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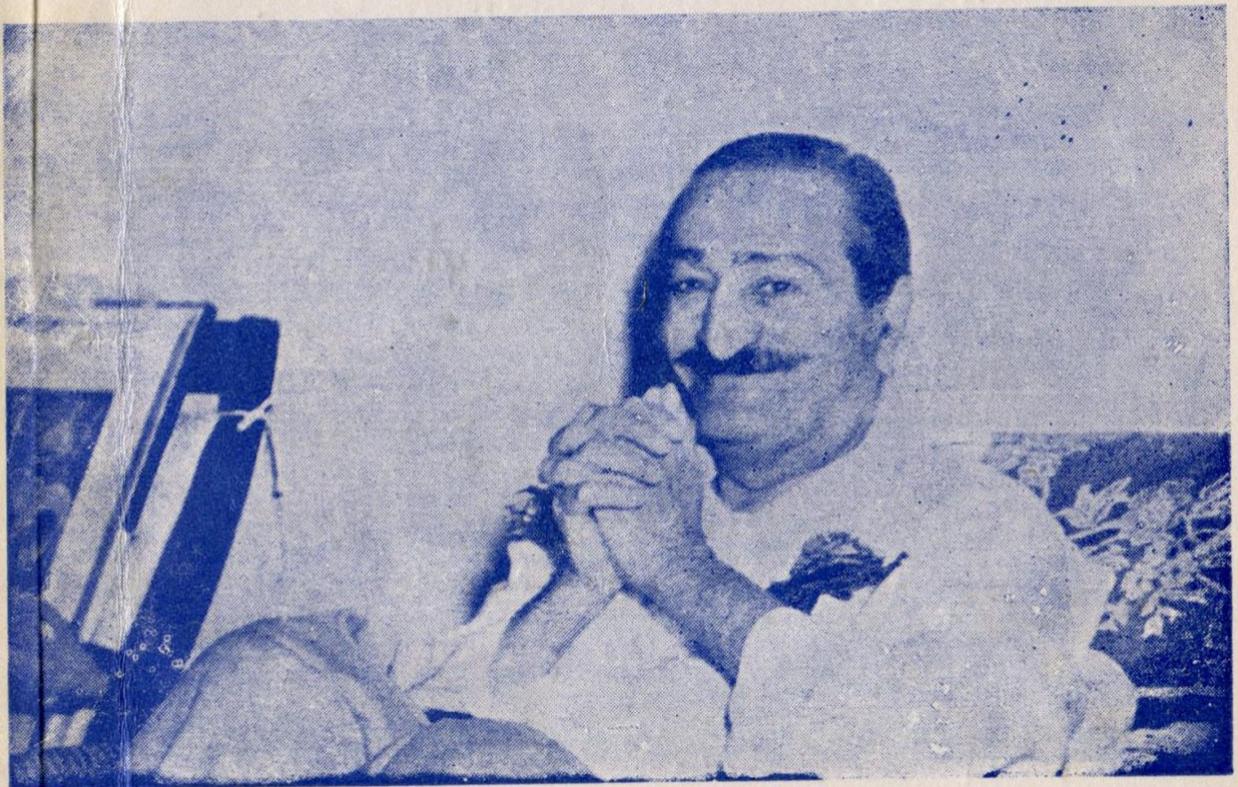
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DECEMBER 1973

divya vani

(DIVINE VOICE)

WORLD BROTHERHOOD



AVATAR MEHER BABA

EDITOR
SWAMI SATYAPRAKASH UDASEEN

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(Divine Voice)

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CONTENTS

	<i>Page</i>
1. Editorial	... 3
2. The fifth Amartithi of Avatar Meher Baba Darshan.	... 7
3. Baba in America by Richard D. Amato	... 10
4. Mind – Dust of Impressions & the Mownavatar by Dr. G. S. N. Moorthy, M.A., Ph.D.	... 12
5. Glimpses of Meher by Dr. C. D. Deshmukh, M.A., Ph.D. (London)	... 16
6. The Sweet Experience by T. N. Ratho, B.A., LL.B.	... 21
7. I have come not to Teach but to Awaken	... 23
8. To Our Dear Subscribers	... 33
9. News & Notes	... 34

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EDITORIAL :

God and Science and Meher Baba

The modern age is fitly described as an age of science and technology. Giant machines are at work to produce goods to satisfy the wants of man. But there are fissures in the mind of man. He is restless; he is not contented. Not the poor man alone who is denied the means to live with all the amenities and comforts which science or scientific intelligence has invented for man's use; the rich man too who has gained command of these.

All these amenities have added only to his animal living on the plane of his senses as an animal does. Their inventions have involved the application of his intelligence—the faculty with which he discriminates according to qualitative and quantitative differences. His achievements—essentially products of his intellectual power and knowledge stand in glaring contrast to the primitive living of the primitive man who had none of these.

The over-zealousness for science which has become the predominant characteristic of modern age has reduced man and life to the externalities of forms and responses denying the truths of inwardness, function and purpose. The why and wherefore of man's life on earth is ignored in the travail for experiencing the outer world for possession, power and renown.

This ignorance and indifference to inner life should not much matter or even not matter at all, were it not the repository and storehouse of the impulses and activities that erupt into outer life. The essential feature of these impulses—where man is concerned—is that they are centred in the obsessing idea that he is a being apart and separate from all others and of creation. It is the idea which alienates him from the wholeness that he is and which makes him one with every other in essence and in truth. This alienation divides him from his inner, and true self and makes him a prey to the unstable joys, and immense sufferings which life in the world outside entails. Joys and sorrows form a self-perpetuating and endless chain in which he is unwilling to shed the joys and has to undergo sufferings.

The way out is to transcend the duality that besets his life's process—the 'I' consciousness treating with the 'the world' which is not 'I' with the perceptiveness arising from one's head or heart or both. The 'I' sense is the ego and the world is 'you' 'He' 'Others' and 'things' which represents the other factor. Scientific knowledge is real to this dualistic approach—Intellectual approach is basically a dualistic approach but it is not integral in the sense of finding oneness in the merging of one in the other. This is the fundamental truth of our existence namely that existence is one and real and all else is illusion. That existence is God or Truth by which ever name one chooses to call the reality.

This oneness of God embodying all existences is a spiritual truth which is inaccessible to scientific habits of thought which are sustained by and abide in duality. When science chooses to deny the existence of God, it is trying to overreach itself and turns to falsification. This oneness of life, or oneness of God is not a product of intellectual speculation—for intellect cannot probe into or reach truth which is beyond its dimension. It is useless therefore to try to know it like an intellectual truth, a scientific truth or a social truth by discussion or thinking. It can only be known by spiritual perceptiveness—a perceptiveness which rises into consciousness from within.

Avatar Meher Baba has come to give a fresh dispensation of that Truth. He had none of the attributes which persons here or elsewhere associate with saintly personalities. He observed silence for the major part of his life right up to the end of it because the truth he came to refurbish and awaken in the minds of humanity had to be lived rather than talked about to be transmitted to others. He lived the truth and he was the truth and people felt drawn to him as they were not drawn by any one or anything which is held in esteem by minds steeped in the world. He awakened Love—not the Love for temporal things or the fleeting relationships but love which was without interestedness, without quality or limitedness but which was self-sustaining, self-complete and was its own truth.

Religion has fallen into disarray and disrepute because of being over-ridden by customs and rituals spelling sectional

and sectarian-divisiveness and losing its moorings with universal life and universal truth. Baba—Avatar Meher Baba—declaimed against the divisiveness of religions and their encrustations with forms and rituals which veiled the oneness of Truth which their founders came to rehabilitate in the minds of mankind. With passing of years, the truth came to be obscured and lost leaving the form for worship.

