

DIVYA VANI
Volume 4 Number 6
December 1968

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

Quarterly, v.1, no. 1 (July 1961), v. 3. no. 2 (Oct. 1963): bimonthly, v. 1. no. 1 (Jan. 1964), v. 2 no. 3 (May 1965): monthly. v. 1. no. 11 (July 1965), v. 12, no. 6 (June 1976): bimonthly, v. 1. no. 1 (Aug. 1976), v.14. no. 1 (Jan. 1978): quarterly, v. 1, no. 1 (Jan. 1979), Kakinada : Avatar Meher Baba Mission. 1961- v. : ill.. ports.
Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).
Issues for July - Oct. 1961 in English or Telugu.
Editor: Swami Satya Prakash Udaseen.
Place of publication varies.
Publisher varies: S. P. Udaseen (1961-1965): S.P. Udaseen on behalf of the Meher Vihar Trust (1965-1969): Meher Vihar Trust (1970-Apr. 1974).
Ceased publication?

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Monthly:

25th December 1968

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3

Volume 4]
Number 6]

"The Meher Vihar Trust"
3-6-441, 5th Street,
Himayatnagar, Hyderabad-29
(A. P., India)

Grams: "MEHERVIHAR"

[**Price:**
[**Re. 1-00**

Monthly:

25th DECEMBER 1968

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AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

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Hon. Assistant Editor :

L. Venkayya, B.Sc., LL.B., D.P.A.

Phone: 36233

Grams: MEHERVIHAR"

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Annual Subscription: Rs. 12-00

Single Copy: Re. 1-00

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Avatar Meher Baba

The Guidance of Perfect Masters and Avatars

By Meher Baba

It makes me very happy to see you all here and I appreciate the feeling of love and devotion with which you have approached me.

I know and understand your difficulties, problems, sufferings and expectations; these you need not voice to me either by word or action.

The world has been suffering from natural and unnatural calamities in various forms. The picture of the whole human race is indeed a sorry one; but suffering is the heritage of mankind. There is not only individual suffering, but the whole world is suffering in the grip of fear and anguish. It is the Divine Will that lies behind human suffering, for nothing happens without the Divine Will.

There are individual as well as national and universal problems, which need the spiritual guidance of Perfect Masters and Avatars. Age after age these God-Men guide humanity through their Divine Messages. Even after the absence of their physical bodies, these Messages are carried to the remotest corners of the world by their disciples, devotees and followers, who spread the Beloved's word even at the cost of life.

The Avatars and Perfect Masters give their divine guidance and protection to the human race and the world in their own unique and imperceptible ways, which are beyond the grasp of human intellect. The Perfect Masters are the true Saviours of mankind and not of the selected

few only. Their Love and Grace alone sustain the universe.

A disciple or devotee should never approach a Perfect Master with a mind clouded with doubts and queries of why, when and wherefore. This can be a hindrance to his receptivity of the Master's grace, which is beyond the probings of the intellect.

So I say with divine authority, approach me with unfailing faith, love and devotion, and with the longing to receive my Divine Love and Grace.



DIVINE LOVE

My message always has been and always will be Love Divine. When one whole-heartedly loves God, one eventually loses oneself in the Beloved and enters the Eternal Life of God.

Like a Tree, this love has branches: branches of whole-hearted devotion, perfect non-violence, perfect selfless service, self-denial, self-renunciation, truth and self-annihilation.

In this love are embodied all the Yogas known to saints and seekers. The highest aspect of this Love which surpasses that of love itself, is the aspect of complete Surrenderance to the will of the Beloved, that is, absolute obedience to his wishes, whatever the cost.

—MEHER BABA

Truth is great
Personification of Truth is greater

Report by Adi K. Irani

Avatar Meher Baba was born in Sassoon Hospital, Poona on 25th February 1894. This was known to us all as an event of world importance but no serious thought was given to it until the Sassoon Hospital Centenary came up and Baba's brother Jal took up the matter of giving it a timely consciousness in the thought of the public.

The time has come when man has to do a hard thinking of revaluing men of fundamental authority as worthy of his reverence and love by being assured of who is what and what is who in the world. Scientists and political leaders are looked upon as custodians of power, whereas the one who gives power being the source of it in general estimate relegated to the background. It is too much for the modern educated man and a man of science to digest the thought and much less a conviction that one man could be the source of power and be at the helm of world affairs, doing his work inwardly; despite the fact that every one has an inherent right to realize this state or have its proper understanding, provided he keeps himself unbiased and sufficiently open to be heart-mended. The fast moving changes of the world have been shockingly shaking the foundations of a build-up for power happiness and safety and those who have tried to create utopia in the world relying only on external resources without accepting a Perfect Master or the living Avatar as the fundamental authority have miserably failed or if not failed, succeeded only for a short time. It is time that man reassesses his sense of values and accepts the

living Avatar as the final authority to guide his action as the proper approach to Truth.

The ten days (1st to 10th December 1968) Centenary Celebrations of the Sassoon General Hospital came in and a letter from Prof. Dr. G. S. Mutalik, the Organising Secretary was received asking for Baba's Blessings for the occasion and it was responded to by beloved Baba by the following message:—

"I GIVE MY BLESSINGS TO THE ADMINISTRATIVE MEDICAL AND WORKER STAFF OF THIS HOSPITAL IN WHICH, I THE DELIVERER OF THE WORLD WAS DELIVERED TO THE WORLD."

Jalbhai kept close contact with Dr. Mutalik and others concerned and soon materialized the two Baba functions on 1st December, Sunday and 9th December, Monday. He was assisted by Shri K. K. Ramakrishnan, Shri Madhusudan and others when Jalbhai asked for help.

The auditorium of the B. J. Medical College attached to the Sassoon Hospital was the venue of the first special Gathering on 1st December to commemorate the sacred birth of Avatar Meher Baba. Surgeon-Capt. Dr. Ram G. Ginde, Director of Neurology and Hon. Neuro-surgeon (Professor) of Sir J. J. Group of Hospitals and an ardent Baba lover of Bombay presided over the function and Dr. F. J. Mendonca, Deputy Director of Medical Services, Poona Division, was the Chief Guest. Mahamahopadhyaya Shri Girija Nandan Dube, Principal Jabalpur Vidyapeeth was the principal speaker. Because of the Sassoon Centenary Celebrations, the auditorium which has a capacity of seating about 800 people was exquisitely renovated, every fixture and fitting looking bright and attractive.

Khan Saheb and Hon. Major Sarosh K. Irani explained to those present the purpose of the evening function. Just then, who knows by a happy coincidence or a timely motivated action (as Baba never attributes

to Himself any toying with miracles, big or small), a telegraphic message (as under) was received from Avatar Meher Baba addressed to Jalbhai which was read by Dr. Ram G. Ginde:

"To you who have gathered in the Auditorium of the B. J. Medical College during the Centenary Celebration of Sassoon General Hospitals, Poona to bear my Ancient Message of Love and Truth I give my Love Blessings· to realize your true selves so that you will know what is Real Knowledge what is Real Power and what is Real Love".

Twenty five years after the Sassoon Hospital was inaugurated the Light of the Absolute Power, Knowledge and Bliss condensed in the body of baby Meher heralded its presence in deep sonorous cries as one amongst the millions of human beings, come to earth but come to relieve them of their suffering. The event was as natural and ordinary as of any other child born and its mother giving birth to it.

The finite cannot contain the infinite; but when God as boundless existence encases himself in form it is because of His infinite compassion for man that He focusses His Light through the spectrum of a human structure. He cannot for long continue to veil Himself, and the Truth at one time or the other manifests itself to the experience of man—individually through close contact and universally through a mass awakening at the opportune time. Many events put together or one big event at a time can serve to build up an image for a proper approach to Truth.

The Special Gathering in the B. J. Medical auditorium was convened at 5 p.m. on 1st December. Khan Saheb Sarosh K. Irani introduced to the audience composed of about 500 persons, the dignitaries of the occasion seated on the dais looking impressively calm and

solemnly peaceful. Shri D. N. Irani recited the Parvardigar Prayer; Dr. Y. M. Bhende, Dean, Sassoon General Hospitals and B. J. Medical College, inaugurated the function as a potentially greater historical event—Avatar Meher Baba's Birthday being commemorated during the Sassoon Hospital Centenary Celebration. Bro. Adi K. Irani introduced Shri Girija Nandanji Dube as the one whose greatest qualification is his deep faith in Meher Baba and a thorough understanding of Meher Baba's Messages, both combined forming into a conviction of Meher Baba being the Avatar of the age.

Shri Dube gave an impressive speech in Hindi that carried the audience through an atmosphere of an awe-inspiring conviction man can have for God and the utmost love God-Man can have for men. He spoke with a fervour that fortified the artful expression of his words nearing beauty of a poetry. Dr. Ginde, a spiritual enthusiast grounded in love for Baba spoke in English with an ease that betrayed his interest as much in Baba and spirituality as in his professional subjects. His speech was delightful. Dr. Mendonca's speech followed. He admitted he was new to the subject and was happy having been introduced to Baba's messages by Jalbhai. And it was due to Jalbhai that he was able to take part in a function in honour of a great Personage Meher Baba, whose Message of all messages is 'to love God'.

