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**April 1966**

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**Monthly:**

**April 1966**

# D I V Y A V A N I

( **DIVINE VOICE** )

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

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(Continued on 3rd cover page)

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**AN ENGLISH MONTHLY**

**Devoted to Avatar Meher Baba & His Work**

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

*Hon. Assistant Editor:*

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

**Phone: 36233**

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BELOVED BABA'S ALTAR IN MEHER VIHAR





Editorial:

## **Beloved Baba Blesses "Meher Vihar"**

"Although I take birth for all man-kind, fortunate are those who love Me, while I am still on earth." says Meher Baba, the Avatar of the Age. We are indeed very fortunate to have come into His contact, and love Him most, whatever may be the short-comings in our individual lives. It is His Grace that keeps us in His fold and it is His Love for us that sustains our contact with Him in ever so many ways. It is, therefore, His wish that creates in us constant longing for His company, in thought, word and deed and it is His Love-blessing that binds us fast to His Daaman, without allowing us to slip away and keeps us ever alert and awake in our life in spite of the strife in the world and in whatever situation we are placed by the circumstances. Briefly, it is His Compassionate Grace that guides us in life to make or mar ourselves by availing the opportunities or leaving them.

Beloved Baba also says: "I am ever prepared to give the gift (of Divine Love) but you must also prepare yourself to receive it. That requires real daring." Indeed the celebration of His Birthday is one such important occasion to receive the gift of His Divine Love as His Blessing. We are happy to note that this year throughout the East and the West Beloved Baba's 72nd Birthday has been celebrated with great love and enthusiasm. Bro. Adi K. Irani's timely appeal has given the required impetus for the occasion. It is very heartening to hear news from different parts of the world, with how

much eclat Beloved Baba's Birthday has been celebrated. The love manifestation of Baba, as has been experienced, also appears to be without a parallel.

In some of the places in Andhra and in Bombay, Beloved Baba's 72nd Birthday has been celebrated for 72 days continuously. At Hyderabad and Secunderabad, the twin cities in Andhra, it is a great privilege for us all to celebrate the Beloved's Birthday for 72 days in all, continuously, but at ten different places. The 1st day (25th February '66) and the last day (7th May '66) being the 72nd day have been spared for the functions at "Meher Vihar," whereas at the other ten places seven days at each, these festive functions were conducted under the auspices of the Meher Vihar Trust with great enthusiasm and devotion by the joint effort of all the lovers of the twin cities. The crowning success of the entire celebrations is now marked by the kind permission accorded to our Revered Bro. Adi K. Irani, by our Beloved Baba to preside and inaugurate our final day function at "Meher Vihar " on the 7th May, 1966. We are aware that it is His Compassion that has been the cause for granting us such a boon. And His loving Grace on 'Meher Vihar' has been so profound that He is pleased to permit us to collect on behalf of the "Trust" as love-contributions from the public, to an extent of Rupees One Lakh net, under "Building Fund & Printing Works Special Donation" Scheme, in order to establish "Meher Vihar" on a permanent basis for future work with redoubled dedication and zeal. We are immensely happy; for the scheme is to be inaugurated by our Revered Brother Adi K. Irani and we are sure that by His blessings this scheme

will achieve its purpose as, all Baba-lovers will respond to our humble appeal in a cordial and befitting way.

To make this opportunity available to the poor and the rich alike, we introduce the system of issue of tickets for denominations of Rs. 1, 5, 10, 25, 50, 100, 250, 500, & 1000 and we earnestly hope that every lover, whether rich or poor, shall extend his or her helping hand in the construction of the monumental edifice of Baba-love, in the historical twin cities of Hyderabad-Secunderabad which Beloved Baba has sanctified many a time by His visits and stay\* during His Mast Work and also during His Manonash period. It is our sincere faith that it is His loving wish, that is developing the "Vihar" here in every way and that He alone is working out the whole plan; for we see Him ahead of us in every activity that has been undertaken by us. We are grateful for the unique opportunity given to us in His Service at this juncture and we appeal to every lover of Beloved Baba to join us in this labour of love in establishing the "Vihar" on a firm basis and share the Blessings and Blissful joy in working for His Cause, which is dear to one and all.

