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(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

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SWAMI SATYA PRAKASH UDASEEN

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" ...I live in the hearts of my lovers"

— Meher Baba

THE FULFILMENT

- By MEHER BABA

(from "SPARKS OF THE TRUTH FROM DISSERTATIONS OF MEHERBABA" Version by Dr. Chakradhar D. Deshmukh, M.A., Ph.D. (London), Nagpur)

Unbinding Memory:

The Truth-realised person seldom has any incentive to look back upon his stored past, as he becomes free of it and is, in no way, influenced by it. But the point is that the memory is there, though it does not restrict or distort the Truth-realised consciousness. **He may make use of this memory; but he is not bound by it.** All unrest has been quietened; and all delusion has melted away, like mist before the Sun. **He has stepped outside the limiting and evolving individuality and knows himself as utterly different from it.** He is not affected by its fortunes or misfortunes any more than a painter **who knows himself to be different from his own paintings.** The painter knows all the incomplete and apparently meaningless and uninviting phases, through which it has grown, before it assumed its last form. But now the scribbled lines have all been taken up in an entirely new and significant picture of eternal beauty.

It is not the self which goes through the Opposites of Duality:

As long as he was identifying himself with the false and perishing form through delusion, he could not escape the devastating pressure of environmental impacts. **He did actually enjoy and suffer vicariously for his own reflection or picture, through false identification.** But now he knows that it was not at all he as the Self who went through all this travail. It was not he as the Self who descended to the stone or ascen-

ded to the man. It was not he as the Self who incarnated in numberless lives to taste the sweet-bitter fruit of duality, or enjoyed the pleasures of heaven or the sufferings of hell, or inch, by inch, toiled up the Path through the six planes of spiritual ascent. **The Self remains what it ever was from the very beginning, the one immutable reality, infinite in existence, knowledge, bliss and power.**

The Spectator of the Cinema Film:

What has gone through all this illusion is the limited and evolving individuality, which the Self now knows to be different from itself. **The evolving individuality is now, in fact, known to be fictitious and unreal. It is at once the creation of illusion and its victim. The Self has not at all travelled the Path downwards or upwards. The Path has, as it were, travelled past the Self.** And during that process, the Self, through false identification, took upon itself all the multitudinous vicissitudes that befell the evolving and limited individuality. **The Self is like a spectator of the cinema-film, identifying itself with the hero of the film story.** The spectator enjoys and suffers with the hero in each incident depicted on the screen, in complete self-forgetfulness of his own true being. And then, at the close of the whole film-show, **coming to himself, he finds that nothing has really happened to him.** All that the Self took upon itself through deluding identification really happened as part of the story of creation, of which it, in fact, was a spectator.

Beyond Illusory Creation:

But the show has not been seen in vain. It has played its part in the eternal life of the immutable Self, which now knows and enjoys its own fulness and infinite divinity, as it never did before. **The Self now knows itself to be beyond all the cosmic cycles of creation.** It is unapproachable and illimitable by anything that can happen in the illusion of time-process. It knows itself to be that immortality and eternity, which always remains transcendent and resplendent, unscathed and unaffec-

ted by anything. The game, which the Self has witnessed is over; and it is, in no way, the worse for it. In fact, it was its will to enact and see the game. It was its will to get temporarily lost in the game through illusory identification. And it was its will to come back to itself, with a sigh of relief and the feeling of fulfilment.

The Self is all:

If, however, the Self cares to glance at the film again it **no longer identifies itself with the hero only** or with **any one** of the other limited and evolving individualities, but with **all** the characters in the show. It knows itself to be the hero and the heroine, the villain and friends, the victor and the vanquished, the lover and the beloved. **It knows that it itself has been and is all, individually and collectively, simultaneously and indivisibly.**

Analogy of the Sculptor:

In the light of the eternal Truth which the Self has attained, it can see not only its own past, but also the past of every one else, in its true perspective. The sculptor stands apart from his work of art and views it with utter detachment. And he discovers that all the time the chisel was at work, the ineffable and irresistible beauty which he now enjoys, was taking shape, in spite of the grotesque and formless phases through which the statue went. **In the final result, there is the reparation of all wrongs, the healing up of all wounds, the success of all failures, the sweetening up of all sufferings, the solace of all strivings, the harmony of all strife, the unravelling of all enigmas and the real and the full meaning of all lives past, present and future.**

The book of the heart holds the key to the mystery of life.

Meher Baba

H Y M N

— *By a WESTERN LOVER*

1. Meher my Lord, Your servant am I,
Though I be weak, give me courage to die,
 You are my ideal
 All that is real
What can compare with You?
Meher my Lord, may my heart be Your shrine,
Free from myself, let it be Your design,
 Burn my desires
 Help me aspire
To become perfect in Love for You
To become perfect in Love for You.
2. Meher my Lord, whom the Worlds cannot hold, ,
How do I come here, Your Love to behold?
 You who are seeing
 My very being
That which in Truth is You.
Meher my Lord, my treasure, my soul,
Strip me of self, so that I may behold,
 Leave me no longings
 Save the longing
To become perfect in Love for You
To become perfect in Love for You.
3. Meher my Lord, make me dust at Your Feet,
Only as dust is surrender complete,
 Drowned in Your Ocean
 Love makes Devotion
Silent in sight of You.
Meher my Lord, Your servant am I,
Though I be weeping, let none hear my cry,
 Help me rise higher
 Help me aspire
To become perfect in Love for You
To become perfect in Love for You.

BEGIN THE BEGUINE

[English song record played at MEHERAZAD in a Baba's Room and at the Tomb on Meherabad Hill on 31st January 1969 because this was Baba's favourite song and because Baba had instructed the Mandali from years ago to replay it the day He dropped the Body].

When they begin the Beguine,
It brings back the sound of music so tender,
It brings back a night of tropical splendour,
It brings back a memory ever green.
I'm with you once more under the stars,
And down by the shore an orchestra's playing,
And even the palms seem to be swaying
When they begin the Beguine.
To live it again is past all endeavour,
Except when that tune clutches my heart,
And there we are, swearing to love forever,
And promising never, never to part,
What moments divine, what rapture serene,
Till clouds came along to disperse the joys
we had tasted,
And now when I hear people curse the chance
that was wasted,
I know but too well what they mean;
So don't let them begin the Beguine.
Let the love that was once a fire remain an ember;
Let it sleep like the dead desire I only remember
When they begin the Beguine.
Oh yes! let them begin the Beguine, make them play
Till the stars that were there before return above you,
Till you whisper to me once more, "Darling,
I love you!"
And we suddenly know what heaven we're in,
When they begin the Beguine,
When they begin the Beguine. - Cole Porter

A R T I

—*Composed and sung by Harry Mindlin, U.S.A*

(Copyright 1968 by Sufism Reoriented)

1. How can one fathom your fathomless being.
How can we know you, we see with gross eyes.
A glimpse of your shadow has blinded our seeing,
How could your glory e'er be realised.

CHORUS

Consumed is my mind in your fire and flame,
Accept it O Meher in Oneness,
Consumed is my heart in the sound of your name,
Accept O Meher my arti,
Accept O Meher my song.

2. Thought cannot reach you and word cannot speak you,
Infinite ocean of unending bliss,
Though we beseech you, how can we seek you.
How can the finite know Limitlessness.

CHORUS (please repeat the chorus after each verse)

3. At your command suns and stars give their light
What in the worlds can I offer as mine?
E'en my gift of love would be naught in your sight,
But veiled reflection of your love Divine.
4. You are the Ancient One, Lord of Creation
How can we measure your true majesty.
(louder) YOU ARE THE CHRIST! the Divine Incarnation,
(softly) Dear Lord, please don't be indifferent to me
5. You are beginning and end of all things,
This you alone who assume every role.
Sinners and Saints! Beggars and Kings
You are the Source and you are the Goal.
6. How can one fathom your fathomless being.
How can we know you, we see with gross eyes.
A glimpse of your shadow has blinded our seeing,
How could your glory e'er be realised.

Note:— This Arti was sung at Guruprasad, Poona, by the Westerners who came for Avatar Meher Baba's Darshan from 10th to 16th April 1969.

Meher Baba and His Divine Leela

By **DANA FIELD**, U.S.A.

(Continued from March, 1968 issue)

Baba says:

"Jesus had Christ-consciousness. This means that Jesus was conscious of Himself as Christ. Jesus the Christ was in Judas: and as Jesus the Christ in Judas He knew that Judas would betray Him. Yet He remained as though He knew nothing. This Divine Pretense of the All-knowing is the principle of His Leela—the Divine Sport of the eternal Christ.

"Being the Highest and becoming the lowest, I manifest Knowledge and assume ignorance at the same time.

"Even though I know a certain thing will happen within a month, I may chalk out plans as if it was not to occur for years. Again, knowing that an event will not take place for years, I appear to expect it to happen shortly.

"In Dnyan (Knowledge) there is Adnyan (Non-knowledge or Ignorance), But in Adnyan there cannot be Dnyan. Having all knowledge on its highest level, I can assume full ignorance on your level. **In** fact I am Infinite Knowledge, and as such I know what is to happen even after hundreds of years, yet I profess ignorance while I am on your level.