Brother Sarosh offered the first garland to Baba by placing it around the framed picture of Baba and then all the guests present were garlanded and offered bouquets. Shri K. T. Girme the Deputy Speaker, Maharashtra Assembly who was also present accepted the garland offered to him with a bow of reverence.

Mrs. Madhusudan with her melodious voice led the assembly to the reciting of Arti, followed by Repentance Prayer that was read by Shri D. N. Irani. A short

(Continued on page 50)

True Freedom and Creativity*

BY MEHER BABA

The Tangle of Impressions

The real spiritual problem is to emancipate the mind from its impressionary dispositions without destroying all mentality. The accumulated sanskaras of impressionary dispositions of the ego-mind are all in a tangle of utmost complexity. The impressions are comparable to a mass of thread, which due to careless use, gets into numberless complex knots and tangled loops. It is extremely difficult to get back one continuous, simple, useful thread out of such a tangle of impressionary thread. But, it is just this very difficult task that the Master achieves through his insight, tenderness and controlled power.

Analogy of Cutting or Burning the Tangled Thread

It is easy to cut the thread into pieces or burn it to ashes. If the Master does this at one powerful stroke of grace, the wayfarer may realise the Truth. But he is unable to come back to the world or establish any connection with it. This is the state of Majzoobs, As compared with the Sadgurus, the Majzoobs are not of any appreciable use in the divine game of duality. They are immersed in the Truth and are entirely oblivious of the needs of the world; and they are non-responsive to the happenings therein. Occasional imprints, which their consciousness receives from outside, spend themselves

* From "SPARKS OF THE TRUTH FROM DISSERTATIONS OF MEHER BABA: Version by Dr. Chakradhar D. Deshmukh, M.A., Ph.D. (London), Nagpur

automatically through the sporadic expressions and actions, for which they are in no way responsible.

Analogy of Carriage without a driver

The Majzoob, though spiritually perfect, is in respect of his actions in the world like a carriage whose horses run about without a driver. The horses are the sporadic impressions impinging upon his mentality from outside. They work themselves out without any control or directivity of the driver, for the simple reason that the Majzoob does not have the intellectualised ego-mind, which, in the bound soul, functions like a driver. After his immersion in the Truth, the Majzoob never comes down. Nor does he care to take up a universal mind with any Yogayoga Sanskaras or divinised impressions. He has utterly no real link with the world.

Benefits from the apparent actions of the Majzoob

The horses of sporadic impressions, which seek expression through the body of the Majzoob, are neither driven by any ego-mind nor by the Truth. The impressions are created by the occasional impacts of devotees, etc. from outside, and they work themselves out automatically. The impressionary horses run without a driver. But though sporadic and dependent upon external impacts, the apparent actions of the Majzoob (i.e. the expression of impressions through him) have immense spiritual benefit upon the targets of his action. For, there is to his actions the **back-ground** of Truth-consciousness. Although, Truth-consciousness is self-absorbed and inactive or non-expressive in the Majzoob, it is constantly at the **back-ground of all acts, released through him**. This makes the acts significant for the recipients, who derive immense spiritual benefit **according to 'their own sanskaric merits**. The result of the action is not what the Majzoob has in any way willed. He has no will. The result of what seems to be the act of the Majzoob is what the

recipient has through the Majzoob invited upon himself by means of his own sanskaric action and preparation.

Descending along the Straightened Thread of unbinding Sanskaras

Unlike the Majzoob, the Perfect Master brings back his Truth-consciousness to the world of duality; and he does so along connections that have not been snapped asunder. He completely disengages himself from all connections when he is immersed in Truth--consciousness. But when he comes down to the world, he finds his descent easy, because, during his ascent to the goal, the channels of his connections with the world were retained intact. **The 'thread' of impressions in his case, had not been burnt or cut off, but merely, as it were 'straightened'** and divinised. Owing to the retention of this straightened but unbinding under-structure, the Perfect Master can establish with the world significant, helpful and liberating contacts.

Transmutation

The mind of the Perfect Master, which now has become universal and unlimited, divinely transmutes his previously straightened sanskaras into Yogayoga Sanskaras, and is discriminately aware of the world of duality. He is not like a carriage without a driver. As in the Majzoob, in his case also, the ego-mind has completely disappeared. But all his actions are **controlled and directed by the infinite knowledge, power and bliss of Truth-consciousness**. That is why his life on earth is a blessing for all. In his case, the driver is the Truth itself.

The Perfect Master, because of his unlimited powers, can often **take upon himself the impressions of others and himself work them out for others**, by inviting sufferings upon himself. This is like a free lift, which some railway officer may, as a favour, give to any passenger, without

his having to pay for it. But though the passenger does not pay for it, the railway officer has to pay for him. So, though the disciple may in such cases be exempted from having to work out or undo his gathered impressions, the Master has to work them out through his own voluntary and **vicarious suffering** invited upon himself by himself, by the working of his universal mind.

Rewinding the Reel of Thread

The horses, which move the carriage of the Perfect Master, are the **Yogayoga Sanskaras or divinised impressions, which he has given to himself, while descending in the world of duality**. The lower ego-mind with all its determinative impressions does not exist for him. It is replaced by the higher Universal Mind, functioning through the Yogayoga Sanskaras, which it takes upon itself without getting bound by them. Yogayoga Sanskaras are as it were the 'straightened' and divinised 'thread' of previous impressions. The impressions were limiting the ego-mind, because of the tangled complexities, loops and knots of all sorts and their distorting inertia-mechanism. But now the thread has been '**straightened**' and '**rewound**' in a way that it is available for use merely as an instrument without itself getting into binding complications. The Master uses this 'reel of thread' at will for his universal work, without any curtailment of his Freedom; it cannot interfere with his Truth-consciousness or creativity.

Carriage of the Perfect Master

These new 'straightened' and divinised impressions can serve as the horses of the Master's carriage. But, it is not these horses themselves, which drive the carriage. Nor are these horses driven by the ego-mind, or the nucleus of organised and binding sanskaras of ignorance, as in the case of limited individuality. The horses of the Master's carriage are driven by his Truth-consciousness through his universal mind. He does not get caught up

in the separative consciousness characteristic of the duality-ridden ego-mind. While remaining free, his **universal mind merely makes use of these 'horses' for divine work.** The work itself has been **planned independently of the influentiality of these sanskaras.** In other words, the Yogayoga Sanskaras or the divinised impressions provide the **sub-structure of definitive channels for the Master's activity;** but they do not by themselves determine his actions. In themselves, they are lifeless or powerless bereft of all influentiality on him. They are merely used as **submissive instruments for particularised expressions** according to the nature of the spiritual work, which the Master has set before himself in complete freedom.

Analogy of the Road

The Yogayoga Sanskaras or the divinised impressions might be compared to a road, which is available for the person who desires to travel on it. **The road by itself cannot and does not make any one walk on it.** But it can help any one to walk, if he himself chooses to do so. The Yogayoga Sanskaras of the Perfect Master are like this road. They cannot have any initiative in releasing an activity. But **they enable the activity to be released if it has been decided upon by the Master,** in his unrestricted and illimitable freedom.

Locked up Driving Power of Binding Dispositions

It is exactly in this respect that the Yogayoga Sanskaras of the Master are **utterly different** from the binding impressions of ordinary limited individuals. In limited individuals, the impressional dispositions of the ego mind **have their own directive and goading power.** They are **not** merely the **channels** for the flow of psychic energy. They are themselves **tendencies. They are active engravings on the limited ego mind. They store certain definite units of psychic energy within themselves and have their own driving power.**

Direction by the Ego-Mind

This driving power, stored in them, is generally subject to the control of the **ego-nucleus** which can check, release or transmute these dispositions **within certain definite limits**. That is why the ego-mind is compared to the driver who drives the horses of impressionary dispositions. However, the driving by the ego-mind is neither **unfailing nor perfect**. It is not unfailing, because the horses are not always submissive to its dictates. The impressionary horses have a tendency to pull the carriage according to their own inclinations irrespective of the decisions of the ego-mind. And the driving is not perfect, because the **ego-mind**, which is the driver, is itself blind, aimless and bound, being the **cumulative but organised resultant of the pulls, the goadings and the inhibitions of these impressionary 'horses' themselves**.

Divinised Impressions have no Driving Power of their Own

The Yogayoga Sanskaras of the universal mind of the Master are not tendencies with any locked up energy of their own. They are **merely definitive channels without any independent driving power**. The impressionary horses can not run without the driver nor can they exercise any propulsion, pull or inhibition on the driver, which, in the Master, is the Truth, affirming itself through his universal mind. Therefore, the Master's driving of his carriage is both unfailing and perfect.

