

DIVYA VANI
Volume 2 Number 1
January 1965

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

All words of Meher Baba copyright © 2018
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?

eBooks at the Avatar Meher Baba Trust Web Site

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects-such as lineation and font-the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however-and this applies especially to some of the older books that were never republished in updated versions-we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

BI-MONTHLY

D I V Y A V A N I

(DIVINE VOICE)

Devoted to Avatar Meher Baba and His Work

Volume 2

Number 1



Annual

Subscription:

Rs. 8-00

EDITOR:

SWAMI SATYA PRAKASH UDASEEN

Single Copy

Rs. 1-50

January, 1965

D I V Y A V A N I

(DIVINE VOICE)

AN ENGLISH BI-MONTHLY

Devoted to Avatar Meher Baba & His Work

EDITOR:

SWAMI SATYA PRAKASH UDASEEN

Hon. Assistant Editor:

Shri R. Venkayya, B.Sc., LL.B., D.P.A.

Hon. Associate Editors:

Shri R. Dayanidhi, M.A., Vijayawada, A. P.

Shri B. Ramachandra Rao, B.A., B.L., Guntur-2, A. P.

Phone: *Editorial Office at :* Grams:
3 6 2 3 3 "M E H E R V I H A R" 'VIHARMEHER'

	3-6-417, Bapuji Building,	{ Annual
		{ subscription
Volume 2 }	Post Office Street, Himayatnagar,	{ Rs. 8-00
Number 1 }	Hyderabad-22 (A. P., India)	{ Single Copy
		{ Rs. 1-50

C O N T E N T S

Avatar Meher Baba's Message for His 71st Birthday	1
Beloved Baba's Message for the Inauguration of 71st birthday celebrations at 'Meher Vihar'	2
Editorial: ...	3
Avatar Meher Baba (Poem) by Adi. K. Irani ...	5
The Awakener by Winifred A. Forester (Hertfordshire) ...	6
The Lion-Cub (Poem) by Francis Brabazon ...	10
The Divine game of 'Hide and Seek' —letter from Eruch ...	13
Biographical Notes on Avatar Meher Baba's Parents by Jal. S. Irani (Baba's Brother) ...	15
Awaken Humanity (Poems) by Dr. C. D. Deshmukh, M.A., Ph.D. (London)	24
Baba's Darshan in May 1965 letter from Eruch ...	29
'Thy Will' and other poems by Dana Field, U.S.A. ...	35
In Search of Spirituality by 'Moorty' ...	39
Strange Strangers (Poem) by P. G. Nandi, Jabalpur ...	43
God-Baba is My 'Chiefy' by Group Captain M. M. Sakhare ...	44
Meeting (Poem) by Kemali ...	46
The Second Coming (Poem) by Kemali ...	47
Time that Religion goes and God comes by Charles J. Seymour ...	49
Prayer by Miss. N. Kasturi Bai, M.A., B.Ed. ...	52
News in Brief ...	54



I HAVE COME NOT TO TEACH BUT TO AWAKEN

—*Meher Baba*

Avatar Meher Baba's Message
For His 71st Birthday

Beloved Baba is pleased to give the following message for His 71st Birthday, which falls on 25th February, 1965.

"Be true to the Trust I Repose in you and Remember Me Wholeheartedly. My Love and Blessing to You."

—MEHER BABA—

Note: As our "Divya Vani" next issue is not likely to be published by 25-2-1965, Beloved Baba's message is given now itself, so as to make it available to our dear readers on His birthday.

*Beloved Baba's Message
on the occasion of the inauguration
of 71st birthday celebrations
at Meher Vihar*

*"I give My Love and Blessing to you and all My lovers in
Hyderabad and Secunderabad that each of the Seventy-
one days of your programme may be a blossom on the tree
of My Love.*

—MEHER BABA—"

Editorial:

THE 71st BIRTHDAY OF OUR BELOVED BABA

It is the special privilege and unique opportunity rarely bestowed upon humanity by Divine Grace, to be able to know and associate with the Avatar of the age, as contemporaries and also to have the good fortune of being the recipients of His Love and message; while the Avatar of the age is in the physical form as one amongst us, in spite of being the Highest of the High. It is the curtain of illusion that covers His real personality and makes the humanity doubt Him or reject Him or oppose Him out of sheer ignorance. It is only a few of the Perfect Masters who are associated with the Avatar of the Age, who can bestow upon the seekers the real confidence and faith and give a glimpse of the reality and knowledge about the Avatar of the Age and it is only blessed few, who will be able to associate themselves and serve Him and His Cause and receive Jove and blessings directly from Him, as the chosen ones. And of course none can ever know or expect such a Grace, unless one deserves to be its recipient, as and when it is bestowed. Now it is our good fortune that out of His Compassionate Love for us, we as Baba-lovers are privileged to have the unique pleasure of His divine presence amongst us and also His loving protection and guidance as our divine father and mother, and we enjoy the same with absolute faith in Him and complete surrender at His holy feet.

To think of Him, to worship Him and to serve Him with absolute loyalty and surrender is not a small benefaction for an ordinary man, who is groping in the dark and is helplessly lost in the wilderness of the alluring distractions of the mundane world. It is long, since we heard the clarion call— "Come all unto Me". Now, we have the good fortune to receive the special blessing on this happy occasion of the 71st birthday of our Beloved and Compassionate Father, Meher Baba, making us alert and drawing our attention to our duty. We publish elsewhere His loving message for this unique occasion, showering on every

one of us the nectar of His divine love and bestowing on us His blessing. He wants us all to be true to the trust He reposes in us and remember Him wholeheartedly.

May we at this juncture recollect our Beloved Baba's declaration about His manifestation as the Avatar of the Age. He said, "My manifestation as the Avatar of the time will be of short duration. This short period will in quick succession, cover my humiliation, the breaking of my silence, my glorification, and my violent physical end. Ever lastingly with all the Divine bliss within me, I eternally suffer for one and all —thus I am crucified eternally and continually for all." Baba also declared, "My words can never be in vain. Whatever I have said must and will come true. When it appears otherwise, it is due to your ignorance and lack of patience."

Now, we are fortunate to celebrate Beloved Baba's 71st birthday all over the world, with His kind permission and blissful blessings and have the unique opportunity to experience His living presence amongst us, as the Avatar of the age. It is not for us to speculate or to imagine what the future is destined to be, and when Baba is going to break His Silence and what is going to happen thereafter. Baba said with reference to the year 1965, that it will be a glorious year for Him and for His lovers. Let us accept this and hope for the best in surrendrance to His divine Will.

We, therefore, heartily express our gratitude to our Beloved Baba on behalf of every one of His lovers in absolute surrender at His holy feet and pray unto Him that He may be pleased as ever, to give us all the strength of mind and purity of heart to be worthy of the trust, He has so kindly reposed in us. May He bless us all to have the courage of conviction and absolute faith in Him, so that we may live for Baba and die for Baba, holding fast to His, 'daaman' firmly more than ever, unto the last breath of our lives. May our Beloved Baba, the Avatar of the age be pleased to bless us with His presence and guide us on our journey to the eternal goal for many many more summers to come and may we perform by His Grace His centenary in His very presence! Long live Meher Baba, the Avatar of the Age! Amen!

AVATAR MEHER BABA

71st Birthday: 25-2-1965.

BY ADI K, IRANI

Heart to heart and soul to soul,
In mind and hands together fold.
Joys and sorrows within unfold
Laid bare at Thy feet. We hold
Thy Daaman for ever in eternity.

Arm to arm and shoulder to shoulder,
In time and labour, we come together.
Songs and prayers, work and care,
Differences to drown, harmony to hear
Thy Name for ever in eternity.

Infants are we, but with love adore
Beloved Thy work, God willed, to shower
Thy blessings on all for ever more.
Ecstasy and joy is Thy day of Birth
Happy returns for ever in eternity.

THE AWAKENER

By Winifred A. Forester (Hertfordshire)

"It is the Spirit that quickeneth."

—*St. John's Gospel, Chap. VI. v. 63.*

There was a moment when I found myself sitting at Baba's feet, in a room full of people and alive with activity—his disciples going to and fro, friends to be seen, business to be attended to. But finding myself thus situated, I felt quiet, and attentive to the least movement or indication that he might show. He was still—and after sitting in silence for a few moments I looked upon him, and then heard my own voice saying, "I do love you, Baba".

He seemed at a great distance, as if he were filling the whole of Space; and yet, he was sitting there, in the corner of a couch in the lounge of a London boarding-house! To observe him in silence like this makes one feel as if "Be still, and know that I am God" is an actuality, filling every corner and spot of the earth. The moment the words escaped me I felt that words were out of keeping and unnecessary—as one so often does—but all the same, I had said them. The sense of the Impersonal was very great and enveloping at that moment, though always one feels the inscrutability of his being, of his existence altogether, when in his presence. But now, after a momentary meeting of my eyes, he immediately took up the little alphabet board from the couch and spelt out, "That is why I do not have you near me".

What an unexpected kind of answer! But in that answer has been revealed to me more than I can say. I have often pondered over it, and once again it has come to mind, so that I am now writing down this little account, for it might happen to pass on something to others.

Loving him is what matters most. We all need Christ-Love more than anything else in the universe. Evil and sin I have known—but these he knows that one *must* know, and

* Reproduced from "Meher Baba Journal", January, 1942 issue.

when one approached him he speaks through and over and above all one's experience, whatever it is, to one's Self. There is one divine Christ, but He manifests when the world must have Him *in* the world, in the flesh, in the living physical body. He has to come to us as He promised; "I will come again unto you: I will not leave you comfortless." It strikes strangely upon our minds, those who are accustomed to thinking in terms of "loyalty" to the idea of one *Avataric* manifestation only, the Lord Jesus Christ. But Baba has taught us that always in the physical plane exist Perfect Ones, at all times, and that it is the office of one of these to manifest as *Avatar* in the world at one period. I believe this. How do I know it is true? Some one might challenge. I do not know; but I do feel it is true; and it explains a great deal that I do not otherwise understand, that is all I can say at present: How *can* I know intellectually by my own investigations, whether such is the fact that Perfect Masters are always in the world guiding humanity's evolution?

I do not yet see Shri Baba as he really is. But the moment of revelation will come—is coming—when again the Word, the Divine Word of Power, will be spoken: and the God in Man will speak it. We do not know how he will use us; we do not know exactly the effect his Word will have upon different people. But he has made his preparations. It is our task who love him to do what he asks of us, to obey implicitly and trust wholeheartedly. The work he intends doing, and has come to do, appears from our angle to be the most incredible task. It is indeed a task that is possible to none but one who has the qualifications, and these only a perfect One (*Avatar*) *can* have; for it is the task of all tasks: the recreation of the human being; the transmutation of the human consciousness, lifting the dark subconscious mind—the subconscious "I"—which is unconscious of the true Self, into the new rhythm of truth--awareness, Intuition. "To lift the head in the heart" is what Baba says he is doing, to create a new harmony between the inner and the outer, between the unconscious and the conscious. A *new Consciousness*; not merely the conscious intelligence as we know it; not merely intellectual power which is the power of thinking in terms of duality, but a consciousness

that is known *as pure intuition* and becomes a fact as individual experience when this unifying process has taken place in us.

"Truth is God in Experience", he says. This process is the awakening of intuition in the human being, giving him an expansion of consciousness that he has never known before. It is indeed a spiritual resurrection, for the new spirit becomes active and aware in the recreated individual. It is indeed to "make all things new", for the expansion of consciousness that thus takes place within the individual makes him become aware of himself as an integral part of Divinity itself. He sees and knows that there is no separation in Truth and in Love, because he knows himself to be in Truth and to be in Love. He is no longer divided in mind, split in his nature, and torn by conflicting parts of his entity which he could never wholly bring into cohesion. The contents of his subjective self are brought out and welded into the fabric of his life, so that he becomes what he speaks, Truth, and there is no division any more.