Man's exterior functioning with an ego-ridden mind is alien to the Truth and is riddled with problems, uncertainties, restlessness, worry, and every species of tension and suffering which make him kin to nameless and unspoken fears of life and existence. Wars are an unspeakable cruelty but minds estranged by tension and maneuvering for success in rivalry are the causes which lead up to wars. To ignore this and go after correcting the external factors for peace is not to dissolve the tensions but keep them under the leash for the time until they again grow and erupt into violence of the battle-field. The world with its warring nationalities moves from one war into another with uneasy truce without ever getting established in stable peace. Leaders of nations figuring in world forums or domestic forums however much they talk of peace and co-operations can never help in the achievement of human goals, unless they change radically and find the good of all in the love of all. The way out is to find love where passions at present rage, to make peace and co-operation real and durable whether among individuals, communities or nations.

It is to turn to truth and love—the humanity which is at present chained to the sufferings of duality that the infinite love of God took a human embodiment in Meher Baba so that humanity could find awakening to the limitless love when existence ceases to be equated with duality and ignorance. It is falseness to be unhappy when the real nativity of man is to experience the unchangeable and unchanging happiness and bliss.

Religious experience or experience of God or experience of oneness and infinitude of existence, Baba offered to humanity—not the mystique of a cloistered existence away from the world and shunning the world. He lived the life

of oneness in the life of duality of the world and showed man how the former has to be won from the latter not by running away from it but by being in it and transcending it. He was God and by gifting love to awaken humanity, beckoned it to its natural and inherent destiny of unfolding detachment from the allurements of duality to realize the indivisible God that is the self of every being.

One cannot and ought not to cavil against science. Science and the marvels it has wrought are there and have to be there. Life becomes poorer if science is exiled from human life. But science becomes ignorance without God, and poses a threat to human survival. Meher Baba by resurrecting the spirituality that lay buried in the intellectual cogitations of man back to its primacy gave life and light to science by providing a direction and purpose to it as part of human culture. If science means search after truth not on the physical plane only but on the plane of the inner life of man as well, religion searching into the realities of that inner life and identifying the immutable, the immortal and the infinite truth of existence has also to be accepted as science. Meher Baba is very acceptable to the moderns because he draws people by love and not by miracles, pays tributes to rationality as inalienable to the nature of man and unfolds spirituality not as something remote and other worldly and unscientific but as the wholeness of man which he has to return to at one time or another by the sheer and inevitable destiny of his soul and then as something one has to make experience of and which is inaccessible to the conceptual understanding or imagination of man. And then He is irresistible because His impact comes with Love, Truth and joy of Life.

JAI BABA

—E. L. R.

*Avatar Meher Baba Trust***KING'S ROAD, AHMEDNAGAR**

(MAHARASHTRA STATE - INDIA)

(Regd. No. E 150 / Ahmednagar Dated 7-8-1969

under The Bombay Public Trusts Act 1950)

(Miss) MANIJA S. IRANI

*Chairman**21st November 1973*

Dear Friends,

The Fifth Amartithi of Avatar Meher Baba falls on Thursday 31st January 1974. On that day pilgrims from India and abroad will visit the Tomb of the Eternal Beloved at Meherabad Hill, Ahmednagar (Maharashtra State).

The Fifth Amartithi (Anniversary) of Avatar Meher Baba Darshan on the Hill will be definitely observed on 31st January 1974, but because of prevailing circumstances, the overnight stay-arrangements for the pilgrims will NOT be possible at Upper and Lower Meherabad.

All pilgrims, local and outstation, visiting Meherabad for the Fifth Amartithi are therefore requested to arrive Meherabad on the morning of 31st January by 8:00 a.m. and to leave Meherabad the same day at 8:00 p.m. after participating in the function for the day. Pilgrims making pilgrimage to Meherabad for the Fifth Amartithi are very lovingly invited to do so, but with a definite understanding that there will NOT be any overnight stay arrangements at Lower and Upper Meherabad. Water only for drinking purposes will be made available for the pilgrims at Meherabad during the day of the Fifth Amartithi.

The following is the programme for the day:

PLACE : The Holy Tomb of Avatar Meher Baba in
Meherabad Hill, Ahmednagar (M. S.)

31st January 1974

- 7-00 a.m. to 11-15 a.m. : Prem Meelan of pilgrims
: and Darshan at the Tomb.
: Singing by the bhajan
: mandali of different Meher
: Centres. *
- 11-15 a.m. : Darshan at the Tomb closed,
: to be resumed at 1-00 p.m.
- 11-15 a.m. to 11-55 a.m. : Announcement and talk by
: Shri Adi K. Irani.
- 12-00 p.m. to 12-15 p.m. : All present to observe com-
: plete silence.
- 12-15 p.m. to 1-00 p.m. : Master's prayers in different
: languages and Arti.
- 1-00 p.m. : Darshan and Prasad at the
: Tomb and Singing Bhajans
: & songs.
- 2-00 p.m. to 4-00 p.m. : RECESS
- 4-00 p.m. to 7-30 p.m. : Singing by Western pilgrims
and film show of Beloved
Baba films. *

*Note: Bhajan mandali of different Meher Centres and Western pilgrims having singing or other programmes to present for that day, should intimate brother Adi K. Irani, King's Road, Ahmednagar (M. S.) INDIA, well in advance by short letter (to which no reply should be expected) and the request may be accommodated, time permitting, within the limited hours allotted for programmes, i.e. before 11-15 a.m. and after 1-00 p.m. on 31st January 1974. It will not be possible to accede to last-minute requests made on the day of the programme.

All are heartily welcome to attend Avatar Meher Baba's Fifth Amartithi function on Meherabad Hill on 31st January '74.

(A) Regarding Lodging arrangements, please note:

There will not be any lodging arrangements at Upper or Lower Meherabad for the Fifth Amartithi occasion. Pilgrims

coming from outstation and wanting to stay longer in Ahmednagar, will have to make their own lodging and boarding arrangements in Ahmednagar city.

(B) Regarding Food arrangements, please note :

There will be tea stalls erected by local vendors at Meherabad where pilgrims can purchase tea and eatables on 31st January 1974 from morning till late evening.

(C) Regarding Transport arrangements, please note:

- i) The State Transport authorities will be requested to ply their State Transport buses from the railway station and from the S.T. Bus Stand to and from Meherabad on 31st January 1974. Volunteers wearing Baba-badges will be at the Railway Station and Bus Stand to guide the Meher Pilgrims.
- (ii) Meher pilgrims arriving by special buses or by private cars or by hired taxis are requested not to take their vehicles up on Meherabad Hill, but to park them at Lower Meherabad.
- (iii) Please note that ENTRY PERMIT FOR BUSES must be obtained at their end by those coming into Maharashtra State by buses from other States.

Please pass on the above information to all the lovers of Avatar Meher Baba in your area so that those who are planning to visit the TOMB of Beloved Avatar Meher Baba for the Amartithi are made fully aware of the conditions concerning arrangements as explained above.

Jai Avatar Meher Baba !

In Beloved Baba's Service
Manija S. Irani
Chairman

Note:

There is no further need for any correspondence on the subject either with the Trust office or with Shri Adi K. Irani.

BABA IN AMERICA

(A *Short Talk*) *

—Richard D. Amato

I would like to share with you some observations I have made of the spiritual happenings in America. The "Spiritual Push" that Baba speaks of as being present during an avataric advent, is very evident in America today. It manifests itself in the rekindled Love for Jesus Christ, the appearance of the Hare Krishna-movement, the growing family of Baba Lovers and many other groups and religious organisations being formed. Spirituality has become a strong and important part of American life more so than for many years past. Gurus and Yogis are increasingly plentiful. We have an expression "There is a Guru under every rock". There are so many Gurus, there are hardly enough disciples to go around. In fact if the Gurus in America were to have a convention, their number would probably be larger than this great gathering. Such is their number and such is the increasing spiritual interest in America.