We take this opportunity to express once again our gratefulness for the privilege bestowed on us and rededicate ourselves in all earnestness of purpose, unto His Cause and offer our sincere prayers to our Beloved, the Avatar of the Age, so that He may be pleased to bless us with absolute faith and complete surrender and strength of mind and body, to serve Him unto the last breath of our lives, holding fast to His Daaman more than ever.

Jai! Avatar Meher Baba ki Jai!

---

\*Beloved Baba and His Mandali were at Hyderabad from 9-12-1938 to 18-12-1938; 10-3-'45 to 6-9-'45; 13-8-'47; between 21-10-'50 & 6-12-'50; 28-6-'51, and during His Manonash period for 28 days on the top of the hill near Hyderabad from 16-10-1951 to 12-11-1951

# Messages of Meher Baba

to the Hon'ble Mr. Justice P. B. Mukharji  
(Calcutta)

Telegram dated 26th February, 1966:

"I HAVE HEARD YOUR WORDS ON MY  
UTTERING OF THE ONE WORD AND I AM HAPPY  
BECAUSE I AM THE ORIGIN OF THAT ORIGINAL  
WORD WHICH WILL BE RELEASED ON THE DAY  
ORDAINED IN THE BEGINNINGLESS BEGINNING. MY  
LOVE AND BLESSINGS TO YOU AND YOURS ... "

MEHERBABA

\* \* \*

Extract from letter dated 6th April, 1966:

" . . . . In this very life of yours, you will witness the  
result of the uttering of the Original Word when (I) break  
(My) Silence; till then, (I) wish you to hold on to (My)  
daaman. . . ."

# \*Sowing And Reaping

(A Work Song)

*by Francis Brabazon*

One sings:

You ask where we are going,  
You ask what is the song we sing:  
We go to do the sowing,  
We sing the harvest it will bring.

All sing:

Tra-la-la-la-la-la-la-la-la-la-la-ta-la-ta-la,  
Tra-la-la-la-la-la-la-la-la-la-la-ta-la-ta-la:  
Meher Baba—you are the Song we sing;  
Meher Baba—your Song its harvest will bring.

One says:

Sow well—let the seed sleep  
So that the roots go deep.  
Sow well—let the seed sleep—  
Presently the buds will peep.

One sings:

You ask what we are hoeing,  
You ask what is the song we sing:  
We hoe the crop that's growing,  
We sing the harvest it will bring.

All sing:

Tra-la-la .....

One says:

Hoe carefully, hoe well—  
The air let in, the weeds kill.  
Hoe carefully, hoe well  
That the roots may drink their fill.

---

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

One sings:

You ask what crop is growing,  
 You ask what is the song we sing:  
 The crop is His love flowing  
 In our hearts and in the words we sing.

All sing:

Tra-la-la-la .....

One says:

Flow song-flow deep and true!  
 Baba alone sings you.  
 Flow song of hueless hue—  
 Love's colour ever new.

One sings:

You ask when will be the mowing,  
 You ask what is the song we sing:  
 His Wind when It is blowing,  
 We sing the harvest it will bring.

All sing:

Tra-la-la-la .....

One says:

Come Wind of Primal Song—  
 Reaper of rights and wrongs:  
 Wind both gentle and strong—  
 To you the crop belongs.

All sing:

Tra-la-la-la .....

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# \*CONTROL

by

Adi K. Irani

"The real control is the discipline of the senses from indulgence in low desires, which alone ensures purity of character."

—MEHER BABA

The faculty of discriminate willing at its highest, is the spiritual endowment of man descended from God, in virtue of the consciousness becoming fully evolved in human form. An act of highly intelligent volition separates man from brute and wisdom coupled with it differentiates an ordinary human from a spiritually minded person. Between man and God is a chasm, that has its significant existence so long as low desires are allowed to play violently and separate us from the true vision of Reality.

The senses promote the play of desires in their *crude* form and act as the outward windows admitting outside influence to the heart and impressions to the mind. Our body being very near to us, is productive of deep coloured *sanskaras* when directly involved in action. Mere thinking of actions—lustful, destructive or aggressive—is harmful, but indulging in their actions for self-satisfaction is suicidal.

Gradual control of desires diminishes the cleavage between man and God and gives the understanding and vision of Truth. Entire destruction of desires brings about the merging of the individual Soul (Jivatma) into the Super-Soul (Paramatma), and the becoming of *Sat-Chit-Ananda*—Existence, Knowledge and Bliss Absolute.

