

**DIVYA VANI**  
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# D I V Y A V A N I

( DIVINE VOICE )

Editor:  
SWAMI SATYA PRAKASH UDASEEN

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(Continued on 3rd cover page)

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AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

**SWAMI SATYA PRAKASH UDASEEN**

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**Phone: 36233**

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Replica of Beloved Baba's Photograph kept in His Room  
at Avatar Meher Baba Delhi Centre



# \*Early One Morning

*by Francis Brabazon*

Early one morning  
I woke to hear the birds singing.  
I asked them, "What is your sweet song  
for it is new to me?"

"We sing of Meher  
Who has answered our prayer  
And has come on earth again  
to set all of us free."

"Are you not always free?"  
I said to them. They answered me,  
"Yes, free to fly and free to die—  
but not dear God to know."

That is alone for men;  
We await the time when  
We will shed our wings, to fly  
with hearts as white as snow."

I walked among the flowers  
In the cool, fresh, dewy hours.  
I asked, "What is your sweet perfume  
for it is new to me."

"We breathe Meher's Name,  
For He has answered our shame  
Of bondage, and has come again  
to set all of us free."

---

\* With the kind courtesy of the author, from "Let Us the People Sing".

"Are you not already free?"  
 I said to them. They answered me,  
 "Yes, free to bloom, then mould resume—  
     but not dear God to know.

That is for the birds who wing  
 In heaven's blue and to Him sing:  
 Patiently we wait the time  
     when we, too, wings will grow."

I turned then to the sun  
 Whose daily course had just begun,  
 I asked, "Why is your face so bright—  
     it shines more gloriously?"

"I shine for Meher who was  
 Before me and now has  
 In His great Compassion come  
     again to set me free."

"Are you not always free?"  
 I said to him. He answered me,  
 "Yes, free to turn and free to burn—  
     but not dear God to know.

That is alone for flowers  
 Upon whom His Grace He showers:  
 I wait till I may die each year  
     and a new bright face show."

---

*Editorial:*

## **"Don't Worry : Be Happy"**

When ever we meet our Beloved Baba, the general dictum He gives to all His lovers is, "Don't Worry; Be happy." This indeed is His Blessing. In fact the common experience of one and all, who approach Him, is that in His Divine Presence one forgets all the worries and feels happy, as if he is a child in his mother's bosom, gay and merry, playing in all innocence and looking into her eyes, from where emerge torrents of blissful love, caressing him so spontaneously and profusely. As it is well-known, the mother's love to the child is the real nectar that feeds him to his heart's content, while the milk she gives fills his belly and nurtures the body. Similarly, the nectar of His Divine Grace fills the hearts of His lovers. In Beloved Baba's Presence, His Divine Love makes us forget not only all our worries, but even our own bodies and minds and time passes off as if we were in a wakeful dream of happy memories. We keep our eyes open looking at His beautiful face, dazzling with silent looks, bewitching us, as it were, with the showers of Love Divine at every glance He chooses to throw on one and all, with equanimity and poise that stills every heart and draws the same unto Him. It is a great boon that Beloved Baba bestows on every one of us to have such an experience in our own lives at His Lotus Feet. When He says, "Take Baba with you", He means that we must carry this blissful experience in our lives, when we leave the place for our own. May it be that our bodies are carried away from His physical proximity but His presence leaves on our minds such a lasting impression that the experience becomes ours, because of the universal and all pervasiveness of His being, if only we care to note and recollect it in our composed moods. It is therefore, NOW, for us to try to help ourselves, as His Grace is ever there to help us to renew and keep alive the Blissful experience, we so fortunately could secure in His Divine Presence.

Beloved Baba's love, whether we deserve it or not, is the same for us all. As the Avatar of the Age, He says, "The Grace of the God-Man is like the rain which equally falls on all lands, irrespective of whether they are barren or fertile"; but elucidating further He says, "it fructifies only in the lands which have been rendered fertile through arduous and patient toiling." Therefore His Grace to fructify in our lives, it demands our "arduous and patient toiling".

In His infinite Compassion, Beloved Baba shows us the way and says: "Do not worry about anything. Keep thinking of Me constantly. I am the only One that exists, the only One that matters..... Love Me more and more. Hold fast to My 'Daaman' whatever the trials and difficulties you may be passing through. Think of Me more and more and your worries will dwindle into nothing, for they are really nothing; and My Will works out to awaken this in you and in all."

To avoid worry, He further says. "If at all you must worry, let it be how to remember Me constantly. This is worthwhile worrying, because it will bring about the end of worry. So DO WORRY that you may not forget Me."

And then Beloved Baba also gives out the clue to be ever happy. He says: "You are your own obstacle to freedom, and merely wishing for freedom is not enough. It is not what you think or say that matters, but what you sincerely feel within. *If you want God, you must want God alone.*" Beloved Baba expresses His supreme wish thus: "I want you all to be happy. I say to you: remain happy under every illusory circumstance. *I am not happy when you don't love Me.*"

How Compassionate our Divine Father is, we know not; for we fail to see His helping hand in every thing we do and we also fail to feel His Loving Grace at every stage of our life due to our ignorance that covers us. It is our great fortune now to be living when the God-Man of the Age, our Beloved Baba, is with us in human body, to share our struggles of life, physically, mentally and even spiritually and to help us to achieve that state of life,

where all worry is dropped and all happiness is attained by His Loving Grace. The best way, being the nearest and the surest to achieve this is to love Him in faith absolute and surrender complete, while He is with Us. May He be pleased to give us that strength of body, mind and spirit to love Him most and live and die for Him, with utmost ease and may we all hold fast to His 'Daaman' unto the last breath of our lives by His Grace! Avatar Meher Baba ki Jai!

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### MY GOD ORDAINED MISSION:

All over the world the spirit of man is crying for freedom, religious freedom, racial freedom, but these freedoms bestow no lasting satisfaction. Until the soul of man achieves Spiritual Freedom, he will again and again be driven from his illusory shelters.

No sacrifice is too great to set man free from his bondage to physical and material things. He must be inspired to realize that God alone is Real; all else is vain empty pursuit of transitory values. He must be helped to inherit the Truth that mankind is One. He must be given the capacity to love all men as his brothers, regardless of color, creed or country.

It is My Divinely appointed task to bring this spiritual freedom to mankind; and I look to those who would be crusaders in the cause of Truth to help Me in this God ordained Mission.

—Meher Baba

# \*The Ways of the Masters

By Avatar Meher Baba

**The Masters are Ever Ready to Help:** The Masters are absolutely impersonal and universal in their state of consciousness; but they can for their spiritual purpose limit the scope of their work and also allow their manifested personality to become the centre of the aspirations of their disciples. *They use personal relationships as well-defined channels to pass on their help to those aspirants who get connected with them.* The Masters are always on the look out for those who need and deserve their help and the faintest gleams of spiritual yearnings are not overlooked by them. They foster and promote the advancement of all aspirants in multifarious ways; and their ways are always unfailingly effective, although they might not necessarily be completely intelligible to others.

**The Nature of Their Help:** The help of the Master consists in making the spiritual journey of the aspirant sure and safe as well as in shortening the time which he might otherwise take for arriving at the goal. The aspirant may go a long way through independent search but he is unable to cross the sixth plane without the help of a Master. But even on the intermediate planes the help of the Master is extremely valuable because he *prevents the aspirant from getting stuck on the way and protects him from the pitfalls and the dangers with which the Spiritual Path is beset.* Kabir has compared the three stages of the Path to the three phases of fire. Just as first there is only smoke and no fire, then there is fire enveloped in smoke, and lastly there is only fire without smoke, the beginnings of the Path are enveloped in thick ignorance, in the middle there is confused perception of the Goal, and finally there is the realisation of the Truth without the slightest alloy of illusion. Since the Path lies through illusions of many kinds, the aspirant is never safe without the guidance of the Master who knows all the stages of the Path and can take him through them.

**The Abode of Delusion:** Before the opening of the inner eye, the mind conceives of the goal as the Infinite and this conception is based upon some symbolic image of Infinity like the sky or ocean, which suggest the idea of vastness. But though such concept of the Infinite has the advantage of being clean-cut and well-defined, it has to be superseded by the direct perception of the Infinite. The aspirant sees the Self *directly* when his inner eye of the spirit is opened. But when this happens, the mind is dazed by what it sees and is no longer as clear as it is before the opening of this inner eye. Being dazed by the perception of the Self the mind loses its capacity to think clearly and mistakes the seeing of the Self with its being actually realised. Hence comes the illusion of being at the end of the Path when one is really traversing it. In *Sufi* this particular part of the Path is known as *Mukameafasan* or the *Abode of Delusion*; and it is in such difficult phases of the Path that the Master can, through his skilful intervention, give a push to the aspirant, so that he keeps going on instead of getting caught upon the way.

**Contribution of the Master:** In fact, there is the danger of the aspirant being detained on each one of the inner planes, because, each is, in its own way, very alluring and serves as a trap to the aspirant. But the Master either takes the aspirant past these planes or through them without unnecessary delay. *The aspirant has to walk his own way; but the contribution of the Master consists in confirming and consolidating the previously acquired intuitions and perceptions of the aspirant and in precipitating his consciousness into the next stage* which, though unavoidable, is by its nature, incapable of being anticipated by him.