Baba said that the Miracle He would work would be to awaken Love in the hearts of humanity. This is happening in America. There is a beautiful Baba Centre in Myrtle Beach, South Carolina where the thousands of Baba Lovers come to, to rekindle their Love with Baba's presence here and to meet other Baba Lovers from all over America. The many stories one hears of these Lovers how were brought to Baba attests to His infinite wisdom and imagination.

One such tale is that of a New York taxi-cab driver I met there. He related that he was walking down a New York street one day and past a newspaper stand. In the stand was a magazine with Baba's picture on the cover. Now the Man explained that he was feeling quiet content and did not feel depressed yet when he saw the picture of

* *This talk was given by the American Brother at Meherpuri, Hamirpur (U. P.) India on the occasion of the celebrations in November '73.*

Baba's smiling face, he began to cry. Naturally he then bought the magazine to find out what it was about this face that made him cry. That is how he found out about Baba.

Drugs and their misuse have been a sad and troublesome part of American society for some time. All the state and federal Government programmes have not been as effective in relieving this problem as has been the direct touch of the Master. Many people have been brought away from drugs by the direct intervention of Baba.

There was a group of spiritual aspirants from North Carolina who loved God but were seeking Him in odd manners. As part of their religious ceremony they would take drugs to bring them closer to what they considered the high state of God. Because of their use of drugs and because of what Baba has said denouncing the use of drugs, these people did not like Baba. In fact, they disliked Baba so much that they place a large picture of Baba on a wall and used it as a target for darts. But this is just how Baba got them, for in concentrating on the target they were concentrating on Baba. So strong was the effect on some of them that they appeared in Myrtle Beach at the Baba Centre to find out more about this man. They are now off of drugs and seek God through Baba.

A lesson is here for us. If we can concentrate on the Master and fill our eyes, ears, all our senses, all our lives with him, He will touch us with His Grace.

Brothers and Sisters, we are "doubly blessed". Meher Baba, God in Man-form, has come for the faithful and for the faithless. He has come for all. He Loves us all. This is a blessing. He Loves us and we are blessed. But we here are "doubly blessed" for unlike the faithless we're blessed doubly for *we know* He Loves us.

And so we pray:

On Beloved I long for your embrace,
So that in the ensuing dance of joy,
Many a partner may be touched.

—Jai Baba from America !

"MIND - DUST" of Impressions & The Mownavatar

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

Everybody is proud of his own impression of Mownavatar Meher Baba; and it is one of the happiest tasks of life for a lover of Avatar Meher Baba to collect these many impressions of many minds. But by piecing them together, we never get at the real greatness of the Man. By summing up finites, we never reach infinity; and why? Because the infinite means quite another order of being and it cannot be manipulated as we manipulate things in space and time. It is super-dimensional. So it is with the greatness of Meher Baba, or for that matter, the greatness of any really great Men. We do not realise His real greatness from the many impressions of his surface-life left on other minds. We have actually to touch that greatness by silent self-communion of soul.

The physical 'touch' of a Spiritual Master during his lifetime, certainly, has its own awakening influence in the psychic realm of a lover of God. But, this is not all. The deeper significance of true 'Inner Touch' is something else. The living touch of a living personality is less creative because it overwhelms,—is less definite, because it idealises our bearings. Living greatness produces the working conviction of its reality, but GREATNESS WITHDRAWN BEHIND TO INSPIRE THE SOUL MAKES ITS REALITY SPROUT FORTH IN THOUSAND VISIBLE FORMS. Greatness lives to make others believe, but dies to make others live. In life it is more impressive, in death it is more creative. Face to face impressions of the great, liberate noble impulses of the soul; soul to soul communion releases deeper formative forces which reproduce the deeper harmonies of thought and impulse. The living TOUCH of the master-soul so emphasises the particulars, that oftener we miss the harmonious expression of truth that He always is.

And was not Avatar Meher Baba a harmonious expression of truth? A revelation that did not contradict itself in essentials? Every custodian of Baba's memories should ask

himself this question and try to compare notes with others equally fortunate. It might have been a general principle with Beloved Baba to encourage everybody to grow along his own line of thought and impulse. But this does not mean his self-committal to all these countless lines of other people's thoughts and impulses. He might have watched over them in sympathy, might have sought to lead them along easy, gentle curves. But how can we call all those forth-goings of a great heart towards the struggles and strivings of others by the name of identities in principle?

And surely Baba had His own principles of Love to go by as a personification of Divine wisdom, as a Man among men or as a universal Beloved beyond all climes and creeds; and if it be said that His dynamic Silence rather spontaneously flowered into constant propriety of conduct and he had therefore no need of principles, then we would say that He did lay down principles of Truth and Love for mankind to follow. A spiritual Awakener cannot but do that: and these twin principles are embodied in the 'sayings' he has left us. So here we meet with a very important factor in a correct study of the Silent Master, a factor which is best calculated to check and arrange our casual impressions about Baba's Master Mind as revealed in his personal dealings and Sahavas 'sayings'. But even these personal impressions combined and harmonised with intellectual studies in his published works namely, 'God Speaks', 'Listen Humanity' etc. may yet fail to show us what He really was as the universal Teacher of wisdom, a system of truth, which is consistent in all its parts and as a whole, how various-soever may be the affairs and problems of life it applies itself to and seeks to solve.

This synthetic wisdom contained and sustained in Love is the greatest need of the hour, for much confusion of thought has now arisen as to what exactly Baba taught to us in respect of our conduct in life. And the very first point that requires to be impressed on our minds is that Baba's life and teachings embody a synthetic wisdom, a wisdom that in no case contradicts itself. If only we start with this clear acceptance of the Avataric self-consistency, we may be expected to correctly understand those principles for which

Baba stood and symbolised in life. A Master-mind that thinks out of the deepest Divine Experience can never be supposed to be really self-contradictory. So if people are found to be deriving self-contradictory inspirations or deducing self-contradictory lines of thought from what they take to be Baba's 'sayings', one Lover or the other must be wrong and the presumption of correctness must be overwhelmingly in favour of that lover who succeeds best in representing all the views and teachings left by Baba in the perfect harmony of such a synthetic wisdom.

Few people habitually care to be self-consistent in their thoughts. Few people have in them the sublimity of a reason keeping pace with the flights of their impulses and passions. Few people have the wisdom to rationalise all their sentiments into a system. Naturally therefore, few people care to systematise all their impressions of Baba's life and teachings and most people add much of their own and subtract much of Baba's to formulate their own idea about the Avatar. And then there are many who cannot but allow only so much of Baba to flow into their mind and soul as they have need of space for. The chemicals in their minds can combine only with some few elements in Baba's sayings, while others have no reaction. That there should be all these various types of recipients is quite natural, and nobody complains of that. But what right has anybody who fails to combine and harmonise in his presentation all the phases of Baba's Life-work all the moods of his divinity to say or think that he represents the synthetic wisdom of the Silent Master?

If such arrogance is allowed to run riot on all sides, the inevitable result will be dissipation of our heritage of Baba's Love into conflicting forces of thought and conduct. But the Highest wisdom of an age may be depended upon to save itself from such dissipation for it carries with itself a remedy. A revelation for the spiritual 'awakening' and 'uplift' of mankind is bound to have its own way of perpetuating itself and it employs its means thereto not by manipulating merely material or intellectual resources, but by lighting the sacrificial fire of man's spiritual self-consecration. The first sacrificial fire lit by the earliest Vedic sage created and shone upon the

whole history of the Vedic ages, for all the achievements of religion and philosophy, of science and industry, of statecraft and war, rose and flourished round the many sacrificial fires kindled from the parent fire of Angira. So it is with the man-making impulse which every great lasting message for mankind carries with itself. And Baba's Divine Wisdom has this impulse in it in abundance, so that a new humanity of self-consecrated lovers was a necessary outcome.