Analogy of the Motor Car

The divinised impressions in the Master's universal mind are **more like a motor car, than like the horse**. The motor car is perfectly under the control of the driver. The functioning of the motor car is distinctly different from the functioning of the horses. While the horses have their own tendencies, exercising a degree of propulsion, pull or inhibition on the driver, the motor car has

no such interfering inclinations of its own. It will be completely submissive to the will of the driver, without having any influence on his choice. It is **an instrument that does not dictate** that anything should or should not be done. It has no tendencies of its own. (We are here envisaging a motor car, which is in complete order and which is so perfect that it can function smoothly and efficiently under all circumstances.) The universal mind, with its self-given divinised impressions, is like a **perfect machine**, which never goes out of order and never fails. Though completely inert in itself, the machine is **available for the creative manifestations of Infinite Truth-consciousness with unfailing efficiency and unlimited submissiveness.**

Choice or Illusory Freedom of the Ego Mind

The ego-mind feels and exercises its limited and illusory freedom **when it chooses to succumb** to one impressional disposition rather than another. It seems to enjoy freedom in and through its choice. But this freedom is only apparent. It is not freedom of choice. The impressional disposition has utilised the ego-mind and secured its fortifying sanction in order to get released into expression or activity. The **ego mind chooses. But it has no real choice in choosing. Its choice is illusory.**

Real Freedom of the Universal Mind

The universal mind, on the contrary, feels and exercises its unlimited freedom when it chooses to vivify and release any particularly divinised impressions rather than others. It has full freedom of choice. **It may or may not choose that particular activity and is therefore really free.** The ego- mind chooses; but it **chooses in ignorance and restricted freedom.** The universal mind also chooses; but it **chooses in the knowledge of the Truth and in unlimited freedom. Restricted freedom is no freedom at all; it is an illusion of freedom.**

Comparison between Ordinary Impressions and Divinised Impressions

The unlimited freedom of the Truth-realised person is the only real and full freedom. It is only in the dynamic freedom of such a Master that the Self as Truth can manifest itself through the divinised impressions of universal mind. The divinised impressions are **infinitely efficient because they are infinitely submissive** to the Self. And they release creative and divine action which is not limited by any fragmentary ends or 'purposes'. But the ordinary binding impressions of the Ego-mind are unendingly aggressive on the Self and are seeking their own fulfilment and subjecting it to the tyranny of endless pursuits. The binding impressions are thus **infinitely limited in efficiency and creativity**.

Difference in Kind

Divinised imprints are not detractive but creative, not restrictive but amplificatory. They, thus, are **radically different** from **ego-prints**. The divinised impressions are essentially complementary assets added to the universal mind. Their function is not that of curtailment or restriction but of supplementary increment. On the other hand, the binding impressions of the ego-mind are restrictive and detractive. The difference between the binding impressions of the ego-mind and the divinised impressions of the universal mind is a difference in kind, not merely a difference of degree. In the same way, the difference between the freedom of the ego-mind and the freedom of the universal mind is not one of degree but of kind.

Efficiency of the two types of impressions and their Creativity

The binding impressions are infinitely limited in efficiency, because, though they might seem to produce a huge mountain of results in time, the entire mountain of

results may have no real value at all. And they are infinitely limited in creativity, because they cannot produce anything really new. They can only bring into existence what has been previously experienced though perhaps in novel combinations and contexts. Their creativity is confined to the regrouping of what is essentially old. But the divinised impressions, through which the Perfect Master works, are infinitely creative, because whatever they achieve in the world of duality is towards the real fulfilment of the infinite, and as such, has real and infinite value overflowing all limiting patterns.

True Creativity and Mystery of Divine Grace

The divinised impressions of the Perfect Master are infinitely creative. They help the self-realising Infinite to incarnate in time; and such incarnation is not a routine of ordinary time-process. The act of a Perfect Master is not merely repetitive. It is not the mere re-doing of something previously experienced. **It is not the repetition of the temporal past in the context of a new setting.** It is the doing of something that can never be done as a result of the experience of duality. **It is a creation of the utterly new, a descent of the Truth into the false. Hence its creativity is infinite and unlimited.** The redeeming act of the Perfect Master is a flash of the Eternal in the midst of what is otherwise nothing but rigidly determined causation. This is the **mystery of Divine Grace** descending through the Perfect Master.

The Greatest Story Ever Told

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

The greatest story is true, and centuries old ...
Yet, new, and more beautiful each time it's told.
It is a Christmas story about the Christ Child's birth ...
Born in Bethlehem in a stable, God-Man's descent on earth ...
Three wise men saw the LIGHT, following the
Eastern Star
glow.
Bringing gifts to the Christ Child of myrrh and gold.

In that age.. Jesus was the name.....
But, the Ancient One is ever the same ...
The Christ-Avatar Meher Baba is with us again on earth

We, celebrate February 25th, the day of birth ...
Joy to the world—our Glorious King!
The MESSAGE is Love—He brings

For His Creation came—Praise His Holy Name!
This wonderful story repeated, age after age—
remains.

"The God-Man does not convey thought, but Truth, which He either awakens in the individual whom He is helping through deep, inner experience, or which He transmits directly from the super-conscious to the conscious, from the spiritual to the physical, by means of either the physical eye, the physical touch or the spoken word."

— MEHER BABA

THE ETERNITY HERE AND NOW

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

The important fact that we have to understand is the ability of perceiving everything in the light of wisdom, so that we can elevate our minds to the realm of divinity which is our spiritual plane. If we have the capacity to see the outward changes in utter dispassion and through the delight of meditation we can surely overcome all the difficulties and complications concerning the relative world which is always in tension.

The purpose of taking the physical body is not to waste in the blind play of sensual drama, but to live in the Absolute Reality which alone will give us liberation and happiness. Life is such that we have to undergo a tedious process of suffering so as to learn the lesson of spiritual liberation. The conflict that arises in our minds owing to entanglement of past experience should be observed dispassionately.

The world we live in is in constant flux. There is nothing permanent in this relative world, because all the time it is in the process of change. It is nothing but delusion to cling to the physical world and we must liberate ourselves from the entanglements of worldly ambitions or attachments. We must dedicate our lives to the attainment of Self-Realization which alone will give us real freedom and enlightenment. A defect in us is that we are easily deceived by the impacts of lower sensations. The right way to live in this world is to detach ourselves from sensual irritations, so that we can direct our energies towards spirituality.

The main reason why we do not have the capacity to concentrate on anything is due to our weakness in analysing our thought process. Without understanding the working of our minds, it is impossible to proceed in the art of meditation. It is to be noted that we mostly live with our own images which are the result of our mental reactions. By dwelling on past psychological memories we try to derive happiness, but we cannot attain bliss by clinging to sensations of sensuality. The living Reality cannot be approached by the projections of our desires, as the freshness of Reality is polluted by past impressions and hence, it is very necessary that we must keep our minds refreshed by meditation.

The determination to lead a pure spiritual life is an important qualification, because the spiritual life consists in discovering the Reality which is beyond the senses. By sheer ignorance, we have identified ourselves with desires and thereby we have lost the capacity to live in the profound state of divinity. The cause for all suffering is mainly due to attachment to sensual gratification and if we can attune our heart to eternal silence of divine light, then only we can develop the faculties of intuition and the serenity of meditation.

To enjoy life one must master the lower tendencies and emotional weaknesses or otherwise one's life will be filled with miseries and frustration. Happiness is really an inner experience one has to find when all evil desires cease. The cessation of desire is the real basis for pure happiness. In an agitated state of mind one cannot comprehend the fullness of happiness, which blooms only in the state of meditation alone. Meditation is not focussing one's mind on an object, but one requires tremendous power of self-observation and the ability to be aware of the thought process before one could proceed on the right path of self-discovery.

Spiritual life consists in the constant supply of divine energy. Meditation is not an escape from the responsibilities or an avenue of worldly isolation. Meditation is really a state of mind in which we are capable of realising the reality of life without deception. Even in worldly activities, the meditative mind can observe various complications in a detached manner without involving into psychological like and dislike.

A man of meditation in a subtle way directly operates in the relative plane by generating tremendous spiritual vibrations which bring the favourable atmosphere in transforming the humanity towards divinity. All living organisms are interrelated and therefore, any development in any sphere will ultimately affect and improve the other. We must create the most suitable climate for the manifestation of divine consciousness, so that a radical change of spiritual integration can be introduced in the physical plane.

Truth cannot be conceived by the mind which is in a disturbed state. A pure heart is the right instrument for experiencing the Truth. The dynamic aspects of Truth can be experimented when we are in deep meditation with mystical silence. The beauty of Truth can be appreciated when we transcend the relative plane of mental process. The magnetic radiation of Truth can be contacted when the mind is absolutely calm and serene.

Love is purely a state of divinity which cannot be captured by the mind, because in the actual realization of unity, one transcends the mental realm of duality. Mere emotional attraction of physical objects cannot be classified as an aspect of Love. The quality of Love can be experienced in the actual detachment in which the Reality alone is realized in deep meditative awareness. The beauty of Love consists in dissolving the egoistic "I" by the elevation of the Supreme Super Consciousness of

the Absolute. There is nothing to unite because in the oneness of Reality only the pure Consciousness alone shines silently. The question of union with higher divine self does not exist in the realization of Reality.

The most difficult task in life is the maintenance of mental equilibrium all the time. The disturbing elements of distractions should be eliminated. The art of living is to understand all situations in a state of serenity. It is to be noted that our own mind is the chief cause for creating complications in our relationship with people, ideas and things. To watch everything quietly without involving ourselves in it is important in developing meditation. Deteriorating factors come into one's life when one is not capable of facing challenge of life calmly. A healthy sign of the mind is to receive every impact and situation without emotional disturbance.

The beauty and the purity of the divine life can be understood only when one improves in the art of meditation. The ability to understand the mind is prevented if one becomes a slave to one's own desires. An important aspect in the path of Reality is the discovery of the inner workings of our minds in the mirror of relationship. Needless to say, that the spiritual life is not separate from daily practical problems, but on the contrary the spiritual life must be tested in the day to day life. We aspire for inner freedom, but real liberation can be had only in the spiritual plane and that spiritual plane or state is a direct experience that comes as a result of intensive meditation.