Control plays a very significant role in the elimination of desires and the development of a true individuality. All energy—

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\* Reprinted from "Meher Baba Journal", September 1941 issue.

physical, mental and emotional—contributing towards this end is drained off through violent outbursts of feelings or slow persistent craving by indiscriminate pursuits of sense-pleasures. *Activities governed by control save loss of energy and enhance the efficiency of control.*

Control should be natural and progressive. It should develop out of the circumstances without undue coercion of the mind. The mind should be, as though, objectified and its likes and dislikes carefully studied. In the light of an unadulterated analysis we should attempt to build up a consciousness that would meet all events and situations in life with willing opportunities to control our senses than be victims of their pain or fleeting pleasures. *All methods may be used involving no after-effects that would weaken a man morally, mentally or physically. No method should be used that would coerce the mind and dry up the heart that is the source of real happiness.*

Nature is co-existent with Reality and Man is made after the image of God. As a shadow follows man in a hideous caricature of his person, Nature represents a complicated and a grotesque double of the Reality that is simple. Man as an epitome of the universe, has his nature an abridgement of the Cosmos. All complications in human nature arise when the three *sanskritic* propensities or instincts—Lust, Anger and Greed—are allowed to have a free play. They work jointly or severally, and have at their background the exercise of ego—a false identification of our Real Self with the apparent self. All that proceeds from the trinity of instincts is selfish, low and in perpetuation of the false 'I' and all that is exercised in control of these instincts is selfless, high and towards realization of the real 'I' (true Individuality).

Sentiments are the outward modes of all our instincts and come into play when in correspondence with the surroundings. They determine to a great extent formation of our character, good or bad, just as much they are used or misused by the free-will.

Essentially energy is one. In its static form it remains latent in *sanskrits* and when expressed, becomes dynamic through action. A period preceding expression, is determined by a modification of *sanskrits*, *via media* the free-will.



Streams of desire-ideas of diverse nature infiltrated through the developed free-will can be diverted to spiritually profitable actions, and when allowed to express unaided by the will, run wild and become harmful. If in virtue of a pre-existing preparedness the *sanskaras* of a person are eminently qualitative, the intervention of the free-will is not very necessary. Whatever actions proceed from such a man in the exercise of his genius, are eminently virtuous and helpful to himself and others. If and as is the case normally, the *sanskaras* are both good and bad, the exercise of free-will is highly essential along lines of proper discrimination. Discrimination is the measure that estimates the quality of a free-willed action. True discrimination comes to us with the understanding of the relative values of life and death, action and reaction. A systematic understanding of the purpose of creation moulds the true outlook on life and allows an unhampered willing towards the fulfilment of our higher nature.

Example: A toy-car is necessary to a child so long as it helps him to know what a real Rolls Royce is. Having known and appreciated an automobile, his endeavour should be to give up the toy in order to earn a real car. A hectic clinging to a substitute at the cost of reality is meaningless orthodoxy and a bar to progress. Such orthodoxy stagnates power till it fouls the good principle round which it was weaved. Its morbid influence and fanatical strength is so penetrative to the human mind that it should be dispelled by a conscious effort to give up old habits of thinking. Discrimination aids adjustment to new surroundings by overcoming attachment.

Attachment is the fore-runner of lustful actions that imperil the purity of character. *It is impossible to live without any kind of attachment in the world unless one becomes God-realized.* A novice on the path of detachment is not supposed to be without desires from the outset of his campaign. He is too full with the various problems of himself pressing on him, seeking solution either confusedly in the case of a weakling or co-ordinately with his actions in the case of a level-headed. Both are equally ruled by desires that cause attachment. *We have to choose our attachments.* Those that help us to get rid of their entanglements are good attachments, and those that deepen them are bad ones. *A deed impelled by sensuous motives*

*chains the soul down to flesh as the self-seeking pleasure becomes selfish.* Unselfish deeds liberate us from attachment and pave the upward way of the spirit. To try to overcome an impure desire by a negative method of enforced denial, needs profound will-force and a rigid disciplinary life. Even so it may not result in a final success. Very few may succeed and with the major part of probationers it may result in suppression of instincts or stagnation of feelings.