This is all to happen in ordinary life; we are to realise "in head and in heart", and live in ordinary life, and yet know what we are. Through the Word we know the Way, and the Way *is* the Resurrection and the Life.

"It is because you love me that I do not have you near me", said Baba. That is deep calling to deep; for loving him, one cannot be separate from him, and there is no need to be "near" physically if this deep mental and spiritual contact is really established.. And, yet there is also this mystery, the fact that the Master of Love has come *into the flesh* to contact all those who need his help while he and they are in the body, functioning on this, the densest of all the planes. The Resurrection, to be complete, has to be *all through*; from the densest to the most sublime we have to be reclaimed for our heritage, God-Realization. "Be still and *know* that I am God" is the message and command of the Divine to the human. "Be ye therefore perfect even as your father in heaven is perfect." These are no impossible injunctions when Love comes to do in us the impossible; for with Love all things are possible. When the hour arrives for the One of the Perfect Ones to come into

the world and gather up his children, then we know that God is indeed in search of us, that it is true beyond all things, beyond all doubts belonging to the dual mind, that even though we make our bed in hell He is there also: He follows us until we turn round and see His face.

And then we know that the fleeing "I" which clung to its own separateness, which *had* to cling until it came to the meeting-point in Love, where it faced its own true Self, is caught and gathered up by Him, who knows no "other" than Himself, for all are in Him. Thenceforth that fleeing "I" vibrates to a new rhythm, and lives in the world a new creature actuated by his or her own experience of Love. When we *have* known Him, the Impersonal in the Personal, there is no denying.

"Gentle and faithful, tyrannous and tender,
Ye that have known Him, is He sweet to know?
Softly He touches, for the reed is slender,
Wisely enkindles, for the flame is low."

— F. W. H. Myers.

True Spirituality:

"Spirituality truly means the life of the spirit. It is to be lived and experienced. It makes you firm like a rock and neither worldly sorrows nor pleasures upset you. You attain to the state where desires end, and you want nothing. When you do not want anything, you have every thing—happiness, eternal peace of mind and contentment. ...The state of desirelessness or of wanting nothing is a faculty latent in everyone. It is within you and you must find it out and experience it."

—MEHER BABA

***THE LION CUB**

By Francis Brabazon

There was a baby lion who
All day with lambs did play and leap
He did not know his parents true—
But thought he was a little sheep.

One day a great full-grown lion
Happened to pass where the sheep grazed,
And as this scene he cast his eye on
He was astonished and amazed.

Straightway he dashed amongst the flock
And caught the lion-cub in his great
Jaws, roared, "Why do you make mock-
Ery of your true high estate?"

"You are a lion, yet you lay
With silly sheep and even eat
Grass! Don't you know you're not as they?
The cub straightway began to bleat,

"O great and terrifying lion
You fill me with dread and dismay,
I greatly fear your jaws of iron—
Please let me go and live and play.

* By kind courtesy of the author, "Let Us The People Sing.'

"For I am just a little sheep
Who never does any harm
But all day-long does graze and leap.
Oh, how you fill me with alarm!"

"Oh! Oh!" the lion gave great roars
As though he was in awful pain.
And with the lion-cub in his jaws
He galloped off across the plain;

Till they came to a waterhole,
And said the lion, "Look down and see
To which belongs your noble soul
The lion's or the sheep's category?"

The cub peered in the water's glass,
"I see a great lion and small—
To think I have been eating grass
When I was not a sheep at all!"

The lion said, "O me dear son
For long I searched you on the plain,
From thinking you were sheep, you've won
To your lion's estate again."

"We cannot even witness even the threshold of the Divine
Path until we have conquered greed, anger and lust. The worst
sinners are better than hypocritical saints."

—MEHER BABA

D I V Y A V A N I

(An English Bi-monthly)
To our Subscribers Abroad

Annual Subscription:

For those living in U. S. A. \$. 4-00 Inclusive of postal
Charges by Sea only.

" " in England & Australia £. 1-10 Do

N. B: If copies are to be sent by Air Mail, the Annual Subscriptions will be DOUBLE THE AMOUNTS mentioned above.

Helpers:

Those who donate \$. 12 or £. 4 every year are deemed to be our helpers and they shall be supplied with a copy each of "Divya Vani" Bi-monthly, published during the year, post free and cost free (by Sea).

Life Members:

Those of the DONORS who pay at a time as their Love-contribution \$. 100 or £. 40 shall be deemed as Life-members and they are entitled for one copy each, cost free and post free (by Sea).

If the copies of the publications are to be sent by Air Mail, the Extra Postage that may be required will have to be sent in advance every year.

Kindly note that:

(1) the year for subscription is from January to December and that the new year's subscription for 1965 is payable in advance by the end of January 1965; and

(2) the amounts may kindly be remitted to us early through either: Mr. Fred Winterfeldt, 200 East, 66th Street, New York 21. N. Y. U.S. A., or Mr. Bill Lepage, Meher House, Kalianna Crescent, Beacon Hill, (N. S. W., Australia) or Mr. Douglas H. Eve, 78 Grosvenor Ave., Crshalton, Surrey, (England, U. K.) from the respective countries.

=Editor.

The Divine Game of 'Hide and Seek'

(A copy of Bro. Eruch's letter to a Baba-lover of Bombay)

"Meherazad"

2-12-1964

My Dear Jimmy,

Your report from Bombay on the Meherpuri Mela at Hamirpur (U. P.) was read to Beloved Baba and it was not at all surprising to hear what dear Roda and Nargis reported to you on their return from the Mela. The reports that have been received here from others who had visited the Mela, likewise speak of the great love for the Ancient One that has surcharged the atmosphere of the remote district of Hamirpur in the North.

All who have returned from the place show marked signs of being 'love-struck' in the name of Avatar Meher Baba! All seem to have felt the presence of Beloved Baba. It is but natural; for Beloved Baba has stressed the fact that He is present everywhere at one and the same time, and where there is Love He is always to be found. Beloved Baba has often said that Love alone can unveil the Omnipresent and reveal His Presence!

That Cry of love from Pukar, which quickened the hearts of thousands of men, women and children present at the Mela, did not fail to reach the Beloved of all hearts, for He was already there in every heart silently witnessing the love of His loved ones!

Bombay must be very full today with the influx of several lacs of visitors from all parts of the world for the 38th International Eucharistic Congress, and Sarnath (near Benares) too is overcrowded with thousands of Buddhists from all over the East congregating there to attend the seventh Conference of the World Fellowship of Buddhists.

But these huge crowds, when compared with the multitude of Baba-lovers at Hamirpur, appear to me as huge

mounds of chaff that collect after the Harvester has reaped a bumper crop and separated the grain for His barn!

It must be so very amusing for Beloved Baba to witness the delightful game of "hide and seek" that is played in India today in the holy name of the Ancient One. I wonder how He can suppress a merry chuckle at this! On the one hand the Eucharistic Congress in Bombay proclaims the presence of the Christ in spirit and on the other hand the World Buddhist Conference in Sarnath revives the memorable Advent of Lord Buddha and His First Sermon 2552 years ago! It is not at all surprising that such significant events should take place, whilst the same Ancient One in His present Advent on Earth remains at Meherazad hidden from the masses. He seems to take delight in watching His "children" play 'hide and seek' in His holy Name, while He remains silent and aloof, so near at hand and yet far from being found. This, Baba stresses is His Divine Game—"Leela"!

Beloved Baba says that it is of great significance to find so many Catholics from all over the world headed by the Pope, and so many Buddhists from all over the world headed by the Dalai Lama to have congregated at the same time at two different places in India during His present Advent.

They have all gathered together from different parts of the world to commemorate the past Advents of the same one Avatar, who was the Buddha and the Christ. But little do they realise that the same Avatar is now in their midst in flesh and blood!

They will soon return to their countries carrying with them a feeling of satisfaction for having made the trip to India to participate in the great events of the day. But alas the seekers and the One sought for, will continue to play the game of "hide and seek"!

Blessed will be the day when some of the "seekers" in this game are blessed by the Grace of Beloved Baba to recognise Him as the Avatar of the age! That day will truly be the day of the Holy Eucharist and the pilgrims' pilgrimage to this Land hallowed by the Avatar will then be truly sanctified.

Yours lovingly,
— (Sd) **Eruch**

Biographical Notes on Avatar Meher Baba's Parents

BY JAL S. IRANI (BABA'S BROTHER)

Sheriar Mundegar Irani, the revered father of Avatar Meher Baba, was born in about the year 1853 in Khoramsha—a town in Persia (Iran), the holy country of Lord Zoroaster's birth. Sheriar's father, Mundegar was a poor native of Khoramsha and a keeper of the tower-of-silence, wherein the Zoroastrians place their dead. Sheriar was thus destined to be brought up in poverty, as is the lot of many great spiritual souls. Poverty proved a blessing to him, as it prepared him to some extent for the many trials that beset his life in the years to follow.

When Sheriar was 5 years of age, his mother died. The loss of his beloved mother made the child turn more and more towards religious thought and mode of life. He would accompany his father to the tower-of-silence and stay with him there, joining his father in prayer and meditation. Sheriarji* possessed extraordinary courage even as a child. One day when he was barely seven years of age, he was left alone in the bleak and lonely grounds of the tower-of-silence, while his father had to go to town on some pressing errand. The hours went by, but the father did not return. As evening approached, the corpse of a child was brought to be placed in the tower-of-silence after the final religious rites; but in the absence of the keeper it was left outside the tower and the pall-bearers went away. The sun set, but the father did not return. A grim silence prevailed, occasionally broken by the howling of hungry beasts. The night was dark and young Sheriar had no lamp—he stayed on, expecting his father's return at any moment. He waited in that lonely place with the corpse as his only companion. He realized that on him devolved the responsibility of guarding the corpse on behalf of his father Mundegar, and

* In India, "ji" affixed to a man's name signifies respect.

faithfully kept his vigil. When he felt too sleepy, he tied the corpse to one of his legs with a piece of cord, to prevent its being carried away by stray nocturnal beasts, that roamed the vicinity!

Even as a young boy, Sheriarji was quite different from other boys. He was not attracted to the pleasures yearned for, by ordinary children, and the pleasure he sought was in spiritual contemplation. As he grew up, he made up his mind to lead a life of renunciation and meditation. When he was barely 13 years of age, he left his home and family in search for God. For eight years he roamed all over Persia, undergoing much hardship and suffering. It is common knowledge that spirituality is ridiculed by the unfortunate ignorant. During his life as an itinerant monk, young Sheriar met with his share of ridicule from the foolish, but undaunted he stuck to the path he had chosen. He walked from place to place, slept in the open with the trees as his shelter, and asked for food only when hunger compelled him. One day when he entered a strange town, he went to a baker's shop and asked for alms. When the baker was about to give him a loaf, a local Mohammedan dervish came begging for his usual quota of alms. The baker refused to oblige him, saying that his share should go that day to the little brother dervish (Sheriarji). The Mohammedan dervish remonstrated excitedly and started an argument with Sheriarji, challenging him to answer all the questions he would put to him, if he were indeed a true dervish. The loiterers had crowded around, and egged Sheriarji on to accept the challenge. Although taciturn by nature and reluctant to enter into controversy with the dervish, Sheriarji took up the challenge; and to the delight of the baker and onlookers who cheered him lustily, won the verbal contest. Among the anecdotes, we have heard of Sheriarji's courage, was the following incident. When walking through a jungle in company of three dervishes one day, a big fierce snake was encountered. At the sight of the deadly viper, the three dervishes took to their heels, but young Sheriar stood his ground and killed it single-handed.