The sacredness of cultivating the wisdom consists in assessing the relative world as it is without the deception of attraction or repulsion. An intellect which is not properly governed by intuitive awareness is useless in the discovery of Reality and therefore, it is very necessary that one should train the intellectual faculty to be an

instrument for the expression of divinity. Intuitive awareness can be achieved by the purification of the mind through self-contemplation.

The aim of human life is to aspire to something higher than mere sensual gratifications. All experiences in life amply prove the urgency of transcending the mental plane to the divine plane of intuition. In spiritual life alone we are elevated to the height of bliss as material comforts will never bring happiness and contentment. The impacts of worldly enjoy-ments are transitory and they will not provide us with the peace of mind or the ability to live in the world without mental disturbance. Freedom is really a state of mind in which we observe all the activities in a manner not to be attached and contaminated by them psychologically.

If we observe our minds we will find that we are never free from the corruption of desires. The cravings are given much importance by repeated gratifications and we cannot expect the blessing of divine manifestation if our minds are distracted by the impacts of material pleasure and mental confusion. In life we must have the ability to move in this world fearlessly with the meditative magnetism of spiritual serenity, so that the grace of divine power can be radiated for the betterment of humanity.

Do not react to anything violently, take everything that comes to you in an attitude of utter dispassion, let nothing worry you as your business is to do your allotted job silently with a smiling face and leave the rest to Universal law without bothering about the result. Be restful always in a relaxed mood. Mental excitements and sensational irritations should be avoided by adopting right concentration and clean conduct.

It is very important to impart the knowledge of spiritual hygiene which means the conservation of sex energy

for utilization for intellectual work, emotional refinement and spiritual service to humanity. In the past, the Eastern tradition emphasised through various methods of self-discipline that the householder's life was only a stepping stone for the moral advancement in the direction of spiritual emancipation. The householder's life was a centre for undertaking various measures for mental adaptability and emotional adjustment. But now-a-days very few people realize the utter necessity of preserving the sex energy for spiritual development. The defects that prevail in a family life can be eradicated by showing the strength of spirituality through meditation. Married life must be based on divine understanding for the harmonious development of physical body, emotion, mind and soul. Silent communion and the delight of purity are the deciding factors in experiencing the perfume of love. The reason for keeping the body and mind strong is purely for the sake of receiving the spiritual energy and in this connection, the conversion of sex energy into brain power will help the manifestation of divine dynamic force.

Realization of Reality is HERE AND NOW and not in the future. Needless to say, that this dynamic aspect of living in the ETERNAL NOW all the time is the most fundamental factor to elevate the man from the mess of mental distraction. The beautiful aspect of Divinity can be seen only when we experience an inner state of spiritual upliftment. Beauty is a quality of devotion which can be comprehended by the stillness of the mind. The bliss of silence is an attribute that can be enjoyed in the alertness of the mind. To commune with Reality we have to eradicate psychological impressions through mental discipline: It is very necessary to lead a pure life so that we can be free from the complications of mental disturbances.

The metaphysical approach of solving the psychological problems does not mean the control of the physical

body and mind, but the unfoldment of intuitive awareness and the harmonious development for the attainment of Absolute. There is nothing in the world either to reject or accept as in the higher realms of Super-Consciousness, we are able to observe everything calmly in a detached manner. It does not matter whether we live in the East or West, our souls must inwardly attune to Reality.

The fact is that one is unable to present the inner mystical experience in terms of logic so as to be convinced and understood by ordinary people, The Reality cannot be comprehended by the mind which is caught up in the whirlpool of worldly agitations. The highest wisdom cannot be revealed through words. Hence, we have to keep silent and also feel that anything that comes to the verbal level is not the essence of THAT which can be contacted by meditation and contemplation.

DIVYA VANI

(An English Monthly)

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—Editor & Publisher

A P R A Y E R

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

I stood, Oh Lord! at the cross-road of my life. Behind me was maddening confusion. I thought I was ruined beyond any hope of redemption. Every hope had been shattered! Every effort had been thwarted! Bitter, bewildered and benighted, I felt that life had been an absolute waste and an utter rout.

And then. You came, Oh Lord, revealing to my blind and tear-besmeared eyes the logic of my life. I have begun to realise, with Your Grace, how much essential and even inevitable was my past for the unfoldment of my present and for the realisation of my future. The very romance of Your exalted entry into the tottering ruins of my existence, enralls me, Oh Lord! That which was dark has suddenly become illumined with the sublime radiance of Your August Presence; that which was desolate and barren has begun to blossom with the nectar of Your Mercy and Your Love; the scorching Sahara of my life is suddenly invested with the uplifting beauty of Your own Brindavana! The chaotic rumblings of devastating doubts and crushing depression have been eternally silenced with the celestial melodies of Your pattering feet. Life has, under Your Providential care, become an enchanting epic of infinite beauty and eternal joy! Out of the depths of this heart, a prayer arises at every moment, "Bear with me and sustain me, Oh Lord!"

Jai Avatar Meher Baba Ki Jai !

Gospels of Lord Buddha and Avatar Meher Baba

By S. R. Meshram, Jabalpur

Buddhism to-day is spreading all over the world even in an atheist country like Russia, because of its rationalistic approach towards the Truth. Buddha was a rationalist; hence European countries have been drawn to him. He captured the hearts of materialistic men through this approach. Buddhists believe that reasoning is not the main criterion of finding the Truth. But they maintain that Truth should be experimentally proved by its effectiveness. His way of winning the hearts of people was not by mere preaching but by practical demonstration through which he brought out the Truth and inspired other people to be initiated into the spiritual path. (In Buddhistic term it is called Middle Path or Eight-fold Path.)

Following examples will indicate how Buddha used to tackle people through reasoning and by giving practical demonstration to bring them towards the Truth.

A young girl named Prakruti fell in love with Anand, one of the prominent disciples of Buddha. She with her mother's help tried to hypnotise Anand for her marriage. But Anand refused to be married with her. She approached Lord Buddha who said that if Prakruti would be ready to get her hair shaved and become Bhikkuni he would try to help her in the marriage.

She went to her mother and asked if she allowed her for shaving her head. She at once declined and said, "Prakruti! Don't be after Anand for marriage. I will arrange a better suitable match for you but never get your hair cut."

Buddha did not disregard her desire but he convinced the futility of her desire. He queried her, "Prakruti! What is there in Anand that appeals you most and for which you are so mad after him?"

She replied, "I like his voice, his eyes, his nose, his mouth, his gait and so on."

Buddha said, "His eyes, which you like most, secrete dirty fluid, the nose is filled with snot and the mouth which you like most contains spit. What's the use in getting attached to such a body filled with all the impurities. One day his body is bound to perish."

On hearing this, Prakruti's mind was transformed and she arose into a new consciousness. She became conscious of her ignorance and was initiated into the Middle Path preached by Buddha.

2512 years ago, Buddha was sitting in meditation under a tree. He heard a voice of weeping and shouting. He opened his eyes and saw a man was running towards him. Lord Buddha said to him, "Why are you so worried." He said, "Lord! I have lost all. See these dacoits are robbing my family and have snatched away all costly jewellery." Buddha went to them promptly and advised them. They were so influenced that they returned all the costly ornaments and gave up their dacoity.

Then turning to the rich man, he said, "You are so worried and weeping for the transitory wealth which is robbed away by the dacoits but you are not worried and

repenting for the Real Wealth which is being robbed away every moment, day and night."

He queried, "Lord! what is that wealth which is robbed away every moment of which I am unaware." Buddha said, "It is Truth and Love which is the Real Wealth that is being robbed away every moment through your own cravings and desires of which you are unaware and not repenting."

The rich man was much impressed and since that day he dedicated all his wealth for the welfare of others and was initiated into the Middle Path.

Buddhism does not recognize the existence of God or Soul but Buddha did not disparage the "gods" of other sects or religions. Though it has no faith in God, it has faith in man who is the highest personality in Buddhism. All other religions proclaim to love God but Buddhism proclaims to show compassion and love to man. Baba also says, "It is better to deny God than to defy God" if one cannot follow and love him. An honest atheist is better than hypocritical theist. Buddha avoids all intellectual metaphysical discussions and lays greatest stress on practical life, equality, love, sympathy, tolerance, brotherhood and purity. When questioned by other Pundits of his time whether God exists or not, Buddha used to say, "Belief or disbelief in God is a matter of very little importance so long our everyday life is not changed."

He condemned superstitions, priest-craft, miracles and theological dogmas. He said, "Be a lamp unto yourself." It means first enlighten yourself by practising Middle and Eight-fold Path, which awakens Real Eye and yields True Knowledge. By treading this Path one can attain 'Nirvan'. He said, "A man who is hurt by a poisoned arrow, if instead of making his immediate treatment, goes on asking, 'Who has pierced the arrow?'"

What was his caste or colour? What timber was used in the arrow? and so on,' he will die before his treatment is done. Similarly people go on babbling in intellectual discussions for whole of their lives instead of bringing the principles into their practical life. Hence Baba says to His disciples, "Let your own life be My Message of Love and Truth to others." Like Buddha He insists upon His lovers to imbibe His Message and practise it in their daily lives.