Unfulfilled desires without positive means of purification become reactionary and at times dangerous to morals and the leading of a spiritual life. If by dint of a singular mental effort one avoids the pitfall of a desire-recoil, he becomes a dull container of stilled forces losing initiative and joy of living. Better be a thorough going materialist full of vigour and vitality than a morbid spiritualist; better be a courageous sinner, animate and active, than a stunned down holy. Such and similar thoughts assail the mind of the enquirer when all avenues of desire-fulfilment are blocked and there is stagnation around him.

Limitations of attachments can more readily be broken by positive methods of expansion that needs performance of unselfish deeds. **Self-centred energy liberated and utilized for others selflessly, breaks the bonds of our lustful desires.**

## LUST

Lust is not a part of our real self. It is a layer of filthy deposit condensed round our true person in the course of evolution. Ignorance as to its constituents, has led us to identify ourselves with it, and call it our own. It has varied appearances to put on. It can be silent or active, boisterous or scheming, aggressive or passive. It may first assail your thoughts, then emotions and finally actions. Circumstances through which lust vibrations are stirred up, may be mental or physical. Dreams are also responsible in leaving behind lingering impressions of this sentiment, but they are weak, and could be overcome. *The psycho-physical approaches of lust are sight, hearing, touch and thoughts, as wrong choice of friends, wrong choice of reading and entertainments, false creative imagination and recalling of events and images seen before.*

All the impressions that reach us whatever their source, become mentalized perceptions, be they directly through the mind or through the physical senses. Sense-gathered perceptions are more powerful than the mind-drawn impressions. The former are heavily coloured, dense and difficult for effacement than the latter. This accounts for the undisputed opinion of the sages to guard against indulging in sensual experiences. Once the senses are allowed to indulge in lustful actions, the will has a dual problem to grapple—rising of sensual perceptions formed already and the drag of the senses towards sense-objects. Memory recalls for the repetition of past pleasures and the senses hasten for their material fulfilment again. Indulged action in turn implements the craving and the mind becomes more potentized for future desires. Craving through mind-drawn impressions is not so acute, as the will has only to tackle the light impressions of thinking unaided by actions. Amongst the sensual experiences (sight, hearing and touch) touch is the most irredeemable of its after-effects. Its impressions are so deep and vivid that once a habit of lustful actions is formed, it is very difficult to overcome it. **To avoid lustful actions illegitimate and unrightful, should be the main concern of a man of control. To avoid all such actions legitimate or otherwise, should be the practise of a spiritual aspirant.**

## ANGER

Frustrated low desires, chiefly of lust, create anger of the most selfish type. It is bitter than the anger born of thwarted ambition which has an element of unselfishness involved in it. The merits of ambitious deeds are shared by others, and the desire-fulfilment of lust is entirely personal. To avoid frustration of low desires, some psychologists suggest fulfilment of them. **Desires fulfilled create more desires and add to the chances of their frustration.** To arrive at this conclusion and realize the necessity of control, some may take longer than others. Through lack of foresight, we think that the necessity of the fulfilment of our desires would cure us of our mental restlessness permanently and give us peace and happiness. It is true in the sense that a dose of strong drug dopes down a disease for a certain time to come up again intensified with the after-effects of the drug. **To maintain the purity of mind and seek redemption from the dual effects of desire and its frustration, the exercise of control alone is the right remedy.**

## GREED

Dispossessing others of their wealth forcefully or by tact, for oneself, tantamounts, to usurping their rights of self-determination, their art and science for self-aggrandisement. The instinct of greed here is at its worst and if allowed to express uncontrolled, would poison the whole system of our psycho-activity and harden up the delicate nerves of our humane nature. Consideration of others and their happiness, the subliminal part of our nature would assume a foreign role in the development of our spiritual quality.

Mine not only the fore-runner of thine  
All thine be mine;  
Thee will cease to exist save exploit.  
How much could I make thine mine?

The tentacles of greediness can go deep arid wide into the multitudes of human legislation and a few are able to enslave the freedom of millions, depriving them of their capacities, hopes and aspirations and reducing them into dreaded unthinking masses. The effect of enslavement on the subject people act perversely on their life. Debarred from free thinking and deprived of rightful possession, they seek deviation to escape wanton aggression and become demoralized in body and mind. The responsibility of such a degraded state of affairs lies at the root of the gluttony of those, who do not know how to control their passion for possession.