"Even on the gross plane and in ordinary circumstances knowledge and ignorance can be manifested

simultaneously. For instance you say: "I do not know how to swim." This implies that you know that you do not know how to swim. Were you not to know that you do not know, you could not have had this understanding. This is "knowledge of ignorance".

"In the same way, I who am Knowledge itself manifest ignorance of knowledge. Knowing all, I seem not to know, at one and the same time."

Baba is God who is playing hide and seek with all His creatures, and even though they seek Him ardently they rarely succeed in finding Him, for He is hidden where one least of all seeks: within one's own heart. But we can accept Baba's word for it, that He is in all: "See Me in everyone, love Me in everyone, and serve Me in everyone: for I am in everyone." The life of God as God-Man is infinite; it is the unmanifest and the manifest & varied.

Kabir says that the Supreme Being, whom he calls Guru, is hard to describe—so great is His glory and that He is everywhere: "The Guru is One; and life and death, union and separation are all His plays of joy."

In the Gita the state of Oneness with all life, or Perfection, is briefly described as unity with God and all else simultaneously the One in the many:

"He who sees Me (the Universal Self) present in all beings, and sees all beings existing in Me, I am never separate from him nor he from Me. He who establishes unity with all life, worships Me as residing in all beings, that Yogi though engaged in all forms of activities dwells in Me."

The difference between the state of Perfection and ordinary consciousness is infinite. Baba explains why:

God-realization is the goal of human life, but from the point of view of the world the God-Man or the Sadguru has a special importance. Becoming conscious of the

different states of the phenomenal world constitutes different states of consciousness through which the aspirant has to pass before he attains God-realization. (He loses consciousness of the gross, then of the subtle and finally of the mental spheres.) But after God-realization the soul can again descend and become conscious of creation without in any way jeopardizing his God-consciousness. What is spiritually disastrous is not mere consciousness of the creation but the fact that the consciousness is caught up in the creation because of the *sanskaras*, and is consequently covered with ignorance which prevents the realization of the Divinity within. In the same way, what is spiritually disastrous is not the mere consciousness of the bodies but identification with them owing to the *sanskaras* which prevent the realization of the infinite soul which is the ultimate Reality and the ground of all creation and in which alone is to be found the final meaning of the entire creation.

The *sanskaras* might be compared to a chain that ties the soul to the world of forms by means of creating the illusion consisting in the identification of the soul with the bodies. The perversions in the expression of the will and the disharmony within consciousness arise out of this identification with the bodies (due to *sanskaras*), and not merely due to consciousness of the bodies. Since the *Sadguru* is free from all *sanskaras* he is constantly conscious of being different from the bodies and uses them harmoniously as mere instruments for the expression of the Divine Will in its purity. In the same way the *Sadguru* knows himself to be infinite and beyond all forms, and can therefore with complete detachment remain conscious of the creation without being caught up in it.

The falseness of the phenomenal world consists in its not being understood properly, as being an illusory expression of the infinite Spirit. Ignorance consists in

taking the form as complete in itself, without any reference to the Infinite Spirit of which it is the expression. The Sadguru realizes the truth: he is conscious of the true nature of God as well as the true nature of creation, and yet this does not involve for him any consciousness of duality because for him creation does not exist as anything but the changing Shadow of God who is the only eternal, real Existence and who is at the heart of creation. The Sadguru can therefore remain conscious of creation without involving himself in any deficit of God-consciousness, and he continues to work in the world of forms for the furtherance of the primary purpose of creation, which is to create full Self-knowledge or God-realization in every soul.

Although the Sadguru knows himself to be identical with God and is thus eternally free, he also knows himself to be one with the other souls in bondage and is thus vicariously bound. And though he constantly experiences the eternal bliss of God-realization, he also vicariously experiences suffering owing to the bondage of other souls whom he knows to be his own forms. This is the meaning of Christ's Crucifixion. (Baba has since said that the God-Man does not make use of his bliss but only of his knowledge, but that the Sadguru does.) Although in the Sadguru the purpose of existence is completely realized, he retains his bodies and continues to use them for the emancipation of all other souls from ignorance and for helping them to attain God-consciousness.

The soul in bondage is caught up in the universe, and the universe is nothing but imagination. But since there is no end to imagination, he is likely to wander indefinitely in the mazes of false consciousness. The Sadguru can help him to cut short the different stages of false consciousness by revealing the Truth. In the absence of the perception of the Truth the mind is likely to

imagine all kinds of things. For example the soul can imagine that he is a beggar or a king, a man or a woman, etc. The soul thus goes on gathering the experiences of the opposites. Wherever there is duality there is a tendency to restore balance through the opposite. For example, if a person has the experience of being a murderer, it has to be counter-balanced by the experience of being murdered; and if the soul has the experience of being a king, it has to be counter-balanced by the experience of being a beggar.

Thus the soul may wander ad infinitum from one opposite to the other without being able to put an end to his false consciousness. The Sadguru can help him to arrive at the Truth by giving him perception of the Truth and cutting short the working of his imagination which would otherwise be endless. The Sadguru helps the soul in bondage by sowing in him the seed of God-realization, but it always takes some time for the latter to attain God-realization: every process of growth in the universe takes time.

In His work, the Perfect Master, here called the God-Man also, uses illusion to help others to free themselves of it. This is His Lila.

Baba says:

"Not only is the God-Man not necessarily bound to any particular technique of giving spiritual help to others but he is also not bound to the conventional standard of the good. He is beyond the distinction of good and evil; but though what he does may appear to be lawless to the eyes of the world it is always meant for the ultimate good of others. He uses different methods for different persons. He has no self-interest or personal motive and is always inspired by the compassion that seeks the true well-being of others; therefore in all that he does he remains unbound. *He uses Maya to draw his disciples out of Maya*, and takes to infinite

ways and workings for his spiritual task. His methods are different with different persons; nor are they the same with the same person at all times. Occasionally he may even do something which shocks others because it runs counter to their usual expectations, but this is always intended to serve some spiritual purpose. An interception by a short shocking dream is often useful in awakening a person from a long beautiful dream; and like the shocking dream the usual shocks which the God-Man in his discretion deliberately administers, are eventually wholesome though they might be unpleasant at the time of their occurrence."

Baba gives an apt example of the use of Maya to bring one out of it. A child that has got itself wedged in some place can be enticed to wiggle out of it by offering it a reward, such as holding out some sweets for it to reach towards. Baba uses this method constantly.

Once Baba purchased the crop of carrots of a neighboring farmer, and for weeks after that the Mandali ate only carrots prepared in many different ways, until they had carrots coming out of their ears. Finally the carrots began to rot. As a result the Mandali became entirely indifferent to food: Baba had worked on their related impressions during the interval, destroying them. Generally we think of fasting as the opposite of such impressions, and this is partly so, but Baba says that often the deprivation causes a resurgence of craving for food in a more virulent form i.e., a reaction. The use of Maya to rid one of it avoids the use of force or pressure: it becomes a natural process, enlisting the whole man. Sometimes Baba will even allow a period of indulging the appetite and body by letting one eat well. The eradication of impressions then becomes *Sahaj*, effortless and natural. Similarly with other impressions: the same disciple is allowed to experience both opulence and poverty; or if he experiences dire need in his last life he may be allowed to have wealth in this life—to balance accounts or impressions.

We have here one of the keys to Baba's Lila, which Baba has stated thus:

"Maya does not mean this world and its affairs: the illusion that the world and its affairs are real and of feeling happy or unhappy under certain conditions is Maya. God is real; Maya is unreal. But God and Maya are so intermingled with each other that you cannot grasp the one and give up the other: in trying to get rid of Maya one unknowingly gets away from God (throwing out the baby with the bath water). To realize God one *has* to live in Maya, and remain detached from it."

In "The Final Decision," given at Satara in 1955, Baba has explained:

"The universe has come out of God. God has not come out of the universe. Illusion has come out of Reality. Reality has not come out of illusion. God alone is real; the universe itself is illusion.

"God's life lived in illusion, as the Avatar and as Perfect Masters, is not illusory; whereas God's real life lived in creation is both real and illusory. Illusion, illusory life, and God's life in illusion are not and cannot be one and the same. Illusion has no life and can have no life. Illusion is illusion and is nothing by itself. Illusory life means life in illusion, with illusion surrounded by Illusion; and is illusory life. God's life lived in illusion is not illusory, because in spite of living the illusory life God remains conscious of His own reality.

"God is absolutely independent, and the universe is entirely dependent upon God. Yet when the Perfect Masters effect the descent of God on earth as the Avatar, they make Reality and illusion interdependent each upon the other. And thus it is that His infinite mercy and unbounded love are eternally drawn upon by those who are immersed in illusion.