When human lives offer themselves to be burnt and hammered and shaped on the anvil of Baba's Silent inspiration, when we have the thorough self-concentration of human lives on the task of realising Baba's greatness, the best means of perpetuating his message becomes assured to us. We have the many impressions of Baba carried through life by people who lived with Him, we have the many 'sayings' and discourses of Baba published in books, but what crowns them all as a factor for perpetuating Baba's inspiration is the body of consecrated souls who have renounced everything else in life that they may realise Baba's Divinity and His Message. Life perpetuates itself only through life and never through books or intellectual impressions. And the best way to understand life is not to theorise about it but to live it. So it is by trying to live the life of Baba love that we can best understand what He was and what he 'said' while the study of books or of impressions left on other minds is but auxiliary to it. And to the same end it is also necessary to start with the conviction that a mind like that of the Silent Master Meher Baba was never really self-contradictory. Let us never forget that so long as we do not bring ourselves into spiritual communion and symphony with that synthetic Mind, it is idle to expect that any of us would ever be able to speak for Baba's Divine love in any real sense, for that Love is 'wisdom' which never admits of being represented through inconsistencies.

GLIMPSES OF MEHER

(Life Story of Avatar Meher Baba in Historic Present)

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

Director, Avatar Meher Spiritual Academy, Nagpur.

(Continued from November '73 Issue)

In April 1934, Beloved Baba is at Bangalore,
 releasing 'The Divine Theme' in print,
 specially adapted for 'reading – meditation' by all who seek.
 Then he goes into the Nandi Hills,
 returning to Bangalore in May,
 as Princess Norina Matchabelli and other lovers
 are taking the torch of his Light
 to the bewildered world of science, commerce and politics.
 On 9th June, Avatar Meher leaves India for his seventh trip
 for Europe, by 'Mangolia', waving his kerchief
 from the port-hole, to the Indian lovers,
 gathered on the wharf in the ship-yards, to give him a send-off
 and wish him Bon Voyage.
 The usual incidents of separation and union
 are all occasions for Beloved Baba's working,
 requiring no special sanctuaries.
 To think of Baba is to be absorbed in him,
 without needing to close one's eyes for deep meditation,
 while the lovers have a free give and take of their experiences
 all their thoughts and talks being spontaneously centred
 round the Beloved Master, as on the thing of beauty.
 After the physical parting also,
 the Master engages their hearts, affirming his presence
 even through his physical absence,
 lifting them above space and time, through the bounty
 of unfettered joy bestowed on them. ;
 Through a gesture or a look or a touch,
 Beloved Meher conveys himself into the hearts of his lovers,
 to reside abidingly in the cherished memory,
 that ever renews itself for reaching out to the Beloved,
 in the realms unseen.

Reaching Marseilles on 22nd June,
Beloved Baba is received by American and European lovers.
Going to Paris, he explains to experts
how cine-films can be used for spiritual work;
then proceeding to London, he stays at Hampstead for six days.
Then he comes back to the continent,
giving ten days at Zurich for contacts
to aspirants from all walks of life,
answering all types of questions, helping each and all
to face and understand life.
One learned man in Zurich begins by asking scholarly
questions,
opening high discussions;
but he is soon tired of it all,
realising the superficiality of his pursuit, and at long last,
prays to Beloved Baba for being granted
the taste of spiritual experience.
Baba then sets aside his Alphabet-Board,
and holds his hands for a moment
with a Love, which he alone can give.
The psychic transitions within his soul are plain;
his breathing deep, rhythmic and regular,
his face lit up with the tranquility
to which he has been lifted.
And every one in the room feels Beloved Baba's radiations
of conscious divinity reaching out towards
the blessed one.
Avatar Meher gives not words but experience.
Though often solving the intellectual problems of enquirers
and removing with gentleness the doubts clouding the mind,
he always directs perception of the Truth,
this being his real mission.
As he has often repeated,
he has come not to teach, but to awaken.
Baba spends a day of seclusion in the neighbouring mountains,
before 'Stratnover' brings him from Marseilles to Bombay,
on the 2nd of August.
But soon, in November, Baba leaves for Europe
by 'Tuscania' for the eighth time,
reaching London on 30th, to meet and inspire
a large number of aspirants and seekers.

Then Baba leaves England by the 'Majestic' reaching New York on December 12th. After two days at New York, Baba goes to Hollywood, two and a half years after his first visit, strictly avoiding all publicity, but finding himself eagerly awaited by those, who knew him. Beloved Baba contacts some principal workers of the film-world, giving an entirely new direction to it, so as to strike the rare combination of entertainment and spiritual upliftment. Baba leaves America by the 'Empress of Canada', on 15th January 1935, for Hongkong; and thence on board 'Fushi Maru', bringing him to Colombo he starts his fast, taking only milk. And the fast continues even after arrival in Meherabad, on February, 16th.

He also conveys to all his desire that this time none should celebrate his birthday. Baba then decides to enter into seclusion for one year, leaving instructions to his lovers about what they are to do during this period. Baba then leaves for the place, where he is to remain in seclusion, accompanied by three disciples, none of them except one knowing the destination, even when they leave Bombay by train on June 7th.

Baba takes the three with him to Mt. Abu, starting his seclusion for one full year, in a beautiful cave, with a hut nearby, in the mountain adjacent to the hill of the temple of 'Ambika'. One of Baba's own devotees had once lived in this very cave; and now, since Baba does not want his identity to be known, and wants to cut out completely the distractions of publicity, he dwells in that cave in the guise of another disciple of himself, thus enacting an amusing divine comedy.

The seclusion which he starts in the picturesque setting of the mountain-ranges of Abu, with all its holy associations, is continued even after Beloved Baba comes back to the recently-built wooden room at Meherabad.

In February 1936, Beloved Meher is in Madras,
 where his birth-day is celebrated, with great rejoicing.
 Baba, however, leaves instructions to the Meherabad Mandali
 not to have any birth-day celebrations at Meherabad;
 and to the surprise of all, on this very day of his birth,
 Shri Upasani Maharaj of Sakori pays a surprise-visit
 to Gul Mai at Khushru Quarters;
 and going to her sanctuary of worship,
 Maharaj himself performs the Arati of the photo of Avatar

Meher,

telling Gulmai, "Meher is my loving son.
 Inform him about my having performed his Arati
 on this birth-day of his".

Baba soon starts a Mad-Mast Ashram at Rahuri,
 attending to their daily needs in all respects,
 personally giving them baths and meals,
 often removing their night-soil.

The special interest which Meher Baba takes in the 'Masts'
 or the God-intoxicated ones, is
 a recurrent factor occupying most of his times;
 the Masts of the higher planes often look like mad persons;
 but Baba does not mind including even some really mad ones
 in the Rahuri Ashram, being equally happy to serve them.
 Some persons he pushes on to the next higher plane;
 others he brings down to body-consciousness,
 getting some work done by them on the gross plane.
 Baba's Mast-work or his work through his spiritual agents,
 or the miracles attributed to him,
 create around him a mystic and enigmatic atmosphere,
 impelling us to recognise him as super-ordinary.
 However, Baba does not attach any importance to Miracles,
 often disowning them when stories of his miracles
 are brought to him by his wide-spread lovers,
 and explaining that it is really their faith in him
 which works wonders.

He had repeatedly said, "The only real miracle for the
 Perfect One

is to make others perfect too."

At Nasik there is a retreat for Westerners;
and Baba moves about constantly
between Nasik, Rahuri and Meherabad.

On the 1st of January 1936,
Princess Norina Matchabelli issues from New York,
her disturbing Manifesto, announcing Beloved Meher
as the Divine Incarnation, having his real being in all,
though dwelling in a human form, in which God has become
man.

She declares,

"Meher Baba is the New Spiritual Messenger
Awakening the soul is his One-ward act of Mercy ...
He is the Incarnation of that One,
which is and was and will be the One ...
The world needs the New Prophet to awaken
that understanding, which will lead it to the One ...
He is the Way in our times, in sorrow and in Joy!"
And then, a piercing appeal comes out of Norina's heart—
"Man, unfathomable mystery, lower thy 'I'.
Man, uncontented show of joy, join in the One!
O Man in sorrow, let thy soul take to wings and find thy
liberation."