The art of 'getting and spending' with a full play of discrimination is necessary for practical purposes, thereby safe-guarding against the voracity of desire for the purity and peacefulness of mind and heart. It is useful, and not selfish to save wealth so that the progeny has the benefit of its utility for education and a start in life, but it is harmful when excessive wealth bequeathed, tempts the youth to be indulgent, lethargic or extravagant. Large possessions, riches or any money surplus than its utility as above, should be gifted to persons or institutions—irrespective of caste, creed or nationality—who look after the health, morals, education and above all the spiritual welfare of youths.

Luxury begins where necessities end. *The limits of necessities cannot be defined similarly for all.* Variations in temperaments, health, bringing up and circumstances, need an intelligent and an honest survey to fix up standards of living for groups of persons and even individuals. Luxuries of today become wants of tomorrow and the necessities of the future. In adopting higher standards of living, care should be taken to avoid all luxuries and all wants. Those that we honestly feel are necessities to keep us in pace with the material progress of the country, class or community, should be embraced. Individual circumstances that affect one's income for want of higher standards, should be considered, and the living adjusted accordingly. Desires promote wants by magnifying them out of proportion to the practical necessities of life. Discriminate control of wants brings out a true perspective of the needs and keep us at par with them.

**The ways of Meher Baba in treating His students of control, are unique.** Members live together as a community of souls with a free exchange of thoughts and feelings. The benevolent dictatorship of the Master links every one to His personal love, care and instructions. No organisational red-tape interferes with individual liberty for a devotional approach or clarification of orders or setting right a personal grievance save for His periods of seclusion; where also means and mediums are provided for immediate access. This brings one in direct touch with his *Guru*, and opens up a passage for free exchange of blessings and love, commands and obedience, and all the paraphernalia of things needful for the devout. Being convinced of His love for him—the most unselfish, the Self-realized Master can alone impart—his longing for the Ideal grows making him view the world and the mightiest of its deeds as truly phenomenal, compared to spiritual truths. Having taught this through a period of probation, which differs with every individual, Baba calls upon him the necessity of facing hard and cold facts of life. With every little interest He evinces in the detailed layout of His spiritual schemes, big and small, He gives an ocular demonstration of His principle, 'How to humanize spirituality'. The pupil sees for himself that in spite of the acclaimed realization of God and the Ultimate, Baba is as alive to the sufferings of the worldly as the best of patrons who have sought the

material welfare of the people. Although His methods are entirely spiritual, He brings home an understanding of the relative values of everyday life.

Disciplinary restrictions which Baba calls upon one to follow are never enforced—although in trying to obey, one encounters hard times and painful days. Knowledge of controlling the sense, and sensual acts is imparted out of sheer love and personal interest in the ultimate well-being of the pupil. No logical reading or scriptural study can convince the heart as much, and prepare its control over the titbits of worldly pleasures. It may take a life-time or even more for persons to have a near approach to practise principles of living prescribed in books and churches. Here it is taught by a benign look, a loving smile and a graceful smack. **The living example of selfless love, immeasurable sacrifice, profound and deep understanding and a quality of taking pains over intricacies of individual problems, effortlessly evokes and stimulates similar propensities in man.** Control becomes a matter of course, a thing of everyday life and a necessity. Where a pupil finds thoughts, behaviour or action violating the purity of 'Control' there he sees the life unnatural, abnormal and miserable. He lives in control and rejoices having to live it.

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#### BABA SAYS:

The Supreme Soul—**Paramatman**—God, is nowhere to be searched for. He is very near you; He is with you. Seek Him within. You could easily see Him were it not for the four big "Devils" that stand in your way. They are egoism, lust, anger and greed.

---

"The time for breaking My Silence is very near. It is during this time that there are great chances of My **daaman** slipping from your hands. Maya will try to take you away from Me ... I am everything—the Highest of the High, as well as the lowest."

—MEHER BABA

---

# The Divine Word

by Dana Field, U. S. A.