**Unquestioning Faith of Disciples:** The Master uses *Maya* to take the disciple out of *Maya*, and as he is himself beyond good and bad he may often require things which are unacceptable and even shocking to the ordinary 'good sense' of his disciples. The best thing for the disciple to do is to follow the instructions of the Master with implicit faith, without bringing them to the bar of his limited capacity of judgement. The following famous instances illustrate the point in discussion:—

There is the Koranic story of Abraham being called upon to sacrifice his beloved son Ismael in the way of the Lord. When Abraham, firm in his resolve and faith, was about to slaughter his son, the latter with Abraham's knife pointing at his throat, is miraculously saved by being replaced by a goat.

Shams-e-Tabriz ordered Maulana Rumi, his disciple to fetch wine for him from a pub, which he unflinchingly complied with in order to please and win the grace of his Master. Maulana at the time commanded a large following of Muslim divines on account of his reputation as a great theologian of the Islamic world and wine is religiously prohibited (Haram) to the Muslims. Hence it was a crucial test for Maulana to carry a jar of wine on his shoulders through the streets and he did it.

Ghousali Shah was asked by one of his Masters who lived in a hut by the side of the river Ganges, to get a vessel full of water from mid-stream only, for drinking purposes. It was about mid-night and the river Ganges was in heavy floods because of the monsoon. The disciple hesitated at first but finally gathered courage to attempt the impossible, believing in the omniscience of the Master. No sooner he stepped into the angry waters of the Ganges he witnessed a wonderful transformation of the scene. Instead of the surging waves and the floods, the river had turned into a thin stream and the vessel to be filled almost touched the river bed. The disciple nearly crossed the river to the opposite bank in search of the midstream. While thus occupied the Master appeared on the scene and asked him the reason of his delay. When explained that the mid-current could not be located the Master allowed him to fill the vessel by handfulls and himself helped in the process, The Master left the disciple on some pretext asking him to follow immediately after filling the vessel. When Ghousali Shah returned to the hut with the vessel full of water, he was bewildered beyond words to discover from other disciples that the Master had never left the hut during his absence even for a minute but was talking to them all the while about him.

**The Masters Usually Prefer Ordinary Ways to Occult Methods:** These instances show how the Master, on rare occasions, may use his occult powers to break down the ego of his disciples or help them further on the Path. But, *as a rule, the Masters are very sparing in the use of their divine powers; and they never use them unless such use is absolutely necessary for the spiritual purposes.* Ordinarily they secure their purposes through *the normal ways of worldly men;* but while doing so, they not only exhibit great understanding, keen sense of humour, unending patience and consummate tact, but they also take great troubles to help their disciples and adjust themselves in numberless ways to whatever might be entailed by the needs of the situation.

**The Story of Bahlul:** Some of these points are effectively brought out by the story of the great Mystic Bahlul. Bahlul wanted to contact certain notables of Persia for internal reasons of his own; and the only way of doing so was to go to the Prince's party which used to be attended by these notables. But, unfortunately, Bahlul was bald-headed; and, in those days, no one, who was without hair could be allowed to attend the party given by the Prince. The Prince had lost all his hair; and to see others without hair, made him think of it and prevented him from enjoying the party. Since the Prince was very sensitive on this point, no bald person was allowed to come for the party; and so, when Bahlul, who was bald, went to the party in his shabby clothes, he was thrown out. The party, however, lasted for three days; and on the following day, Bahlul borrowed some fine clothes and a wig, disguised himself and again went to the party.

During the party, no one recognised Bahlul; and in his fine clothes, he made a great impression upon all the notables who had gathered for the party. He made himself liked so much that even the Prince offered him a warm welcome and invited him to sit near him. No sooner was Bahlul seated, he winked at the Prince. The Prince did not understand the meaning of his winking but vaguely felt that such a gesture from an illustrious man like him must mean something important; and thinking that it immediately required a suitable

response, he also winked back. Those who were in the close vicinity of the Prince saw this exchange of winking and felt impelled to imitate them. So they also winked at each other; and soon the winking spread throughout the crowd so that for five minutes the party saw nothing but winking. Then Bahlul cried, "Stop! O you wise men. Why do you wink?" And the notables replied, "We are winking because you great men were winking. We only imitate you." Then immediately Bahlul took off his wig and said, "We two are both bald. Imitate us!" The notables then went away and on the third day they all came with shaved heads, when Bahlul turned to the Prince and said, "We two are permanently Bald; these men will have to shave their heads daily in order to remain bald." And thus through his tactful handling and sense of humour he secured access to those whom he wanted to help.

**Dealing with the Failings of Disciples:** The Master takes infinite pains to contact and win over the disciple for spiritual life. Since the progress of the disciple is secured only if his love for the Master is not allowed to dwindle, he takes every care to remove all the obstacles which might be standing in the way of the whole-hearted devotion of the disciple. And, *if sometimes he is seen to humour the individual nature of the disciple it is only to keep them away from creating a serious impediment in his way.* Sometimes, he might even seem to feed the ego of the disciple; but all this is really a part of giving a long rope to the ignorance of the disciple and is only a preparation for the final extinguishing of his ego, just as the animals to be offered in sacrifice are carefully nurtured before their annihilation on the day of sacrifice. The Master is himself beyond good or bad and is not perturbed by the failings of the disciple; and he tolerates them with inviolable patience and infinite capacity to wait, knowing full well, that once the disciple gets established on the Path these failings will take no time to be washed away.

**The process of cleansing the mind:** Once the Master is satisfied that the disciple is firmly established in the Path he is keen upon cleansing the mind of the disciple of all

the blemishes: and he often achieves this task of his *even at the risk of appearing ruthless*, just as once a patient is entrusted to a surgeon, he is active at his healing knife with complete disregard for the protests of the patient. But all such measures are really in the interest of the disciple and the disciple cannot fail to see this ultimately; therefore he is never weaned away from his Master and comes closer to him by the process of cleansing which might have come to him as irksome or painful.

**Help Through Praise:** *The usual method of the Master, however, is as sweet and agreeable for the disciple as it is effective.* The Master is very pleased when the disciple shows any real progress in the spiritual line. *By conferring well-merited praise on the disciple he is confirming in him the spiritual qualities which he is in the process of realising and he is also arousing in him such confidence as will enable him to cope with any situation.* The glow of noble emotion, a gesture of self-denial, a heroic sacrifice, or an incident revealing extraordinary patience or love or faith, any one of these is sufficient to make the Master happy and evoke from him transparent approbation; and the usual method of the Master to encourage the good qualities in the disciple is plain and unconcealed appreciation of the attainments of the disciple. The disciple soon comes to value the approval of the Master and takes delight in his approval more than in any other thing. He is ready to resist the greatest of temptations and go through the most trying ordeals, which would have otherwise seemed to him as impossible, if only he knows that this will make the Master happy.

**Solution of all Problems:** Since the Master is, for the aspirant, a symbol of the Supreme Self in all, the problem of true adjustment with the Master comes to him as being the same as the problem of realising his own inner divinity and arriving at true adjustment with all other forms of the Supreme Self. Through his allegiance to the Master, the aspirant gives effect to his conscious appreciation of the fundamental unity of all these problems: and *from the point of view of psychological strategy, he is in a position to tackle them not as separate*

*problems but as aspects of one problem, so that he can arrive at true integration which is different from a temporary compromise between conflicting claims.* In order to be able to help the disciple to achieve this difficult task the Master has to become the *nucleus of all the spiritual idealism of the aspirant*, because intensive concentration of psychic energy is necessary if the aspirant is to break through the many barriers which lie between him and his goal.

**The imperative Claim of the Master:** The supremacy of claim, which the Master has, cannot be challenged or limited even by the spontaneous reverence which the disciple is bound to feel for Masters other than the one who has accepted him. All Perfect Masters are *one* in their consciousness and it is absurd to imagine any grades between them; but though, from this point of view, one Master is not greater than another, the disciple must, for his own purposes, place the claim of his own Master over and above the claims of other Masters, until he transcends the domain of duality and realises the unity of all life. *Psychic energy would be dissipated unless there arises a supremely imperative claim among the many conflicting claims of life:* and exclusive concentration upon *one* Master is, therefore, usually indispensable for the gathering up of the dispersed psychic energy of the disciple. In very rare cases, owing to special circumstances, the Masters themselves might decide to share the spiritual work in relation to a particular disciple: and there are, therefore, exceptional cases of disciples who have had to affiliate themselves to two or more Masters. But this is an *exception* rather than a rule; and *where there are more Masters than one they arrange the distribution of their work so carefully that they do not set up any conflict of claims.*

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# To The Divine Beloved

*by Lyn Ott*

(OF WOOD STOCK, N. Y.)

Beloved Baba, Perfect Master, Patriarch of the age. Decade after decade you linger with us to bear the tribulation of our time, to carry the cross through a century of scepticism, pessimism, doubt and despair. You carry the burden of faith for those with little faith.

Your name is Father of Compassion, emblem of strength itself, and your face is the image of courage personified—heart-warmer of limitless good cheer. Your physical form, purified in your own divinity, is the one true temple of perfection for the few of us now privileged to know you. You have come to play with us for a while the game of illusion and thereby to trick us out of it into your kingdom where illusion is not.

We know not where we are in this dizzying swirl of universe. But you—knowing all—know that we are indeed lost in the wilderness of conscious illusion of time and space relativity. A few of us are at last ready to admit, yes, Baba, we are lost, to admit it simply because we believe what you tell us, and we believe because we feel in you and of you nothing but greatness and goodness, awesome and unlimited, You are the supreme teacher and we are in your hands.

Of all the teachers that we know of in all the ages and cycles of man on this planet, you appear the loftiest one, for you have given us out of your abundance a veritable towering university of discourses, books and charts—perhaps most unique the charts, conceptual gems which while dazzling the

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Mr. Lyn Ott is an artist, has a family; he hasn't met Baba in person but has Him in his heart, longing for the day when he shall meet Him—he is a devotee and Baba-lover.