"Between God and the universe, infinite mercy and unbounded love are as a prominent link which is eternally made use of by men who become God (Sadgurus or Qutubs), and by

God who becomes Man (Avatar, Christ, Rasool); and so the universe becomes the eternal playmate of God. Through this prominent link the Avatar not only established life in His Divine Play but also established Law in illusion. And this Law being established by the God-Man or Avatar, is the Law of the lawless Infinite, and it is eternally real and at the same time illusory. It is this Law that governs the universe; and its ups and downs, construction, and destruction are guided by this Law.

"At the Cyclic period, God's independent Absoluteness is made to work upon this Law by the God-Man as God's Will and this means that anything and everything that the Avatar wills is ordained by God. Consequently all that I stated in the "Final Declaration" and "Confirmation" is ordained by God, and must and will happen."

This serves as an introduction to our discussion of Baba's Lila as it appears to His lovers. No doubt the inner circle and other intimates have an idea of what it is and how it works, but we have to try to piece it together until such time as this seemingly esoteric teaching of Baba becomes more known. Eruch said that Baba's Lila is different from miracles, and we shall try here to understand that, although the statement is ambiguous in the first place because Baba says that miracles are within the universal illusion, hence within its laws. Understood this way, Baba's Lila is independent of the Law governing the universe and therefore it is miraculous.

On the other hand if Eruch used the word miracles in the usual sense, then Baba's Lila is not miraculous.

However we need not take either position but deduce our viewpoint from Baba's own words. Baba has said that He is the Law, that He has established it and that He wields it—Himself being free of it. Thus Baba is life itself and His will is spontaneously expressed through life: situations and outcomes are created by Baba which would normally not have arisen or happened; and yet it does not constitute an interference with the law and order of the universe! Miracles, Baba

says, do interfere with the order of things, creating infinite dislocation and need for further adjustment. They override ordinary laws of nature by occult powers.

Here is an example that supports Baba's attitude towards miracles. Sadguru Macchindranath went begging for food in a village but was rudely handled and roundly abused, perhaps because he offered in exchange God-realization. His disciple Goraknath fared much better when he sat meditating on his staff which was raised in the air. A crowd gathered and piled up their offerings beneath him. When the Master came upon the scene he reprimanded him for thus cheaply displaying his occult powers; they were not meant to be bartered for material goods. The people then realized the true worth of the Master. The disciple apologetically explained to the Master that worldly people are not interested in real knowledge and spirituality but in watching a show.

Baba's viewpoint about miracles is that they appeal to people's minds, whereas love is of the heart; and only through love can God be approached—God as the Ocean of Love. Baba says that this is the reason why He does not perform miracles for those nearest to Him: "I would rather have no following than use miracles for convincing others of My Divinity." But, Baba continues, that His lovers "often do have spiritual experiences which were hitherto unknown to them," and they are thereby helped to open their hearts. But Baba says that He does not try to satisfy the "mental craving" for occult experiences and miracles, which are a hindrance to progress to the Goal.

Baba says, "It is to live in your hearts and to share in your lives that I have come among you."

Hello 31st of January

By **CRAIG SAN ROQUE**, U.K.

Your body has borne the game for how long now?
You've opened the door of the universe
and stepped out. It's about time.

You've taken the doll out of our hands,
a great wrench to our hearts,
and you have unlocked the torrent.

Borne unawares out to sea in a paper ship
it is now the ocean we face.

Lured by sweets and promise of a kiss,
Your arms around us finally to secure us, perhaps,
in Your own home city.

Lured by the sweet music in your hands,
lured by the smile
we have come to love.

Always you cheat so perfectly,
Always you change the rules,
Always you all ways win.

A cobra has passed through the room,
swiftly and suddenly.

II

Your work as God-Man has broken your body,
Your life has been one long crucifixion;

The first nail was Babajan's kiss
and the second, Upasni's stone.

Into your side has sunk the thorns of how many lovers?
You have consumed our bitter vinegar
every day of your life!

Your unspeakable love, hammering your head,
Smashing your thigh, to keep you down,
night after night.

Grinding your bones so thin
until nothing could contain you.

Who can say bye bye Baba,
who does not feel your perfume springing within
us now, dissolving our own.

Your silence already breaking our hearts.
Every lover longing to love you
always without beginning without end.

III

O but your seduction has been so perfect,
Your love play so complete.

We proclaim you the all time star
of the silent screen.

The slightest shadow of your lips,
the glance of your fingers;

You had only to lift a foot
and our whole heart comes tumbling down.

It is very cruel of you to be so beautiful,
We shall miss your body, Beloved.

We didn't see you,
We hoped to see you,
We, making ready, hoped for your touch.

Things are different now,
We shall have to face you as you really are.

Hello Baba Hello.

The Supreme Gift of Avatar Meher Baba

By **K. K. RAMAKRISHNAN**, Poona

(25th February 1969)

The sublimity of Truth or the beauty of God is in the silence of the soul, which is indivisible, infinite and eternal existence. Sound generated the screen of an apparent separation within our consciousness. Thoughts, words, and deeds are the expressive medium of life. They are but various layers or waves of sound. The source of sound is mind.

So in order to realize the Truth or to consciously experience the existence of God within, we have to be awake every moment to drown all sounds of our thoughts, words and deeds into the silence of our soul within us.

Life of all life, beloved of all hearts, God of all gods, Meher Baba was that silence of the soul embodied in human form to inform us that God is within the quietness and silence of our heart. Meher Baba was our inner being projected in human form to prepare us to perceive the truth of God's existence within us. Meher Baba was the soul of the universe enformed as man to enable us to see, know, feel and experience the love of God, which alone can shift the screen of man's mind, that apparently separates him from God.

Today is the twelfth day of my life when I have been awake with you all. But the twelfth day is different from the past eleven days. And what is that difference?

This day every year at 5 A. M. at Meherazad, Beloved Baba used to raise His sacred hands to bless His creation—to bless all men and creatures on this earth, while those around

Him hailed His advent by loud cheers of "AVATAR MEHER BABA KI JAI!" and His lovers everywhere who were awake at that time felt His presence in and around them.

Last year, this day, Beloved Baba in His Birthday Message said, "Let my lovers rejoice on my seventy-fourth Birthday because soon after something great will happen that has never happened before."

Something great has happened in the life of His lovers before they could hail Him on His seventy-fifth Birthday. For at 12.15 PM. on Friday, the 31st January '69 God gave Himself to His Creation. 25th day after that great event that will never happen in our lives, Beloved Baba's body is resting in sound sleep on Meherabad Hill ...

The pink coatwala Meher Baba we will not see any more. The long-haired Meher Baba we will not see any more. The white-kafniwala Meher Baba we will not see any more. We will no more see that incomparable lovely face with that radiant smile—the smile that stimulates intellectual insight into the mystery, meaning and purpose of life—the smile that inspires our inner being to be restless in His love & service. Why? Where has He gone? Is He Dead ? No. No. No.

Lo! as for any who worshipped Meher Baba, Meher Baba is dead. But as for him who worshipped God in the human form of Meher Baba, Meher Baba, is the Living One and He dies not. Meher Baba is the Avatar of God. Avatars before Him have passed away when their work on this earth was done. But God (Avatar as Infinite consciousness) abides eternally in the hearts of every one and enforming everything in existence.

The Form of the formless God projected before us in the name of Meher Baba is withdrawn within our own selves and into everything in existence. Now, it is only in the perfect quietness and silence, free from all prejudices and preferences, that we can see and feel Baba in and around us.

The last message Meher Baba had given on the 26th January for His 75th Birthday is very significant It is His gift to us.

"To love me for what I may give you is not loving me at all. To sacrifice anything in my cause to gain something for yourself is like a blind man sacrificing his eyes for sight. I am the divine beloved worthy of being loved because I am Love. He Who loves me because of this will be blessed with unlimited sight and will see Me as I am."

What does this message mean? It is the treasure of all treasures. Through this last message Beloved Baba has opened the Way for all. It is a message that can make man a God.

It means that to love God with any desire or expectation of any kind is to love the desired or expected thing and not to love God, For example, if a man loves Meher Baba with the hope of becoming rich, it is the wealth that he loves and not Meher Baba. Love of God must be natural, spontaneous and continuous ...

"Chant O' mind, the Name of Meher !
Sing aloud, the Name of Meher !
Praise our Lord Meher's Name !!!

To love Beloved Baba one should chant silently His sacred Name, sing silently His sacred Name and praise His glories at all times within one's own heart, gradually and steadily losing oneself in His LOVE.

Love's companion is sacrifice. They go together. For the love of Truth, Sri Ramchandra sacrificed the Kingdom, and Kingship..... For the love of God one has to sacrifice everything including one's own self. But we all have the feeling that we serve God and in our service for His Cause we are sacrificing so much. We often hear that so and so had lakhs, but for the love of Meher Baba he sacrificed everything and surrendered to Him. When we know that Beloved Baba is God,

the Creator, and Sustainer of this universe, the very idea of anyone sacrificing anything in His Cause is an illusion. The comparison is illustrative and illuminates the spiritual path of mankind, A blind man has no eyes. If he has eyes he could have seen and he would not have sought for sight. So, if a blind man says that he has sacrificed his eyes to gain eyesight it means he sacrificed nothing. We are all like that blind man before Baba. In this wide world with its vast and boundless skies, the sun, the moon and the innumerable stars and the earth, rivers and mountains what is a man! He is just an insignificant nothing. For God who holds the whole world in His palms what can a man sacrifice? So the message says to the little man thinking too high of himself to be humble and egoless, to take the opportunity of serving God in order to efface himself. One who loves God losing himself in that love finds himself as God. One who serves God effacing himself in that service becomes God. One who serves God should remember at all times that it is God who does everything through the instrumentality of his being.