During the years Sheriarji roamed all over Persia, he acquired fair skill in the art of astrology and palmistry. But as the years went by, he was increasingly aware that the spiritual purpose for which he had left home and family was not fulfilled. After a time, with his brother Khodadad, he left his native country for India—the blessed land of saints, to pursue his spiritual aim. After a tedious journey they landed in Bombay. Khodadad found employment for himself and his brother, and persuaded Sheriarji to accept the job—this he did, still adhering to his ideal of renunciation. He remained a strict vegetarian and teetotaler, spending his spare hours in meditation and prayer. He did not make a secret of his spiritual aspirations while serving his master. His independence of mind and purpose brought him into conflict with his master, who was materialistic to the core. After five months of service, matters came to a head; and Sheriarji, tired of the bindings imposed by such employment and impatient to continue his spiritual search, took advantage of the situation and left his job. The arrears of pay that he received, he distributed among his fellow-workers, keeping two rupees for himself. He was once again a free man, free to lead a life of complete renunciation. He resolved to travel on foot throughout India, and for ten years he went from place to place, suffering incredible hardships on the way.

With the two rupees he had, Sheriarji bought a wooden bowl and staff, and with these in hand he started for Karachi via Gujarat and Cutch. Appearances can too often be deceptive, and there is many a hypocrite in the guise of a Sadhu. As Beloved Baba has often explained, renunciation does not necessarily consist in donning a long robe and wandering from place to place with staff in one hand and begging bowl in the other—the true seeker is he who has renounced his lower self and desires. Despite his robe, staff and begging bowl, Sheriarji was a true seeker, and withstood the many temptations that crossed his path. After a weary journey of months he reached Karachi. Staying there for a month he left the place, still journeying on foot. Once, while walking through the desert, with a painful open sore on the sole of his foot, he was overcome by unbearable thirst and could not walk a step further.

With the name of God that was constantly on his lips, he dragged on till he swooned. When he recovered consciousness, he saw before him two men—a venerable old man with a beard and a robust youth. They carried leather bags filled with water, from which they appeased Sheriarji's thirst. The old man addressed him, saying, "Why have you come here? Why should you trouble God by thus acting foolishly? Now go on your way and you will come across a hut occupied by an old man, who will give you something to eat. Then proceed in the direction opposite to the hut and you will reach a town." Refreshed and revived, Sheriarji was ready to resume his journey as directed. He turned to thank his benefactors, but to his utter astonishment he found the vast stretch of sand before him devoid of any life—the two men had disappeared! In awe and gratitude he realized that the two men had been sent to his rescue by God, and kneeling down, he offered a prayer of thanks.

Sheriarji went on, as directed and came to the hut, and received a loaf of bread from the occupant. Eating half of it, he put the remaining in his bowl and went on his way. After a time he reached a wide river that he could not cross, as he could not swim. Without losing heart he rested on its banks and soon fell asleep. After some time he was awakened by the musical peals of camel bells, and saw a caravan approaching the river. He inquired of the party, as to how they intended to ford the river. When they replied that the river was wadeable on camel back, he requested them to take him with them. For this service they demanded a sum of 2 rupees; and when he told them he did not have a single pie with him, they refused to take him across. It was getting on to dusk and Sheriarji was wondering how he would cross the river, but his faith in God never wavered. Being hungry, he took out the remaining piece of bread from his bowl. Just then he saw a number of fish swarming by the edge of the river, where he sat; unmindful of his hunger, he broke up the piece of bread into crumbs and threw them to the fish. Whereupon he heard a voice close to him, saying, "What are you doing here?" Looking up, he saw a tall stout man standing by. When he heard Sheriarji's plight, the stranger burst out laughing and said, "Why, there is no need for you to go through the waters of the river.

There lies the way to the town, you blind man! Come, I will guide you." And to his great surprise, Sheriarji now saw a sort of an embankment right across the river, that he had not perceived till then. He followed the mysterious stranger across it, and when he tried to express his thanks, he was rebuked with the words, "It is not I, you have to thank!" When they reached the opposite bank, he said to Sheriarji, "Come with me. I shall myself take you to the town." It was dark by this time, and in about half an hour they were in the streets of a town. His guide took him to some shop and left him there, and was seen no more by Sheriarji. After a while Sheriarji was dumbfounded to learn that this town was sixty miles from the river they had crossed, and the distance had been covered by them on foot in half an hour! Once again he was convinced that he had been helped by a heavenly guide.

In the fifth year of his ascetic life in India, when he was in Gujarat, Sheriarji came one day to a thick forest, reputed to be haunted. By it was a broad murky stream. He had been warned not to risk going through that forest; but being intrigued by the prospect of seeing "the ghost", he set out to do so. To his astonishment, however much he walked through the forest, he found himself again and again in the same spot, whence he had started from! Giving up the attempt, he started to cross the stream but got stuck in the middle of it, his guiding staff sinking deep in the murk. He stood there praying, and after a while managed to get to the other side without mishap. He tried to approach some men who were on the bank, but they ran away from him in fright, taking him to be the ghost of the forest! However, one of them had stood his ground, and after talking to Sheriarji took him to his hut, gave him some buttermilk and guided him on his way. Whilst in the hills one day, Sheriarji met an old man sitting in meditation. Opening his eyes, which were set in incredibly long lashes, the old man asked our traveller, what he wanted; and seemed pleased with the reply, "I want nothing."

Sheriarji continued his wanderings. He spent nights and days in the open, without shelter, in rain or shine, in bitter cold or blazing sun. In the last year of his dervishi, in a despe-

rate attempt to achieve his spiritual goal, he sat in continual meditation for nearly 30 days, within the confines of a circle in a deep jungle, without food or sleep. There he had extremely frightening and weird experiences, and it was only his faith in God that saw him through the dangers he encountered. For all that, he found himself no nearer to the goal, he was so arduously seeking. He was looking emaciated from his long ordeal, and feeling disheartened at not having been able to complete the 40 days of meditation, he had aimed at.* Exhausted, he dropped off to sleep by the bank of a river, when a voice spoke to him, loud and clear: "You are not destined for that which you seek, but One who will be born to you will achieve it. Rise and return home." Sheriarji woke up, and guided by the voice he had heard, he wended his footsteps to the home of his sister Piroja, whom he knew to have migrated to India and had finally settled down in Poona.

Piroja was overwhelmed with joy to see her brother after the long absence, during which she had lost all hope of seeing him again. He stayed with her for some time. Afraid of losing him again, Piroja kept pleading with her brother to marry and settle down. His invariable reply was that he intended to return to his life of dervishi and wandering. Woman-like she would not give up trying, and kept broaching the subject at the least opportunity. One day while this was going on, a neighbour's five-year old girl walked past their front door, with a slate under her arm, on her way to 'school'. This child, daughter of Piroja's old friend and neighbour Golendoon, was named Shirinbanoo**. Sheriarji had a sudden brain-wave, and thought to put an end to this daily matrimonial talk once and for all. Pointing to the little girl, he told his sister, "All right, if I marry I will marry that little girl: or else I will never marry." He said this with the complete self assurance that he had uttered a ridiculous and impossible proposal, to which the parents of the girl would surely never agree. But he did not

* In spiritual history, a number of great souls have been recorded to have undertaken such meditation of 40 days without a break, for the successful achievement of their heart's aim.

** called Shirin, and later known as Shirinmai ("mai" means mother).

know his sister, and the long shot came off! She took him up on it, and running off to her friend Golendoon she laid bare her heart, begging and pleading, imploring her to give her consent, saying that Golendoon alone could save her brother from going back to his roaming life of an ascetic. Golendoon's loving heart was melted by her dear friend's plight, and besides she had developed a fondness for Piroja's brother, and so she agreed to the match. When Shirinbanoo's father, Dorabjee came to know that his five year old daughter had been promised in marriage to an ascetic of nearly 30 years, he was shocked and furious with his wife—but one's solemn word could not be broken and finally he had to give in. As for Sheriarji, the news that his challenge had been accepted, came like a thunderbolt! But having given his word he could not withdraw, and recalling the Voice that had revealed his life's mission to him in the dream, he bowed to the inevitable. Shirinbanoo and Sheriarji became engaged, and nine years later (when Shirin was 14 and Sheriarji 39) they were married.

Their marriage turned out to be a happy and fruitful one. Shirinbanoo bore him nine children, seven boys and two girls. Two of the boys died in early infancy; a daughter, Franee, died at the age of 7; and the eldest son died at the age of 33. Of the remaining five children, they were very proud of their son Meherwan, our Beloved Baba. Next in age are their three sons: Jal, Beheram, and Adi (known as Adi junior); and lastly their daughter, Mani.

Sheriarji possessed a robust constitution, an inherent goodness of heart, a ready sense of humour, a stoicism that kept him unruffled by the ups and downs of life, and above all a deep sympathy with the poor and needy. He had a scholarly knowledge of the Persian and Arabic languages, and also spoke Gujarati and Marathi. Besides being versed in astrology, he was a fair poet, some of his compositions of "monajat" (spiritual songs in Persian) being quoted in books. With the responsibility of marriage he set his mind to earning a livelihood; and having an immense interest and knowledge of trees and flowers, he turned his hand to gardening. In those days, Poona was famous for its glorious gardens, and every large residence boasted a fine garden. Sheriarji got a job as gardener, and

soon was head gardener at a number of mansions, directing the lay-out and supervising over the care of the trees and flowers. He earned well and before long went into business for himself, finally owning and running several toddy and tea shops. Despite leading a life of the world, he remained an 'ascetic' at heart, as was obvious to all who knew him. Sheriarji passed away in his 79th year.

Shirinmai blessed to be chosen for the role of the Avatar's mother, has been described by a disciple of Baba as "the queen among women". She possessed beauty and wit, exceptional intelligence and firmness of character. She always averred that Meherwan was her "first child"; as she had been too young to appreciate her actual first born (Jamshed), who was brought up by her elder sister Dowlat.

The city of Poona, about 120 miles southeast of Bombay, was rightly dubbed as the Queen of the Deccan. The student of history knows the part this celebrated capital of the Peshwas played in Maratha history, and the place it holds as the military headquarters in Maharashtra. It was in Poona that Babajan, one of the five Perfect Masters of this Avataric age, lived till she dropped her body at the incredible age of 122. Beloved Baba has often said, "Babajan came to Poona solely for me, for the part she was ordained to play in my Avataric role." And it was in Poona that Beloved Avatar was born, at 5.00 o'clock in the morning of 25th February, 1894, in the "David Sassoon Hospital", near the Poona Railway Station. A few hours before His birth, His mother Shirinbanoo had a strange dream. In her dream she saw an endless magnificent procession passing along, and she had a feeling of intense happiness as she watched it. On waking up, she immediately told her mother of her dream. Golendoon was overjoyed and said, "My daughter, you are most blessed and fortunate. You will give birth to a son, who will become known throughout the world. He will be universally worshipped, and grand processions will take place in his honour." These prophetic words were corroborated by the astrologers, who studied the horoscope of the divine child. One stated that the child would be handsome, a lover of mankind and a great spiritual leader, and that he would lead a strictly celibate life. A European palmist, who

happened to read Meherwan's palm when he was 15 years old, predicted that Meherwan would become an extraordinary divine figure of the age. And in 1927, in an article contributed to a leading magazine of Bombay, an eminent astrologer stated to the effect that the great spiritual status achieved by Meher Baba was not at all surprising, as "the conjunction of His stars are such, that even princes will serve Him."

Meherwan was a happy active child. When he was eleven months old, his mother had left him in the little *patio* of their house, while she went into the house for a minute. When she returned she was horrified to see Meherwan playing with a big cobra that had encircled him! Her screams brought the family and some neighbours to the spot, but the cobra disappeared as suddenly as it had appeared, without harming the child who was still gurgling happily. All said that this strange incident was a good omen and signified well for the future of the child. The mother's fright now turned to joy, and she celebrated the day in the manner of a festival.