—EDITOR.

eye capture the mind's eye; they are the road maps for the paths and highways of the pilgrim's progress towards reality. And your personal testament, "God Speaks" staggers the mind with its epic grandeur. But beyond all this the example of your life itself is your supreme teaching. Yet you say in the face of all you have taught us, that you have come *not* to teach but to awaken—to awaken the sleeping center of love in the hearts of all and hence to bring about in the twinkling of an eye your one promised miracle of miracles, the dawn of the age of brotherhood, the aquarian age, the new humanity. Oh, long, long anticipated coming of the Son of Man, what can that awakening be like?

Though we walk in darkness, we are not afraid, not despondent, for your name is at the tips of our tongues. Thus you walk with us, and you lead us gently by the hand both as individuals and all together, and when the time is right you will bring each one of us uniquely up out of the long dark night of the soul, out onto the ultimate plane of your unimaginable power, knowledge and bliss.

Oh beautiful and blessed Christ—redeemer, arisen once again in the flesh, risen King of Kings, Emperor of Emperors, inextinguishable Sun of Suns, kindler of all Suns in the beginning and forever, spinner of numberless galaxies, master weaver of the tapestry of the universe. Avatar—Your grace descends upon us directly from the will of God.

---

# Salutation

to

**Meher Baba—The Awakener—  
The Love-Incarnate**

*Poetic homage paid at a Public Meeting held at Bengal  
Theosophical Society, Calcutta by S. K. Kar, Hony. Secretary  
on 21st August, 1965.*

From the Holy Lips though falls no sound  
His words pervade earth around  
Rich in thoughts and splendour rare,  
Bathed in profound love and care.  
His is the wand that touches the soul,  
His is the light that shows the goal,  
His is the spiritual force we see—  
That breaks all veils and makes all free,  
That brings us hope and gives us cheer,  
That lifts us all to the divine sphere.  
May His blessing, May His grace  
Awake and arise every race!  
Man-God, God-Man; whatever say—  
His is the mighty loving sway.

Blessed are we to catch His gleam  
Blessed are we to salute Him.

---

# Awaken Humanity\*

*Poetic interpretations of the profound and divine Silence of  
Avatar Meher Baba*

*By Dr. C. D. Deshmukh, M.A., Ph, D. (London), Nagpur*

## **25. The Seven Planes**

While traversing the spiritual path towards God-realisation,

Man has to traverse through the planes.

The seven planes are not remote from the ordinary world of perception.

All the planes exist here and now, even as God exists here and now.

The man of the first plane has novel experiences and new capacities,

Not because of his going to some new world,

But because of the awakening of his hidden capacities.

On each plane, there are specific adjustments of consciousness and enlargement of its scope, but no transference to any new universe.

The plane-conscious souls do not live in other world,

But in the same world as that of the common man.

Yet each plane-conscious soul experiences different aspects of this very common world.

## **26. No Degrees in the One Truth**

According to the plane on which he is stationed, the soul has his own joys and sorrows, his own powers and achievements.

So each plane-conscious soul is, as it were, living in his own world even as each sub-human living being lives in its own world.

And yet there is only one world and only one truth.

There are degrees of understanding the Truth.

There are no degrees in the Truth itself.

My heart yearns to share this Truth with you.

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\* By kind permission of Bro. Adi K. Irani (Continued from the September, 1965 Issue).

### **27. Limitlessness of Rich Stillness**

Most of your life is talking, talking, talking.

There is in you constant reaching out towards the other.

You are always on the look out to express yourself to others.

You are all the time held up in other-consciousness.

Hence comes the impulsion to act and react in relation to others.

Mostly your expression is through some language or another.

Sometimes your expression brings you in harmony with others and sometimes into conflict.

There are fields and vistas beyond human expression.

Far deeper than language are the reaches of living silence.

Silence is the language of soul.

It speaks more than volumes of words.

When you go behind words and vibrant thoughts and feelings there is only the limitlessness of rich stillness.

Truth is beyond descriptions.

### **28. Be the Initiates of My Silence**

You express yourself in language and then get attached to that particular form.

You then become a linguist and get attached to many forms of expression.

The babel of words creates much sound and gives scanty light accentuate.

Being limited to your means of expression you are limiting your own being.

My Silence will initiate you into the universality of that which is beyond expression.

### **29. The Answer of Answers**

Life after life, you have been wandering and wandering without finding your destination.

In hills and dales, on land, earth and sea and in air,

You have been roaming and roving.

In rest and in action, in dreams and in wake,

In huts and in palaces, you have some overt or hidden objective.

From cradle to grave, in company and in loneliness,  
In austerities and in sensuality, in pomp and in humility,  
In slums and in palaces, the march of life is going on from one opposite to the other.

Neither the paltry achievements and frustrations of the moment nor the grave-yard can be your terminus.

O Pilgrim of Eternity! Have you paused over the query of queries?

Every answer that you give in itself is a question.

You will find the answer of answers within your own being.

### **30. Grasping the Unlimited**

I have come to invite you to your own depths.

You have to be oblivious of your separative being before you find your true being.

Do not cling to the separative memories that feed your binding self.

From the vanishing to the eternal, from the illusory to the real,

From the perpetually dying to the everlasting, the path lies  
Through the relinquishment of the false.

You cannot grasp the unlimited.

Give up the grasping and with it your limitations.

### **31. Love Me in All and All in Me**

Love Me so that you may love all.

Love Me in all and all in Me.

Meet life with a love which is unfailing.

Meet life without fear or bitterness.

Meet life without claims and counter-claims.

Open out to the ever widening vistas of undivided life.



# "THE NEW HUMANITY— HOPE FOR THE FUTURE"

*by Bh. V. Ramana Rao, B.A., B.Ed.*

Humanity is now passing through a great crisis. Science has developed to such an extent as to threaten the very existence of man on earth. The Atom-bomb and the Hydrogen-bomb are facing us with potentialities of total destruction. The I.C.B.M. (Inter-Continental Ballistic Missile) can strike down strategic points thousands of miles away in a few minutes with 'pinpoint accuracy' and leave ruins in place of beautiful cities and factories. Is there no way out of the tragedy?—But let us not despair. God is all-merciful. The present crisis surely indicates the birth-pangs of a New Humanity—the hope for the future.

Now let us study the root-causes of war. Man with the help of his keen intellect has studied some laws of external Nature around him and provided some material comforts. But he has not studied deeply his own inner nature. The root-causes of war and conflict of all kinds in the political, economic and social fields can be traced to man's assertion of individuality, self-interest, lust, hate, greed and fear. These are the springs of action in the present-day world of conflict. To get rid of them, we must have true knowledge of man and the purpose of creation. Religion and philosophy help us to understand the truth.

What is man? Let us try to analyse him. Man has (1) body, (2) mind and the senses and (3) the soul. Man is conscious of his body and the mind and its instruments, but he is not conscious of his soul. Why? From childhood to death, man's mind is filled with impressions as a result of his environment and innate tendencies. If he is born in a Hindu family, he receives impressions (or Sanskaras) of Hindu customs, manners and culture. Then his consciousness or understanding is

caught up in these impressions and he thinks he is a Hindu, separate from others. So is the case with a Muslim or a Christian. In the same way, man's character, good or bad, is formed as a result of impressions and innate tendencies. So he is helpless. Man is thus a bundle of impressions personified. The apparent inequality between persons in higher and lower positions in life makes man a prey to jealousy, avarice, selfishness and hatred. The same is true not only of individuals but also of groups and nations. Unless man's consciousness is released from the bonds of impressions, qualities and desires, he cannot be conscious of his soul. To loosen the bonds of impressions, opposite impressions are provided by Nature. When the impressions are thus made very thin and the mind becomes gradually pure, the soul is reflected in the pure mind which acts as a mirror. Then man becomes conscious of his soul which is all pervading, everlasting, self-luminous and full of bliss. It is the soul that gives vital life-power and illumination to the body, the mind and the senses. This, in brief, is the experience of advanced souls and saints.

Every shock in life is meant to be a lift towards higher consciousness. That is the Divine Law. So let us be brave and cheerful under all difficulties.

When man becomes conscious of his soul, he drops his individuality and is conscious of his universal one-ness with all creation. His heart is filled with infinite love and he radiates love and true knowledge or wisdom to all around him. His love knows no limitations of caste, creed, sex or any ideology that bind the soul and obstruct the free flow of love. This is the purpose of creation.

The awakening of the soul is brought about only by Divine Grace which is abundant but the vessel or vessels, individuals, groups or nations, must be prepared to receive it. The realization of the soul brings in a right attitude to worldly duties and everyday life. Perfect adjustment to circumstances; without assertion of individuality, is needed to attain perfection in life.

The goal of all religions is to realize one-ness in manyness. In fact, all religions are like beads on the same string.

Science has taught us only the evolution of the material body of man from lower animals. Saints tell us about the evolution of full consciousness of man from the lower forms of life, with the help of impressions. But now his consciousness (or knowing or understanding) has to be freed from the impressions of individuality, of animality, selfishness and greed, so that he may realize his one-ness with universal life. Individual or group or national consciousness must give place to universal consciousness. A world-wide transformation of consciousness will take place. The New Humanity will thus have its firm foundation on universal consciousness. The feeling of one-ness will grow and happiness will increase gradually in the coming cycle of time. Thus a millennium, a thousand years of peace and plenty, and happiness all around, can be established on Earth. The Kingdom of Heaven will be established on Earth. Then this world will be like the Garden of Eden.