*"... Silence or no silence, he who would deeply ponder over the Truth which I declare, shall eventually be initiated into the Life Eternal." ("The Awakener", Vol. V, No 4, P. 35)*

*"The time is also ripe when men will ardently seek to contact the embodiment of the Truth in the form of a God-Man..." ("Discourses", Vol. IV, P. 11)*

—MEHER BABA

In these Avataric times, fortunate indeed are the few out of the three billion human population on earth, who have the divine privilege of a personal encounter (Sahavas and Darshan) with the God-Man—our own Beloved, Living Avatar Meher Baba. He is the first known Avatar to come to the Occident, not once but a dozen times. As Baba has revealed, this *Kalpa* being the end of a cycle of cycles (Kali-Yuga), His manifestation will be the greatest. There is now an unprecedented and unique opportunity for spiritual advancement and a direct experience of Reality for many.

It is also true in a general sense that it is impossible to point anywhere God is not,\* so that all mankind at all times encounters God whether through a feeling for nature (Naturalism), affection for others (Humanism), interest in things and work (Materialism), or religious worship (Shariat). These nurture a very limited amount of religious experience.

However it is not ethics and morality, esthetics and religiosity that can liberate the soul from its false consciousness of the body and world (Samsara) as real, but rather the balancing and elimination of impressions—gross, subtle, mental, through experience of opposite impressions and by loving the Perfect Master.

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\* Viz. GOD SPEAKS, Part IX, "The Ten States of God", table on page 146 and chart opposite. All reference numbers will be to pages in Opus Cit.

Baba's Doctrine of Sanskaras is the key to cosmogony, strangely overlooked by Vedanta. They stress the three Gunas—tamas, rajas, sattva—or qualities upon whose interplay the universal illusion depends, instead of gross, subtle and mental impressions, planes and spheres. The gnosis of Baba simplifies the whole complex subject of cosmology through the central doctrine of impressions. In 'GOD SPEAKS' Baba shows in great detail the important role of impressions in the unfoldment of the soul's consciousness: they are the "driving force" behind Evolution, Reincarnation and Involution.<sup>1</sup> The dissolution of the universe (Mahapralaya) is also due to impressions, i.e. their balancing.

The process of spiritual development or the awakening of higher consciousness (of Truth), called in the Bible "the quickening of the spirit", is quite unlike that of teaching—learning or the psychology of general education. Therefore Baba has stated, "I have come not to teach but to Awaken."

For a fuller encounter with God the ego-mind must be dethroned.<sup>2</sup> All Yogas lead to this end. Man must recognize the primacy of spiritual values over intellectual and material ones, if the ego is to be kept under control and the soul given hegemony over life. The spiritual and cultural values that will energize the coming universal civilization must be founded upon a real metaphysics of cosmology, and in 'GOD SPEAKS', Meher Baba illumines the whole Path of Life as it unfolds for man, and describes its glorious terminus in the divine Goal. For true progress

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1. For a thorough grasp of Baba's doctrine of impressions, read Part IV "Reincarnation and The Impressionless Equipose of Consciousness", Ibid. Also study chart 7, "Divine Theme", P. 207.

2. The timeliness of Meher Baba's divine teachings is evident from the increasing concern of educators and religionists with the matter of Truth, for they are those in society who are most sensitive to this need. Presidents and deans of schools of theology complain publicly of the lack of zeal in students for Christ and his ideal of life. The need for Baba's Divine Word is expressed in this sentence: "There is a hunger for words which are not merely wisdom or reason, but which are Spirit and life." Albert E. Bailey, "Philosophies of Education and Religious Education", Religious-Education (sub-title, A Comprehensive Survey), Ed. Marvin J. Taylor, P. 31 (New York: Abingdon Press, 1960).



humanity has to look to the Avatar of this Age, the Divine Awakener who shakes us out of the stupor of gross consciousness.

Life has many meanings and objectives within illusory existence, and one can accumulate much wealth, learning, honors, power and pleasures, but these do not lead directly to the Goal which is Turya, the fourth state of the soul or unconditioned consciousness and which Baba says, though gained in life is beyond life itself. Those who find God in their hearts or have the good fortune of contact with Perfection personified experience Awakening, for which the best method is Meher Baba's Path of Love (Prem Marga). Through pure love one meets God as Self. The God-Man is the Source of all love—divine and human: "We love because he first loved us." (1 Jn. 4:18)

Before a better world can be born a good part of humanity's accumulated impressions have to be destroyed. The Avatar takes on this superhuman task, according to the Divine Plan, for which He suffers infinitely. He comes to destroy as well as to fulfill. He frees man from the chains of impressions that perpetuate obsolete modes of thinking and false values.