The house where this incident occurred was known as 'Pumpkin House', because of the large round stone situated by its front entrance. This house was the first one purchased by Sheriarji, where he lived with his family for a number of years and where Beloved Baba spent most of His childhood. It is situated in the Cantonment area, in an alley that branches off Dastur Meher Road. The alley was formerly called Butler Moholla, and since some years it is officially named 'Meher Moholla' in honour of Avatar Meher Baba, who lived and grew up there. Later the family moved to a bigger house, which Sheriarji purchased in 1919, just across from the Pumpkin House. Here Baba lived till he left home for good, to fulfil His universal Divine Purpose, for which the Birthless One takes birth from time to time, in His Love for His creation. In the Bhagwad Gita, the Avatar said:—

"Nor am I of all discovered, enveloped in
My creation-illusion, This deluded world
knoweth Me not, the unborn, the imperishable".
(VII-25)

***AWAKEN HUMANITY**

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

BY DR. C. D. DESHMUKH, M.A., Ph.D. (London), Nagpur

7. Put out Unholy Fire

Thousand times better it is to fail in monstrosity than
succeed in it.

What keeps you away from the nectar of Love is the
poison of your own limited self.

What keeps you away from God is the Prison of your
own mind.

Put out for ever the unholy fires of hatred and
jealousies.

Desist for ever from the corrosive pride of ego-parades.
Give up for ever the ceaseless hunt for more and more.
Collective greed is not less heinous than individual
greed.

It is often clothed in sweet-sounding national and
international slogans.

It seeks satisfaction at the cost of others.

Fortified by the legal and moral sanctions of the
multitude it is irresistibly disastrous.

It hits the haunter and the haunted, converting plenty
into poverty.

Deluded by the ego-feeds of flattering voices, it
spreads chaos within and chaos without.

* By kind permission of Bro. Adi K. Irani. (continued from the
previous issue).

8. Share Your Life

O Children of unfading Light! Share your life with me!
Share your life with me so that you may share it with
each other !

Do not share your life in the spirit of bargain.
Share it with a love that knows no drag of gain.
Share it with a joy that knows no boundaries.
Share it without the consciousness of sharing.
The fullness of the unitary life that I bring has no
parallel.

9. Divine Beloved Engulfing All

You are faced with two alternatives—total love or
total war.

Do you realise the sheer madness of total Wars?

It means wiping out on both sides—men, women and
children,

Whom you have never seen and who may not be
involved in your clashes.

In peace, you all insist that not one innocent person
should suffer in your courts.

In the grips of mutual fear and hate, your hearts are
dried up.

You trap men in mutual annihilation by working up
international hatred through unceasing propa-
ganda.

Have the courage to be natural; and allow others to be
natural.

Love the Divine Self in all and have faith in each other.
Come unto me to behold the glory of the Divine
Beloved.

Engulfing all, redeeming all, uniting all, without
exception.

10. The Drive for Excitement

From birth to death, you have been pampering yourself.
Every moment of your life is a drive for sensation.
Gross, subtle or mental—it is some sensation that you
thirst for.
The mind craves for the agreeable and shuns the
disagreeable, feeding itself on recurrent stimuli of
infinite variety, enslaving itself.
Endless are the sorrows of enslaved mind and great is
its burden.
Even in your grief and agonies, the hunt for excitement
persists unquenched.
You deprive yourself of true fulfilment by being after
satisfaction.
All your fasts and feasts are for the palate.
And your satiation is but a preparation for further
rounds of recurrent indulgence

11. Enslavement to the Alluring

You are enslaved to the false and the fleeting.
You are also anxious to share your enslavement with
all you love.
You seek relief from encasing ego by surrendering to
tantalising sensations,
Inescapably giving to the ego, a fresh lease of life,
Through each allurement, to which you yield.
You march not from strength to strength but from
frailty to frailty,
And to the wailing tunes of the vain-gloriousness of
deluded life,
Inevitably inviting one disappointment after another,

Being swept off in the irresistible progression from
one suffering to another.
Punctuated by elations and depressions, your march is
from one cage to another,
Knowing full well that there is no end to the
harassments of a clinging mind.

12. Willing Victim of Bewitching Illusions

Endless are the will-o'-the wisps of tantalising
Mayavic Shadows!
O willing victim of bewitching illusions! Know
Thyself.
Disburden yourself to taste of the free and pure waters
of the eternal Life, which I bring!
My truth will set you at peace with yourself,
Freeing you from the compulsions to be inhuman.
O willing victim of bewitching illusions!
What is it that drives you from one brutality to another?
What is it that drags you from one cruelty to another?
What makes you insensitive to the wickedness of
massacres, which you call Wars?
A thing does not become good, if you get millions to
praise it.

13. Your Words are Hollow

Though profusely borrowed from the books of the
erudite,
Your words are hollow.
Though stamped with the claim of truth, they do not
ring true.

Replete with resounding phrases, your talk conveys
nothing,
Failing to convince any one, because you are yourself
in doubt.
How can your love evoke love, if it is not genuine?
How can you enrich others, when you are yourself
destitute ?
How can you give what you do not have?

14. Create No More Any Distances

O Pilgrim for the Highest! Have patience.
There always is an ending of everything, though the
night be long and the path thorny.
You have been walking and walking, life after life,
with faltering or steady steps.
Be sure, it is not going to be all going and no arrival.
Every failure is a stepping stone to the success.
Nothing howsoever minute flitters away on the Path.
The Divine Beloved is eternally waiting to wash your
bleeding feet with his own tears.
I am at no distance from you.
The long and overpowering stretch of path is but your
own imagination.
Behold that you are already with me! Create no more
any distances!

Baba's Darshan in May 1965

**'Hints' for Arrangements to be made Independently
by Lovers Themselves**

King's Road,
AHMEDNAGAR
30th Nov. 1964.

My dear Brother / Sister,

I am sending you a copy of an important letter sent from Meherazad in reply to queries from a Baba-lover lovingly requesting for directives from beloved Baba regarding the Darshan Programme to be held for the Easterners in May 1965.

As I am sure the contents of the letter will be of equal help to all lovers of beloved Baba coming to Poona for His darshan, I reproduce it hereunder for information of all lovers of Baba in your area and contact:-

Sd. Adi K. Irani

* * * * *

"MEHERAZAD"
Ahmednagar (M.S.)
27th Nov. 1964.

My dear brother Manikyala Rao,

In reply to your letter of 19th inst., I quite well appreciate your anxiety over the usual problems of transportation and lodging arrangements and facilities for the hundreds of our brethren from Andhra expected to visit beloved Baba for His Darshan next May in Poona.

In your letter you have asked me to request beloved Baba to express His wish and to give directions for the railway journey and the stay in Poona of the devotees coming in large numbers from Andhra to Poona for the Darshan from 1st to 15th of May 1965.

To begin with, I humbly request you and all lovers of beloved Baba coming for His Darshan from places all over India that you and all of them should no longer expect any directive from Him on matters pertaining to travel and stay in

Poona. It is time for all His loved ones to learn to depend upon their own experiences of the past (over such issues) than to ask for specific directions from beloved Baba.

It is our great good fortune that beloved Baba has condescended to give His Darshan for 15 days next May, despite His frail health and doctors' protests. We accept this as His great Blessing for all His devotees all over the East! Therefore, it is best for every individual and for every individual group visiting beloved Baba in May 1965, to make their own arrangements of travel to and stay in Poona. There is plenty of time in hand and surely time enough for each group-head to organise from now the group travelling. Whether it is desirable for the various groups from the different States in India to travel by tourist carriages or by special trains, as in the past, will entirely depend on the respective group-heads and Baba-workers, and will also depend on the response given to them by devotees from the respective Meher Centres. Whether the special trains and tourist carriages will be permitted to stable at the Poona railway station yard will be one more point to be thrashed out by the respective Baba-workers with the railway authorities independently.

In short, all such matters should be worked out by the group-heads and Baba-workers of all the Avatar Meher Baba Centres without seeking any sort of directives from beloved Baba—whether it be the problems concerning the journey or the boarding and lodging in Poona.

Beloved Baba's "Children" are now old enough to manage their affairs independently without burdening their divine "Daddy" with their problems concerning their personal conveniences and facilities.

It is true that beloved Baba wants all His "Children" to hold His daaman firmly. But now as the "Children" are grown up and can manage their personal affairs without tugging at or dragging at His daaman, they should lighten His burden! They should now shoulder, among themselves, the responsibility of conducting their brethren to the feet of beloved Baba for His Darshan—whenever He condescends to give.

You will no doubt wonder why I have taken two pages of this letter to inform you of a point that could have been dealt with more forcefully by a single sentence—that those coming for Baba's darshan should manage their travel and stay arrangements independently. But then this sort of curt reply to queries from lovers from different Meher Centres does not serve its purpose to the fullest extent, and in the past instances I have noticed beloved Baba being burdened with queries and requests for His directions even when all pertinent points were made quite clear in the circulars on this subject.

In the past, our beloved Baba's health could withstand all this additional stress and strain over and above the immense burden of His universal work and consequent suffering. Now His universal work has increased manifold, and His universal suffering that has also increased proportionately is greatly telling upon His physical health. It is for His lovers now to desist from approaching their beloved Baba every now and then over things that they should learn to manage by themselves. In order to bring home this most important point to myself, to you and to all the lovers of Baba, I thought it fit to speak aloud my mind through this lengthy letter.

Before I end this letter, I must make you also aware of certain important hints received from beloved Baba regarding the "Darshan Programme" to the Easterners in Poona from 1st May to 15th May 1965. The "hints" to be very carefully noted are as follows:

- (1) The "Darshan Programme" will be held only **if Baba's health permits.**
- (2) Definite information for this "Darshan Programme" will be given to all lovers of Baba by brother Adi K. Irani through a general Life Circular to be issued some time next year, when beloved Baba gives His final indications on this subject.
- (3) If the "Darshan Programme" is finally decided to be held, then beloved Baba will make Himself available for His "Darshan" only for TWO HOURS on each of the 14 days from 2nd May to 15th May 1965, at Guruprasad from 2-00 p.m. to 4-00 p.m.

- (4) During the two short hours of Darshan on each of the 14 days in May, beloved Baba wishes that His lovers should whole-heartedly volunteer to help those lovers who will be seeing Him in Poona for the first time, so that they are able to approach Him with greater ease. This must be done even at the cost of His "old" lovers sacrificing their moments of Darshan for the sake of giving more time to the "new" lovers to be near Baba. This does not mean that the "old" lovers should not have Baba's Darshan. Baba does want them to avail of the opportunity of His Darshan, but at the same time He wishes His "old" lovers to quickly make room for the "new" lovers so that those who will be seeing Him for the first time will have some reasonable time to get themselves properly introduced to Baba to their satisfaction.

Beloved Baba wants His "old" lovers to make this sacrifice in their love for Him for the sake of the love of the "new" lovers who will be approaching Him and seeing Him for the first time. And, it is expected that there will be many "new" lovers visiting Baba this time during the 15 days in May 1965.

- (5) None of His lovers should seek to have or request beloved Baba to give any personal or private interview, because beloved Baba cannot be available for more than TWO HOURS on each of the Darshan fortnight.
- (6) On the 1st of May 1965 Baba will give His Darshan in the morning from 8-00 a.m., for three hours only, at the Avatar Meher Baba Poona Centre Hall. Then on the subsequent 14 days, Baba will give His Darshan for only TWO HOURS at Guru-prasad from 2-00 p.m. to 4-00 p.m.
- (7) After 15th May 1965 Baba will not be available to any visitor.