How can we bring about a New Humanity filled with infinite love based on true knowledge? Lectures and meetings, books and discourses, are only idle talk when not acted upon or lived upto. Love is inherent in man as a quality of the soul and exists in all phases of human life. But this love must be freed from the clutches of individuality, and all limitations of personal ambition, racial pride, and narrow loyalties and attachments to sex, nationality, sect, creed or religion. Only the awakening of the soul releases the tremendous power of love which knows no corruption and is free from individual or collective greed. The fire of love burns to ashes all passions. It is the language of the heart. Now let me quote some extracts from Sree Avatar Meher Baba. "Of all the forces that can best overcome all difficulties is the force of love, because the greatest Law of God is Love, which holds the key to all problems ... Love is dynamic in action and contagious in effect ... Pure love is matchless in majesty; it has no parallel in power, and there is no darkness that it cannot dispel. It is the undying flame that has set all life aglow ... Pure real unadulterated love has in it not even a tinge of lust. Lust for sex, lust for power, lust for name, lust for fame, lust for self-comforts defile the purity of love ... Love also means suffering and pain for one-

self and happiness for others ... Love alone knows how to give without necessarily bargaining for a return .... Love for God, love for fellow beings, love for service and love for sacrifice; in short, love in any shape or form is the finest 'give and take' in the world ... The light of love is not free from the fire of sacrifice. Like heat and light, love and sacrifice go hand in hand. Love and coercion can never go together. Love has to spring spontaneously from within ... The most practical way for the common man to express the language of the heart while attending to his daily life-duties, is to think lovingly speak lovingly and act lovingly towards all mankind, irrespective of caste and creed, taking God to be present in each and every one ... Love is a mighty force. It not only enables one to put the ideal of selfless service into practice but also transforms one into God ... To have love, we have to cross the threshold of the intellect ... True love is unconquerable and irresistible; and it goes on gathering power and spreading itself, until eventually it transforms everyone whom it touches. Humanity will attain to a new mode of being and life through the free and unhampered inter-play of pure love from heart to heart ..... Love shall not only establish peace, harmony and happiness in social, national and international spheres, but it will shine in its own purity and beauty... It is through Divine Love that the New Humanity will come *in tune* with the Divine Plan. Divine Love will not only introduce imperishable sweetness and infinite bliss in personal life, but it will also make possible an era of New Humanity. Through Divine love, the New Humanity will learn the art of co-operative and harmonious life ... it will enjoy peace and abiding happiness; it will be initiated into the life of Eternity."

Now, how are we to make a beginning to *live* the life of love? Two instructions may be followed. (1) Let us love God more than anything else in the world, while leading a normal life. (2) Let us try to make others happy to the best of our ability, even if it means a little discomfort and inconvenience to us. God's work is silent, slow but sure. Let us have firm faith and infinite patience. Let us live less for ourselves and more for others. Let 'love and service' be our

motto and springs of action. 'Real happiness lies in making others happy.' The *Atmic* bomb charged with the ammunition of pure love is more potent than the *Atomic* bomb, because it goes deep into the hearts of men. This alone can save us in this nuclear age.

For all-sided progress of humanity, science and religion must proceed hand in hand. When once the consciousness of the soul is awakened and the one-ness of life is realized, all sciences, arts and crafts will be properly understood and encouraged, as different forms of expression of the same soul which illumines them all. False values of limited life will give place to real and lasting values of unlimited life in the truth.

In the New Humanity, there will be a happy blending of the heart and intellect—the heart full of love and the intellect showing the proper way. There will be incorruptible honesty. The habit of criticizing our fellow-beings will be given up, because at the back of it often lie self-righteousness, conceit, a false sense of superiority and sometimes envy or desire for retaliation. Again I quote from Sree Avatar Meher Baba. "'With the dawn of realization of the Unity of all life, hatred and dissension will come to an end. There will be unfaltering love and unflinching understanding and men shall be united in an inviolable brotherhood based on the realized Oneness of God ... The idea of self as a limited separate entity will disappear, and with it will vanish self-interest; co-operation will replace competition, certainty will replace fear, generosity will replace greed. Exploitation will disappear."

But, when once the soul is awakened, we learn to love the sinner and the saint alike. The sinner is meant to be a saint one day by involution of consciousness. 'The saints of to-day are the sinners of the past.' Then there will be a true understanding of perfect equality in spite of apparent differences. The poor, the sick and the disabled are always there to uplift us in the scale of love. In short, when universal consciousness is awakened, all problems, national and international will be solved.

Thus unity in diversity will be realized. The ideal of 'One world, One Humanity and One God' should always be before us. With the dawn of universal consciousness, it will not be difficult to form One world-Government.

In conclusion, let me say that such a New Humanity is our only hope for the future. Those who are interested in this subject will derive much inspiration from a study of the life and discourses of Sree Avatar Meher Baba and His Divine Mission. He says, 'I have come not to teach, but to awaken.'

So let us in all humility, pray to the Lord Almighty to shower His grace and love on us all, His ignorant children, and lead us on to the cherished goal.

*'Amen.'*

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## DIVYA VANI

(An English Monthly)

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# Wanting and other Poems

*by Dana Field, U. S. A.*

## **Wanting**

Money can build your house,  
But love makes it "Meher Manzil."  
When all our work is for God,  
Then God works through us.  
Ambition can achieve many things;  
Natural talent can too;  
But nothing achieves as much  
As a spiritual purpose in life.  
Intense desire to please God  
Is the way to creative living.  
"You want millions of things.  
You say, 'I want this, I want that.'  
And wanting inevitably leads to suffering.  
So try your best—your very best  
By loving more, and then you will want  
Less and less of that which is  
Beyond your needs.  
Try seriously. It will be all bliss  
If you don't want anything.  
But you must try consciously.  
The stone wants nothing unconsciously."

## **God's Name**

There are sixty seconds to a minute,  
And every second can be used  
To call out the Name of God.  
Tho' love for God cannot be measured  
By a slide rule or any gauge -  
Because it is independent of time and space  
Even in this competitive world  
What makes things work

Is not selfish considerations  
 But the underlying co-operation.  
 Therefore take the Beloved's advice:  
 "Repeat My Name and image me."

### A Key

Not to be affected by low desires  
 And negative thoughts—  
 My own or those of others—  
 Is to enjoy inner peace.  
 You gave me the key, Beloved,  
 When you personally told me:  
 "You are like them,"  
 Pointing out the Mandali.  
 Now, whomever I may meet –  
 Good folk and the so-called bad –  
 I recall your "You are like them."  
 I cannot judge anyone  
 Nor blame this one or that  
 Without condemning myself as well.  
 "The lover does not complain,"  
 For whatever the circumstances,  
 I have brought them about  
 By my own will and desires.  
 You have gathered this Humpty-Dumpty –  
 Body, mind and spirit  
 And made a New Adam of me, Beloved.

### Omniscience

You can argue yourself  
 Out of your weaknesses,  
 But you can't fool BABA.  
 "Don't argue with Me.  
 I tell you I am Omniscient."  
 He that is all-knowing  
 Knows all without exception,  
 And being all-Compassionate,  
 .He helps everything and everyone.

### Be Free

Man has infinite capacity  
To meet the challenges of life.  
Man is a veritable treasure-house  
Of all sorts of potentialities,  
And our exacting times  
Have brought out in him  
Much knowledge and power  
For the better and worse.  
Man's great asset for survival  
Has been his adaptability  
Of body, mind and spirit  
To his natural and social milieu;  
He changes and grows with time.  
But essentially it is  
A spending and exchange of impressions,  
Not an awakening of love and understanding.  
"The world is a slave to needs.  
The needs must be your slaves."  
There is a freedom divine  
That Baba makes yours and mine.

### Your Service

I have been a Prodigal Son,  
Living aimlessly and foolishly –  
A wanderer on the earth,  
A waster of its opportunities,  
But then you, Beloved Baba,  
To the life more abundant,  
As did the father of the Prodigal.  
You gave me the sense of the sacred,  
The feeling for Truth,  
The conviction of the Goal.  
You have made me a dedicated soul,  
Eager to help and to serve.  
My life is no longer a sham;  
Its quality shines through all I do.  
It is a life of creative service  
Of which you are the heart and center.

# The Master's Hand

by Kemali

'Tis Baba's hand

And in His palm the universe evolves from sphere to sphere.  
In subtle form He moulds and guides us. We, His children,  
Are the tools with which He works to purify and make anew  
This vast expanse, so in our world will be a peace past  
understanding.

A lasting peace which all can share. His hand in tenderness  
shows us the way,

And those who feel the urge will closer grow.

'Tis Baba's hand

With power and strength, yet delicately formed in grace;  
No human hand can guide and *speak* with every gesture.  
No stroke  
Is lost. The whys and wherefores thus explained lead us to

God.

Oh, those who tempest toss'd upon life's sea will safe in  
harbour feel if they but call  
To Him who always hears before their cry. "I am for all,"  
He said, but we must have  
The faith sublime to keep us in this bliss.

'Tis Baba's hand

So filled with love. He never turns aside a heart which at His  
feet succumbs;  
He never fails to understand the pain, the anguish of that soul  
before

it

Yearns for Him—as last resort. His hand doth bless and  
raise our *selves*  
That we may live in Him and know the Oneness of such  
bliss divine  
As only Baba can bestow. Truly doth happiness abound  
When perfect love is found in Baba's hand.

# LOVE

*by Kemali*

Greater love hath no man than to lay down his life for  
his friend."

It was Christ who this example gave to expiate our sin  
When crucified on Calvary all tortures He endured, with His  
extreme compassion

Because He loved.