In October, Beloved Baba goes by air to Baghdad,
where, in his stay of two days, he feeds and clothes
the disabled and ailing street-beggars,
leaving Baghdad by train for Europe.
Baba visits London, Zurich and Paris,
returning to Bombay towards November end,
by the 'Viceroy of India'.
Soon in December, Beloved Baba is followed
by some European and American Lovers coming to India,
the second instalment of Western Lovers
arriving at Nasik, in the beginning of January 1937,
to live in Meher Retreat, a life of discipline and simplicity.

(To be continued)

THE SWEET EXPERIENCE

(T. N. Ratho, B.A., LL.B.)

"He awakens something in one so that things that seemed of great importance before, fade away, material wants grow less and less and there remains only a great desire to understand. This becomes paramount, at least so it is with me", Confessed Ruano Bogislav, a famous Hollywood actress in 1933, while explaining all about her First Meeting with Avatar Meher Baba. She later visited Nasik and spent sometime in the loving company of beloved Baba in Meher Retreat in 1937.

Her first arranged meeting with Baba was in Rome in a high hill overlooking the Mediterranean Sea. It was in 1933. The moment she entered the gate tears began to roll down her cheeks. She felt embarrassed first. Baba in his inimitable style laughed and gestured "It is just as it should be". Pointing to the Sea, Baba said "I am like the sea. Drown yourself in me and you will live for ever".

Introducing her little daughter to Baba, Ruano said "Baba dear, this is my baby". Her daughter immediately said "Baba! she is much more of a baby than I am." Baba laughed heartily and said "Baba also means baby, so we are three babies here."

Baba used to call Ruano "Eagle". Ruano passed away on Feb 8, 1956. Baba cabled "My eagle has not died, but ever flies in my Kingdom."

All this, is not a mere story or fiction. It happened in the recent past while the Avatar had His physical contacts in this good earth.

The confessions of Madam Ruano bears ample testimony to the state of experience a seeker in search of reality yearns to have in life. The environment that inspires such experience and awakens one towards that aim in life yields contentment and ultimately leads him or her nearer to God. In Madam Ruano's narrations, we have a

sampling taste of wit and wisdom of the beloved Baba, the Avatar of the age. Baba is the quintessence of love and love personified.

Desire-lessness and innocence of a child, are the two traits of Love that are amply rewarded in this particular case ... Ruano merged in Baba. Her soul is liberated. The Eagle flies in His Kingdom. It is set free once for all. What else the Avatar, for that matter, the God would grant to His Lover? His Avataric and Sahavas programmes are filled with several such incidents which the humanity at large must take note of in order to have a glimpse of the infinite love of the Avatar. It is through love alone man can attain the level of realising the reality. Love dispels ignorance. As was said aptly by Baba in the life circular No. 1 dt 6-2-52 "unless and until ignorance is removed and knowledge is gained—the knowledge whereby the divine life is experienced and lived—everything pertaining to the spiritual seems paradoxical". So it is paradoxical for ordinary men to accept God-man.

One must be true to one's conscience. God steps down to this good earth to raise the conscience of a man with His infinite consciousness, which means infinite knowledge. One can avail this opportunity by constantly loving the Avatar—the God-man, specially while He is on this earth in physical form. We are all living in the Avataric age. According to Baba, he left his physical body to live eternally in his lover's hearts. To love Him we have to live according to His wish. The specifications are clearly spelt out. It is for one to practise in life. Baba said "I veil myself from man by his own curtain of ignorance and manifest my glory to a few". Let everyone of us endeavour to become one among this few. The impact he makes in the life of those, who endeavour to love and obey Him in their lives is immeasurable and His love sustains us and transforms us gradually. The period and process of transformation may be long and painful, but it is worth-clinging to his daman. The above incident and experience of Madam Ruano is one among many which inspires us to imbibe the spirit of Love by leading one's life as Baba spelt it in His wish. May the Compassionate Father, bless us all to attain that realisation.

J A I B A B A!

"I Have Come not to Teach but to Awaken"

[Meher Baba Association 3a Eccleston Square
London S. W. 1 Vinp]

Newsletter No. 18 issued for November / December, 1973.

Jai Baba! October 29th, 1973. A Monday good morning to all. The day began early. Sunrise shimmering crimson and gold over the Channel. The sound of milk bottles being placed on doorsteps. The whistling of the newspaper delivery boy. He senses a warm sunny autumn day ahead. Coffee, tea, eggs, toast and marmalade for breakfast. The morning papers are opened with trepidation. We cannot detach ourselves from world events. We are part of them. Up rushes the ever-near-the-surface-thought to cloud the simple opening beauty of the day. "To what further catastrophes are we, the peoples of the world, all God's children, allowing competitiveness and power manoeuvring to lead us? Vietnam. Now the Middle-East. Further clashes between the U.S.A. and the Soviet Union because of self-interested partisanship. The U.K. sitting on the fence making noises of self-protective intent, understandable but useless, which only add to the world chaos."

The head reels and these words of Baba come into the mind. "Instead of blood, let the love of God flow." They were spoken during one of the talks He gave at the 1962 East-West Gathering in Poona, India. Here is part of one such talk. Addressing all present as "My dear children," Baba stated that the gathering was "a coming together of the children of East and West in the house of their Father. All religions of the world proclaim that there is but One God, the Father of all in creation. I am that Father."

This dramatic statement is followed with—"I have come to remind all people that they should live on earth as the children of the One Father until my Grace awakens them to the realisation that they are all one without a second; that all divisions, conflicts, hatred are but the shadow-play of their own ignorance. Although all are my children, they ignore the simplicity and beauty of this Truth by indulging in hatreds, conflicts and wars that divide them in enmity, instead of living as one family in their Father's

house." (On another occasion Baba said that "Selfishness is born of fundamental ignorance about one's own true nature.")

So? Although Baba has prophesied the emergence of a 'New Humanity', based on loving understanding and honesty, it is early days to expect worldly politicians to base their activities on such disinterested considerations..... A day or two later Baba gave another talk, this time addressed to "My dear Workers." In the course of it He said—"In spite of my telling you that, I will not give any more messages or discourses, I find myself doing what I do not want to do." (Earlier He had emphasised the need of listening with the ears of the heart and not just the ears of the mind). "This is because most of you do things which I do not like you doing. I had to give you a message on Thursday because you expected one. The theme of the message was on your being my children because, despite much talk about a Baba-family, there is more of a semblance than a reality of kinship among you who are the children of One Father. True children of One Father do not greet one another with smiles and embraces and at the same time harbour grudges and ill-feeling, but have an active concern in their hearts for the well-being of one another and make sacrifices for that well-being.

If you make me your real Father, all differences and contentions between you, all personal problems in connection with your lives, will become dissolved in the Ocean of my Love ... I have been patient and indulgent ... because you have been very young children in my love, and children must have some sort of games to play. But now you are older and beginning to realise, that there is a greater work ahead of you than what you have been doing not a different work ... the same work done in a different way. That way is the way of effacement, which means the more you work for me, the less important you feel yourself. You must always remember that I alone do work ... I allow you to work for me so that you have the opportunity to use your talent and capacities selflessly and so draw closer to me ... My work is your opportunity. But when you allow yourself to intervene between you and my work, you are allowing the work

to take me from you. When you put my work before yourself the work will go right, though not necessarily smoothly. And when the work does not go right it means you have put yourself between it and its accomplishment.