- (8) During the Darshan hours, none should seek to have Baba's embrace or seek to touch His person. This time beloved Baba will permit all the Darshanarthi to bow down on His feet during the opportunity given to them on all the 15 days. Each lover should be mindful to quickly make room for the next in queue to have his or her turn of Darshan of Baba. This will bold good also for the "new" lovers approaching Baba for the first time.
- (9) Although Baba will be available to visitors for His Darshan for 15 days, it does not necessarily mean that all the lovers from all over India should simultaneously congregate every day for His Darshan for all the 14 days at Guruprasad. Because it will not be possible and practical for all lovers to have His Darshan within a short span of two hours, beloved Baba has condescended to spread the Darshan to a period of 15 days. Hence, individual lovers or lovers coming under different groups may avail of a few of these days that are convenient to them for the Darshan. For ALL Baba-lovers to come in one big lot daily for 14 days at Guruprasad is not at all practical. It is therefore advisable to visit in turns, lot after lot, spreading out their turns for Darshan over a period of 14 days from 2nd May 1965.
- (10) Beloved Baba does not wish to have any special singing programmes or any other special programmes of entertainment this time during the two short hours of "Darshan." Baba may permit Bhajan Mandali present from various Meher Centres to sing some bhajans to Him, if He is in a mood to do so. Hence, no one should request Baba for any special programmes at Guruprasad.
- (11) Baba expressly wishes ALL His lovers visiting Guruprasad for His Darshan from 2nd to 15th May from 2-00 to 4-00 p.m., to leave Guruprasad

premises immediately after the Darshan programme ends each day at 4-00 p.m.

- (12) Last but not least is the most important point, that beloved Baba wishes each of His lovers approaching Him for Darshan to receive in silence His Love that which He will give to each through His Silence.

Dear brother, I feel that I have now fully covered all the most important points that I had to convey to you. I am confident that you will do your best to relay these points to all Baba-lovers in your home-town and its neighbourhood. It is of the utmost importance that all our dear brethren visiting Poona next May for beloved Baba's Darshan from Andhra and elsewhere should know all these details.

I thank you, dear brother, for giving me this opportunity to write to you these important details pertaining to the forthcoming Darshan programme. I sincerely hope that this letter will help you and also all others concerned to chalk out independently amongst yourselves a **preliminary** plan of the visit to Poona for Baba's Darshan in the month of May next year, much in advance of the final confirmation you will receive in the matter sometime early next year through a Life Circular from brother Adi K. Irani.

Wishing you all the best in the love and service of beloved Baba, I close this letter with affectionate regards to you and to all my dear brethren.

Yours lovingly,
ERUCH

THY WILL

BY DANA FIELD, U. S. A.

Merciful Father, Beloved Baba:

Lead us from degradation

Of the false love of self

To the bliss of God-love.

Lead us from self-seeking

To true self-conquest.

Lead us from self interest

To blessed selflessness.

Let me not act in fear of Thee,

But in the desire to please Thee.

Lead us from self-will

To surrender to Thee.

Lead us from the hardened heart

To the vision of Thee.

Let my lower self die

And thy Will live in me.

*HAVE HOPE

Beneath desert wasteland,

Despised by ignorant men,

Is found a wealth of oil.

Acres of diamonds

Have been unearthed

In people's, backyards.

Therefore I say, "Have hope".

*Religion Vs. God

A newcomer at Sahavas
Was introduced to Baba;
" ... but he is not religious."
Baba said, "I am not religious either."
Religion is belief or faith;
Spirituality is deep conviction
Based on knowing and experiencing.
But the God-Man Is That!
"I belong to no religion.
Every religion belongs to me.
My own personal religion
Is of being the Ancient Infinite One,
And the religion I teach to all
Is love for God."
Man has many "religions":
Money, honour, health,
And the political state,
As well as a God he knows not.
But in the Real State
There is no worship at all;
For who's to worship whom?
"I alone am real," says Baba.

*The One Self

There's the real self and the false:
While the real self loves the real,
The false self loves the false.
In Baba's Yoga of Love, however,
The false self loves the real:
"The Real "I" plays the part
Of the false "I,"
While It Itself covertly remains
As the Beloved."

But even this is within illusion.
 "When the false "I" is totally consumed,
 There remains neither the false "I" nor love.
 The Beloved, as the real "I," reigns supreme
 As One Infinite Indivisible Self."
 It would appear that there were
 Many people and many things;
 Countless temples and Deities;
 But in reality there is only One,
 And that One are You, Beloved Baba.

*Science and God

Modern industrial production,
 A story of dramatic progress,
 Grips the imagination of people.
 They watch with amazement
 The speed and efficiency of machines
 That have brought a new dimension
 Of thinking and living today.
 Back of every phase of industry,
 Behind every phase of commerce,
 Are the brains and energy of individuals
 Who have gained fame and fortune
 By contributing their best.
 Industry has become the ultimate fruit
 Of man's imagination and daring.
 But in the midst of all the glitter,
 The noisy progress of this era,
 God, the Beloved, has been forgotten.
 "I will break my Silence and manifest
 When on the one hand science
 Reaches its highest level
 And on the other hand anti-God elements

* By Dana Field, U. S.A.

Rise to their peak."
In Baba's Era we shall have
The incredible coordination
Of machines and pure love;
With technical competence
We shall have human feeling.
The social good will coincide
With the good of the individual.
We are here in the world
To serve and be happy:
Fortunate are those who find happiness
In rendering service;
For they make the most of life.
Satisfaction from giving releases joy
In ourselves and others:
Work and pleasure comingle
In a natural-spiritual way;
Our existence is enriched
Materially and culturally.
Business and brotherhood do mix,
When there is vision and selflessness.
And even if you fail to attain
Your cherished Eldorado,
Your life will find fulfilment.
"When I break my Silence
The impact will jolt the world
Out of its spiritual lethargy,
And will push open the hearts of all
Who love Me and are connected with Me.
What will happen when I break my Silence,
Is what has never happened before."

IN SEARCH OF SPIRITUALITY

BY "MOORTY"

[Sometime back, Mr. Baron Von Blomberg, F. R. G. S., Chief Advisor, International Relations & Press, U.S.A., happened to visit India, in search of 'Spirituality'. In course of his search, he came across Dr. Moorty (a Baba Lover) at Delhi, where Mr. Blomberg after a long conversation with him became deeply interested to know about Avatar Meher Baba.

Mr. Blomberg, who was busily engaged in organising the World Congress of Religions, held in December, 1964, in Delhi, has expressed his desire thus: "I long very much to be with BABA ... I know, I can bring many, many thousands even millions of souls in touch with Him ... MY DESIRE is to bring our beloved Baba in touch with World leaders—or rather world leaders in touch with Him. Think of what a great blessing and spiritual influence this could have on our world of to-day. Think how many problems this could solve ... "

The original letter of Dr. Moorty, to which Mr. Baron Von Blomberg, has so feelingly replied as in the above lines, is reproduced here, for the benefit of our readers.]

-The Editor.

Dear Beloved Lover of God,

Let me at the outset, thank you most heartily for your nobility to have discussed with me so freely and frankly about Avatar Meher Baba with purity of purpose and interest. It is needless for me to reiterate the fact that Baba is a Matchless Master of the Highest Spiritual Order. I say this, because I constantly see in the vision of my soul that all the streams of various world-religions are flowing towards His Oceanic Silence, where ultimately, they have to get merged in the end. It is as true as day light when the Sun is shining. The time you have thus spent in the company of a Baba lover, last night before dinner, is bound to prove useful to you since you are an earnest seeker of Truth and you will soon discover that the aim of your search for spirituality could only be achieved in the Avataric embrace of BABA—the GREAT AWAKENER in modern times.

It is good that you have rightly set yourself on the pious task of sincerely understanding the truth about spirituality. I quite appreciate your zeal to possess a substantial knowledge of true spirituality and your present visit to the capital of India clearly signifies your sublime Ideal in view. I am, therefore, expressly inclined to assist you in this direction, as best as I can, by furnishing all the necessary information required by you regarding the Avataric Reality of Meher Baba. He is the Silent Saviour of Humanity and the Light of Universal Love, living amidst us, as GOD on Earth in order to create a proper climate of peace in the international sphere, while simultaneously personifying the GRAND SPIRIT of the GEETA, BIBLE and KORAN in one unit, ever moving our mundane-consciousness to a spiritual state of Supra-conscious-Self. A new Era of inter-religious unity is already inaugurated by His Love on the basis of the TRINITY OF 'Truth-Bliss and Beauty', which is highly concentrated in Baba's Silence. He is the finest combination of Christ-Krishna-Mohammad & Buddha, as also Nanak and Kabir and really represents the Essence of all saints and Sadgurus, Prophets and Pirs in His existing form of the HIGHEST OF THE HIGH. He is the source and terminus of spirituality. He embraces all, without making any difference whatsoever. He loves both saints and sinners alike. He is a Powerful spiritual dynamo with infinite capacity to drive the engine of eternity on the parallel rails of the pairs of opposites. He generates spiritual electricity giving the Light of Joy and Hope for the whole mankind.

In this broad context, I feel it is my bounden duty as a Baba-lover to let you know something about the true quality of spirituality, which you are in search of, and, certainly you will agree with me that the same cannot be bought from the local-world-market, where, several spiritual-shopping centres have been started. But, I can doubly assure you that the best quality of spirituality can always be obtained as a priceless gift of Baba from His serene Silence, on the summit of which HE sits and silently supplies the required spiritual energy to enable His lovers to know Him as God-the Beloved; and the term used for such divine knowledge is 'Divya-Gnana' and that is 'True Spirituality'. It is not the science of occultism, but the most

ancient system of yogic-wisdom attained by an aspirant through the Grace of a Perfect Master... It is derived from self-experience of the DIVINE in all ... It transcends the limitations of duality and maintains a beautiful balance of LIFE under all conditions and in all circumstances. It surpasses the range of intellectual understanding and such is the spotless character of spirituality about which I have spoken to you. This alone can be claimed as the chief principle of 'Atma-Shakti'—which is the centre of all 'Siddhis' or psychic powers. Any physical demonstration of these powers on the road-side of 'life' will tantamount to a serious breach of discipline in the real Order of Spirituality. In spite of this, there are many who are out to show that they perform miracles, in order to increase the number of their followers but sincerely speaking, any such attempt made to establish faith in miracle-mongering, only leads to nullify the true significance of spirituality. It causes much more harm to the 'sadhaks' or aspirants on the Path of God-realisation, who find themselves duped in the long run due to the transitory nature of a miracle born-faith, as they feel fatigued in a static condition, since the Path of the Progress gets blocked. It is for this reason that the Avatar of the Age comes down to us in human form—the same form and frame as we have—so that HE becomes easily approachable by all human beings, and by a single kick to the motor of mind, in silence, HE awakens us to a sense of Reality and thereby clears all our odds and obstacles on the way of True Spirituality. Baba loves and helps all except 'hypocrites' who pose and pretend to be, what they are *not*. Of course, in the end, Baba also helps them to realise the meaning of spirituality, in his unbounded mercy. The living Avatar repeatedly asserts that 'HE HAS COME NOT TO TEACH, BUT TO AWAKEN'. He says so with His supreme Divine authority. This AWAKENER is like the rising Sun of Spirituality, who shines eternally on the horizon of 'humanity' and now HE is just on the Zenith of an Avataric Glory. Let every one enjoy the warm sunshine of His smiles in the cold-winter-of-worry, which makes the soul shiver and shrink!

It will not be out of place for me to make a mention here that in my intense search for spirituality as a student of

silence, I have come across with several saints and sadgurus, sages and seers, who are keenly interested in taking part in a mad race for popularity, merely by means of publicity, which has reduced spirituality to 'dust', in as much as commercialisation of spiritual values on a competitive basis has been resorted to and I could realise that I was simply exploited in the name of religion and spirituality. Even on the Himalayan heights, where I had visited several caves in search of saints and sadgurus, I was sadly disappointed to find that the atmosphere there too had been polluted with the poison of personal prejudices, in the name of Yoga and Meditation. At one stage, a great Yogi had even asked me *not to go to Meher Baba*. Such is the present deplorable state of affairs about spirituality.

I have ventured to confess these facts before you because, I feel that you may be profited by my experience, whenever you are in a fix to distinguish which is right and which is wrong, in that, so much of confusion is being created by various conflicting and clashing ideas about spirituality. Let us, therefore, dedicate ourselves to the immediate cause of removing the false label of love put on the minds of men and also make them aware of the truth, that a lot of imitation brand of spirituality is sold in the market of miracles.