In centuries past a woman came, and with a faith sincere,  
which blotted  
All her sins and changed her life from lure of worldly things  
To purity. If the hem of His garment I may touch then whole  
shall I become.

Such was her love.

And now appears our Baba who was Christ and is born again,  
To bless the world all men to save, He suffers untold pain.  
It is His crucifixion all tortures to endure and give  
His life to save our souls-

Because He loves.

With "faith as a grain of mustard seed" our lives will illum-  
ined Sow—adoration, surpassing earthly love into divine will  
grow. Anchored in His encircling arms our love with His  
combined; we prostrate ourselves in reverence.

He teaches us to love.

Beloved Baba—only in silence—for no words from my  
heart can say

The depth I feel beneath Thee, looking up I may  
Behold Thee and worship Thee, Saviour divine! No  
thought have I but thoughts of Thee,  
Thus do I love.

# My First Experience With Lord Meher Baba

*by Kooversha A. Zaiwalla*

It was in the year 1942-43, when I was kept in Elphinstone College to prosecute my studies, I came across a collegian, who took me to a great philosopher, who explained to us the existence of Lord on our physical plane.

One day in the month of May 1943, we all travelled to Ahmednagar, a district place and from there to a village Meherabad, five miles from the Ahmednagar railway station. To my surprise I saw a big pandal erected which was occupied by a good number of foreigners and hundreds of Indians, who came from several parts of the country. Men and women of different colours and castes were present.

Next morning at 8 A.M., we all were ready to meet and greet the Lord, of whom I was hearing and discussing, since past one year at the house of the great philosopher.

It was a beautiful sight to see a rose coloured figure walking down from the hill opposite the place where we were silently praying and waiting, mentally bowing down at every step of His. As it was a sunny day, a strong (having a good height) man with an umbrella behind the Lord had to run to keep up pace with Him. In a twinkling of an eye, He was in the midst of us all. All with one voice and spontaneously cried out "Meher Baba ki jai". That was a sight, which I can never forget. That day has made a history in my life.

One group after another was called into His holy cabin. The cabin's entrance had a door and on either side of the door were symbols of great religions put together, silently proclaiming that all religions belong to Him. When the turn of our group with our great philosopher came, we went in and sat around the Lord. He so lovingly inquired about us as to how we

slept etc. Then He asked us to embrace Him in His great Silent way. When the Lord embraced me the first time, I felt a great thrill and I felt as if I have met again one whom I had lost some centuries back. His touch was so holy that tears came out profusely from my eyes and I kept on weeping for days and days together. Thus started my first experience with my Lord, Meher Baba.

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**Publications Received :**

**God-Man:**-A brochure published by Sri R. K. Upadhyay, C/o Sri A. K. Hazra, 869, Bai-Ka-Bagicha, Jabalpur, M. P. It contains Baba's Messages and other very interesting and useful articles by others in English and Hindi as well. Price: 0-50 Paise

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**Divine Bliss:**

*The endless and fathomless Ocean of Bliss is within every one. There is no individual who is entirely devoid of happiness in some form; for there is no individual who is entirely cut off from God as the Ocean of Bliss. Every type of pleasure which he ever has is ultimately a partial and illusory reflection of God as Ananda, But pleasure, which is sought and experienced in ignorance, ultimately binds the soul to endless continuation of the false life of the ego and leaves the soul exposed to the many sufferings of the ego-life. The pleasures of the illusory world are comparable to the many rivers of mirage that apparently pour themselves into the ocean. Divine bliss is ever-fresh, everlasting, continuous; and is endlessly experienced as self-sustained and Infinite Joy of God. Be ye united with your Real Beloved, who is God as Ananda or Bliss!*

—MEHER BABA

# The Meeting Place

*by Bill Young, U.S.A.*

When, one day, I wandered there,  
aimlessly, around The Fair,  
suddenly I wanted to see  
something that just wasn't *free!*  
So I paid my fifty cents,  
and with an air of great suspense,  
(really feeling quite inferior)  
I entered this "American Interior."  
China, Chairs, and Lamps, and things,  
Pictures, Books, and sofa springs,  
all so lovely, bright, and gay,  
I scarcely knew just what to say.  
On I wandered, through every aisle,  
and after such long, long, while,  
I came upon a Secret Place,—  
and there,—my Love,—  
I saw your face.

---

# My Trip to Europe

by Dr. Chakradhar D. Deshmukh,  
M. A., Ph.D. (London), Nagpur.

In response to an invitation from Mr. K. F. Gross, President of Universala Akademio De la Regado Kosmo—Astrozophia UARKA-Deutschl and e. V., 8, Munich 19, Schluderstr. 5) it was a pleasure for me to represent Indian Culture in their VIII International Congress for Scientific Integration, held at Lowembraukaller, Stiglmaierplatz-1, Munich (Bavaria, West Germany), from 21st to 25th August, 1965. The title of my paper read out at 4 p.m. on 23rd August is *The Significance of Hidden Realities for The Evolution of The Individual*. On 21st and 23rd UARKA programme was televised.

Outward voyage was by Ss Vietnam and homeward by Ss Cambodge (of M. M. Line). Aboard both, the International parties organised by the ships received Avatar Meher Baba's Message of Love and Truth with deep appreciation.

Candles were lit in front of Avatar Meher Baba's Photo at spiritual talks given at Meher Baba lover's house enroute at Karachi (Pakistan), Bern, Egg. Zurich, and St. Gallan (Switzerland)

Just before I left India, Beloved Avatar Meher Baba sent to me a kind telegram, "*I am with you, Love = Meher Baba*". He has been with me throughout.

UARKA Lecture and Paper were illustrated with a diagramme copied from Avatar Meher Baba's "God Speaks" (P. 64) explaining Evolution, Transmigration and Reincarnation, and Involution (Spiritual Path through 7 Planes and the subtle and mental worlds) and God-realisation. Throughout the momentous gathering, a special table displayed Meher Baba's Books and Photos. The UARKA address was translated in German and read out for those, who could not follow English.

At the close of the Lecture, Meher Baba's Universal Message was received with rapt attention and interest and all members of this august international Assembly joined me in observing silence for one minute, to come in tune with Avatar Meher Baba and receive His life-impulse inwardly. Many persons of note clearly experienced the very Presence and Power of Avatar Meher Baba. Meher Baba's Universal Message, His actual Presence (though invisible to physical eyes) and His Gospel of Love and Truth were received with deep understanding and they have left an indelible impression upon the Assembly.

On 28th August, important UARKA personalities (like Mrs. Carola Homelia, Mrs. Annimarie Von Der Gruen an Mrs. Erika Classen) joined me in group-meditation on Meher Baba. They have asked me to convey to Beloved Baba personally their gratefulness not only for His personal spiritual Presence at the UARKA Congress but also for His Blessings, which they know were largely responsible for the success of the entire Congress. Soon after the VIII International UARKA Congress for Scientific Integration, Mrs. Erika Classen, closely associated with UARKA wrote to me as follows:-

UARKA-ZENTRALSTELLE DEUTSCHLAND

8 Muenchen 19,  
Schluderstr,5, Germany  
Gr/CI Datum 29-8-65

Dear Mr. Deshmukh,

We want to thank you once more that you were following our invitation for coming to Europe, in order to attend and speak at our VIII International Congress of Scientific Integration (21st to 25th August) in Munich.

As you must have felt we all liked to have you here in our midst as our honoured guest. Before all, we were glad to have had, in your person, an amiable representative of India, this well-beloved country of yours to which we Europeans owe immense treasures of spiritual knowledge.

And we further think you could succeed in bringing with you and directing the mighty spirit of your Master Meher Baba actually and in an intense perceptibility into the souls of this assembly of scientists and devotees joining in the Congress.

Please deliver our deep reverence and awe to your Master. Best of wishes to you,

Yours  
E, Classen  
for K. F, Gross-President,  
UARKA-Germany.

On 25th August, my thanks-giving Lecture at UARKA came as a closing function after the scheduled speech of Dr. Joseph Busby of England. With Mrs. Busby, he is travelling as international coordinator of the Spiritual Unity of Nations (S.U,N). It was amply emphasised that mere slogans and abstract universalism will not be enough. The world needs to receive the new life-impulse released through Silence by The Awakener—Avatar Meher Baba. The present of Meher Baba's Books was appreciated by UARKA-Germany as well as UARKA-Italy.

I have to thank Mr, K. F. Gross, the President of UARKA for the presentation of their sacred symbol and Urkunde and also for conferring upon me the honour of Elektobravo. Thanks are also due to Mrs. Gisela Haefliiger for her German translation and diagramme,

Max Haefliiger's drive to Fallen Fluoha (Schweiz) enabled me to spend half an hour on the very memorable spot on which Beloved Avatar Meher Baba spent two hours of Seclusion (in July 1934), at the brink of a precipice commanding a majestic view of Alpine mountains and valleys. This drive through Interlaken and Lucern as well as subsequent drive given to me by Rogerde Pourtalis of Geneva to Saanen (Near Gstaad) the beautiful mountain-resort left in me a sweet memory of the Swiss Alps and hikes.

The libraries of International Labour Organisation, The Indian Consulate and United Nations at Geneva have been enriched by Meher Baba's Books and Universal Message.