Beloved Baba has opened the avenues of understanding, the meaning and purpose of life for us. He gave Himself to us. Knowing this truth let us all pray wholeheartedly.

"O God, most Beloved Baba, may we show our gratitude for Your supreme Gift of Yourself by receiving Your Love and giving Your Love and living Your Message of Love in our lives!"

Jai Baba!

THE ESSENCE OF YOGA

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

In a world which is so much entangled and involved with sensate values, the right approach according to Yoga is to discover Reality within us by self-observation rather than pondering over external activities. Mere outward reformation without the inner spiritual transformation is useless and therefore, what one requires is not the superficial motivation of serving others socially, but the tremendous power of divine magnetism to keep one's mind in the profound state of silent meditation and quiet contemplation.

The purpose of Yoga is to manifest the divine magnetism and attain spiritual liberation. If we want to progress in Yoga we must discipline our minds. The nature of work should be harmonised in accordance with our temperaments. It is not the work that is important, but our attitude towards it, which to a certain extent reflects our inner relations in the shape of likes and dislikes.

Karma Yoga is a technique by which one develops the art of performing the allotted job without attachment or distraction. Karma Yoga is in no way a hindrance to the practice of meditation, but it is a process of self-purification so as to cultivate the good qualities of humility and compassion. The most important lesson one has to learn in the field of Karma Yoga is detachment and dispassion. It is always beneficial spiritually to dissociate ourselves from the clutches of worldly entanglements, although one cannot label this normal function of professional or business respon-

sibility as mundane, because according to the Karma Yoga the deciding factor is not the avoidance of activities, but the mental detachment and the ability to perform one's duty efficiently without worrying about the result of success and failure.

Karma Yoga does not clash with the Path of Wisdom or Jnana Yoga because of the fact that in the actual practice of Jnana Yoga one has to maintain mental equilibrium, so that one could discharge duty without caring for rewards. The family life is a training ground for one to develop the beneficent qualities such as fortitude, fearlessness, forgiveness, charity, modesty, steadfastness and self-sacrifice. Family life should aim at transforming the animal propensities in man and enable him to unfold his divinity. In family life one should be in the world, but not of it so that one can turn away from all the vanities of the world and devote one's energy to the realization of God which is the fulfilment of life.

Jnana Yoga predominantly stresses the importance of "SELF-KNOWLEDGE" which is not mere intellectual thinking or logical analysis, but entirely a different dimension of awareness in which one realises everything as it is without deception. Jnana Yoga is the intuitive approach for the understanding of the Supreme as the twisted intellect and the deluded senses are not reliable instruments for the direct perception of Reality. The darkness of avidya or ignorance comes into play when there is the projection of attraction and repulsion. In SILENCE alone we feel full of blessedness and vision of Reality. Wisdom flourishes silently and in deep meditation alone "SELF-KNOWLEDGE" is revealed to us.

The method of Raja Yoga is to control the activities of the mind. One should penetrate into the deeper layers of one's mind through self observation, then only there is the possibility of stopping the agitation of the mind. We are advised to watch the mind ceaselessly and thereby annihilate the desires in the mind completely. Mind is the major factor

in bringing out worldly temptations through various image making habits. Raja Yoga puts an end to this vicious circle of the mind by close and continuous observation.

It is to be experienced that Bhakti Yoga is a pure and spontaneous expression of Love to something to which one is dedicated. Without devotion one could not master efficiency which is the faculty of focussing one's attention wholeheartedly. Whatever the condition may be, wherever we go, we must have mental purity to such a degree to regard everyone as Brahman or Absolute Reality. It is to be realised that the Atman or the Infinite Immortal Self of man is in essence Brahman. The knowledge of the microcosm leads to the understanding of the macrocosm and in this way the knowledge of the Self leads to the discovery of the Brahman. Basically the Atman and the Brahman are identical and in actual realization they are one though they appear different in expression. People wrongly postulate that Brahman as an extra cosmic being and think the Atman and Brahman are two existences, but in Samadhi or super-conscious state we experience the oneness of the Brahman.

APPEAL

The Annual Subscription for 'DIVYA VANI' for the current year, i.e., from July '68 to June '69, is yet to be received from many of our dear subscribers. We would, therefore request them all to kindly send the amounts due, immediately, and enable us to continue to serve them in Beloved Baba's Cause.

— Editor & Publisher
'DIVYA VANI'

THE LAMPLIGHTERS

By Dorothy L. Levy, U.S.A.

Avatar Meher Baba's Family around the world—lamplighters
Your life itself beloved Baba's Message to those who have not
heard.

Each heart a burning flame in Praise of His Holy Name ...
Keeping His Light aglow; for us to earth He came.
In silence He guides us, keeping the flame aglow ...
Filling our hearts with Love as the stream of life flows ...
In this Avataric age the Ocean overflows
Watering the earth, making His seed of Love grow ...
This is His Creation; every heart beat He knows.
The lover's heart burns when speaking His Precious Holy
Name ...

These are the lamplighters forever a burning flame
Beloved Avatar Meher Baba Life, Truth and the Way ...
The Prophetic road; the middle path where one cannot stray
It is the path of Love when living with Beloved Baba each day.
Beauty is seen with the eyes, poetry is written with words ..
Music is the heart string—Love is felt and not heard.
God-Man came to earth the Divine Message to bring ...
Not given in words, but through the atmosphere to be received
His Love gushing in the heart, His glance a Benediction ..
But most is given in Silence, that no earthly soul can perceive.
Divine word, a living word like a garden of flowers—
Filled with beautiful blossoms that multiply by the hours.
Beloved Baba's Infinite Love, Compassion and Mercy reaches
each heart known, or unknown
Until, having fulfilled our life destiny; to Him alone known.
When reaching the stage where tolerance and forgiveness
spring naturally from the heart
The brotherhood of man understood; oneness whole not a
part...

The flame will grow; the light glow
Back to the Ocean Baba Love—united in Love's Flow.

*Longing for The Beloved

By P. K. Rao, Bilaspur

You want me to speak, lest you may enjoy at my expense. Everytime you asked me, I wept and could simply not speak. Last time, I spoke but it ended in a speechless speech as heart throbbed and pounded. That is all I could then feel. Subsequently, in my introversion, I had self seminar to account for such a state when the dynamic possibilities inherent in the right understanding and application passed and repassed in my mind's eye.

Unlike many who depart from reason, I did not hesitate to borrow incidents, episodes, descriptions of appearances and characters and to weave them in to Gospel compilation, for us to listen and awaken the spirit behind, for right understanding and application in the Realization of the Truth vis-a-vis the mystery of life from the stage of Evolution to the stage of Involution, as reality to be experienced.

Why then I wept? Unprepared and unexpected, I was taken unawares in my tears. The heart was heavy, it was not a depression. It was an elation. They were tears of joy and certainly not from fear. That was all a moment of passionate longing for the Beloved Baba. It is then the longing, the passionate longing state, for the Realization of Truth. If so, why then that weeping?

I have a passionate longing for spiritual fulfilment and it is all in a limited sense of devotion. My conviction was that spiritual guidance must come from within and my little limited practice depended on no outside source. Now, with deeper and right understanding in the company of Baba lovers,

* From his speech delivered at a meeting of Baba lovers held at Koni (Madhya Pradesh) on 3-1-69.

I am now becoming aware of life within as an indivisible whole and that the outer is the objectification of inner processes and that the guide to the inner passionate longing is the Beloved Baba and that the weeping was in love for Him.

Imagine yourself turning to my contemplations, as we have come here as members of one family to express our love for Him.

To love the subjective inner and not to love the objective outer, defeats the very intrinsic value of the inner process of love. To love both alike is meant the unison with God—the Realization of Truth which is the ultimate passionate longing of the finite with the infinite love Divine.

Love is the main spring and motive force of creation, for man is what he loves. Love is human. Love is divine. Human love is finite and limited. If a man loves a stone, he is a stone; if he loves a man, he is a man. Divine love is infinite and unlimited and it is very far removed from ordinary human love, for if he loves God, he would then become God. It annihilates the animal self or false ego and brings about union with God—the divine Self. It may be said, somewhat analogous to the definition that steam is an invisible and expansive fluid formed by constant application of heat. Likewise is Divine Love, save that it is a gift from the God. Divine Love has two aspects—Personal and Impersonal and that both lead to the same goal of truth in all the systems of religions. Both the aspects lie beyond the domain of duality. In relation to the Impersonal aspect, God alone exists and in relation to the personal aspect, God manifests in human form as a Perfect Master. Realization of Truth is only easy through love and the shortest process for attainment of the goal is through the personal aspect of divinity manifested in human form of a living Perfect Master.