Buddha condemned rituals, i.e. Shariat (External forms of worship and ceremonies). He said, "Neither abstinence from fish or flesh, nor going naked, nor shaving the head nor wearing matted hair nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni will cleanse a man who is not free from delusions."

"Reading the Vedas, making offering to priests or sacrifices to gods, self-mortification by heat or cold and many such penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions." "Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness: not verily the eating of flesh."

By avoiding the two extremes i.e., self-mortification and self-indulgence in sensual pleasures, Buddha found out the Middle Path & Eight-fold Path involving Right thinking, Right speech, Right Action, Right intention, Right livelihood, Right mindfulness, Right effort & Right concentration—some of which are also common to other Religions.

Like Lord Buddha, Meher Baba also has not given importance to the above in His words, "When faced with Divine Love, these external ceremonials have no value. Love for God automatically and naturally results in self-

denial, mental control and ego-annihilation, irrespective of the lover following or renouncing these external adoptions."

Buddha condemned caste systems, fasting, bath in holy places, scriptural authority, dance, singing, garlands, etc. Buddhism recognizes the direct perception which is the means of Real Knowledge rather than any inference which may be verified as and found flawed by personal experience.

Buddha himself once asked Anand whether he followed his Teaching merely because he believed in the Teacher and in His word. Anand answered that he did not follow Buddha's Teaching because he believed in him, but because he himself had experienced it and found it true.

Similarly though Baba says, "I am the Avatar, God-Man, Ram, Krishna", it does not mean that He is Avatar or God-Man for those who do not realize or recognize Him as such from their personal experience. Unless we imbibe and feel His Divinity within us, we are really not authorized to say so, merely because of our empty faith and belief in Him.

Buddha says, "If a person is vicious, does sin and simultaneously desires to worship or pray or even walks with me by holding edge of my chivar (Daaman) I can't save him. He can be saved by his own good actions and not by worship, Prayer or holy association."

Although Buddhism has no belief in God or Soul it does have belief in re-incarnation. Bhikku Nagsen had fully & beautifully, convinced Prince Milind through reasoning that without transition of soul from one body to another re-incarnation does take place.

Lord Buddha personally narrated many wonderful incidents and stories with absolute precision of his past births of birds, animals and human forms, thousands of years ago. He had taken about 547 births. These were for all his preparations before attaining the State of Enlightenment, i.e. Buddha. Apart from his births, he also revealed the lives of his family and intimate disciples who were connected with him thousands of years ago. All these have been fully described in JATAK.

The intention of these past birth stories was to impress and inspire Bhikkus to lead a life of perfect chastity and celibacy and to get rid of temptation and lust for females. He often used to query his disciples who were engaged in group-talks, "Oh Bhikkus! what are you discussing about?" and used to link up the subject matter with events of his as well as their past lives. Thus he used to warn them not to repeat them again in their present lives. Baba also tells us occasionally of our intimate connections of past lives. In 1945 at Jubilee Hill (Hyderabad) I remember Beloved Baba to have referred to my friend in his presence that he had connection with me since my past life.

He often used to tell his disciples to be very cautious in their present lives in view of the wrong done to them in their past lives. This told upon their present lives a tremendous influence and safe-guarded them from repeating the mistakes that occurred in their past lives.

Buddha had a deep insight of his future and also of past lives thousands of years ago. It is stated in "PARMITA" that prior to Lord Gautam Buddha there had been 27 Buddhas (Enlightened ones) and one of the Buddha's age was 90,000 years and his body alone used to enlighten the whole world ... In days gone by Buddha says in Jatak, "There was a time when a man's age was 12,000 years." Although this seems quite incredible it is stated

in his birth stories that to the Rishis a woman was a foreign thing and they were quite unfamiliar with her. For yogis it is just possible to live for thousands of years on Yogic Power. At the time of Dnyaneshwar Maharaj there was a Yogi named Changdev, whose age was more than thousand years. Concerning to Yogic Age, Baba says, "In Energy-State Yogis possess the power to live for thousands of years which seem to be a miracle for those who are in the Body-State."

In the Buddhistic Volume "Tripitak", Lord Buddha had proclaimed that after 2,500 years there would be a manifestation of one "Bodhi Satwa" (Enlightened one) on this earth. This is an indication. of our Avatar Meher Baba whose public manifestation we are awaiting as an incarnation of modern Buddha. In one of his past lives Buddha said in JATAK Part VI th that he had to remain dumb—that means he observed silence for full 16 years to safeguard himself from Mayavic influence.

Buddha's Teaching was on Universal Sympathy, Compassion, Equality, Peace and Brotherhood. Apart from these He gave Five Precepts or Panch Sheel and Dash Sheel which are as follows:

Panch Sheel

- (1) Thou shalt not steal
- (2) „ „ „ kill
- (3) „ „ „ use intoxicants
- (4) „ „ „ tell lie
- (5) „ „ „ make improper sex indulgence

Dash Sheel

- (6) To abstain from dance, singing
- (7) „ „ „ scents, sundals, garlands
- (8) „ „ „ gold, silver
- (9) „ „ „ bed-stead etc.
- (10) „ „ „ untimely meals

As regards signs of 'Nirvan' Buddha answers: "Freedom from danger and distress, confidence, peace, quietude, happiness, blessedness, delicacy, purity, spiritual refreshment. It is a state of positive consciousness. It is not a static condition of consciousness. It is characterised by 'Spiritual Refreshment". It is dynamic and creative."

The delight of the Truth surpasses all other delights. The desire for emancipation over-masters every sorrow.

According to Meher Baba, Nirvan is the state in which limited individuality is replaced by unlimited individuality. Nirvan is the state of nothingness or zero. Baba says, "When consciousness is withdrawn from the world, it leads to Nirvan or Beyond State. The piercing of mind amounts to complete withdrawal of consciousness from the universe. It is a total absorption in Divinity (GOD). This is the state where universe becomes Zero. This is Nirvan." State of Nirvan in Baba's terminology is state of God-consciousness. Like Buddha, Baba also calls it as characterised by Purity, Love and Happiness.

In simple language, Buddha said that our connections and our dealings with one another should be based on good and pure intentions; so that no one is hurt. It is because of our adverse dealings with one another that suffering comes. In every phase of life one's dealings and behaviour should be good without jealousy or hatred. This is Dharma—discipline or essence of Religion, as proclaimed by Lord Buddha. Mere reading and preaching of religious books is ADHARMA if they are not brought into use in practical life.

Character or "Sheel" is greater than knowledge. Sheel is first and knowledge is secondary which is utilized according to one's "Sheel".

What is acquisition of Nectar? In Buddhistic Teaching, it is extinction of Rag, Dwesh and Moh (i.e. attachment, hatred and temptation). Buddha says. "Sheel is Holy place (Dham). Dharma is that living Flow of water, wherein the learned take bath and without being drenched, they become pure."

A Humble Request

May we request you, to contribute to our "Building Fund and Printing Works Special Donation" Scheme, and associate yourself with the task of establishment of a permanent abode of humble and dedicated workers of Meher Baba, the Avatar of the Age, in the historical city of Hyderabad, sanctified by Beloved Baba by His many visits and stay during His Mast-Work and also during the Mano-Nash period. In order to enable one and all, whether rich or poor, the system of issue of tickets of various denominations, viz., Rs. 1, 5, 10, 25, 50, 100, 500 and 1000 has been adopted. Those who desire to send their love-contributions may kindly do so by *Postal Money Orders or Bank Cheques on Andhra Bank Ltd., or State Bank of India, (Hyderabad-A. P., India)* to the undersigned and oblige.

With loving regards,

Yours fraternally,

SWAMI SATYA PRAKASH UDASEEN
Managing Trustee, The Meher Vihar Trust
3-6-441, Himayatnagar, Hyderabad-29.,
A. P., India.

"DEATH"

THE FORMIDABLE EPISODE

By S. K. Ghosh, Bilaspur

Death appears to be a formidable incidence to most persons; for they take it to be the termination of life. If any episode in the world can perturb man the most, then it is death. When occurs in a family, it perturbs the members who are left behind. If the individual (deceased) happens to be a social worker and well-wisher of others, then it becomes a matter of grief for all the dwellers of the village or the city. And if the deceased happens to be an internationally reputed personality for his outstanding contribution in the sphere of art, literature, science, philosophy or establishing peace in the world, then it not only becomes a matter of grief for his countrymen alone but for the entire world.

An analytical attitude of mind may sometimes tend the individual's thought to go deep into it to try to understand the mystery of death. In fact, modern science has already began its research over death and has been enthusiastically active to invent some medium by which death can be conquered, be it medicine or any other means.

While modern science is engaged in death preventive inventions, important question which arises is that, if the scientists succeed in their attempts what would be the state of man on earth? The world is already over-populated and the reaction, as it is seen, at every stage of life, is problematic. In the memorable human history man

has never suffered so intensely, as he is suffering at present. Hence the success of Science in death preventive invention will open a new chapter of confusion, chaos and conflict in the entire world. In short it will be an imprecation in disguise rather than a boon.

In fact, all these thoughts are in imagination for they have no basis in reality. Underneath the present day turmoil and chaos visible on the surface of the earth, there lies a continuity of systematic equilibrium, an eternal serenity and tranquility which is never disturbed by the events on the surface. That is eternal law. There exist no time and space.