For kind hospitality and warm welcome in Europe, I have to thank all friends. Special mention may be made of Mrs Carola Holenia, Mrs. Erika Classen, Hella Kaehler, Mme, Margerrite Syeryensky, Mr. and Mrs. Steller, Fam Dela Cretaz, Dr. Cadres Megalli (Munsing), Mr. and Mrs. Haefliger, Irene Billo, Mrs. Erika Classen, Mrs. Frienda Oberholser, and Mr. Wadenklee. It is also not possible to omit Mr. and Mrs, Minokher Kharas and Mr. and Mrs. Dubhash of Karachi (Pakistan) and Frau Matty Von Dyken of Ferlens (Switzerland). The World Traffic Exhibition TAV (with its Space Section) at Munich was most interesting. I was happy to meet Mr. Ketharam at the Indian Railways Section.

The Pyramids and Sphinx of Egypt represent to me man's hunger for immortality and Light. True Immortality and Light are discovered and attained in The Eternal Now in the indivisible One Truth, which it is our privilege to inherit from our Beloved Avatar. At UARKA and elsewhere on certain occasions, I have allowed myself the use of *Kafni*. The hint came from Beloved Master on 7th June at Guruprasad. I make no pretensions to be a Sanyasin. For me, Kafni is an international heritage for all lovers of Truth.

C. B. Purdom of England is no more with us. He will be ever remembered for his Biography of Avatar Meher Baba, *God-Man*, as well as for preparing a special edition of Meher-Baba's Discourses, which previously appeared in Meher Baba Journal and also under Meher Publications of Adi K. Irani, Ahmednagar. Purdom has always been an untiring and zealous worker and writer. My long association with him as a Meher lover has been most happy. He has no doubt joined the galaxy of immortal Meher-lovers.

All over, it has been my privilege to announce the Advent of Avatar Meher Baba—The Saviour and Incarnation, The Awakener, The Silent Master, The Ancient One come to redeem the modern world from the possible nuclear carastrophe, which looms large over the future of our globe.

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# **Significance of Hidden Realities for the Evolution of Human Individuality**

**VIII. International Congress for Scientific  
Integration of UARKA (Munich)  
21st to 25th August, 1965.**

*By Dr. Chakradhar D. Deshmukh, M.A., Ph.D (London), Nagpur*

Conventional indifference to the inner hidden planes, worlds and forces is based on the limits of ordinary sense-perception. But they do exist and are linked up with our every day life and our usual perceptual world. They are, therefore, not only a matter of theoretical interest but of practical importance. One thing is certain: Though scientific method has a definite place in determining the existence and the nature of the inner planes, worlds and their hidden forces, it is futile to expect Gagarin or Titov to bump against them in the modern space flights.

The quest of inner worlds and planes and their hidden realities has either to depend on purely philosophical considerations and spiritual intuitions or on scientific method. Though essentially scientific, the method uses our ordinary perceptual data as corroborative or confirmatory rather than as the main source of direct information, because the hidden realities of inner planes are structurally and functionally different and beyond the reach of ordinary sense perception.

Psychical research has found supporters like Myers, Bergson, William James, Henry Sidgwick and Sir Oliver Lodge. The researches in this field have two types of tools of investigations: ESP and PK. ESP (extra-sensory perception) includes thought-transmission and telepathy, clairvoyance, psychometry, predictions and premonitions and psychological automatism, while PK

(psycho-kinesis) includes physical phenomena like levitation, transfer of objects, materialisation and magnetism. In the super-sensory field we have to keep an open and critical mind, clear of all dogmas, in view of the many plausible explanations of PK and ESP, apart from the possibility of fraud, error or self-deception.

For much knowledge about the hidden realities we have to depend upon revelations of the great Seers, Saints and Yogis, the Mystics and the Prophets and the Avatars of all times and climes, as well as on the Geeta and all scriptures and many philosophical systems from the East as well as the West. The existence and significance of the gross, subtle and mental planes and their inner forces and their function in creation, evolution, transmigration and re-incarnation, in involution (Path), liberation and God-realization, have been explained by Avatar Meher Baba in His various discourses and in "God Speaks".

His explanations on the evolution of consciousness through transmigration up to human form and on the involution of human consciousness through the seven inner planes may be given in His own words:

"In the beginning the soul had no impressions (sanskaras) and no consciousness. Therefore at this stage or in this state, the soul had no gross, subtle or mental form or body, because only the existence of gross, subtle and mental impressions (sanskaras) can give existence to gross, subtle and mental bodies, and only the existence of these bodies can make possible the existence of gross, subtle and mental worlds. This infinite impressionless, unconscious, tranquil state of the soul reverberated with impulse which we call the "First Urge". This first urge to know itself was latent in PARAMATMA."

This initial urge for self-knowledge makes the soul go through the evolution of consciousness and the transmigration through many forms. It first identifies itself with the most finite form of stone (actually after innumerable cycles and ages of diverse experiences through gaseous forms, which cannot even be concretely grasped nor imagined by ordinary human beings), and then gradually through the transmigration (brought about

by sanskaric drive or momentum of gathered impressions) through metals, vegetation, insects and worms, fishes, birds and animals, attains full consciousness in the human form. The rest of the process is described in His own words:

"As soon as the consciousness of the soul associates with the most-first human-form the evolution of consciousness is full and complete. Because the consciousness of the soul is fully developed in human form, the evolution of form is also complete and no new higher forms are now evolved, The human-form is the highest and the most sublime form and the most perfect medium.

"When the consciousness of the soul is ripe for disentanglement from the gross world, it enters the spiritual path and turns inward ..... Innumerable cycles of births and deaths in the human form have to contribute towards that ripeness of gross experience, which ultimately propels the consciousness of the soul into the path of liberating evolution, on which impressions become fainter and fainter and eventually disappear, Gross impressions become subtle impressions; subtle impressions become mental impressions; and mental impressions are ultimately wiped out, leaving consciousness free to reflect the Truth.

"While it traverses the path it crosses six planes, of which the first three belong to the subtle world, the fourth is on the border line of the subtle and mental worlds, whereas the fifth and sixth belong to the mental world.

"This experience of duality lingers on and on until the final involution of consciousness of the mental-conscious human atma leads the atma to dissociate itself from the mind (which had objectified God), and makes the atma associate itself with its own real self—the Atma. He experiences at last the consciousness of the seventh plane, where he is conscious of himself as God and experiences infinite power, knowledge and bliss. For the mental-conscious human atma to cross the deep abyss which separates the sixth plane from the seventh plane, the help of a Perfect Master is absolutely essential .... The seventh plane is the formless abode of the Highest of the High. The Infinite God as Truth can be realized only by transcending

the entire realm of imagination. Only on this seventh plane does the soul fulfill the initial urge for self-knowledge by experiencing its own self as identical with the unchanging, eternal, indivisible and formless Over-Soul with infinite knowledge, infinite reality (truth), infinite power and infinite bliss." (see diagram "God Speaks" p. 64).

I am recording here my personal experience (a glimpse into the inner planes and worlds and their hidden realities and forces), vouchsafed to me by my Master Avatar Meher Baba.

Truth is stranger than fiction. That unforgettable night is still fresh in my mind. 29th July 1932 had just started. Practically one third of the century had rolled on. I was in England, and Beloved Avatar Meher Baba was in the United States.

I was fast asleep in my bed. The domain of unconsciousness suddenly terminated in a new vista, in which I stood in another body and in another world different from the gross. On this inner psychic plane, Avatar Meher Baba unexpectedly came and stood in front of me and looked **Into** me.

In the clear and convincing expressiveness of His effulgent mental form, I saw Him as the incarnation of Divinity and personification of Spiritual Perfection in a happy blending of light and colour. And my spontaneous adoration found its expression in a rosy cloud of light-colour-vibrations of devotion reaching out towards Him. After this communion, Beloved Baba spoke to me in His exquisitely sweet voice of this inner psychic plane in clear, unmistakable tones: "You are closely connected with me. You are a good man." Seeing me in a clear hesitancy in accepting this compliment, He asked, "Are you not?", and my response was my earnest mental prayer: "Good or bad, please take me up **Into** You!" Response from the Beloved Master was quick. From the inexpressible spiritual beauty of His radiant bodily presence on this inner psychic plane, there poured out on me in deep sky-blue colour-vibrations His Divine Love and Blessings, enveloping and engulfing my entire being.

With it descended on me great peace and ineffable ecstasy of deep fulfilment. It was like bathing in cool, clear moonlight.

And then, without any break or decrease in the heightened intensity of my awareness, I found myself slowly transferred to the gross world and joined to my gross body, lying in bed. It was past midnight; my watch showed 1.05 A.M. Surely it was **Divine Revelation**. There is no shadow of doubt even after the lapse of so many years.

We have however not understood Avatar Meher Baba, if we just look upon Him as a Saint or a Yogi, concerned with miracles. Essentially He is above miracles, even as He is above all religions and sects. He is the very incarnation of the Highest Truth and has Christ-Consciousness. As He has Himself explained: "The only miracle for a Perfect One is to make others perfect too, to make them realize the infinite state which he himself enjoys. That is a real miracle ... otherwise miracles have nothing to do with truth at all." He has emphasised this not only by His inspiring gospel of love and truth but also by His living example of selfless service to all. He unequivocally declares God as the only indivisible reality and the only thing that matters. His appraisal of the relative claims of occultism and mysticism is best presented by quoting from His discourses "God to Man, Man to God":

"There is nothing spiritual about occult power as such. Like any other earthly powers or scientific inventions, it is capable of being used for good or bad ends. It gives immense scope for co-operative work on the higher planes, but this necessarily implies spiritual preparedness for special responsibility. (p. 165)

"Most persons, consciously or unconsciously, attach undue importance to occult phenomena and mistake them for spirituality. For them miracles and spirit-phenomena are of absorbing interest, and this is taken to be an indication of interest in the true life of the spirit. But, there is a very clear distinction between occultism and mysticism, spiritualism and spirituality, and any failure to grasp this difference leads to confusion.