The way of my work is the way of effacement, which is the way of strength, not of weakness; and through it you become mature in my love

The question arises—to whom is Baba first looking for the effective carrying out of the precepts He has laid down for all? Surely it is to those who love and accept Him for what He is, especially those who, because of their love, undertake to be instruments for carrying out His work? If Baba lovers/workers forget or ignore the simplicity and beauty of the Truth He is ceaselessly proclaiming—the Oneness of us all—what hope is there for the rest of the world? In Baba's house, the world, in His world-embracing work, there is room—a place for all, not just for a chosen few. All of which is proof of Baba's saying we listen to His messages/discourses not as He wants us to listen but as we in our ignorant self-interest, choose to listen. By the powerful stirring-up being given to the whole world, surely Baba is demanding that we—His lovers—cease being young children playing games? That we become instead, what the state of the world is crying out for, grown-up children, mature in God's/His all-embracing Love.

THE SEPTEMBER / OCTOBER GROUP MEETINGS

Continuing the series—"Baba and the Arts"—John Horder gave a talk on "Baba and Poetry" on Saturday, the 15th of September. According to Richard Eberhart, in an address given for Poetry International during the summer months, "poets should and do speak from their conscience against every kind of tyranny and evil. They defend the best parts of man and sustain cultural values in a society." If John did not live up to all that, he did give us what is usually expected of a poet—all of himself. The child, the man, the gnawing hunger for love, appreciation, success and fame; the despairs, the hopes of a deeply sensitive, passionate, painfully vulnerable and at the same time highly resilient nature. John's best work is still to come, we feel, for unlike those who give their all in the first flush of their creative urge, then have little or nothing to say,

John is maturing steadily. He read out a number of poems some of us had not heard before. A particularly moving one—we hope we've got the title right—"Why Don't They Cry?" A delightful talk, John!

The Saturday October 20th Meeting on "Baba and Music" was announced in the previous Newsletter as being arranged together by Janet Edwards and Dorothy Hopkinson. Our apologies Janet, for the fact that your name was inadvertently left off the announcements circular which was sent out after the Newsletter. Actually, when the talk came to be given Janet was not well enough to make her contribution, so Dorothy took over at very short notice. In arranging the programme Dorothy had written to Mrs. Hiloo Talwar, a Baba devotee now living in England who spent her childhood in Baba's Ashram. It was soon discovered that the beautiful young Hiloo was also gifted with an exceptionally fine voice. To Dorothy's request, would she come and sing for us, was this reply. "I will gladly sing for you all as I have had the honour and the pleasure to sing for the 'King of Kings' so many times. In fact, every member of my family have sung to our Beloved Baba, for He always called upon us to do so..... Baba would make my Mother stand up and sing at most gatherings..... Mother did not have a fine voice and knew it, but at dear Baba's command would get up and sing..... Beloved used to chuckle with amusement, His whole countenance full of mischief..... a joy to behold..... everyone used to smile for the sheer fun, but no one dared to laugh even though they were dying to.

My brother Adi used to pick up some really funny songs at his school, and during our school holidays at the Ashram, he would be called upon to sing them. Dear Baba used to roar with laughter and so did we all. My brother is quite a comedian and was always being called upon to tell jokes, sing funny songs and make dear Baba laugh. My sister Najoo and I used to sing the more serious songs, and dear Baba used to sway and tap His lovely fingers in accompaniment. After our singing was over we were always rewarded by Beloved embracing us, holding our faces in His Divine Hands and making kissing gestures with His lips. My eyes fill with tears as I write this, for I still remember everything so vividly..... Baba was like a

real Father to us, loved us, worried about us and cared for us worthless being as no one ever will....."

Later Hilloo added, "There are so many experiences we had with Our Beloved Baba..... I wish we had kept a diary. There is so much I wish to recall. The same goes for my family though dear Baba always told us to forget everything. May be that as His Will..... I had such a beautiful childhood, together with my brother and my sister who always called dear Baba 'Our Big Daddy'....."

What Dorothy did not know when she wrote to Hilloo was that her Father was staying with her at the time. Hilloo wrote —"My Father too sang to Baba and there was one particular song which the Beloved always asked him to sing. It was "Should I reveal exactly how I feel? Should I swear I love you?" My father is staying with me at the moment and I shall be bringing him along too on the 20th. May be he can sing this song..... Father stayed with dear Baba for eighteen years and was night watchman for Him for five years....."

On the afternoon of the 20th, Dorothy placed two chairs opposite the picture of Baba which hangs in our Centre. Hilloo poured out her heart and soul for Beloved and for us all. Translating her songs, she told us that their theme was selfishness, how it separates us from Beloved and is the root cause of all our troubles. ("Selfishness is born of fundamental ignorance of our own true nature"). The recital ended with Baba's favourite popular song "Begin the Beguine". Only a few days before Hilloo had been in hospital with bronchial trouble. Striking perfect pitch she sustained it to the end though this is a very tricky song to sing, ending with a top note of delightful sweetness and surprising power from such a slender little frame.

Mr. Kamal, apologising for the 'croak' which he explained, is all that is left of his voice, sang us the opening bars of the song he used to sing for Baba, sat down again and drew from his pocket a special treat prepared for us. An account of his experiences with the Perfect Masters, Upasni Maharaj, Babajan, and how he came to Baba, surrendered to him, and in March, 1940, went with his wife and three children

to live in Baba's Ashram. We can only give a very brief account of this, but here it is.

"Before I ever came in contact with Avatar Meher Baba, I used to read a book by Swami Ramtirthi, and inspired by this felt a longing to surrender myself to a Divine Master. At this time I was constantly in touch with Shri Upasni Maharaj, and on his coming one day to Bombay, went to receive his Darshan. There were about 200 people present and when my turn came, he gave me a hard slap in front of the whole gathering and declared, "You are ruining my whole work and your own as well."

Deeply distressed, I resolved never to go there again. However, as I was on my way home, one of Upasni Maharaj's disciples came running after me with a message "Don't worry at all. I slapped you only because I have work of a special character to fulfil." I was much relieved, and went on several other occasions to see Upasni Maharaj; there were a number of other Masters whom I also visited, among them Babajan and Narayan Maharaj. It was while on my way to Narayan Maharaj that I first heard the name of Meher Baba from Kaka Baria and other Baba-lovers.

I was drawn to Meher Baba by a deep devotion I had never experienced before, and began to take his Darshan too. As my devotion increased, I used, in visiting other Masters to entreat that the love of Meher Baba might be bestowed on me. One whom I so visited was a Sadhu called Jiyagi Baba and once when I went to take the Darshan of Beloved Baba He said to me: "Jiyagi Baba has not even reached the atmosphere of the spiritual world. Leave him alone! Those who know the Emperor have no need to bow before the guards in order to gain entrance."

On Baba's instruction I then went to contact Tipoo Baba with the message: "The Emperor has sent me." Immediately Tipoo Baba, who never spoke to anyone, replied: "Say Allah ho Akbar, Dua Kher, Allah ho Akbar, Dua Kher, Dua Kher, Dua Kher. Go now! The task is successfully completed." Later Baba told me I should go often to visit Tipoo Baba and to no one else. On one such visit I brought a framed photograph of Meher Baba, and asked permission to

hang it in Tipoo Baba's room. "The whole world", he said, "exists on Meher Baba's name. Hang it in Tipoo Baba's room. "The whole world" he said, "exists on Meher Baba's name. Hang it up on the wall!"

From 15th of March, 1940, I surrendered to Avatar Meher Baba, together with my wife and my three children, Najoo (12) , Hilloo (8), and Adi (3). and we all went to live in the ashram.

By the year 1944, I was living with my family in a house two furlongs away from Meherabad. I was at this time lying in bed, completely crippled with rheumatism in both legs. My illness had upset me very much, yet I felt in my heart that I should one day walk again. One afternoon, in the hottest part of the day, Baba walked over from Meherabad. Looking at me, He told those about Him: "Soon now, Savak will be able to walk again". Then He walked back in the heat to Meherabad. Only ten days later I was up and walking about. Sweet indeed are His mercies, and fortunate are all we who have faith in Him!"

Mr. Kamal, our grateful thanks to you, to your beautiful and gifted daughter and to your grandson, Hilloo's son who came with you.