Let us all drink the pure Love of God from the Cosmic Cup of Baba's SILENCE!

*Ever Yours,
in silent service,
Sd. Moorty*

"My advent is not to destroy illusion because illusion is nothing. I come to make you become aware of the nothingness of illusion. Through you I maintain illusion which is nothing but the shadow of my infinite Self, and through me you discard illusion when you experience its falseness."

—MEHER BABA

Strange Strangers!

BY P.G. NANDI, Jabalpur

When would you, Strangers! vacate my heart's recess,
Occupied by you since Evolution been in Progress?
Unless you all vacate, my Master can't have access;
No entry to His own abode—Oh! What a disgrace!

As my Master is shy of you, you cannot stay;
You being foreigners, He cannot live happily;
You have to leave the place at once—no other way—
With all your baggages and the family.

Lust has to exit for Divine Love to come in,
Desires to make room for All-Sufficiency and Peace,
Greed and Anger—none to stay—not a trace within;
Merrily my Master wouldst then rest in bliss!

I beseech you, Strangers! vacate my heart's recess;
May my Master rest in peace to His Heart's content!
May His Grace descend to break my Ego to pieces!
May Self-Knowledge flash within in less than a moment!

"If you love Me, let that love not be wasted by
escaping through your lips in words. It is an insult to real
love if and when such love happens to be deliberately
exhibited."

—MEHER BABA

GOD-BABA IS MY 'CHIEFY'

By Group Captain M. M. Sakhare

Even as a child I never believed in miracles. In my school days I used to admire tricks performed by jugglers and street performers producing coins and handkerchieves from nowhere. When I took these stories to my grand-mother, who was a devout lady, she told me that they were just sleight of hand and no miracles; and miracles, she said, were performed only by Godman—The Avatar, like Lord Krishna and Lord Jesus. Once during my college days at Bombay, there was a great commotion and talk about a pilgrim on the path, a saint, producing 'Kum Kum' (vermillion) and Vibhooti' (white devotional paste) from his palm. My first reaction to it was "So what? Good luck to him, it will save some money for his 'PUJA' purchases".

Later in life, when I had just come in contact with the Avatar, Meher Baba, I was surprised to hear him say by signs (He has kept complete and continual silence for the last 39 years) that he does not perform any miracles. I had always associated Godman—The Avatar with miracles. So when Meher Baba, who declares himself to be the Avatar of the age and is accepted as such by many of his followers all over the world, said that he does not perform miracles, I was a bit taken aback. On further enquiry, Baba explained that the miracles are not performed by Him but by the devotee himself through his intense love and surrender; for in his loving surrender his soul gets attuned to the 'Oversoul' and the so-called miracles manifest. Initially I could not comprehend the real meaning of Baba's message, but by passage of time in his fold, it became clear to me. Now I can see that our whole lives become a miracle, if we attune ourselves with the 'Oversoul-Baba', with true love and dedication. I would like to narrate just one of my experiences which one may call a miracle or otherwise.

I am a pilot. One morning I had to go on an operational 'sortie' in a jet fighter as a leader with a youngster. We got into our respective aeroplanes, strapped ourselves, put on our helmets and masks, started up our aircrafts and taxied out to

the runway. On getting the clearance from the Flying Control we took off in formation. I could see my No. 2 following me close by. At approximately 2000 ft, as I was turning left to climb away from the airfield, suddenly I started feeling choked and dizzy. The numerous clocks (instruments) in the cockpit started becoming hazy and I felt that I was losing consciousness. My first reaction according to the instinct of survival common to all creatures, was to reduce power and crash land on the airfield as soon as possible. I tried to look out for the airfield but found nothing but darkness coming on. When I became completely helpless then the only thought that of the Almighty-Baba and surrender to Him, came to my mind. I started repeating His name Baba, Baba, Baba, Baba..... then for a second I blacked out and lost all consciousness. The next thing I knew was that the clocks started appearing; initially they were dim and then slowly they cleared. I looked out and there I saw my No. 2 at my wing tip smiling and showing his thumb up (the 'all-well' sign). I debated for a second, whether I should go back and land or carry on with the 'sortie'. As the crisis had passed and things were normal again, I carried on with the mission climbing higher and higher in the glorious expanse of God. On completion of the mission we climbed down and in the normal check, I noticed that the Oxygen bottle had not emptied as much as it normally does. We did a normal landing and taxied back to the hanger and switched off.

At the hanger I told our 'chiefy' (Chief Engineer) to check the Oxygen pipe line as I thought that it might have been faulty. After a thorough check the 'chiefy' reported to me that as a matter of fact the Oxygen pipeline was partially choked. He said that after take off initially it got totally blocked by some foreign body but later on it was partially cleared. I asked him as to how it got partially cleared, to which he had no answer. He said that it was one of those lucky things—probably my guardian angel had done it! But I knew that it was the loving remembrance and complete surrender to the Almighty-Baba which had done the miracle. There might be a scientific explanation but as Baba says science is nothing apart; it also is the reflection of the same 'Oversoul'. All I know is God-Baba is my 'Chiefy'.

MEETING

*By KEMALI **

I stood transfixed
When I beheld my Lord, for it did seem I knew Him years
before.
No stranger He. My soul in deep submission responded to His
call.
A heat of love passed through me and I knew
The happiness which He alone can give.

I stood transfixed
All changed about me. I was as bathed in light; my sorrows fell
For, at His feet, I had but one desire—always to be with Him.
His hand extended gave His blessing rare. My joy
At finding Him again, was now complete.

I stood transfixed
To me He smiled, and it did radiate full burning love as if to
Sear my heart with pain. In that embrace my fears dissembled.
I was reborn and in His grace do live—
I stood transfixed in reverence.

* * *

* Kemali" (Great One) was the special name given to Nonny Gayley by Meher Baba. Though petite in stature her love was her strength; nothing asked of her by her beloved Baba was ever too much for her to do. It can be truly said that from the day she met Baba in September 1933 till she died in 1939 she loved and lived for Baba.

Nonny was among the first of Baba's American followers. and was one of the fifteen Westerners chosen to stay in the Nasik ashram from December 1936 to July 1937, In February 1938, Nonny rejoined Baba at the ashram on Meherabad Hill.

Nonny was not a writer by profession, these verses written during the first "Blue Bus Tour" were simply the outpouring of her love. While in Bangalore, Nonny suffered a heart attack and passed away on October 14, 1939. And when her beloved Baba closed her eyes, His "Kemali" attained mukti.

Those who visit Meherabad Hill will find a tomb simply marked:

**NONNY
BABA'S LOVER**

The Second Coming

By KEMALI

Oh, how we live in yesterday and plan for the tomorrow and
know not how we are submerged in misery and sorrow;
Attached to all material things which burden and weigh down
our souls are heavy-laden from the day when we are born.
We think that we are happy and call it Liberty, but deep within
we cry in pain for we are never free, from bondage and
despair
We would cover all with gold to buy the crowns which we
would wear regardless of the thorns, as sharper underneath
they pierce,
In agony and pain we pay for our presumption and struggle to
attain! But as the miser suffers according to his greed, so
we
Must learn our lesson and be brought through hell to feel that
only real, true happiness in selfless work reveals.

The Good Book says, "Make ready," but we are steeped in wine,
to thus forget our troubles we forget the words of Christ.
Engulfed in riotous living and to ambitions cling, we sink
deeper in the mire and our loved ones we would kill.
As the wheel of time turns slowly it must revolve until, it
reaches perfect balance and then go round again.
That time is now. The change is here and we in readiness stand
to await the 'second coming' predicted through the land.

As the wise men of the East saw the star where Christ was born, so from the East He comes again proclaiming "Love is All".

Our lamps we must make ready. Prepare the way of the Lord, as Avatar who, all in One, is Infinite in God.

The centuries pass. All time is nought. In creation there must be an endless Love encircling to reach Eternity. From whence this Love?

From God to God and, it is so pure that bathing in its blessing our hearts become secure, in deeper love. Impartially does Baba

Love each one of us the same, for under the skin we are to Him as children now untame. All barriers will He demolish;

Together religions mold, and only one language will be on earth as He carries us in His fold.

It matters not if from East or West, or North or South He came. Even if India claims Him and wants Him for her own.

To us He has kept His promise and returned to earth again, to shed His love upon us. All glory to our King!

Our New Patrons and Life Members

Shri Minoo D. Bharucha,
Electrical Power House, Nasik Road, (C. Rly)

Shri R. S. Prakasa Rao, I.A.S., (Retd.)
3-4-576, Barkatpura, Hyderabad - 27.

Time that Religion goes and God comes*

BY CHARLES J. SEYMOUR

(*Author of "This Spiritualism"*)

"It is now time that religion goes, and God comes." It was that sentence which, coming to my notice unexpectedly, casually, from a quarter where I should not have thought to look for anything of the kind, brought Shri Meher Baba into my field of consciousness, and eventually led to his occupying a position therein to which almost every other object of contemplation became subordinate and relatively unimportant.

For this is one of the crucial and basic sayings of Meher Baba.

The asseveration expresses precisely one of the deepest convictions of experienced and enlightened Spiritualists. Not only have we been told, repeatedly, for many years, by trusted communicators from the Other Side, that "religion"—collective, organised, institutional and, unfortunately, it must be said in some cases, commercialised, religion—has come to be not only not a channel for living truth, for true spirituality, but is an actual impediment and distorter of it: we have seen quite clearly for ourselves, in our own comings and goings and study of the world and its affairs, how creeds, dogmas, ritual, have blinded men and women, have blunted their perceptions, have, purporting to reveal God to them, actually interposed a screen between Him and them.

I do not think this has come about in the main through bad intentions: the theologians to whom it is due were and are spiritually defective, spiritually obtuse. Ideas as to what is Religion spread and, like men in a trance, the theologians accepted the ideas borrowed industriously in and out of them, made of them an **intellectual** world.

So we have today the spectacle of a vast theological and ecclesiastical structure with innumerable denominations and

* Reproduced from "Meher Baba Journal" April, 1942 issue.

sects, each of which claims, competitively, to have the Truth: when there is no Truth other than the simple one of **man's direct relation to and connection with God.**

"You must become aware of God within you. You must cease to rely on Priests and Sects and Observances and Creeds, on anything written down in any place at any time, no matter how 'sacred' you have been taught to think it, or how much you may be warned. Tradition and Authority sanction it. **Religion is for your soul to be awake to, aware of, God.** It is to have great personal faith, strong joyous faith which is entirely independent of any other person. It is for every man to shatter his prison house of illusion—the illusion of this phenomenal world—in which he is immured, and to know his Oneness with God, with Infinite Truth, **and therefore his oneness with his fellowmen,** so that that most disastrous illusion of all, **your feeling of separateness from one another,** of your being shut off away from and being opposed to one another by differences in rank, in education, in means, by physical distance, by geographical boundaries, by self-contained nationalism, shall cease to exist. Thus only can 'God come'—by you, yourself, in your own life, your own work and home, your own mind and soul, identifying yourself with God, **knowing yourself to be God.** You are each a spark of Him. As you contemplate that spark, you will see that actually it is no spark at all, but a mighty flame. I tell you that this is true. Wherever you find it expressed, in any Book, in any writings, that is the True Word. If you will do this, if you will thus know God within you, you will solve all your problems of this world, your jealousies, your injustices, your inequalities, your hatreds, your recurrent wars. And only in this way can you do so. I do not preach: I do not even teach. I ask you to look within and to know yourself as God, that all men are God. I will help you to the way and give you strength for this, through my love for you. Wherever you are, I will be with you and I will never fail you."

These are my poor words, but all the soul I show is the soul of Shri Meher Baba.