The New Humanity that the Avatar of this Age is bringing into existence is being preceded by the new community of lovers and servers of the God-Man and His Divine Cause. The new dispensation of the Living Christ helps individuals make a dual attack upon the prevalent "sanskritic ignorance": selfless service based on God-love, and conviction based upon the understanding of His Word. This is a far cry from the traditional controversy about Salvation through works or faith, as well as from the presentation of religion in archaic terms of demons and devas, Satan, imagery and allegories.

Mere belief in God's Word has inevitably led to intolerance, intransigence and overt conflict (oh, greatest of follies!), defeating the very intent of the Word of God, which is forbearance, compassion and accommodation of others. The clearer the understanding of God's Truth the better the culture it builds. It is characteristic of spirituality that knowledge produces love; and love is the highest knowledge.

Herculean efforts are currently being made by men to re-translate, re-interpret, re-word and re-phrase the Bible in terms of modern idiom and thinking, so as to make them more comprehensible to the layman. Avatar Meher Baba Knows the mind of contemporary man which, especially in the Occident, demands a logical and reasonable explanation of mystical truth or meta-physics. As Francis Brabazon points out, \*"'GOD SPEAKS' is a Book of a book, the Book of this age written by God 'to appease the intellectual convulsions of the mind of men.'"

'GOD SPEAKS' is the fulfilment of Baba's promise to the Mandali in the 1920's that He would one day make things so clear to the intellect that they would have no further questions. The language of 'GOD SPEAKS' is non-complicated, parable and circumlocution are replaced by statement of facts, and the Fact of facts; it is a "statement in eternity."

It is not from mere sentiment that the spiritual metaphysics of the Orient is called the Science of sciences, for it is posited on the certainty of Being as well as Experience, the knowledge of Perfection. Thus scientifically through "contemporary analytical exposition", inference, analogies and even mathematics, Baba explains the unexplainable, e.g. "Evolution of Consciousness" "States of Divine Consciousness", "The Planes of Existence", "The Divine Theme", etc.

In the remarkable section 29 of the Supplement, Meher Baba's divine Gnosis (Marefat of Haqiqat) reconciles the schism between the two schools, monists and dualists, in both Sufism and Vedanta. Baba explains that although the authorities on both sides of the question are Perfect Sufis and are

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\* "Stay With God", P. 109. This is an epic poem of great beauty about Meher Baba and GOD SPEAKS: "The advent on earth, in our time, of the God-Man and of this living embodiment of Godhead as the Salvation of Man from his state of permanent anxiety and threatened annihilation. This God-Man is not seen as the Son of a Father, but as the very Self of each one of us and therefore, easily knowable (and lovable) to men, directly without an intermediary." (from a leaflet)

both right, they see from a different vantage point. The solution hinges upon the conception of zero (adum p. 238).\* "The Ten States of God" (Part IX), makes the complex matter of TAUHID or the Unitary State of God, quite clear and convincing.

Baba also discusses here (p 239-43) the "Five Existences" [Khamsa-Wujudat], showing that man is not only a child of God, as in the world religions, but he is God, albeit unknowingly, and becomes conscious of it through love and as LOVE. Baba reveals that the "church has misconstrued and misapplied" the spiritual fact of Perfect Masters as Lords and Servants of humanity, "in adducing that man is man and God is God, and "that man can never become God nor can God ever devolve into man." (p 235) This is due to a lack of true metaphysics of ontology and the structure of the cosmos, which is now more fully supplied by Meher Baba.

By giving emphasis to the doctrines of the Scriptures, by synthesizing and harmonizing the revealed fundamental truths of the great religions, and by adding His divine knowledge where lacking, the Avatar of this Age has given us the foundation for the Universal Religion, of which 'GOD SPEAKS' is the Bible. It is the new channel for God's grace to individuals and the world, and a means of communion with God.