"All miracles belong to the phenomenal world, which is the world of shadows. As phenomena they are subject to change, and nothing that changes has lasting value.  
Realisation

of the Eternal Truth is initiation into the unchangeable Being which is the Supreme Reality; and no acquaintance with the occult world or capacity to manipulate its forces is equivalent to the realization of the Truth. The occult phenomena are as much within the domain of false imagination as any other phenomena of the material world. The one important thing is to realize the Divine Life and to help others to realize it by manifesting it in everyday life. To penetrate into the essence of all being and to release the fragrance of that inner attainment for the sake of the guidance and benefit of others by expressing, in the world of forms, truth, love, purity and beauty, alone has intrinsic worth. No other happenings, incidents or attainments have importance." (p. 168/9).

However, the hidden realities are there, and they play an important part in the evolution of the individual as well as humanity. Plato believed in pre-existence as well as survival, believing in the soul as a vitality, which continues in the other world after death. Even in Leibnitz (who does not admit soulless bodies or bodiless souls, and who gives a novel interpretation of death as just decrease or involution), there is a clear affirmation of pre-existence and immortality of men as well as of animals. Kant's rational psychology, no doubt restricted demonstrative proof to the limits of experience; but he at the same time made faith in immortality sound and in harmony with reason, by showing it to be not only incapable of being disproved but as being the necessary postulate of our moral life. The oscillating position of Hegelians is reflected in two opposing schools, The Conservatives stand for immortality as continued existence, while Progressivists interpret it as only the eternity of universal reason.

If we consult spiritual intuitions, there is indubitably an unique appeal in the impersonal idea of timeless eternity in Brahman or Universal Reason. When the Upanishad says "Mrutyorma Amrutam Gamaya" (Lead me from death to immortality), the idea is not to avoid or welcome physical death (consisting in dropping the gross body), but to welcome and transcend the annihilation of the separative ignorance of ego-life in order to inherit the indivisible Life-Eternal. This truth of

eternity and God as the highest value has an irresistible claim upon our highest intuitions, but it allows room for the relative empirical existence of finite beings (as continuities that run through births and deaths) and also for the hidden realities of planes and worlds in the realm of duality.

With the grim possibility of a nuclear war, overshadowing the very existence of man on earth, our most pressing question is, who can dispel the forces of mutual distrust and fear and bring the necessary awakening to humanity?" Precepts and slogans cannot take us very far, All religions, in some form or the other, have looked forward to the Advent. The world is not going to be saved by teachings alone. It needs full coordination of the hidden spiritual forces and a fresh dispensation of the Eternal Truth. The infinite divine reservoir of power, wisdom and happiness has to be unlocked. And the true significance of the hidden realities is that this divine source is always available to us, if we inwardly open ourselves to it in the Eternal Now, even in the most trying ordeals of humanity. A great outpouring of the Life Eternal comes to us on an unprecedented scale and on all the planes through the advent of Avatar Meher Baba, the Master of Silence, who controls them all. In this age of dry words he has been observing silence for the last 40 years.

The Awakener has come. He gives not words but truth. He has come not to teach but to awaken. He does not found a sect or a religion, but releases a new life-impulse, redeeming humanity from all sins and illusions and reclaiming man to the heritage of his own inalienable divinity. By imparting to the hungry world Divine Love and Divine Truth He shows all world-religions in their fundamental unity and in their true essence. His silence speaks on all planes more powerfully than heaps of words. He invites us all to inherit the incorruptible bliss, the unwaning understanding, the unassailable peace, the unalloyed sweetness, the irresistible dynamism and unhampered freedom of Life Eternal, He imparts the conscious realisation that all life is One and that God alone is real.

Enticing and astounding Avatar Meher Baba's Silence gives a rude awakening to the confused spirit of our age. But it also takes each and all to the Sanctuary of His all-encompassing Peace and the Bliss of the undivided Life Eternal. No distance in time or space can prevent our inheriting the illimitable life which He brings, while descending in our midst from the Inscrutable Yonder. Let me close with a few extracts from Avatar Meher Baba's Universal Message:

"I have come not to teach but to awaken. Understand therefore that I lay down no precepts...."

"Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric form, I observe Silence. You have asked and been given enough words—it is now time to live them. To get nearer and nearer to God, you have to get further and further away from "I", "My", "Me" and "Mine". You have not to renounce anything but your own self. It is as simple as that, though found to be almost impossible. It is possible for you to renounce your limited self by My Grace. I have come to release that Grace."

"I veil Myself from man by his own curtain of ignorance, and manifest My Glory to a few..... All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out except through My coming in your midst. I had to come, and I have come. I am the Ancient One."

Let us also hearken to some of His other messages:

"To love God as He ought to be loved, we must live for God and die for God, knowing that the goal of life is to love God, and find Him as our own Self."

"To love God in the most practical way is to love our fellow-beings."

"I have come to sow the seed of love in your hearts so that in spite of all superficial diversity which your life in illusion must experience and endure, the feeling of Oneness through love is brought about amongst all nations, creeds, sects and castes of the world."

# **Baba's Darshan**

*by Mrs. Freny Nagarwala*

It was a dark and stormy night!  
The furious gale - a gruesome sight!  
The anchor gave - my fearful plight –  
I prayed and called for a Ray of Light !

Drowning in the waves - so helpless  
Gasping and feeling so hopeless  
When lo! Behold I saw my Star –  
Baba dearest! You were not far!

My Guiding Star of Eternal Light  
Grant me a glimpse of Great Might –  
Life has no meaning but for You !  
Beauty is senseless without You !

The only joy is in thinking of You,  
My only happiness is a glimpse of You.  
Wherever I roam, through hill and dale  
I love you with a love too deep for words to tell !

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-Editor

# \*Spiritual Anecdote

by Dr. Abdul Ghani Munsiff

Once a Hindu king feeling disgusted with the daily monotonous routine of life, began to philosophise with himself and came to the conclusion that life for a man had a deeper meaning and significance than an eternal repetition of sense and pleasures. He argued with himself that since he was sure to die some day in spite of his power in plenty, would it not be worthwhile for him to die before death and thus become a *Jivan-mukta*?

Having decided upon this line of action, the king sent for the Brahmins and pandits and asked them the method by which he could achieve *Jivan-mukti*. The Brahmins after deep consideration said, "Maharaj, you would be well advised to order a cow to be made of gold, distribute a certain amount in kind or cash amongst Brahmins and also to undertake sixty-four pilgrimages to holy places. If you follow these instructions, by God's Grace you are sure to realize your heart's desire." The king performed everything he was told but nothing resulted therefrom.

The king then approached the *yogi*, and explained his plight to them, The *Yogis* undertook the responsibility and by way of initiation perforated the king's ears and imposed upon him the four principal ordeals peculiar to that order, viz., *Brahmcharya* (celibacy), *Vanaprastha* (annihilation of the sex idea), *Dundakamandal* (begging at a place where one lives) and *Bijyahome* (spiritual attention of the *Guru*.)

The first three ordeals are for the novice himself to deal with, but the fourth ordeal or operation which brings about God-realization, rests with the *Guru*. This type of *Guru* was not to be found amongst the said *Yogis* who consequently failed in their undertaking.

Not feeling daunted by the situation the king turned to the Muslim Divines and explained to them his desire and difficulty. As was to be expected, the Muslim Divines promised him the desired result, if he accepted the Muslim faith. The king readily acquiesced. The Muslim Divines converted him to their religion, circumcised him and imposed upon him the cardinal duties of their faith, viz., pilgrimage to Mecca, fasting, the payment of poor tax, etc. The king underwent all these austerities unflinchingly and at the end found himself no nearer to the Goal. When the Muslim Divines were asked to explain their failure in the matter they said, "We have instructed you in what our religion has enjoined upon us to do. Beyond this we cannot help you."

The king was deeply disappointed at this reply and finding no hope from any quarter, he became mentally unhinged. In this state of madness, with one hand on his split-ear (symbol of Hinduism) and the other on the physical symbol of the Muslim faith, he went about asking the question to everyone he met: "This is Hindu and this is Muslim. Who am I?"

At long last the mad king came up against a Perfect Master, to whom he asked the same question: "This is Hindu and this is Muslim. Who am I?" The Perfect Master in order to test him, ordered that he be given a good thrashing and finding that he (the king) still kept on repeating his query gave him a single *look of Perfection* and quietened him forever. When asked as to what he has to say now the king replied, "I cannot now describe in words what am I."

The moral is that an aspirant of the Path must not give up the search for God, in spite of untold difficulties and disappointments. In fact when one feels utterly disappointed, when one loses all hope of external factors helping him onward in his quest and no sooner when one recoils on himself in utter helplessness the Master appears on the scene and performs the trick.

According to Meher Baba, disappointment and hopelessness is one of the nearest stages to the goal of God-realization.

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To,  
My Dearest Beloved Baba

*by Vinod Prem Khilnani*

Please accept my two small prayers, which I keep on Thy holy feet.

I. My dearest God, I love You very much, but please give me strength and courage to love You more and more, with my whole heart and mind and more than anything else.

I wish to make my mind, heart and every part of my body belong to You, because You are all Goodness, Truth, Bliss and Mercy.

My God, I know Your goodness and all that You are doing for me and mine, and I thank You with my whole heart for all the things You have given me, and for always keeping me happy, and for Your care, protection, guidance, knowledge, love, mercy, etc. And my dearest God, I believe in You and what You are fully. And I also know that perfect happiness lies in knowing and loving You, for which I am trying and will always need Your help.