He does not turn from the prophets, the seers, the great spiritual awakeners of the past. He is One with them,

as with all men; as all men are One with them and with him. The message of all authentic awakeners, he says, is identical when read with the eye of the soul. And that once one has emancipated himself from the schools of thought (that is, the religions) which have confusedly proliferated from the essential spiritual simplicity of those awakeners, one instantly perceives to be true.

We have waited long for, and stand sorely in need of, the new Awakener.

Through him, mankind can grow to self-knowledge, and to God-realisation, through Divine Love, to end the pitiful folly of our seeing in our larger self, which is mankind, something foreign to fear and suppress, something to make subservient, something to outwit, agonise and destroy.

"Love for God can be experienced in so many ways, because He has infinite aspects. The three aspects of Power, Knowledge and Bliss are well-known, but infinite Honesty, and infinite Goodness are also His main aspects, and goodness means where there is no thought of self.

"When you serve your fellow-beings with selflessness, you serve God, but this term, "selflessness" is so very loosely used that in its very use, its purpose is lost. Selfless service means that it has to be so very natural that even the thought that you have served should be absent.

"What God's aspect of honesty means is that you serve others in order to make them happy at the cost of your own happiness. Honesty demands that no show and no fuss is made of your service, and you treat others as you treat your own dear ones."

—MEHER BABA

P R A Y E R

By Miss Kasturi Bai, M.A., B.Ed,

Lecturer in English, Sri Padmavati College, Tirupathi.

He prayeth best who loveth best— Coleridge.

Prayer is regarded as inner approach by man, the material being to that eternal infinite and incomprehensible spiritual being known as God. In its simplest definition, it is merely a wish turned heavenward. Some people are of the opinion that God is a super-natural phenomenon created by man to justify his acts. However when we dive deep into the ocean of philosophy, we get pearls of wisdom and knowledge; and then we come to understand that God alone is real and all else is illusion. There are some who deny the existence of God. Perhaps it is in the nature of man to believe only in things that can be perceived by the sense organs. This is in spite of the fact that many Prophets and saints could prove the existence of God to the sincere seekers of Truth. To pray, one must have a living faith in the existence of God, which is indispensable. As Horne puts it, Prayer is the voice of faith.

In this dynamic age of mass production and space travel, in spite of tremendous progress in scientific knowledge, man has not proved himself to be the master of his own fate, as is pretended by those who are blind to the facts. Constant worry and anxiety in the minds of the people is undoubtedly the outcome of scientific advancement, which has gone far ahead of moral and spiritual progress. Due to lack of faith between man and man and between one nation and another, humanity has failed miserably to solve the social and individual problems. In the resulting struggle, the destructive capacity existing in the hands of few persons has assumed fantastic proportions. Man does not know what will happen to him in the next moment. The present crisis of faith reveals that it is always good to believe in God than in man, who has become more selfish and more self-centered. He may cause the annihilation of the humanity itself. So this element of insecurity streng-

thens the tie between the natural being man and the eternal being God. Where there is the greatest amount of pleasure, there is also the greatest amount of danger behind it. For instance, when we take to travel by Air, which is considered to be the most comfortable journey that one can have, a great amount of danger lies on the journey.

Prayer to the Almighty God is the only vehicle left for a man to have the real peace of mind, which is no doubt the greatest gift of God. It is well said that more things are wrought by prayer than this world dreams of. However that prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but earnestness of soul. This means that through our prayers, we are entrusting our responsibilities and anxieties to God. But without performing our duties we cannot entrust our responsibilities to God. So let us do our duty whole-heartedly, placing our head and heart into it, and then leave the rest to God. Our prayer to God shall be to enfold us with his wings of mercy and kindness and guard us against all kinds of evils.

God-realization is the very goal of all creation and the purpose of all life is to realize God within one's own self. This can be attained by becoming unconscious of the outer world and gaining consciousness of the inner Self, by the process of involution along the seven Planes of consciousness, as explained by Avatar Meher Baba. Hence our prayer to achieve this ultimate goal shall have to be the self-expression of the freed spirit without any actuation of a motive.

In the words of Avatar Meher Baba, "The ideal prayer to the Lord is nothing more than a spontaneous praise of His being—as infinite light, infinite power, and infinite bliss: and that ultimately initiates the soul into an ever deepening silence of sweet adoration and inner approach to God and Divinity ... In its highest form, prayer leaves no room for the illusory diarchy of the lover and the Beloved. It is a return to one's own being."

News in Brief

Hamirpur:

Baba-lovers of Hamirpur District celebrated the annual Meher Mela at Hamirpur from 15th to 19th November, 1964 on a very unprecedented scale. Besides thousands of Babalovers of Hamirpur district, a large number of persons from other parts of the country also participated in the Mela. Among the more prominent persons who attended, were Yogi Shuddhananda Bharati, Dr. H.P. Bharucha, Dr. G.S.N. Moorthy, Mr. and Mrs. Dhakephalker and Begum Akhtar. The Mela was unparalleled in the history of Hamirpur district, even considering the number of persons who attended it. Besides, it was a great revelation of the Divine Glory of Avatar Meher Baba in the hearts of innumerable masses. The most important event was a grand procession, which started from Meherpuri at 2 P.M. and after passing through all the important streets returned to Meherpuri at 6 P.M. An estimated number of 10,000 persons were in the procession. Several 'bhajan' parties with different kinds of musical instruments also participated in the procession, singing devotional songs about Baba all through the way. 'Mushaira' and 'Kavi Sammelan' were other important events, in which prominent poets and Baba devotees took part, to add lustre to the functions. Begum Akhtar and Sri M. Y. Saigal entertained the audience with gazals and devotional songs. It was indeed a very happy occasion for all Baba-lovers, when thousands of people with one voice hailed Baba as the Avatar of the Age.

Avatar Meher Baba Indore Centre:

At the invitation of the Centre, Dr. C. D. Deshmukh visited Indore, Ujjain and Jhabua in the State of Madhya Pradesh. On 9th Sep' 64, Dr. Deshmukh performed 'Meher Kirthan' and explained the significance of divine Love on the path of God-realization at a meeting arranged under the auspices of Vinay Mandal, Indore. On 10th, he gave a talk

on 'Goal of life and Baba' at a gathering arranged by Shri Puranik, President Pant Vaidya Colony Ganesh Utsava Samiti. Dr. Deshmukh also delivered a talk on 'National Integration' at the local Govt. Arts and Commerce College on 11th morning. In the evening, the local Nagar Samaj gave him a rousing reception, where he spoke on 'The existence and nature of God'. Declaring Baba as the personification of Love, he dealt with the life and Avataric work of Baba and also the significance of His Silence.

After visiting Jhabua and Ujjain, Dr. Deshmukh returned to Indore on 15th instant and addressed the students of Govt. Degree College, regarding 'The existence and nature of God'. Mrs. Indu Mehta, Principal and Miss Nalini Ranade made the necessary arrangements to make the function a success. On 16th, a special function was held at the residence of Shri R. M. Khaskar; on behalf of the Indore Centre to celebrate Baba's 39th Silence Anniversary.

Jhabua (M.P.):

Dr. Deshmukh arrived here from Indore on 12th September and addressed the students and staff of the Govt. Girls Higher Secondary School, about the Avatarhood of Baba and His message of Love and Truth. Mrs. Shantabai Agashe, Principal introduced the speaker to the audience. In the evening, at a specially arranged function under the auspices of Jhabua Maharashtra Samaj, 'Meher Kirtan' was performed by Dr. Deshmukh. Besides he also inaugurated a Meher Centre at the residence of Shri D. Y. Rampurkar. Head Accountant, Govt. Treasury, Jhabua.

Ujjain (M.P.):

From Jhabua, Dr. Deshmukh reached Ujjain on 13th and addressed meetings arranged by Dr. Nagar, editor 'Kalpa Vriksha' and also the students and staff of Madhav College, regarding Baba and His Message. Shri Narayan Prasad Bhushan was mainly responsible to make the functions successful at this place.

Jabalpur:

On the occasion of their Golden Jubilee celebrations, Modi Amateur Dramatic Club specially invited Sardar Amar

Singh Saigal and Dr. C. D. Deshmukh to deliver lectures on the life and Message of Baba on 12th Oct. 64. In the specially erected pandal, Baba's big portrait was most artistically decorated on the stage. Shri Ghosh, a Baba-lover also got printed a folder in Hindi for free distribution, at the bookstall arranged by the Jabalpur Centre.

Sardar Saigal in his inspiring speech stressed on the Avatarhood of Baba and exhorted the audience numbering about 800 to receive Baba in their hearts, even before He breaks His Divine Silence. Dr. C. D. Deshmukh, who spoke next emphasised the purpose for which the present Avatar in the form of Baba has come to awaken humanity to the Divine Truth. Sardar Pritam Singh, an old Baba-lover also addressed the gathering. At this meeting 'Meher Mouna Vani' a trilingual Biannual publication started by Dr. C. D. Deshmukh from Nagpur was also introduced to Jabalpur Baba-lovers.

Mandla (Madhya Pradesh):

At the invitation of Shimati Narayani Devi Zha, M. L.A., and Secretary, Avatar Meher Baba Mandla Centre, Sardar Saigal visited Mandla and addressed a huge gathering of about 2000 persons in Udaya Chowk, on 'Dharma and Rashtriya Ekata.' He said that to realise God is the real Dharma and the surest and the shortest way to reach the goal is through love and surrender to Meher Baba, the Avatar of the Age. He also recited and explained a few couplets of Kabir and requested the audience to make Baba their constant companion in thought, word and deed, even while discharging their worldly responsibilities. Bros. R. L. Sharma, A. K. Hazra and R. P. Pankhraj, who accompanied Saigalji from Jabalpur also spoke about Baba and His message. In the end Baba's film regarding Andhra Mass Darshan was screened. Bros. T. K. Ramanujam and G. Srivastava did their best to make the function successful.

Calicut:

During the annual celebrations of the Maha Samadhi Day of Sri Sai Baba, held here, Dr. M. Anandan addressed a huge gathering on 13-10-1964, on 'The value and Significance of Silence in Spiritual Sadhana.' The major part of his speech was devoted to the long and uninterrupted Silence of Avatar

Meher Baba and the purpose which it serves in His Universal plan of spiritual awakening of the entire humanity. Malayalam translations of Baba's Love message was also distributed to all those, who were present on the occasion.

Calcutta:

It was a unique opportunity for Shri P. Ramalingeshwara Rao, Advocate from Kovvur to visit Calcutta between 13th and 18th Oct' 64 and keep himself busy in conveying Baba's message of Love to many hearts in the City, particularly to Andhras living in the City. During his stay, he visited the Calcutta Centre, Sai Samaj, Bhangiya Sai Samaj, Bharatiya Tamil Sangham, Tatwa Chakra and Andhra Association, and also addressed meetings at some of these places regarding the Avatarhood of Baba and His Divine message of Love. He also contacted several devotees in the company of Bro. A.C.S. Chary and conveyed to them Baba's name and message. His meeting with Shri Jyotindra Nath Son, grand old man of 93 years, who has written a book on 'Meher Baba' in Bengali on 10th July, 1964 and is under print, needs special mention. Shri Sen is one among those rare and inspired souls, who is convinced beyond doubt about the Avatarhood of Baba, even though he had not seen physically Beloved Baba. Shri Ramalingeshwara Rao also conveyed a special message of Shri M R. Appa Rao, (Minister for Cultural Affairs, Andhra Pradesh) to Andhras in Calcutta exhorting them to participate in the Cause of Baba, who has come to save humanity in the hour of crisis, as promised by Him in His previous Avataric periods and be the recipients of His blessings.

Hyderabad:

During the visit of Shri M. Y. Mohan Saigal, a prominent lover of Beloved Baba and famous gazal singer to Hyderabad, special congregations were held at "Meher Vihar" on 25th Nov; at the residence of Shri K. Ramakrishna Chetty, Dy. Commissioner of Police on 26th and at the Secunderabad Centre on 27th instant, where Shri Saigal in his melodious voice gave a feast of music to the lovers of Baba and captured their hearts.