To achieve this, the human love must surrender all its ego centres for spiritual awakening of a state of consciousness when all the senses get merged into one unpremeditated aware-

ness of transcendent Presence which permeates in every atom of space—the outer to quicken the whole life with its sublime divine beauty of love infinite. Such consciousness, experiences a state of awareness of unity in diversity.

God is not an absentee, he is in the suffering and ignorance, for creation is God in phenomenal existence. If we ask why there is God and creation, why we exist at all, the answer is Love i.e. the zenith of Bhakti. Drink deep this love, but do not lose consciousness. It is a wonderful experience of Bliss, Power and Knowledge. None can know the one who has found God.

By meditation in love for God, the senses are aligned in the process and for that the mind has to be trained in the spirit. The mind then creates a new ego which though provisional, imparts the feeling of confidence and enthusiasm and possesses the motive power which true action must express. Repeated surrender of such ego, to the embodiment of Infinite and universal Truth, not to another limited finite ego, the consciousness is freed from its bondage of ignorance instead of being further bound as would be the case, if one became identified with another finite mind.

When ego disappears, there arises the knowledge of the True Self, one's consciousness is then that of the eternal and infinite "I am", in which there is no separateness and which includes all life.

In such a process, one must also avoid the extreme of utter passivity. One must find a way to carry on a life of creative action, yet not to be caught up in the bounds of the ego life. One has, therefore, to construct a provisional and working ego which will be entirely subservient to the Master—the guide.

To banish reason is to deny intelligence and to close the door to Reality—for without reason, one is at the mercy of one's feelings, which becomes mistaken for thought, so that one can be in a great danger of deceiving himself, like fanatics.

To induce in oneself a state of consciousness for which one is not prepared by character development, it is better, he returns to ordinary functioning.

But, in the process of evolution and involution, the passionate longing for God exists and that by itself is an act of love which explains the emphasis upon obedience and surrender to the love in the teaching.

Actions produce impressions and impressions produce thoughts. Thoughts in turn tend to precipitate further actions. For purification of your heart, leave your thought alone, but maintain a constant vigil over your actions. Do not try to check your thoughts. Let thoughts come and go without putting them into action. Try to think counter thoughts in order to discern, to discriminate, to learn and above all to unlearn the actions which are prompted by your own impressions.

In fact your mind should not know that your heart loves when prepared to give up life itself. It is to say you lead a life of day to day obedience and duty.

Hearing is not equal to understanding. Understanding is not equal to conception. Conception is not equal to perception. Perception is not equal to experience. Experience is not equal to God-becoming, God Realized. To realize God is to become God.

Love is dynamic in action and contagious in effect. Love begets love.

Self introversion is the reverse gearing of all the external senses such that having ears to hear, he hears not; having eyes to see, he sees not; having nose to smell, he smells not; having tongue to taste, he tastes not; having mouth to speak, he speaks not; save to sense the origin of senses, to determine the inner Self and for all this, one has to silence through silence all the senses emanating through the ego centres of the mind to merge the self with one word love, that passionate

longing desire of love Divine, to hold to His Daaman in ecstasy for the Beloved, through Silent—Silent Dhyana in the intoxication of God for realization of Truth—the trinity of Bliss, Power and Knowledge.

Let us, therefore, silently weep once again within ourselves "Beloved Baba, reveal yourself to me, as my own real infinite self". This ought to be the prelude in our preparation for the forthcoming Darshan of our Beloved Meher Baba.

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—Editor & Publisher

Our Approach to Divinity

By **M. Narasimha Rao**, B.Sc., (Ag.), Nellore

Meher lovers must ever hold fast to His Daaman!

Baba is Love.

Baba is Avatar.

I always know He is **Avatar**,

Avatar Meher Baba had come as manifestation of God !

Avatar Meher Baba seemed so near and yet so far !

What a shocking news to all Love-hungry souls of Baba-lovers !

What a spiritual influence on the hearts of Baba lovers !

Alas! **Baba** is nearer to us than our own breath !

Who else **Baba** can be ?

HE IS GOD.

It is God's Love for man that counts.

All that we have to do is to believe in His "Divine working".

"Be ye guided by Love and Truth. This is the simple way that leads to God. Not by the endless manoeuvring of alluring illusions, but by loyalty to the unchangeable Truth, can ye hope to be established in abiding peace."

—**Meher Baba**

Who Can Have Baba's Real Darshan?

By S. R. Meshram, Jabalpur

We have had Baba darshan number of times in our lives. This physical darshan of His body was a step for us to have an eternal longing for His real darshan, But has this physical darshan made us truly satisfied and free from sorrow, pain and suffering? Certainly not. This shows that in spite of taking darshan number of times we are in the same position that is subject to sorrow and suffering. How long we were to entertain our minds with Baba's darshan on the physical plane, although Baba warned us number of times that was not His Real Darshan.

Now, it is up to the lovers to have the type of darshan they want. The lovers met Him with different aims while He was in His physical body. Some deliberately longed for His physical darshan only. Some said, "we don't want that Real darshan; what shall we do with that unseen darshan in the spirit". This is the attachment, temptation with his body which was responsible for sorrow. Baba purposely used to avoid this by frequently retiring Himself into the Seclusion for most of the period in His life. Baba's intention was to bring us to that level of understanding for His Real darshan which is Self-Realization or **Atma-Sakshatkar**. Lovers from the very beginning should have been ambitious for this darshan. On Baba's dropping His body on 31-1-69, in spite of the darshan programme they could understand the reality Baba wanted us to imbibe and realize it in our lives.

In one of His letters to me Baba said, "A keen desire is equal to a meeting on the internal plane which is of greatest value and importance than to meet on the physical plane which can also be had at its proper time". Baba finally ordained that He gave enough physical darshan and sahvas several times before. Now His lovers should learn the art of having His Real darshan available in every lover's heart. This darshan demands Self-Sacrifice, Renunciation, Surrender, Self-control which consist in Love Divine. Let us be the followers of this Divine Love which is our Guide. This darshan alone makes one free from separation, sorrow and suffering. This enables one to enter into Baba's Divine consciousness, which is His Real Form, So let us fulfil the wish of our Beloved, the wish to see Him as He is with Divine eyes. This inner vision opens automatically in Love Divine, which consumes all lust, hatred, jealousy. In this Love Divine all intellectual faculty and mind ceases to function and one begins to hear the voice from within. His mind is automatically withdrawn from the external world and he is drawn inwards.

So let us dedicate our lives to this love, wherein lie all Pooja, Jap, Yog. It is a great Sadhana (Spiritual discipline). When we are prepared with the background of this love divine in our hearts, we are sure to have the Real darshan of Baba in our lives. The manifestation is sure to dawn in the pure and worthy hearts. There is no doubt in this at all. The expression of this love divine is visible in the lives of Masts (God-intoxicated souls) such as our Mohammed who is truly enjoying the Real darshan of Baba.

Let us have that restlessness in the heart which keeps one sleepless all the time. He cannot enjoy the worldly charm. He is thirsty and hungry for his Beloved, so long he is not united with Him, He longs every moment as a drowning man longs for breath. We must possess that infinite longing until we have Real darshan, He is dying every moment without His union. All attachment and temptation runs away from the fire of this Love Divine and we have Baba's darshan in a

moment. Even 1% of this divine love makes us free from cravings and desires. In this we do experience a state of desirelessness, which is the Food of our Self. This divine love makes one mad after the Beloved. It transmits bliss, light and power in every part of our being. In this connection Baba once said, "when you go mad for Me, really mad, not in the worldly sense, then you find Me. Only those who go mad with love for me find Me".

Similar to the above is the explanation as quoted by Rama Krishna Parmahansa. Laxman once asked Rama, "In how many forms do You exist? How shall I be able to recognize You"?

Ram said, "Brother! Remember this; you may be certain that I exist wherever you find the manifestation of ecstatic love. That love makes one laugh and weep and dance and sing. If any-one has developed such love, you may know for certain that God Himself is manifest there".

Baba taught us everything that was necessary for us. So let us now stand on our feet. We must be a lamp unto ourselves. Only through self-denial and renunciation practically we can feel the presence of Baba every where and around us, and be the torch-bearers of His love and Message. He said,

"He who has eyes but does not see
 He who has ears but does not hear
 He who has tongue but does not speak
 He can see Me as I should be seen
 And know Me as I should be known".

That is He wanted us to have His darshan by "stopping all activities of eyes, ears and tongue, then we could hear His voice in the inner most core of our hearts.

We are so much attached with the identification of body which we never forget and feel it to be ourselves as real. If anyone asks, "Who are you? What is your duty?" our reply

is,—"I am so and so; that is our name. I am a clerk, lecturer, professor and so on. I am working in such office. I am residing in such and such a place". All these answers indicate our actual identification with the body, name and form. In reality all these answers are irrelevant and incorrect. The correct answer is, "I am Brahma".