Delia made a warm 'thank you' speech and a bouquet was presented to Hilloo. And Dorothy's talk... ...? (There is one reference in the next item). The afternoon was really one, not of talk about music, but of its unifying effect, along with the loving devotion of Mr. Kamal even though his singing days are over. A truly happy Baba afternoon of togetherness.

... ..

BABA'S ROCK BAND IS THE FINEST IN THE WORLD

Well, folk, he's done it! Our Pete and his supporting cast of three—"The Who". A review in this morning's Guardian (Oct. 31st, 1973). Its final sentence—"The Who' have remained true to themselves, not been tempted by expensive multi-media projects and proved that they are still the finest rock band in the World". Can 'The Who'

ask for more? Can Baba ask for more? Can we, the British Baba group ask for more? Er... ..well, look out Pete. Dorothy in her talk said that 'rock' is the beat of the physical universe. This is why it gives even old 'bods' like herself (her own words) a racing in the blood and a tingling in the feet. Delicately—it is a delicate subject—she suggested this contained a clue to the hysteria fainting and other phenomena of its very young fans and often not so young. She gave Alice Cooper and his devitalised gimmickry as an example of the misuse of rock and... Well—Pete, 'The Who' have done what needed to be done—given 'rock' the expansion, the vitality, the variety, the serious cultural status its inexhaustible and exciting qualities fully deserve. Isn't there a saying that when the peoples of the world can dance and sing together the New Humanity will have arrived? Pete we salute your genius!

... ..

WEDDING BELLS AT SOUTHEND

Since our last Newsletter there have been two weddings among our Southenders—Avril Parker and Allan Hadley, brother to Ronnie Hadley. Tom and Dorothy drove over to Southend for the occasion. Sebastian read a number of selected pieces, and there was some delightful singing with guitar accompaniment by Kim and others. A week or two later a postcard arrived from Laurence Brazier and his Hungarian bride Romana. They were honeymooning in Austria. All loving Baba wishes to both couples. We shall be hearing more of the Hadleys. They have gone to live in Lancaster for the time being occupying Mike Da Costa's house, Mike and family having gone to Birmingham.

... ..

NEW VENTURES

Janet Podmore is compiling a Tape Library for the Centre. If you have any tapes of the Mandali, Don Stevens, Allen Cohen etc. which you think would be of use to Baba-lovers, please contact her. She will copy the tapes and return the original to you. Her address is 38, Oxford Gardens, London W. 10. Telephone 01-969-4846.

Maxine Summers has offered and already started to have the Centre open on Monday evenings. A most interesting programme has been arranged, the details of which have already been circularised. A warm thank you, both Janet and Maxine, for those undertakings.

NEWS OF THE BABA ANTHOLOGY

Michael Milburn writes from Cornwall that, with the help of Rosemary Harris, who has agreed to be joint editor, he has got together a fine collection of poems for the Baba anthology. "The work will include 20 authors, 24 full-length poems and extracts from six others. Don Stevens has agreed to write a foreword". The sale price is likely to be around 20 to 25p, but as soon as arrangements are complete we shall be letting readers know. It is hoped that after publication we can arrange a meeting at the Centre, at which the editors will be present and some of the poets will give readings from their own works.

A REQUEST

We understand that Naosherwan Anzar, the lively and full-of-ideas, Editor of Glow Magazine, wishing to do a British Issue for February 1974, has appealed for aid with the special cover he aims to give it. We understand that our Vice-President Delia has advanced fifty pounds from her own resources for this. Anyone who wishes to make a contribution towards this sum should post it to Delia direct at Flat 2,280, Kew Road, Richmond, Surrey.

A TOUGH ASSIGNMENT: ANY OFFERS ?

We badly want someone to keep the Centre clean. This means hard work for three or four hours a week. We pay standard rates. But we all realise that anyone who takes the job on, does it mainly out of love. Does anyone love that much? Contact Delia or Maxine for particulars.

ARRANGEMENTS FOR NOVEMBER / DECEMBER

These are as stated in the circular sent out by the secretary. If you haven't had a copy, she will gladly send you one. One change, but an important one. The third Saturday in December the 15th is of course the Saturday of the Group Meeting. By tradition this is our Christmas Party, and so, it is again this year—and a date on which all are specially invited,

particularly those who find it difficult to get along during the year. *Be sure and make it this time!* Three-o'clock on the afternoon of Saturday, 15th December. Craig San Roque, our Entertainments Manager, is already busy working out his plans

Will you also please note that there will be no meetings on December 22nd and 29th. The Centre will be closed from December 21st to the 31st.

A NEW TREASURER FOR THE 'LEAGUE'

Will you please note that from November 1st, 1973, our financial body, THE MEHER BABA SPIRITUAL LEAGUE LTD., has a new Hon. Treasurer. The work has been taken over by Sebastian Baker, who is a Director on the League's Board. Sebastian's address is—37, The Avenue, St. Margarets, Twickenham, Middx. Our grateful thanks to Sebastian for undertaking this very responsible work. Our Chairman would like to say—"The work of treasurer is one of the most exacting anyone can take on for any organisation. Both the League, and the Association are most grateful to Dorothy Hopkinson for having taken on this office when no one could be found to do so, and for having carried it on for a year and half, although she originally only took it on for six months."

Dorothy says she would like to express a special thank you to our Account, Merwan Dubash. She says that, without his ever ready help and guidance, she could not have managed the many intricacies of being a registered Company Treasurer.

AVATAR MEHER BABA KI JAI !

ISSUED IN BABA'S LOVE AND SERVICE:
NEWSLETTER 19 DUE OUT END OF DEC. 1973.

By Courtesy of

THE MEHER BABA ASSOCIATION
3a, Eccleston Square, LONDON S.W.1. TEL : 01 – 834 4212

TO OUR DEAR SUBSCRIBERS

We heartily wish a happy X-mas and prosperous New Year in the bountiful joy and love blessings of our Beloved Baba, the Avatar of the Age.

The year 1973 was indeed a hard one and this December Issue of "DIVYA VANI" happens to be the last of the current year. We are now happy that all the hurdles were overcome through out by the Graceful Blessings of our Compassionate Father, Meher Baba and the kind cooperation of our dear subscribers and lovers. We hope to have a steady and progressive effort in every direction of our activities and particularly in the development of "Divya Vani" in every respect. At the outset, we hope to be more regular and informative, though we have to reduce the bulk, due to scarcity and rise in the cost of paper and the printing. Due to the ever increasing rates of paper, it has come impossible to retain the number of pages and the quality of the same. We hope to improve the same soon after normalcy is restored and we hope that our subscribers will bear with us this inconvenience, which has become unavoidable.

We further draw the attention of those whose subscription for the previous year or years is still due and request them to kindly remit the same at an early date and help us at this needful hour. We also request all our subscribers to kindly note that the annual subscription for "Divya Vani" is payable in advance every year and request them all to be good enough to remit their subscriptions at an early date, so as to render their help in time to us by being prompt in this respect and oblige.

With loving good wishes and prayerful Jai Baba to all,

"Meher Ashram"

Yours fraternally,

Kakinada-3 SWAMI SATYA PRAKASH UDASEEN

25-12-1973

Editor: DIVYA VANI.

NEWS & NOTES

KAKINADA: "Meher Ashram":

80 days celebration of the 80th Birthday of Beloved BABA

We are happy to inform our dear readers that under the auspice of Avatar Meher Baba Mission and the Meher Vihar Trust, the 80th Birthday of Beloved Baba is being celebrated at "Meher Ashram" and in the City of Kakinada for 80 days continuously. Much enthusiasm and zeal is shown among workers and good response is forth coming from the public and a programme for the purpose has been drawn up and followed with success.