Mr. Don E. Stevens, a prominent Baba-lover from U.S.A., visited 'Meher Vihar' on 3rd December, 1964 and delivered a pleasant talk to the Baba-lovers gathered here. As he had

Baba's darshan earlier, he gave a beautiful picture of how Baba looked alert, excellent and wonderful in health. However he added that Baba being God in human form is most unpredictable. Due to the Eucharistic Congress, being held at Bombay, he had to face many difficulties and experience much anxiety, before he could reach Ahmedabad from Delhi. He also expressed his intense feeling of supreme joy and happiness on having Baba's darshan and embrace which softened his heart. He also narrated some of his experiences in Moscow, where he halted on his way to Delhi from London, which prove that human nature is the same everywhere. It was a unique opportunity for Baba-lovers to meet such a loving, sincere and humble seeker, who has firm conviction and faith in the divinity of Baba and also inexpressible love for Him in his heart.

Avatar Meher Baba Guntur Centre:

With the love blessings of Beloved Baba, the 1st meeting of the Guntur Centre was held on 15-11-1964. Shri Majety Ramamohana Rao and other Baba-lovers of Vijayawada Centre were specially invited for the function by Bro. N. V. Ramaniah, who is organising the Centre, at Guntur. Shri. M. B. G. Sastry, Executive Engineer, speaking on the Avatarhood of Baba, appealed to the residents of Guntur, to participate whole-heartedly in the divine Work of Baba.

Avatar Meher Baba Vijayawada Centre:

During the meetings held on Sundays between 15th Nov. and 13th Dec' 64, at the Centre, Shri Annapragada Lakshminarayana, Head of the Commerce Dept. Govt, College, Vijayawada, spoke on topics specially chosen from Baba's discourses for the benefit of the devotees and inspired them to understand Baba's teachings. The talks were appreciated by one and all.

Avatar Meher Baba Masulipatam Centre:

Masulipatam is fortunate in having one of the most active Baba-Centres in Andhra. As already reported the Ladies section of the Centre is conducting regular meetings on Fridays and attracting good number of new lovers.

On 22-11-1964, the Centre held a special gathering for 'Avatar Meher Baba Vana Samaradhana' and provided a

pleasant day for about 350 persons with devotional music, Meher Kirtan, prayers and informal talks about Baba and in the end a sumptuous lunch in very peaceful surroundings, far away from the tumult of the city.

Further the Centre had also taken the initiative to organise Baba programmes in far away villages, where there is an acute necessity for such work. At the instance of Shri Chandra Sagariah, a band of about 35 lovers from Masulipatam visited Mangalapuram village on 29th Nov. '64 and participated in the function. Baba's Avatarhood, significance of His message of Love and Truth and the need to approach Him were explained to the audience. At the end of the meeting, some local people, particularly ladies insisted that a Baba Centre be opened at the village. And accordingly a new Centre was inaugurated by Bro. Kurala Pulliah on the same day, as the local residents promised to work for spreading Baba's name and message, with the love and co-operation from other Centres. Shri B. V. Ramana Rao, Science Teacher, Challapalli, who is responsible for this function, is doing his best in spreading Baba's name in the villages of Divi Taluk.

Avatar Meher Baba Rajahmundry Centre:

At the recent exhibition held in Rajahmundry between 6th and 18th Oct. '64, the Centre set up a stall, which was well decorated with several pictures of Baba and placards containing Baba's sayings. The stall attracted thousands of persons from far off villages and enabled them to know Baba's name and messages. Leaflets containing Baba's life sketch and photo prints were also distributed in the stall.

Avatar Meher Baba Amaravati Centre:

On 18th Nov. '64, during a special festival in Sri Pandurangaswamy temple in Amaravati, the Centre arranged a talk by Bro. Muttanapalli Venkateswara Rao of Narsaraopeta, on the Avatarhood of Baba and His divine work. About 400 persons attended the meeting.

Eluru:

Shri T. S. Kutumba Sastry of Nidadavol visited Eluru on 23rd Nov. and addressed meetings held at Narasimharao Elementary School, Industrial School and also the residents of the Shelter Home, regarding Baba's message of Love and Truth.

Kopparru (A. P):

A band of Baba-lovers from Kopparru completed a 30 days tour of all the important pilgrim centres in the South, and returned on 30-10-'64. For the travel a bus was specially decorated with Baba's pictures and placards, containing Baba's sayings and all through the route Meher Kirtan and bhajans were conducted and the period was fully utilised for spreading Baba's name and message at the respective places. After their return also, special programmes were arranged at different places.

Poornima Sammelans:

Reports have been received from Kakinada, Waltair, Srikakulam, Done, Dhowleswaram, Ramachandrapuram etc., of Andhra Pradesh and other places, where 'Poornima Sammelans' of Baba devotees were held in addition to the periodical meetings, when the prominent persons were invited to deliver talks about Baba and His teachings; Kirtan was performed and prayers were offered to Baba, invoking His Love blessings and Grace.

71st Birthday Celebrations of Avatar Meher Baba**Hyderabad:**

The 71st birthday of Avatar Meher Baba is being celebrated in the twin cities of Hyderabad and Secunderabad under the auspices of "Meher Vihar" for 71 days, commencing on 17th Dec. '64 so as to synchronise with His birthday on 25th February 1965, by performing 'Nagara-sankeertana' in the early morning from 5 a.m. to 6 a.m. and holding public meetings from 6 to 8 p.m. in the evening at different places in the cities. Bro. N. Dharma Rao, B.E., High Ways Engineer (Retd), inaugurated the function on 17th instant at 'Meher Vihar' and Bro. V. V. Narayana Rao, I.A.S. (Retd) presided on the occasion, in the absence of Shri M. R. Appa Rao, Minister due to unavoidable reasons.

The following message of Beloved Baba, sent for the occasion, was read over by Swami Sathya Prakash Udaseen:

"I give My LOVE and BLESSING to you and all My lovers in Hyderabad and Secunderabad that each of the seventy-one days of your programme may be a blossom on the tree of My LOVE.

= MEHER BABA= "

While addressing the gathering, Bro. C. Mallikarjuna Rao of Nidadavol, expressed some of his experiences in Baba's fold and exhorted them to have faith in Baba and strive to love Him as He should be loved. Bro. N. Bhimasankaram, (Retd) Income-tax Officer, who is wholeheartedly and closely associating himself with the activities of 'Meher Vihar', spoke next, regarding Baba's work, particularly about masts. Bro. M. S. Gandhi (Babjee) entertained the audience with his devotional songs in a very melodious voice. In the end, Swami Satyaprakash Udaseen announced on this happy occasion of the inauguration of the Beloved Baba's birthday celebrations for 71 days, that with the Grace of Beloved Baba, an amount of Rs. 71,000 would be collected and a permanent place for 'Meher Vihar', an abode of workers dedicated to Baba and His Cause would be established at Hyderabad, before the end of the year. Love messages from Bro. G. S. N. Moorthy and Sardar A. S. Saigal, wishing the function success were also received.

The birthday functions at various places in the twin cities are being held as per the programme. Further details will be published in the next issue.

Avatar Meher Baba Kakinada Centre:

Shri M. Tirumal Rao, M. P. inaugurated the 71st birthday celebrations of Baba at Kakinada on 17th Dec. '64. Every day 'Nagar-sankeertan' is being performed in the early hours of the morning and public meetings are held in the evenings. For the inaugural function, a special pandal was erected. Dr. T. Dhanapathy Rao and Shri B. V. S. Patrudu, spoke on the Avatarhood of Baba and the significance of His Silence. Shri I. V. Seshagiri Rao read Beloved Baba's message for the occasion. In the end, 'Burra Katha' regarding Baba's life was performed by Shri B. A. Das and party from Rama-chandrapuram.

Avatar Meher Baba_Masulipatam Centre:

As in Hyderabad and Kakinada, Beloved Baba's 71st birthday is being celebrated for 71 days commencing from 17-12-1964 in Masulipatam also.

Bombay:

Reports are received that Baba's birthday is being celebrated for 71 days commencing from 17th Dec. '64 in Bombay City also. Details will be furnished in our next issue.

DIVYA VANI

A Request to our Dear Subscribers

As the year for subscription is from January to December, and the subscription for the New Year 1965 is payable in advance, we request our dear readers to kindly send the amount positively before the end of January, 1965. Those who have not sent as yet the subscription for the previous years also, are specially requested to send the amounts due from them and help us in rendering our humble services in Beloved Baba's Cause. We hope our dear subscribers will oblige us now without further reminders in the matter.

-Editor

MEHER PUBLICATIONS

(Revised & Exhaustive Price-List)

	Rs. nP.
God Speaks by Meher Baba (Published in U.S.A.) with Charts	30.00
Listen Humanity by Meher Baba (Published in U.S.A.)	25.00
Avatar by Jean Adriel (Published in U.S.A.)	15.00
God to Man and Man to God by Meher Baba (Published in England)	15.00
Civilisation or Chaos? by Irene Conybeare (2nd revised edition)	10.50
In Quest of Truth by Irene Conybeare	10.50
Stay With God by Francis Brabazon (Published in Australia)	10.00
The Everything and The Nothing by Meher Baba (for India – Published in Australia)	3.00
The Work of Meher Baba with Advanced Souls, Sadhus, The Mad and The Poor by Dr. William Donkin	3.50
Wisdom of Meher Baba by Ruth White (Published in U.S.A.)	3.50
Discourses by Meher Baba in 5 vols. (Vol II is out of stock) each vol.	5.00
Let Us The People Sing by Francis Brabazon	2.50
Gems from the Teachings of Meher Baba	2.00

(Contd. on next page)

	Rs. nP.
Messages by Meher Baba (Eastern & Western)	1.50
Journey With God by Francis Brabazon (Published in Australia)	1.50
Meher Baba in The Great Seclusion by Ramju Abdulla & Dr. C. D. Deshmukh. M.A., Ph.D.	1.00
An Introductory sketch on The Life and Work of Avatar Meher Baba and His Expositions by Shri A. C. S. Chari	1.00
The Quest by Francis Brabazon (Published in Australia)	1.00
Sparks from Meher Baba (Published in England)	1.00
The Highest of the High by Meher Baba (American edition)	0.50
Meher Baba's Call and Existence is Substance and Life is Shadow by Meher Baba (American edition)	0.50
Meher Baba by His Eastern & Western Disciples	0.50
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription including registered postage from July to June)	10.00
"AUM" (Bi-monthly Journal–Published in Japan) Japanese subscription per year, including Postage	1,000 yen
Overseas subscription including Postage	\$3.70

Available from:

MEHER PUBLICATIONS

King's Road, Ahmednagar

Maharashtra India



BELOVED BABA'S BOOTH AT THE WORLD'S FAIR AT NEW YORK, 1964
—WITH COURTESY FROM RUTH RINGER

Register of Editorial Alterations for the Online Edition of <i>Divya Vani</i> (ser. 2) vol. 2, no. 1				
Print Edition Text	Online Edition Text	Page Num- ber	Para- graph No.	Line Num- ber
it's	its	16	1	2
Pumkin	Pumpkin	23	3	2
Pumkin	Pumpkin	23	3	12
you	your	24	1	3
choas	chaos	24	1	12
disagreeble	disagreeable	26	1	4
stimulli	stimuli	26	1	4
Mayawic	Mayavic	27	2	1
will will	will	27	2	4
Piligrim	Pilgrim	28	2	1
brethern	brethren	29	3	4
brethern	brethren	30	5	6
brethern	brethren	34	3	5
brethern	brethren	34	5	3
wtih	with	39	2	3
profitted	profited	42	2	2
an	a	44	3	2
remember- ance	remembrance	45	2	10
asservation	asseveration	49	3	1
arrange- ments	arrangements	55	2	5
spiriritual	spiritual	57	1	2
from	form	58	1	3