II. My Dearest Father, God, I am very sorry, and I beg pardon for all my sins and wrongs, which I have done and will do.

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NOTE:-This love offering to Beloved Baba is from the tender heart of Master Vined P. Khilnani, whose age is 15 years. It was written on his birth day. —EDITOR

I hate and detest them more than anything else, and I also know that these sins which I commit are offences against Your boundless Goodness, but I can't avoid them, without Your help and guidance.

I seriously intend never to offend You again and will carefully avoid anything that would lead me to sins, but for doing this, the most important thing I need is Your help.

My God, You know my faults, my weaknesses and my ignorance, and You also know how often I turn away from good and do evil. I feel very sorry for all these wrongs, which I have, but please help me to avoid all these evils and to fight against my faults and weaknesses. And also help me to be good and kind towards all others, because they are also my brothers, Your children. And make me a nice and good boy, with Your love and blessings.

My most Merciful Father, although I sin and do such wrongs, I cannot cease to be Your child, because You have made me and are looking after me always.

And my God, You being so good and kind towards me, I feel very bad to offend You by my sins. So my God, help me to avoid all sins, wrongs and evil and also help me to follow Your law carefully and always to do what You want me to do, as my duty.

Ever seeking Your love and blessings,

Your  
(Sd.) Vinod Prem Khilnani

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## News in Brief

### **Avatar Meher Baba Dehra Dun Centre:**

At Debra Dun, beloved Baba's 40th Silence Anniversary was celebrated on 11th July 1965 at Meher Dham. As usual, a large number of Baba-lovers including Dr. N. D. Singh's ten year old son, Babi observed silence on 10th instant. A few however observed fast. The day's programme started with Sankirtan at 2-30 p.m. Later Srimati Prakashwati addressed the gathering and explained the spiritual significance of Baba's unique Silence. Shri Kishan Singh also spoke on Baba's life and His Message of Love and Truth.

Earlier at Meher Dham, food was served to about 300 poor persons and about to 200 Baba-lovers, all sitting together. Bro. Kishan Singh in his report writes that he was reminded of the poor feeding held during Ahmednagar Darshan-programme in 1954, when Baba Himself sat with the poor and was served food along with them. As Srimati Prakashwati was not well, Srimati Bari, Sardarni N. D. Singh and Srimati Meher Kanta, who had to look after the arrangements spared no pains to make the function a great success.

### **Avatar Meher Baba Challapalli Centre :**

At Challapalli in Krishna Dist., a new Baba Centre was inaugurated by Dr. T. Dhanapati Rao Naidu on 29-8-1965, before a very large audience. Sri Kuralla Pullayya presided over the function, which was attended by several Baba-lovers from Kakinada, Masulipatam, Kotikeshwaram, etc. Bros. I. C. Mallikarjunarao, N. Dharmarao Naidu, T. Basavayya and V. Venkayya Naidu spoke on Baba's Avatarhood and the various aspects of Baba's universal work and the immense benefit that mankind will derive from His advent. The Centre will henceforth function under the president-ship of Sri S. R. Ramakrishna Prasad Bahadur, B. A. (Hons.). B. L., a scion of the Royal family.

### **Avatar Meher Baba Kakinada Centre:**

At Kakinada, a special function was arranged in the Theosophical Hall on 4-9-65, which was presided over by Sri D. Ramaswamy, B.A., B.L. Shri M. R. Appa Rao, Minister for Cultural Affairs addressed the gathering on Beloved Baba's Avatarhood and His message of Love and Truth. In a very fine and impressive speech, he explained the need for the advent of the Avatar, the difference between God-Man and Man-God and the various stages of evolution and involution of consciousness. He said that it is far easier to accept God as an existing reality than to accept Avatar during His earthly manifestation. However, his belief that Baba is the Avatar has taken a firm root from the fact that Baba Himself declared that He is the 'Avatar of the Age'. Emphasising Baba's message of Love, he expressed his own experience in Baba's embrace. He said that it was so thrilling that he was submerged in an ocean of electrified love. Referring to the two auto-accidents to Baba's person and the resultant suffering, he said that it was a vicarious suffering for the agonies that human beings are undergoing now. Lastly, he appealed to the audience to have faith in Him as none other than God in human form and be prepared to receive the Word of Words, which Baba is going to utter and which will penetrate through all hearts and release a flood of love.

### **Avatar Meher Baba Malkipuram Centre:**

At Malkipuram (East Godavari District) the Merchants and Rytu Association arranged 'Burrakatha' programmes on Avatar Meher Baba's life by Sri B. A. Das and party from Ramachandrapuram on 5th and 10th September, 1965. It is reported that in spite of rain on the second day, more than a thousand persons attended the programme and heard Baba's life story in rapt attention.

### **Hyderabad:**

It was a special occasion for Baba-lovers of Hyderabad, when Dr. G. S. N. Moorthy on his way to Ahmednagar arrived here and addressed the usual Sunday gathering at 'Meher Vihar' on 3rd Oct' 65. He said that when the soldiers on the battle field are sacrificing their lives at the altar of the cannons of the enemy, though it may seem most paradoxical for. all of us to

meet and discuss things of spiritual importance which apparently appear to be far away from realities, such gatherings are of great significance; for they are the panacea for the modern ills of the society, which is degenerated and dehumanised. The word 'peace' is used from time immemorial. At the bottom of this word lies 'Love', which is totally absent in the present day world. Baba, who is the universal incarnation of all religions, has come to sow the seed of that love in our hearts. He further said that the present Avataric injunction happens to be Divine Silence, which has a great significance in the evolution of humanity. Referring to Baba's suffering, he said that it was not physical; it was entirely different and infinitely greater than the pain which can be inflicted on a human body. Baba Himself has once said that it is blissful agony for the God-incarnate to suffer for the entire humanity. He said that 'Meher Vihar' is the product of that great divine pain and Swamiji has well preserved the pain here, which is an item of worship for Baba-lovers and for whom it is in reality a relief from the agonies of pleasure. In the end, he appealed that we should not be posers or imposters in the love of Baba, as He is all; He is for all and He is in all.

#### **Secunderabad:**

At Secunderabad, Sri M. R. Appa Rao, Minister for Cultural Affairs, laid the foundation stone for Avatar Mehet Baba Bhajan Mandir on 5th Oct' 65 in the presence of several Baba-lovers of the twin cities and other devotees. In a very brief and impressive speech, he said that we, who believe in the Avatarhood of Baba and gather in His name, should avoid ritualism of all kinds, as it is derogatory to the very basis of our approach to the present Avatar. Later Swami Satyaprakash Udaseen addressed the gathering on the concept of Avatarhood and the great significance of Beloved Baba's universal work. Sarvasri M. Mutyala Rao, R. Bhaskara Rao, S. Prakash Rao and other Baba-lovers are doing their best to have a suitable mandir at the place for all such gatherings in the name of Beloved Baba, in the shortest possible period.

#### **Poornima Sammelans:**

News has been received from Guntur, Dhowlaishwaram and several other places regarding usual Poornima Sammelans of Baba-lovers at their respective places.

**Avatar Meher Baba Guntur Centre:**

At Guntur, the sixth Poornima Sammelaan was celebrated on 10-9-65 at the residence of Sri K. P. Sarma. Sri G. Kanakaiah Naidu of Vijayawada presided over the function, which was attended by a large number of Baba-lovers. Bros. P. Lokanadha Rao, K. Pulliah, P. Vishwanatham and T. Basavayya from Masulipatam specially arrived for participating in the celebrations.

The function started at about 6-30 p.m. with the usual devotional songs and Prayers. Telegraphic Messages received from Beloved Baba blessing the lovers gathered on the occasion and messages from others were read. Then Sri G. Kanakaiah Naidu spoke at length on the advent of Avatar. Bros. T. Basavaiyya, P. Vishwanatham P. Lokanadha Rao of Masulipatam also spoke of their own experiences with Beloved Baba and their firm conviction that He is God in human form. Late Sri B. Ramachandra Rao, spoke in detail about the significance of Poornima Sammelans and the need for selfless work in spreading Baba's Message of Love and Truth. In this connection, he eulogized the selfless service being done by Swami Satyaprakash Udaseen. Sri K. P. Sarma, the host explained how he came into contact with Baba and appealed to the audience to accept Baba as the Avatar of the Age.

**Lingamguntla Agraharam (Guntur Dist.):**

Sri N. Krishnarajuna Rao arranged a Baba-lovers gathering on 5-9-65 at his residence. Prominent lovers from Guntur and Narsaraopeta also participated in the function. Sri K. P. Sarma and Sri N. V. Ramanaiah addressed the gathering on the Avatarhood of Baba and His mission.

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**An Appeal to our Dear Subscribers**

The Annual Subscription for 1965, which is payable in advance, is not yet received from many of our dear subscribers, we once again request them to kindly send the amounts due, immediately. Those who did not send as yet, subscription for the previous years also, are specially requested to deem this as an individual appeal and send the dues immediately and help us to serve them in Beloved Baba's Cause.

—*Editor.*

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*(Continued from 2nd cover page)*

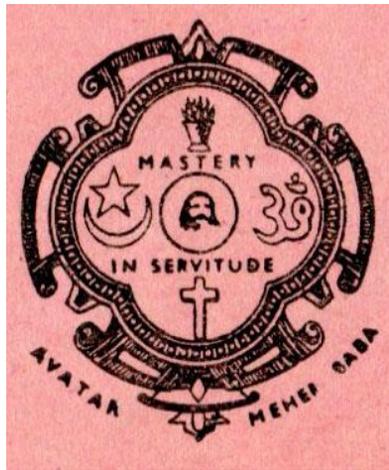
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