Accordingly, on the 1st day of the functions i.e., on 8th December '73, Saturday morning, the celebrations are commenced in earnest, at 4-00 A.M. with Master's Prayer. Sri Putchakayala Veera Raju of Meher Mandapet (Andhra) inaugurated the Dhyana Sadhan (Meditation on Beloved Baba) in accordance with Baba's directions and messages coupled with his own personal experience gained during the several months of deep seclusion and penance in the Great Himalayan Hills near Mussori (India) at the Blissful direction of Great Saints and Graceful guidance of Beloved Baba. It was his unique fortune that he was led by Baba's inspiration and guided by unknown friends to this treasure of illuminating life-experience and enlightenment in his spiritual pursuit under the protection and close direction of Beloved Baba, to whom he has surrendered himself ever since he came into His personal contact while He was in body. It is the good fortune of his co-workers now to be guided by him in this unique 'Sadhan' to be lifted up in gift experiences and his kind presence here on this happy occasion has indeed brought Beloved Baba more close to all those present on the occasion of the 1st day Functions and his guidance has added to them all real joy and inner experience to some extent to every individual present.

On this occasion Bro. K.V. Suryanarayana, M.A., Lecturer, Govt., College ALLAGADDA (Kurnool Dt., Andhra) kindly presided and sister P. Jagadamba and Bros. M.V. Subba Rao participated in prayers and talks respectively. Bros. M.S. Gandhi (Babji) & P. Bhaskara Rao and others took

part in Sankeertan. The function took place from 4-00 A.M. to 8-00 P.M. on the day, except for intervals of rest in between. The whole Sahavas was a grand success by Baba's Grace. Many lovers and workers took part and shared His Blessings and loving presence all through.

On the 9th instant a Public meeting was held at the local Theosophical Hall, presided by Swami Satya Prakash Udaseen between 6-00 and 8-00 P.M., and many lovers shared the fortune of Beloved's Graceful Blessings on the happy occasion. Sister P. Jagadamba read the prayers and Bros. Babji and Bhaskara Rao led the Sankeertan while other parties joined them along with Mrs. Ammayamma and other ladies who attend the same. Bros. Chaganty Subba Rao and M.V. Subba Rao spoke on the occasion inspiring with their educative explanations of Baba's Teachings which threw much light on several aspects of intricate problems of life and its evolution.

The function of the day came to a close after Swamiji offering thanks to all concerned and Arati.

Thereafter the programme for the next few days of the remaining of the 80 days celebrations was announced, with understanding that there will be functions through out the City, each day gathering at one of the Baba-lovers' houses and a public meeting in a prominent place of the City on every Sunday.

SPECIAL MESSAGES:

Messages were sent for the happy occasion of the Inauguration of Baba's 80th Birthday celebrations for 80 days by Avatar Meher Baba Mission & Meher Vihar Trust at "Meher Ashram" on the 8th December 1973 by Bros. E. Lakshminatha Rao of Vijayawada, T.N. Ratho & K.M. Gandhi of Visakhapatnam, B. Dayakaram of Anakapalli and others.

MEHERAZAD MANDALI is pleased to send the following Message for the occasion:

AHMEDNAGAR 9-12-73—To Swami Satya Prakash Udaseen,
Avatar Meher Baba Mission, 2-26-4:
Srinagar, KAKINADA – 3. A.P.,

MEHERA, MANIJA, MEHERAZAD MANDALI JOIN ME WISHING VERY HAPPY BABA BIRTHDAY 80 DAYS CELEBRATION BY AVATAR MEHER BABA MISSION.

WE PARTICIPATE IN YOUR REJOICING IN SPIRIT AND WISH BELOVED AVATAR MEHER BABA'S LOVE BLESSINGS ON ALL WHO ARE CELEBRATING HIS BIRTHDAY. — ERUCH.

AVATAR MEHER BABA DHYANA KENDRAM, MEHER MANDAPETA: EAST GODAVARI DT. (ANDHRA)

Recently, on 18th November 1973, lovers of Avatar Meher Baba belonging to various places like Mandapeta, Alamuru, Dowleswaram, Kovvur, Tadepalligudem, Pippara, Kesavaram, Ramachandrapuram, Pekeru, Visakhapatnam etc., have met at "Meher Kutir" (Meditation Kendram). The aspirants who accepted to try sincerely in their practical lives cent-percent, the loving true messages of Beloved Baba are practising meditation since 15th June '73 under the able guidance of Beloved Brother, Putchakayala Veera Raju garu, who has attained the Grace of the Avatar of the Age, through some Sadgurus of the Holy Himalayas, according to the Divine plan.

In the first talk Bro. Veerraju garu recapitulated the main points regarding the importance and the procedure for practising meditation. Next, he is good enough to enlighten the lovers and explain the Divine Theme from 'God Speaks' in which the process of Evolution, Re-incarnation, Realization are well explained. Bro. Veerraju garu advised the lovers to meditate up on the Divine theme, also as mentioned in 'God Speaks' in continuation of the previous lessons on meditation.

At noon a delicious dinner was arranged at the same place by him and every one felt it as Divine Prasad served on the happy occasion.

We feel that Beloved Avatar Meher Baba is so graceful as to send Bro. Veerraju garu into our midst again after giving His full Grace, so that the other lovers of Baba may be benefited in the spiritual sphere.

The lovers who are actually practising the meditation generally for one hour in the morning and in the evening expressed that they are feeling a sort of Bliss, with the grace of Beloved Baba and it is for the other Baba-lovers to attempt the same.

—KAMESH.

MEHER VIHAR TRUST

Publications ready for Sale:

<i>English Publications</i>	<i>Inland</i>	<i>Foreign Sea Mail</i>
1. The New Life of Avatar Meher Baba and His Companions – Calico Binding.	Rs. 9-00	\$ 1.50
2. The Life Circulars of Avatar Meher Baba. (67 Circulars)	Rs. 4-00	\$ 0-75
3. Heed My Call	Rs. 1-25	\$ 0-35
4. <i>Divya Vani</i> – Back Issues (From April 62 to April 72) Each Copy	Rs. 1-25	\$ 0-50

N.B. (i) All the prices are inclusive of Postage by Book Post.

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

Telugu Publications: (Excluding Postage) –

1. Batasarulu	(Part I)	Rs. 3-00
2. Avatar Meher Baba	(Part I)	Rs. 3-00
3. Do Do	(Part II)	Rs. 3-00
4. Do Do	(Part III)	Rs. 3-50
5. Do Do	(Part IV)	Rs. 4-00
6. A. M. B. Western Lover's Experiences		Rs. 1-50
7. Meher Sankharavam		Re. 1-00
8. Avatar Meher Baba Sthavam (Part I)		0-25
9. Do Do	(Part II)	0-25



1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of love and servant of My lover.
4. Let *principle* in work and *honesty* in life prevail.
5. One penny extracted, in My name, without true basis is dishonesty and will be the cause of *millions of births*.
6. Think well of those who think ill of you.
7. If you truly and in all faith accept your Baba as the Highest of the High, it behoves you to lay down your life at His feet.

Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
inaccessable	inaccessible	4	2	2
proble	probe	4	2	7
vailed	veiled	5	1	4
burried	buried	6	2	6
irrestible	irresistible	6	2	22
world	would	10	2	1
now	how	10	2	7
Naturally	Naturally	14	2	5
receipients	recipients	14	2	13
and	end	15	2	17
Marsseils	Marseilles	17	1	1
than	then	17	1	17
apirants	aspirants	17	1	40
lrage	large	22	2	7
inifinite	infinite	22	3	3
chidren	children	23	3	6
yourslf	yourself	24	3	15
dairy	diary	27	2	2
hosptial	hospital	27	4	9
bstowed	bestowed	28	4	4
qualties	qualities	30	1	13
intersting	interesting	31	1	2
alreday	already	32	1	4
cerent	current	33	2	3
study	steady	33	2	7
kindy	kindly	33	3	5
lead	led	34	2	11
enlightment	enlightenment	34	2	13
thorough	through	35	4	3
Inauguration	Inauguration	35	5	2
REJOICE- ING	REJOICING	36	1	1