Death and Birth are inevitable processes of life, through which the individualised soul has to pass in order to reach to its pre-ordained destiny. Even from the purely physiological point of view, one has to discard his physical body when it becomes unfit for further use. Avatar Meher Baba says, "Death is like throwing away clothes which have become useless through wear and tear. Just as a traveller may stop at different places and at each halt may change clothes according to his needs, so the individual goes on changing his bodies according to the needs of his Sanskaras." Although death is a matter of definite tragedy for man from the point of view of his self-created fortress of hopes and ambitions which apparently come to an end when death occurs. But the life is never encountered by any impediment or obstacle in its onward journey even after the physical body is abandoned due to death. On the contrary, death may be compared with the period of sleep. After ordinary sleep man wakes up in the same body. And after death man wakes up in a different body. The memories of his past life remain stored up in the mental body or Karan-Sharira. It is a natural gift from God to man that when the latter wakes up (reincarnates) in a different body, he usually remains unconscious of his past life or lives. Here the sophistica-

ted mind may question; if there is reincarnation why does not the individual feel it? Had it not been so, the individualised soul would have become puzzled by the burden of his past memories, as it is beyond the capacity of ordinary man to consciously sustain the influence of numerous Sanskaras earned through past lives.

It is interesting to note that while the soul is unconscious of his pre-earned Sanskaras, yet his life is propelled by the influence of the same Sanskaras. It is for this reason that man fails to pull on his life in a desirable way. The memories of the past lives are kept **in abeyance**. The Merciful God keeps the past memories hidden for the ordinary man, who is like an innocent child to Him. Beloved Baba says, "Life would be infinitely more complicated if one who is not spiritually advanced is burdened by the conscious memory of numberless past lives, and he would get dazed and unsettled by the diversity of settings in which persons would appear to him in the light of his memory." The memory is uncovered to the individual only when he develops his consciousness in the higher levels to the extent required. Thus it will no longer appear to him as a disturbing force for his onward progress.

Death is only an incidence in life in a broader sense and this can be realised if impersonal attitude towards life is developed. It may appear to be impossible from the point of view of attachment, that one has towards his possessions, name, fame, etc. To develop the attitude of treating death as just an incidence in life, requires constant practice and replacement of selfishness by selflessness. This is developing faith in life eternal. Selfishness is the root cause of attachment for the physical body and material possessions. Naturally, therefore, death continues to be a lamentable episode in life as it snatches away the very existence of man causing termination to physical body. Unless therefore, the conscious-ness is freed from

the binding force of ignorance, the fear of death will not be eradicated. Advanced souls in their higher stages of consciousness can treat the death as their playmate. Vishwa Kabi Rabindranath Tagore, after attaining this height of consciousness, sang in Divine ecstasy:

"O thou, last fulfilment of life. Death,
my death come and whisper to me!
Day after day have I kept watch to thee,
for Thee have I borne the joys and pangs of life.
All that I am that I have, that I
hope and all my love have ever flowed
towards Thee in depth of Secrecy.
One final glance from eyes and my
life will be ever Thine own."

And again at another point in a self-introspective mood Vishwa Kabi sang:

"On the day when death will knock
at thy door what wilt thou offer to him?
Oh! I will set before my guest the
vessel of my life—I will never
let him go with empty hands.
All my sweet vintage of all my
autumn days and summer nights,
all the earnings and gleanings of my
busy life will I place before him at the
close of my days when death will knock
at my door."

Every word of the poet is inspiring indeed. It undoubtedly takes us momentarily to a height of bliss but, simultaneously a doubt and suspicion arises as to how it is possible to accept death as a playmate when its occurrence creates a lamentable state.

It is the burden of Karma that entwists us in the limitations of a self-created cage. The reaction of which

is attraction towards a particular form through which one identifies himself. The endeavour of the individual soul through innumerable lives to get rid of this cage, definitely takes him to a certain height according to Beloved Baba, up to the fifth plane or at the most up to the sixth plane of consciousness. But, beyond this, is the final stage, the seventh plane of consciousness which still remains far off. The sixth plane can only be surmounted with the Grace of a Perfect Master or Avatar.

The entry into the seventh plane of consciousness is the end of the individual's search. Here the drop becomes ocean, the soul regains its original consciousness, that is Over-Soul. This is called real death, as after this death the process of death and birth for the gross body comes to an end for ever. All our lamentable deaths can be termed as preparation for this final death and all our pleasurable lives are but a gradual preparation for this real birth, i.e., to be born as universal being which includes everything. Having attained this state of consciousness, the soul which now becomes Over-Soul, consciously realises that, it was never born nor died. It is the eternal emancipation of soul from the tyranny of birth and death. To quote Avatar Meher Baba: "The true death of the individual occurs at that moment when he transcends his limited individuality or separative consciousness of the unlimited and undivided being of God. The true death of the individual consists in the complete disappearance of the limiting ego-mind that has created the Sanskaric veil of ignorance. True death is a far more difficult process than physical death, but when it occurs through the Grace of the Master it takes no longer than the twinkling of an eye. The dissolution of the ego-mind and the freeing of the soul from the illusion of separative individuality are known as liberation."

To die into this immortality is our hidden aspiration. Transfiguration from part to whole is the aim of life.

Inspiration for every noble cause from within, silent acceptance of every act that expands and silent forbiddance from every act that contracts is the ever vigilant eternal guide, encaged in a body, and has a yearning to get dissolved into the ocean of death that brings immortality. The present age is like a spring season for entire humanity to get dissolved into the Over-Soul. The Soul of all souls is present here amidst us in the form of Avatar Meher Baba. The time is near when He will release the divine tide by breaking His unique and unprecedented silence. To enable us to be carried away by the Divine Stream of Baba, we must make ourselves lighter and lighter by emaciating our ego in order to finally surrender at His sublime feet, so that our everything becomes nothing. This time God (Baba) has incarnated with the hidden treasure for us all. We need not hanker for His Grace, as it is already there. Beloved Baba says: "The life in eternity knows no bondage, decay or sorrow. It is the everlasting and ever-renewing self-affirmation. of conscious, illimitable divinity ... My mission is to help you inherit hidden treasure of the Self." Let us make our vessel broader and broader so that we may not remorse afterwards that we approached the ocean with only an infinitesimal cup.

JAI BABA

Meher Baba at Warana

By May Lundquist, Australia

Many Avatar Meher Baba Centres in India have organized great processions in which the God-Man's picture was carried amidst music and shouts of Avatar Meher Baba Ki Jay! New York had its Baba Stall at its World's Fair in 1964-65 as did also Montreal at Expo 67. But it was left to a small group of Baba lovers in Brisbane, Queensland, Australia to carry "Baba" through the streets during the gay annual Warana Spring Festival this year, and from where He was picked up by T.V. cameras and televised over a large portion of the continent.

The following is an account by May Lundquist who originated the idea. [Editor.]

The Warana Spring* Festival in Brisbane is an annual event. No other event during the year draws as great crowds of people to the city as does this festival, which is a week of colourful activities. There are art exhibitions, drama festivals, art and literature competitions, massed bands, concerts, aquatics and sporting events and so on, and a pageant procession which travels from one end of the city to the other through the streets of the main shopping centres. The procession usually takes place on a Saturday after the closing of the shops at 12-30 p.m. and consists of elaborate floats** many of them entered by government departments and commercial firms, and professionally made at fantastic costs—brass and pipe bands, mounted police on their beautifully groomed and accoutered horses, marching girls, youth clubs, pony clubs, clowns, etc.

* In Australia the seasons are the opposite to countries in the Northern Hemisphere. Thus while it is Autumn now in Northern places it is Spring in Australia. [Ed.]

** A framed platform on top of a motor truck. [Ed.]

Two years ago I watched this procession for the first time and the thought came to me that this would be an opportunity of introducing Baba to the Queensland public. My original idea was very simple: a giant photo of Baba surrounded by flowers and greenery. In a letter to Francis I mentioned my thoughts, and he replied that beloved Baba was very happy that I wished to introduce Him to the public at the Warana Festival in this way.

Nothing could be done last year because there were too few of us to carry it out; but this year there seemed to be some possibility of realizing the project. The theme of this year's festival was Flowers in the Sun. Some young artist Baba lovers worked out a design and made a model. But it looked too much like a propaganda for Mao Tse Tung. How to design something that would tell the people something about the Beloved of the World and at the same time be accepted by the Festival Committee, and so well done that it could compete with professional designs for which expense was of no account?

Then Bill LePage flew up from Sydney and we all put our heads together over another design. We had to do it this year; next year might mean never. The new design was a deep border of the "seven colours" around the edge of the float. On the front in large lettering was MEHER BABA THE AWAKENER and on each side and at the back a 4 ft. by 3 ft. picture of Baba (His head only). From the centre rose a pole capped with a wide slowly revolving wheel carrying the words, ONE GOD ONE HUMANITY. Baba was to be enframed in flowers and the rest of the float covered with flowers. And amidst them was to be a singer singing some of Francis' songs.

Back in Sydney Bill turned the ideas over to Felix and Stephen who realized them in a very professional sketch and detailed drawing and sent them to us. We

were delighted with them and the next day submitted them to the Festival Committee.

