseen, another close lover of Baba immersed in serving Baba by several organisations and activities, spoke effectively regarding the obedience, service and surrender. He also invited all those that assembled, to participate in the Anniversary function of Avatar Meher Baba Mission and Meher Vihar Trust to be performed from 23rd to 25th at Kakinada. Br. P. Ramachandran from Srikakulam, with his varied experiences and experience with several devotees and devotional places, spoke vehemently about the unique divinity in Avatar Meher Baba as a fountain source for spiritual attainment for one to lead to eternity. Br. T.N. Ratho, B.A., L.L.B., from Visakhapatnam, spoke briefly and having appreciated the proceedings and love gathering today, expressed that such functions are organised with outcome of love from the organisers to share the love of other lovers. Br. Chaganti Subbarao from Kakinada translated the English speech of Dr. C.D. Deshmukh into Telugu and Br. N.S. Prakasarao from Hyderabad translated into Telugu the Hindi speech of Br. P.D. Pukar.

Br. P.S.R. Swamy expressed his gratitude on behalf of the Centre for all the lovers that shared their love today and also the authorities of the Theosophical Lodge for having spared the building. The meeting was terminated with repentance Prayer and Aarati to Baba. Prasadam was also distributed. After closing the meeting Br. Srinivasarao enacted a monoaction most attractively depicting God Realisation. Again a Sankeertan and Aarati offered to Baba, in the Centre, the function was closed by 9-00 P.M.

KALERU:

On 10-9-1973 the foundation stone of Meher Mandir was laid by Sri Chaganty Subba Rao of Kakinada. In this connection Sri Subba Rao spoke on Meher Baba's life and message in the Siva temple near by. In the night he spoke to the local Mahila Mandali in the house of Smt. Chundru Savitramma, President of the Mandali on the message of Meher Baba quoting equivalent messages in Bhagawad Gita. Funds for the construction are being collected by brothers Sarvasri Kora Veeraraju, Devala Vasantharao, Chundra Venkatarao, Pasupuleti Bhaskararao and others. Sri Chundra Venkatarao who is the trustee of the local Devasthanam promised to render all possible help to complete the Mandir.

SAMBALPUR:

As usual this year too, the members of Meher House here celebrated the Silence Anniversary of Beloved Baba on the 10th of July. My mother, a lover of Avatar Meher Baba too fasted and observed silence as in the past and after two days i.e., the 13th July she passed away at 3-45 P.M.

We earnestly pray that her soul may rest in peace in Beloved Baba for ever.

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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.

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lghtness	lightness	16	1	13
Haman	Human	16	3	1
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