If we were to ask this very question to a mast (God-intoxicated soul) "who are you?" the mast won't answer in the above fashion. He will be entirely indifferent to the above questions, for he is actually experiencing himself above the body.

The above answers we are getting from a body-conscious person are not really required and meant by Baba. Baba cannot be pleased by such answers. It is like replying that I am a horse (body) when I am a Rider (Soul). He can be pleased by our enlightening answers of rising above the body consciousness, and by awakening in us the consciousness of Brahma (God).

There are certain ways and means to awaken this consciousness of Brahma and thus to have Real Darshan of our Beloved Baba who is existing in the hearts of Divine Lovers. The most effective way is of Love and Remembrance. Baba said, "you think of me so much that your mind is at a loss to find other thoughts to feed on".

When true Love is awakened a lover is endowed with a new consciousness and he begins to experience a new life in himself with a change of heart and mind. His entire nature gets transformed. In this Divine consciousness there is no good and bad, no killer and the killed, no disciple and master, no question and answer, no bearer and speaker, no small and big, no day and night. It is a timeless, spaceless and duality-less experience. In this, lover and Beloved are one. This is what Baba wanted us to have His Real Darshan. This is the Highest and the Real examination of Self-Realization that we have to pass in this very life through development, purification and attain to this incorruptibility of the Self.

The Cycle of Sleep and Waking

(On reading "The Cycle of Sleep and Waking" in "Listen Humanity")

By Ch. Subba Rao, Guntur

I approach You with thousand demands

But return with empty hands;

When I see You my desires drop

And I find myself in my own trap.

When away from You I don't find entrapped

By my own ego-mind securely capped,

What is the mystery? Father! tell me,

How can I now from the trap be free?

How can I remove my ego-mind cap

Unless I have Your compassionate prop;

How can I achieve my own mano-nash

Unless You Yourself the proceedings quash!

I am now in the cycle of sleep and waking

My own 'sanskars' do the momentum bring;

In thousands of births I earned them right,

Tell me a way to avoid them straight.

Oh Avatar! I depend on Your Grace,

By my self I cannot now win the race,

You counsel patience but my plight please see

And give me the key to the whole mystery.

Avtar Meher Baba is Enshrined In Us

By Group Captain M. M. Sakhare, Belgaum

It has been a great shock for Baba lovers and devotees all over the world to hear about Avtar Meher Baba leaving His body, as it was most unexpected. Though time and again He has been telling and preparing us, we never thought about it in the worldly sense as it concerned His Divine Plan. So,—when we read or heard about it we were naturally shocked and stunned and did not want to accept the fact. Eventually when the news about His dropping the physical body were confirmed we felt as if our whole "Being" had gone. We felt an emptiness, a void in our hearts which could not be replaced. Intense grief was trying to overtake and flood us. But then His words "Don't worry. Be happy I am always with you ... I am the Ancient one I am not this body you see. It is only a coat I put on when I visit you. I am infinite consciousness" came to soothe us. We are just unable to get over the news and as we meditate over it His beautiful smiling face comes before our mind's eye and all doubts and confusion vanish and peace descends. Then we know that He is eternally enshrined in our hearts. These days one remembers Him more and more and He is with us all the more. He is the oversoul, 'Paramatma' and we are bits of the same 'Paramatma', the little 'Atmas'. He is the ocean of Truth, Beauty, Love and Grandeur and we are only droplets in that Ocean. When we remember and love Him more and more and lose ourselves in His infinite Being, it is like the droplet merging in the ocean and itself becoming the Ocean.

Beloved Baba has been telling us of the "dark Clouds" hovering over us and the fast approaching time for His humiliation and glorification.

He has said, "I am not limited by this form. I use it like a garment to make Myself visible and communicate with you, do not try to understand Me. My depth is unfathomable. Just love Me. I eternally enjoy the Christ state of consciousness and when I speak I shall manifest My True Self besides giving a general push to the whole world. I shall lead all those who come to me towards Light and Truth." Recently on 13th October, 1968, Baba had warned about the fast approaching time. He said at the darshan discussion gathering in Meherazad, "I have been saying: the Time is near, it is fast approaching, it is close at hand. Today I say: the Time has come. Remember this!" The day before He dropped His body, He told the doctor from Poona. "The Time has Come."

In this context we are reminded of His Final Declaration and clarification thereof in which He had foretold as far back as fifteen years ago, about the "dropping" of His body and other events to come. He had explained it in our language and told us that some statements were in His language the meaning of which as He said "only the fulfilment of events can unfold in due course."

Beloved Baba has dropped His body but He is always with us enshrined in us. He is our true self. He is eternal, He is "Paramatma" unborn and undying. In Baba's words,

"God always exists
God will always exist
He has never changed, ever the same
And illusion is His eternal game."

Why This Existence—But For Meher's Love

By GEMINI

We crave for what is not
Care not to know what is what!
How funny this illusion
Why exist in this delusion!

Of feeling something
Which in reality nothing
But your own life's feeling
Of what that's existing.

Done and undone only by you
Good and bad only for you
Hate and love only by you
Pain and pleasure only for you.

So this life made by you
To achieve something for you
In success it's your might
In failure it's your fate.

Satisfied you blow up Ego
With customary Bow
To God—to reminder Him
That you never forgot Him.

You go round and round in circle
Hoping for great miracle
That makes you reach Almighty
By saying small prayer to your deity.

It is not all that easy
 To reach Angel's abode and stay
 Cease the unwanted wanting
 Crave for real wanting.

For simple pure Divine Love
 Lose yourself in love
 For Meher—The Almighty in reality
 Existing to embrace you in Divinity.

He gives you a simple task
 To tip off this worldly mask
 Of your illusion in dreary vision
 To make you see the Divine vision.

All He says is to love Him
 Just more and more every day
 And every second, every minute each day
 Which is the easiest path to reach Him.

Present aimless wanting
 Will turn to real wanting
 Of life in Love
 For Meher's sublime Divine Love.

FAITH AND LOVE:

"If you have rock-like faith and flame-like love for God, nothing in this world will affect you. Misery will not trouble you. Flattery will not touch you. Happiness will not humour you. Such faith and love will help you to rise above the imaginary phenomenon and make You understand that God alone is real.

—Meher Baba

What has Meher Baba done for me?

By Evelyn Hayman Blackshaw, U.S.A.

[Reprinted from "Awakener" Vol. XII, No. 2]

People sometimes ask me "What has Baba done for you? How do you know He is a Master?"

If I began to really tell all that Meher Baba has done for me I would have to fill a book.... but Filis said to tell of the meeting with Baba, so here it is.

There are two parts of it ... first the inner meeting and second the outer. When I first heard of Baba I was living and working at a School of Christian Mysticism. Irene Conybeare, a follower of Baba, came here straight from India on her way back to England. I did some typing for her and saw Baba's picture on her dresser, asked about Him and she gave me Purdom's book "The Perfect Master" to read. I had never heard of anyone like that and I was fascinated and overjoyed that so Christ-like a person lived today—I read until two in the morning. Before I went to sleep I asked Baba if I might please see Him that night since I knew we left our bodies at night if we wished. Apparently it was granted because I awoke (inwardly) standing under a huge tree—it was bright day time there. Baba was across a little clearing squatting on His heels and a group of men were in a little semi-circle in front of Him. The moment I saw Him my heart nearly burst—my *Krishna* was back again—here in front of my eyes—I wanted to rush to Him and throw myself at His feet.

Now physically I was born in the West to an orthodox Christian family. I had never heard of the Lord Krishna ... but there I was all Hindu; I knew My Lord Immediately and

He was Krishna the Beloved. Apparently Baba knew I intended to rush out because He shook His head but gave me His own special loving smile and put His hand on His heart and a little golden stream of light flew from His heart to mine. It brought such bliss that I awoke immediately, still floating in that wonderful bliss. It was exactly 4-30 a.m. I just lay there until time to get up, stunned with the bliss and knowledge that My Own Lord was here, in this world, O joy incomparable!

For three days after I saw nothing but Baba's face everywhere; on the wall, on the floor, on the bushes and trees outside, on my typewriter as I worked;—everyone I saw had Baba's face, until I finally asked, "Baba, are you everywhere and in everything?"

After I had told Irene all this, she gave me Baba's address and wrote and asked if I might become His pupil and in time received a reply that I might and that I was to study Baba's books and write once a month a sort of report, which I did until Baba went into the New Life phase and we were given other instructions at that time.

The outer meeting took place when 'Baba' came to Myrtle Beach in 1952. I had been notified and given a day for my appointment. The magic day finally arrived and I was taken to the cottage where Baba met people.

I stepped in the door ... and although I found out later Baba was lying on a sort of chaise lounge in the corner ... all I saw was the little boy Krishna, beautiful as an angel, seated in the lotus pose and floating over my head on a little pink cloud, brown curls bouncing, brown eyes flashing, sweet smile on his lovely face and little hand outstretched to me in love. So beautiful was He, so lovely, I sat stunned by the wonder of it all and I did not even see Baba until the disciple took me over to Him.