Then began our waiting. Would the Committee approve our intention and design? We were promised the decision in a few days, but after the few days we were informed that the Committee has not been able to come to a decision; it would be discussed further at its next meeting in a week's time. The week passed and still the Committee couldn't make up its mind, and we were asked to wait another week. I'm sure this week had 30 days in it and not seven. There were now only 3 weeks to go before the Festival began. Our faith in beloved Baba must have been very weak, for instead of beginning construction knowing that since He had expressed His pleasure in the project He would see that it was accepted, we waited on the Committee's approval before beginning work. We had not yet even located a large, covered area in which to assemble the float.

At last the Committee's decision came. Our entry was accepted—but no singing would be allowed. Probably they considered it might clash with the bands. Bill flew up again to give his third talk for the year at the University. He worked out details with us and left us to it.

Reg Paffle, at Avatar's Abode (Baba's Centre 70 miles north of Brisbane) began work on the float frame. He wrote: "This was more exhausting than the preparation for Baba's stay here in '58, as there were many frustrating delays .. Some of the materials took a week to come from Brisbane." Needing a large floor space to handle the long timbers on and lay out the sections, Reg turned Baba's House into a workshop, feeling that beloved Baba wouldn't mind the noise of sawing and hammering. Lorna and Radha pitched in as Reg's "mates" and John, engineer for his bread and butter and sculptor for Baba,

designed and made the revolving wheel and the power transmission to turn it.

In Brisbane, Pauline took on the lettering and the rest of us started making paper flowers. None of us had done this before, but we soon picked it up. In all our spare time from our living-jobs we made flowers, flowers, flowers—thousands of them. The shelves and cupboards in our flats were filled with them. The work went on each night often till the small hours of the morning.

We had not yet succeeded in finding a large floor space on which to assemble the sections when they were brought down to Brisbane and to cover it with our flowers. After phoning a long list of garages and transport firms at last Pauline found a warehouse that was willing to clear some space for us.

Up at Avatar's Abode Reg had finished the frame platform and assembled it for a trial fitting. It looked gigantic and young Radha was thrilled with it. It was then dismantled (by torchlight because of a blackout) and half of it packed into his utility truck to go down to Brisbane in the morning. He set the alarm for 3-30 but slept through it, to be awakened by the sun and the kookaburras* hours later. But he made a quick run down to Brisbane, had some breakfast and returned full speed to Avatar's Abode for the rest of the frame. He returned to Brisbane the same night where, "stupid with tiredness" as he expressed it, he wrapped one of his mudguards round an iron post and broke a headlamp. Fortunately, Bernard Bruford and his friend Bryan were waiting for him and unloaded the little truck and unwrapped the mudguard.

It was now Tuesday. The Procession was on Saturday. Three days to go—which meant there'd be little sleep for anyone. Bernard had delivered the big

* A bird that sings a laughing song at sunrise. [Ed.]

hired truck which was to carry the flowered float bearing beloved Baba; Reg, assisted by John Martin, began mounting the frame, which extended right up over the radiator. With a float there must be no trace of truck seen—for as the name indicates, it must appear to the spectators to float along without any visible power. Reg and John worked on, while the flower makers patiently made more flowers "just to be sure there would be enough". On Thursday afternoon the last bolt was finished and the last chock knocked away and all Reg's calculations proved correct and the float was strong and truly set. Reg phoned us "She's ready." And we all rushed down to the warehouse. There was beloved Baba's huge chariot, naked, waiting to be dressed in flowers, lettered and adorned with his pictures. We had two nights and one day in which to do it.

The warehouse covered a great area. Trucks of all sizes ran in and out, fork-lifts dashed about and the noise was incredible. Workmen spent their tea- and lunch-breaks sitting around our job and giving suggestions; some showed an interest in Baba and asked questions about Him. One fork-lift driver, in a burst of enthusiasm gave us an exhibition of virtuoso lift-driving. It was very thrilling and rather un-nerving as he swung a heavy pylon within inches of our precious float.

Work began slowly on the last day, everyone had worked to near-exhaustion, but we soon brightened up and got into our swing. Guide lines were pencilled in for the border of the seven colours and the strips stapled on—from deep bluish purple at the bottom to pale yellow at the top. Pauline's beautiful lettering MEHER BABA THE AWAKENER and ONE GOD ONE HUMANITY was attached. The chicken wire to attach the flowers was measured and cut into the required shapes and fastened, and the flower covering began. We worked on this in pairs. One stood outside and passed the wired

stem of each flower through the chicken wire and the other from inside fastened it.

The three 4' x 3' head-photos of Baba, one each side and at the back, were firmly secured. From behind each photo rays of the seven colours in the same order as the border—deep bluish purple to pale yellow—shot out.

The work went fast. We worked almost in a trance of tiredness with the mechanical precision of people who had been doing this sort of work all their lives. No one spoke. About one O'clock Saturday morning, the day of the Procession, the job was completed. Every inch had been covered, and the team broke up to go home and get a few hours sleep. However, Arvids and I suddenly remembered that although in the light under which we were the surface seemed entirely covered, the bright Queensland sun would make little dark pockets of any uncovered space. So we worked on through the mild night scrutinizing every square inch and fixing more flowers where necessary, until the dawn covered the clear sky with its pink flowers—a perfect day for beloved Baba the Lord of the World to be taken on His float of flowers through the streets of the city.

Gradually all the helpers, which included Maria, ¹Ruth and Phillippa, and Bill and his wife Joan who had come up from Sydney in time to pitch in for the last night—returned, and Allen Fenton arrived from Woombye to drive the float; and we waited for the police escort. (An escort is necessary because the vehicle powering and carrying the float is almost completely covered by the float and the driver has only a narrow vision straight ahead). Presently he came on his shiny high-powered motor-bike, stared at the float and at beloved Baba and said, "**You** don't need an escort," and roared away. We all stood there open-mouthed, unbelieving. Then someone giggled and broke the silence and we came to life

again. No one knew the way to the assembly point (we had neglected to study this), but Bernard took the lead in his car and Pauline jumped in beside him and grabbed his street directory, and Allen followed. After some little time Bernard pulled in behind another float thinking that its driver might know the way, but it broke down, and he drove on again under Pauline's directions.

Arrived at last, but on time, at the assembly area we found some floats still being built! There were apparently amateurs more amateurish than we. Some surplus flowers we had brought along we gave to riders in a motor-bike club to decorate their machines, for which they were very pleased, and some asked questions about Baba.

We checked in, and the judges came along. There were 4 prizes for the four best entries. The prizes of course go to the lavish professional floats; but one judge asked who was Meher Baba, and another said that we had done a good job. The great moment came. Number 90 crossed the "starting line" and was off carrying beloved Baba through the streets of Brisbane, which were lined with an estimated 100,000 people. The 7-colour border was very vivid in the strong sunlight; the pictures, each with 7 rays shooting out behind it, stood out clearly, as also did the words MEHER BABA THE AWAKENER in the front, and ONE GOD ONE HUMANITY on the slowly revolving horizontal wheel which capped the float. A slight breeze rippled the 7-colour border reminding one of the 7-coloured Ocean of Existence, and the petals of the paper flowers trembled as though they left the breath of the Beloved caressing them. The slowly turning wheel was both the discus (chakra) of Krishna and the symbol of rebirth. It was a grand and delightful sight.

Sometimes the reaction of the crowds was complete silence, but many, particularly children, reacted warmly

and spontaneously. One man stared at Baba and then started clapping his hands enthusiastically.. One woman was seen directing her small child's attention to Baba and was heard saying, "Isn't he beautiful, isn't he beautiful." Many looked puzzled—doubting and yet hoping that He on whose picture they were gazing might be the answer to their eternal question, What is life for? For behind the gayest festival which is not in the Name of the Beloved, behind the sun-drenched laughter and the brass bands and the pipe bands which do not sing His glory, there are shadows which enwrap the heart from the Sun of Reality and unquiet silences which ask, What is it all about?

But beloved Baba in His merry mercy, in His careful and carefree compassion made it possible for a bunch of no-hopes in love and unskilled in the arts of His Name to carry Him through the public streets. And so it is certain that the time will come when the whole Warana Festival will be wholly in His honour; when the Committee will not say, "No songs," but, "If you have no songs to sing you cannot enter your float. Don't you know man, that Warana means **that which pleases the Beloved?** And nothing pleases Him so much as good songs."

That evening when we all sat down together to a hearty meal, each with the one thought, had we pleased Baba, He Himself smiled at us from the T.V. screen—and smiled at 200,000 other viewers also. Someone said, "It could have been done better, but we did our best, and one's best always pleases Baba." And each felt that working for Him was the best way of loving Him and of drawing together in His Love.

Truth is great Personification of Truth is greater

(Continued from page 8)

film of Baba washing the feet of lepers was shown. The function ended with a vote of grateful thanks by brother Sarosh to the unseen but deeply felt presence of Meher Baba and to all those who participated.

The function of 9th December, Monday was the installation of a marble slab bearing inscription of Avatar Meher Baba's Birthdate, fixed on the outside wall of the building where Meher Baba was born. The credit for getting this done in a very short time goes to brother Jal S. Irani who with his quick humorous utterances and brisk movements managed to get Maharashtra Government's telegraphic confirmation for the installation of the marble slab. and got made the slab and the lettering thereon engraved at a short notice.