That wonderful love of Baba kept pouring over me and when I looked into His eyes I knew that, as Kabir says so aptly,

"From the beginning to the ending of time, there is love between Thee and me and how shall such love be extinguished? It was the 'homecoming' and although since that moment in time the play of my sanskaras has taken me far afield from the Beloved, my Lord's sweet love always brings me home again without too many scars.

This is my word to those of you who have not yet met Baba. The Lord is truly here as he promised, and we are all held in His Love, today, tomorrow and always.

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EVER THE AVATAR

By **Adi. K. IRANI**, Ahmednagar

Faith is tested by the depth of sorrow and love is tested by the height of separation. Both are equally poignant. Our individual suffering is incomparably insignificant to what our beloved Meher Baba suffered for us all. Let each one of us suffer, which we do after all, each for himself or herself.

In suffering is found the joy of life, and in joy of suffering is found the bliss of existence.

If after Meher Baba dropped His body we feel that our lives are meaningless, such a feeling should not be there because it would mean that the meaning to our lives given to us by Baba during His lifetime had no meaning. But such is not the case since we did look upon our lives full of meaning during the lifetime of Baba. Therefore our feeling of emptiness and hollow, after Baba dropped His body, should be groundless and illogical.

With body Baba was the Life as Meher Baba in Himself and Existence as the Avatar in all. Without body He is the Existence as Meher Baba in Himself and Life as the Avatar in all. Avatar Meher Baba is not gone. He ever is and will ever be. He has only changed His position from an individual life and an universal existence to an individual existence and an universal life. In His present status He should be more in our thoughts and feeling, separated as we are from the vision of His body which He dropped. He should therefore be closer to us than ever. In His closeness to us lies our great opportunity of making Him our own through love for Him and His unseen Presence in our lives.

Baba 'said,' "Believe that I am the Ancient One. Do not doubt for a moment. There is no possibility of my being anyone else. I am not this body that you see. It is only a coat I put on when I visit you. I am infinite Consciousness."

Grieve not for the Lamp that burnt in its multi-bright splendour has gone, because the Light that lighted the Lamp is ever aflame everywhere in its effulgence. Seek we Meher Baba, as Light in our hearts and He will never fail to cheer and brighten up the dark recesses of doubt and despair.

Avatar Meher Baba during His lifetime blasted all our doubts and laid a siege to the passions and perversities of our desires. If the desires are not completely gone, the wind from their sails was removed. Even a desire for God-realisation was proclaimed to be vacated to create a thirst for desirelessness. To a question once asked, "Where is God?", Baba replied "He is beyond hopes." This hope may be for anything and everything including God-realisation.

We loved and served Baba during His lifetime, He often awakened us to keep a firm hold on His daaman, In fact it was He who had held us to His daaman and I always wondered why He time and again warned us to be aware that the daaman would not slip off our bands. It was His way to keep us alert and active. It was His way to prepare us for the Great Event of dropping His body. It is our turn to hold on to His daaman now and for ever. It was easier to hold on to His daaman when He was in body because He held us to His daaman. By His repeated reminders and warnings He made it very easy for us to hold on to His daaman when He is not in body.

It was to His Divine Presence we were attached when he was in body. It is to the Presence of His Divinity we should become firmly attached to, after He has dropped His body.

Divine and Divinity are the two aspects of Avatar Meher Baba. When one is manifest, the other is unmanifest, When in body Meher Baba as the Divine was manifest and as Divinity was unmanifest. Without body Meher Baba as the Divine is

unmanifest and as Divinity is manifest. So Meher Baba is not gone. He has turned His Divine Face away from us to give us the experience of His Divinity. As a father on whose presence we relied every time for everything He has awakened us to the consciousness of His Divinity on which we have to rely every time for everything.

Divine and the Divinity are as close to each other as pure water and the colours it assumes of attributes that are His Divinity. When water gets colours the water does not cease to exist. So if Baba is gone from our seeming existence He has come more to our life which is full of colours. Out of the chequered colours of our sanskaras we hope to purify ourselves to become conscious of our pure existence which is nothing but the existence of the Avatar as Meher. He is ever with us and in us. Seek we Baba as Avatar Meher in our hearts and He is ever there to guide us, to protect us and to purify us from the ever-changing life of illusion to enlighten us with the ever unchanging Knowledge and Bliss of Existence.

Jai Meher Baba! Ever the Avatar!

GRACE

"The only way to get beyond the bounds of limitation and get established in limitlessness, is to become as dust in one's love for the Perfect Master, So Tukaram, one of the Perfect Masters has said:

'Without the Grace of the Perfect Master you cannot find the way to the Goal;
Before and above everything else hold firmly to His feet'."

—Meher Baba

FAREWELL

By *MICHAEL EVANS*, U.S.A.

Christ has arisen within.
In our hearts He walks in oneness,
Partaking of love we offer Him,
To return it tenfold beyond limits.
He appears in every thought we give to Him,
And holds to our daamans,
As long as we run after Him,
Never tiring from His swiftness.
Run, run, glance not once to the side,
For He is quick, and will slip away.
Like a thief in the night He did ride
Stealing all doubts of His divinity.
His Name balanced on your tongue
With your heart consumed in its sound
Leaves all vanished in infinity
Before a second has even begun to pass.
For forty-four years the silent lips of God
Have made love with your heart—
A Love whose only gross shadow
Is the fruit of Shirin Banoo;
Blessed be His sweetness;
A Love Who gives us the chance
To give ourselves to Him.
I leave now for the promised land,
In the hand of God
Guided gently.
His body is gone—
What meaning can mine have,
But to make this pilgrimage.
Are we not all shadows of His oneness
That will fade away when we gaze upon Him?
Though I tell you farewell,
Believe me, I have already gone—
Nay, I never was.

The Third Coming of Jesus

By MICHAEL EVANS, U.S.A.

A lover is upon the earth.
Venus worships Him.
All men long to kiss His Feet
Tenderly, for He is tenderness.
Ares weeps to see Him.
Roses yearn to smell His fragrance

Many want Him who
Each of us has.
He has come to steal
Every one of us—to
Redeem our souls.

Bravely put yourself in His
Allmighty arms, and
Be loved
As only God loves,

Kindness is His touch—
Invite it upon your heart.

Joy is pouring out of His
Ageless eyes of light.
Immerse yourself in it, and the Ocean is reborn.

News in Brief

NEW PUBLICATIONS ... (In commemoration of Baba's
75th birthday):

THE ADVANCING STREAM OF LIFE, ITS MYSTERY,
Meaning & Purpose: Published by K. K. Ramakrishnan, Sec-
retary, Avatar Meher Baba Poona Centre, 441/1, Somwar Peth,
Poona 11. Price: Rs. 3-00.

PREMA KANUKA (In Telugu): Published by Avatar
Meher Baba Nuzvid Centre, Meher Mandir, Nuzvid, Krishna
Dt., A.P. Price: Not given.

SRI MEHER GITIKA (in English and Telugu): by Sri
Chaganty Subba Rao, Asst. Lecturer, Accounts Training
School, Guntur, A.P. Price: Not given.

NEW DELHI:

Sardar Amar Singh Saigal, M.P. spoke very inspiringly on 25-2-69 in the Parliament. His speech which was in reply to the President's Address to both the Houses of the Parliament was full of quotations from Avatar Meher Baba's Messages. Referring to the development in the country and future plans, in the words of Meher Baba he said, "To understand the problem of humanity as merely the problem of bread is to reduce humanity to the level of animality. Even when man sets himself to the task of securing the material satisfaction, he can succeed in that attempt only if he has spiritual understanding. Economic adjustment is impossible unless people realise that there can be no effectively planned and co-operative action in economic matters until self-interest gives place to self-giving love; otherwise, with the best of equipment and efficiency in material spheres, conflict and insufficiency cannot be avoided." He further added that humanity is not going to be saved by any material power, nuclear or otherwise. It can be saved only through divine intervention. In the words of Meher Baba, today the urgent need of mankind is not sects or organized

religions but love. Divine love will conquer hate and fear.. The greatest law of God is love which holds the key to all problems. Sardar Saigal stressed on the need for sincerity and purity among the Ministers and officials and the lack of proper coordination between the various activities of the Government at different levels. His speech was very much appreciated.

75th Birthday Celebrations of Avatar Meher Baba

SAMBALPUR (ORISSA): Sri V.P. Jha and his family arranged Beloved Baba's 75th birthday celebrations at their residence with deep love and enthusiasm. Sri Jha observed 75 hours fast on this occasion, besides the usual Prayers, bhajans, etc., on 25th Feb '69.

—Sri V.P. Jha, Sambalpur

AVATAR MEHER BABA MACHILIPATNAM CENTRE (A.P.):

Beloved Baba's 75th birthday was celebrated for 75 days commencing from 13th Dec. '68 with great enthusiasm by Baba lovers at Machilipatnam. The unique features that marked the celebrations at this place were: (1) Non-stop 'NAMA JAPA' from 5 a.m. on 13-2-69 to 5 a.m. on 25-2-69 in Ladies Centre at Meher Villa, the residence of Sri T. Basavayya; (2) MEHER ANNADANAM i.e., feeding ten or more poor and destitute persons every day at the site of the Centre; (3) 'Nagara Sankirtan' every day from 4-30 a.m. to 6 a.m. and (4) Baba lovers' gatherings every evening from 6 to 8 p.m. at the residence of individual lovers.

The main programmes on 25th Feb. '69 were also unique and varied. There was a large gathering at the Centre in the early hours of the morning. Sri K. Pullaiah, the President of the Centre provided food to about 1000 people and clothing to 75 destitute persons, all at his own expense. At the Ladies Centre, Smt, T. Seetamahalakshmi arranged day long bhajan and music programmes in the specially erected pandal, She also arranged a grand feast for nearly 200 Baba lovers, who participated in the 75 days Akhanda Nama Japa. Smt. Susiladevi, another Baba lover also arranged Bhajan programme and

poor feeding at her residence, in commemoration of Baba's birthday. Sri P. Lokanadha Rao, who has organised a Children's Section had a special function on 22nd Feb. '69 in commemoration of Baba's visit to his house on 23-2-54 during Baba's tour. Nearly 200 children participated in the function, Besides there was a grand procession with Beloved Baba's portrait placed in a wooden chariot, very well decorated and illuminated, which passed through the main streets in the city. Baba lovers spared no efforts to make the entire celebrations a grand success.

—Sri T. Basavayya, Machilipatnam

AVATAR MEHER BABA VISAKHAPATNAM CENTRE:

As in some of the places in Andhra Pradesh Baba's 75th birthday was celebrated for 75 days in Vishakhapatnam also. Besides daily gatherings at the residences of lovers, Sri K.M. Gandhi conducted 'Nagara Sankirtan' in the early hours between 4 and 5 a.m. The last day celebrations were held in the Centre at Allipuram and also at Meher Niketan, the residence of Sri K.M. Gandhi in Gandhigram. Several lovers participated at both the places. On this auspicious day, Sri T.N. Ratho declared open Avatar Meher Baba Free Homeo Dispensary: Dr. B.V.S.N. Raju has undertaken to run this dispensary which will be kept open for four days in the week. The Centre arranged for serving food to about 250 inmates of Prema Samajam and Leprosy Clinic at Vishakhapatnam, on this occasion. In the evening a grand procession was taken out round the city.

—Sri T.N. Ratho Vishakapatnam

AVATAR MEHER BABA ANAKAPALLE CENTRE:

The 75th birthday celebrations of Beloved Baba at Anakapalle commenced on 13th Dec. 68 with 'Nagara Sankirtan' in the mornings and gatherings in the evenings every day and concluded with the special programme on 25th Feb '69. Lovers from different places gathered from the early hours of the morning at the Centre at the residence of Sri Dayakaram for usual Prayers and Arti, Dr. S. Bhagvan Das hoisted the seven coloured

flag and explained its significance. Later there was poor feeding to about thousand persons. Then an impressive procession with a full size Baba's portrait was taken out through the main streets of the town covering a distance of about 4 miles, in which hundreds of lovers participated with love and devotion.

—Sri B. Dayakaram, Anakapalle

AVATAR MEHER BABA CHALLAPALLI CENTRE:

As usual, this year also, Beloved Baba's 75th birthday was celebrated from 22nd to 25th Feb '69, in a specially erected pandal. Sri S. R. Y. Ramakrishna Prasad, B. A. (Hons.), B.L. presided over the public meeting on 22nd, when Sri G.V. Subba Rao addressed the gathering. On 23rd, Sri E Lakshminadha Rao, M.A., Principal, V.S.R. College, Tenali and Dr. R. Krishna Rao related their experiences in Beloved Baba's Love. On 24th, there was special Bhajan programme by Kumari J. Nagamani and Kumari Pramila from Eluru, who were specially invited for the purpose. Sri G.V. Brahmayva Naidu of Machilipatnam spoke on "Meher Baba the way", which was very much appreciated by the audience. On the last day, besides the Prayers and Arti in the early morning and poor feeding to about 1200 people, there was a grand procession arranged with Baba's portrait in a beautifully decorated Mandir like structure, The procession went through the main streets of Challapalli and Ramanagaram, followed by a large number of people throughout the night till 4 a.m. the next morning. Babas' presence was deeply felt in the hearts of His lovers throughout the programme.

—Sri J.B. Krishnayya and Sri Bh. V. Ramana Rao,
Challapalli

AVATAR MEHER BABA KHAMMAM CENTRE: At Khammam Beloved Baba's 75th birthday was celebrated on 25th Feb '69. In the early hours of the morning, Baba lovers gathered in the Centre at the residence of Sri M. B. I. Sarma for Prayers Sankirtan and Arti, Sri P Satyanaryana hoisted the seven coloured flag. In the afternoon, nearly 400 poor and destitute persons were given food. The public meeting arranged at the local Malleswara Swamy temple, was presided

over by Sri B. Sunderlal, B.A.,B.L., Munsiff Magistrate. Sri P. Satyanarayana, Sri G. Kesava Rao, Sri M.B.I. Sarma and Sri J. Sudarsanam addressed the meeting. On this occasion, new clothes to 75 people were also distributed due to the loving efforts of Sri Sudarsanam. Sri Sunderlal in the end explained how he was influenced by Meher Baba, the Avatar of the age. The meeting came to a close with the vote of thanks by Sri P. Subba Rao, an ardent lover of Baba.

—Sri M.B.I. Sarma, Khammam

AVATAR MEHER BABA DOWLAISWARAM CENTRE:

In connection with Beloved Baba's 75th birthday celebrations, there was a special programme for ladies arranged on 23rd Feb '69. The meeting was addressed by Smt. P. Jagadamba. The public meeting on 25th evening was presided over by Sri Sriramachandramurthy, when Sri Venkatappiah and Sri Y. Subramanyeshwara Rao spoke on Baba and His Messages. Poor feeding to about 500 persons was arranged on 2nd March '69. Sri N. Dharma Rao addressed the public meeting on this day.

ONGOLE, Guntur Dt. (A,P.) :

At Ongole, Baba's birthday was celebrated at a meeting held on 25th evening at the Centre. Sri K.V. Subrahmanyam, Advocate recited the Prayers and Sri R.B. Chiranjeevi spoke on Beloved Baba and His Avataric work,

—Sri R.B. Chiranjeevi, Ongole

GURKUL GHATKESAR:

Dr, K,R. Sohni arranged Beloved Baba's 75th birthday celebrations on 25th Feb '69 at Ghatkesar, in which more than 20 persons participated. Sri Madhav Reddy, Sub-Inspector of Police recited the Prayers at the gathering. Dr. Sohni gave a talk explaining Baba's divine presence in the universe.

—Dr. K.R. Sohni, Ghatkesar

BOOKS RECEIVED

Dr. H. P: Bharucha (Ashapuri Road, Navsari, Gujarat, India) has written a book "MEHER BABA'S LAST SAHAVAS" giving all details of Baba's stay at Meherazad from November 1968 till His interment on 7th February 1969.

This book gives a detailed account of what Baba had said in His last days. Every Baba lover will be proud to possess this book and Baba workers will be greatly benefitted by its contents. Orders for the book may be placed with the author.

For Westerners, the books may be ordered out from the following Baba lovers:

FRED & ELLA WINTERFELDT. 100 West, 57th Street,
Carnegie House, New York 10019, N.Y., U.S.A.

RICK CHAPMAN, 270 Scenic Avenue, Piedmont,
California 94611, U.S.A.

KITTY DAVY, Meher Centre on the Lakes, P. O.
Box 487, Myrtle Beach, South Carolina. U.S.A.

BILL LEPAGE, Meher House, Kalianna Crescent,
Beacon Hill, N.S.W. 2100, Australia.

DELIA DE LEON, 240 Kew Road, Richmond, Surrey,
England.

(Continued from 2nd cover page)

Meher Baba by His Eastern & Western Disciples

The East-West Gathering by Francis Brabazon

God-Man by Charles Purdom (Published in England)

The Unstruck Music of Meher Baba

Compiled by Maud Kennedy (Mimeographed)

In Lap of Love by Naosherwan K. Nalavala

What Am I Doing Here? by Ivy O. Duce

(Published in U.S.A)

Flower of Contemplation by Adah Francis Shifrin

The Awakener (Quarterly Journal—Published in
U.S.A.)

For prices and copies apply to :

MEHER PUBLICATIONS

King's Road, AHMEDNAGAR

Maharashtra – India.

MEHER VIHAR LIBRARY

It is proposed to build up a library of all available books on and by Avatar Meher Baba for the benefit of the public and the numerous Baba lovers in the twin cities of Hyderabad and Secunderabad (A.P.-India). Readers are requested to contribute their mite for this cause. Donations of books and/or Cash may please be sent to the following address.

N. Bhima Shankaram
President, Meher Vihar
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