The function that looked small with an attendance of about 150 people was potentially great for the future. It will not be very long before this house becomes a place of pilgrimage to thousands of people from all over the world. A beginning would be made by hundreds of Westerners and Easterners who would go to have Baba's darshan at Poona between 10th April and 10th June 1969.

This function began at about 6 p.m. and lasted for about an hour and a half. Chagan Master recited Parvardigar Prayer in Hindi and Shri K. T. Girme unveiled the Marble Slab embedded in the wall declaring the event as unique as the Birth of Avatar Meher Baba. Adi K. Irani gave his speech in English given as under and then gave a talk in Marathi. Dr. Y.M. Bhende, who presided summed up the proceedings of the meeting by a speech in English. The function ended

with an expression of joy evidenced on the faces of all who were present.

One of the sister nurses working in the Ward of the Birthplace of Meher Baba came to be known as having hailed from Ahmednagar where her house was visited by Meher Baba years ago and to whom she had served food. She along with the other Sisters offered to place Baba's picture on a wall inside the Ward of the building as a memorial to the event.

Speech by Adi K. Irani:

Avatar Meher Baba was delivered bodily on 25th February 1894 in the Sassoon Hospital. The installation of a Stone, bearing inscription of His Birth here, is a very great historical event. The importance of this event will grow to such an extent that we can hardly imagine. I am sure it will bring into prominence the place of His Birth—this hospital in the whole world. It has been already known to the thousands of Meher Baba lovers all over the world that Meher Baba was born in Sassoon Hospital, Poona—the Centenary of which is being celebrated.

This little Stone as it seems to be today is the foundation of the Birth of the Avatar's body and as such a Birthplace of aspirations of a new humanity, a humanity that will be showered, flooded and blessed by the Love of Meher Baba. Meher Baba has sown the seed of love into the heart of humanity that will in time to come flower into a fragrance of universal love.

Man from man today is estranged and kept aloof by hatred, jealousy and ill-feeling. The reason for this separation has stemmed from different sources—politics, economics and even religion. Religion too is not spared by man to be used, misused and abused to meet his selfishness.

This Stone indicates the re-Birth of Zoroaster, Rama, Krishna, Buddha, Christ, Mohammed in another new body of Meher Baba. He has come to help man to realize his true identity of the macrocosmic contents in his microcosmic life and create a feeling of universal brotherhood and love in his tiny heart so far devoted only to himself and a few others. He will help broaden his vision that will cross the horizon of his immediate needs and passions and give an outlook of the world as one unit of life. What peace, plenty and happiness will man enjoy when he will be prepared to live less for himself and more for others! Preparation to revolutionize human heart and mind is being made by Meher Baba unknown for His work and unseen in His Silence, privation, seclusion and a dynamic work done within Himself alone in His suffering. His work will be completed when He will universally write off commissions and omissions of the world with the force of His universal inner suffering. He will help bring about a balance between heart and head. He will usher in a new age, a new man of a balanced thought and love, who will rise from the dust and din of the present world which Meher Baba has come to Bless.

Man's memory is short but that which touches the core of his heart and digs into it a fountain of love never lets the memory become dim of the events connected with it.

The town of Poona, the Sassoon Hospital, Shri K. T. Girme, Dr. Y. M. Bhende, Dean Sassoon General Hospitals & B. J. Medical College, Poona, Dr. G. S. Mutalik, the Organising Secretary of Centenary Celebrations, Shri W. D. Thatte, Staff Correspondent, Free Press Journal and all persons connected with bringing about the installation of the Stone of the Avatar's Birth, the home of the Avatar where He lived—765 Meher Mohalla, Camp Poona will all be ever remembered with the name of Avatar Meher Baba.

May we all be worthy of His Blessings which will be associated with the place of His Birth; and the sight of this Stone indicating His Birth will be a constant reminder to the world who Meher Baba is—a revolutionary God-Man who awakens the attributes of God in the individual selves and dissolves the passions of a devil to be expunged from the consciousness of man by constantly proclaiming to the world "Live for God and die for God".

Jai Baba!

N O T I C E

Pin-Lockets and Chain-Pendants with pictures of Beloved Baba, touched and blessed by Him, are available from Jal S. Irani, 765, Dastur Meher Road, Camp Poona-1, (Maharashtra State), India.

- 1) Superior quality pendant-lockets with chain, for wearing round neck. Price: Rs. 15-00 and Rs. 25-00.
 - 2) Variety of button-lockets (badges) for pinning on to coats and dresses. Price: Rs. 1-50 and Rs. 2-00.
 - 3) Beautiful plastic pendant-lockets in two sizes (without chain). Price: Rs. 3-00 and Rs. 5-00.
 - 4) Attractive rings with Baba's picture, in different sizes. Price: Rs. 3-00, Rs. 4-00 and Rs. 5-00.
 - 5) Loose Baba-picture stones in colour, for fixing on rings or lockets. Price: Re. 1-00 and Rs. 1-50.
 - 6) Pretty variety of pendant-lockets for wearing round neck, with stone inset having Baba's coloured picture. Price: Rs. 1-50 and Rs. 2-00.
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NEWS IN BRIEF

CALCUTTA: The West Bengal lovers of Avatar Meher Baba in collaboration with the Punjabee Bradree held a special public function to felicitate Padmashri Begum Akhtar, the renowned Indian musician, at the Futnani Hall, 53, old Hindusthan Building, Calcutta-13 with Dr. Hira Lall Chopra presiding. The proceedings began with the recitation of Meher Baba's 'Parvardigar prayer' by Mr. S. L. Bhati of Dum Dum. Shri Kirpa Ram Kohli, Convener Punjabee Bradree garlanded Begum Akhtar. The president while introducing Begum Akhtar narrated his own reminiscences of meeting Meher Baba in 1966 and how he was conquered at the first sight. He read out the special message of Meher Baba for the function which was as under:

"Avatar Meher Baba says: 'The God-Man is here among men to give them love of God and to awaken them to the reality that God alone is real and all else is a dream.' He sends His Love Blessings to Begum Akhtar, to Doctor Hira Lall Chopra, to Mr. A. C. S. Chari and to all gathered in His Love at the special public meeting on Sunday Eighth December, 1968.

—Eruch."

Begum Akhtar feelingly narrated in touching tones her own meeting with Meher Baba in 1954 and how she was transformed spiritually by seeing Him. Her experiences were listened to with rapt attention by audience in the over-crowded hall. There were importunities from the audience for some songs from the noted singer and she obliged the audience with three melodious spiritual songs which were applauded thunderously. Mr. Nawwab Dehlavi, a famous Urdu poet of Calcutta who was also

present in the audience recited some of his spiritual verses. Dr. Chopra recited his Urdu poem which he had composed when he first met Meher Baba on 15-2-1966.

Mr. Justice P. K. Sarkar of the Calcutta High Court gave his own experiences of meeting Meher Baba a few years ago and said that Baba valued obedience and surrender more than anything else. It is only through surrender that an aspirant can achieve realization. The meeting terminated with a song from Begum Akhtar and vote of thanks by Mr. Kirpa Ram Kohli. The success of the meeting was due to the untiring efforts of Mr A. C. S. Chari (assisted by Shri Brahma Swarup and Shri B. S. Bakshi) who made excellent arrangements for it. It was announced that those desirous of having 'darshan' of Baba on 29th April, 1969 should get their names registered with Mr. Chari at Kamala Vilas, 73, Rash Behari Ave, Calcutta so that concerted arrangements could be made for this rare occasion in this Avataric Age of Meher Baba.

— Dr. Hira Lall Chopra.

CHALLAPALLI (KRISHNA Dt.): With a view to spread Beloved Baba's Name and His Message of Love and Truth in the neighbouring villages, the members of Challapalli Centre have specially evolved a scheme with voluntary contributions among themselves. From 3rd August '68 onwards, they have taken up intensive work by visiting a nearby village on every Saturday. In the evening, about 30 to 40 members start from Challapalli in their own conveyance and reach the village, do Baba bhajans and acquaint the people with Baba's life and His Messages. In some of the villages, the gathering was more than a thousand people. In these villages; new Centres have been opened. Beloved Baba's framed pictures and books containing Prayers, Baba songs and Messages have been presented to them.

On the occasion of the visit of Swami Satya Prakash Udaseen and Sri N. Dharma Rao to Challapalli, a special public meeting was arranged on 20th Sep '68. Sri S. R. Y. Ramakrishna Prasad, B.A. (Hons.), B.L., presided over the meeting. After the Prayers, Sri K. Ramakrishna, M.A., introduced the visitors to the audience. Sri N. Dharma Rao narrated his experiences with Beloved Baba during His tour in Andhra in 1954. Later Swamiji delivered a very inspiring speech on Baba's Avatarhood. Sri G. V. Subba Rao, a prominent Baba lover had a thrilling experience of Baba's presence on this occasion.

— **Sri J. Balaramakrishnayya and
Sri Bh. V. Ramana Rao, B.A., B.Ed.**

APPEAL TO OUR DEAR SUBSCRIBERS

The Annual Subscription for "Divya Vani" for the current year commencing from July '68 to June '69 is payable in advance. We would, therefore, request all our dear subscribers to kindly send the amount as early as possible, and enable us to serve them more promptly and felicitously in Beloved Baba's Cause.

We specially request our subscribers, who have not yet paid for the previous year also, to send the amounts due immediately.

— **Editor and Publisher**
'Divva Vani'



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