An error commonly held (e.g. by the Vedantists and Sri Aurobindo), and which is corrected by Meher Baba's doctrine of impressions, is that subtle forms preceded gross forms, whereas the "undeveloped subtle body" first appears in worms and reptiles (viz. chart 7). Subtle impressions result from the fading or wearing out of gross impressions. However, Baba says that the Subtle sphere is the cause of the gross sphere and its Energy (Pran) sustains the gross universe, in which sense we can understand the "Dedication" of GOD SPEAKS "To the

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\* In fact, hardly a page: of Part VIII ("The Beyond the Beyond State of God, The First Urge and The Cycle of Evolution of Consciousness") can be found which does not mention "NOTHING" and "NOTHINGNESS." The universe or creation being the "NOTHINGNESS of THE NOTHING" explains the claim that worldly people learn more and more about less and less. Material science is man's greatest intellectual achievement which has given him power: Truth engenders love, bliss, and illumination.

Universe—the Illusion That Sustains Reality"; from the play of Illusion (Maya) the soul gains pure consciousness in the End.

This positive note that Baba strikes vis-a-vis the universe is echoed by Ramakrishna's worship of Maya as "Divine Mother", called by Laotse "The Mother of the ten thousand things." Not defeatism and indifference but love and perseverance is the Way: nature—inanimate, human, angelic and divine—yields to the latter. The other extreme, the ruthless conquest of nature, is also the wrong approach to life.

Regression from the human to sub-human forms is ruled out by Meher Baba, although commonly accepted in the Orient. Once the human form is gained there is full consciousness—gross, subtle, mental—and no purpose would be served in such regression. Man is terminal in Evolution and his body is the perfect instrument for God-realization. The one possible exception is that of the Fourth-planer who very, very rarely abuses his power (p. 58-63).

Baba has also clarified the subject of Bodhisattvas or Self-realized person retaining the illusory bodies. Far too many claims to Perfection and Avatarhood have been made due to ignorance. A Jivanmukta or Perfect Master is very rare, there, being only five in any age. It is the third divine journey, in which the Self-realized One returns with God to normal human consciousness. His very life is divine spontaneity (Sahaj). And there are only three Majzoobs or Perfect Ones in any age. These are conscious only of Nirvikalpa Samadhi but their presence on earth is a great boon to humanity, because of their Sat-chit-anand. Titles such as Paramhansa, one between a Perfect Master and a Perfect One, and Mahatma, one on an advanced plane of perfection, have been variously used, incorrectly. Mr. Gandhi admitted to Baba that he was not a Mahatma, though people called him that. For all such terms consult the Index of GOD SPEAKS, and see the chart facing page 123, "The Journey".

The Avatar is unique even among those who are Perfect. He is Ishwara, Lord of the universe, the adorable One, the Christ, The Highest of the High. Baba has stated: "It is the truth when I say that the waves do not roll or the leaves do not move without My Will." ("The Awakener", Vol. VII, No. 3,

P. 2) Maya is His Shakti or power. He is the all-Compassionate Personal God. All prayers, love, joy and all despair and suffering come to Him, for He is the Self in all selves—the protecting golden light around His lovers and the Golden Person within. He has come periodically to give more abundant life by freeing mankind from its crushing burden of impressions. His grace falls upon the good and the evil, for to Him all are One—and He is that One. He it was who projected the **Nothing** as **The Nothingness** through Maya, for His own enjoyment—the universe is His LILA or Divine Game. He is Paramatma, God in the Beyond state, and He is simultaneously a Man. (p. 143-145)

"He never leaves Himself without a Witness" is expressed in every tradition. To gauge the importance of the Word of God as given out by the Avatars (Prophets, Buddhas, Rasools, Messiahs)—the Bible, the Koran, the Buddhist Bible, the Bhagavad Gita, the Zend Avesta—we must recall that they played a major role in shaping the minds, morality, culture and modus vivendi of their respective adherents, the people of the Book, for millenniums. They were used as school-texts and have been the final arbiters in all conceivable matters. They have inspired the arts and sciences. They have shaped the destinies of nations and empires. Meher Baba is not taking away people's bibles from them, but adding new life and spirit which he infuses into existing religions.

The universal spiritual teachings of Meher Baba are finding a welcome reception from positive intellectuals and seekers of truth, because His divine wisdom is for all, for East and West—it is universal. Unquestionably they are in answer to a felt need, consciously entertained by some, "the inspired intellectual ones," using Baba's term.

Donna Luisa Coomaraswamy writes us in connection with 'GOD SPEAKS': "Words to this effect were used by Dr. C. \* over and over again: 'Indeed, the time is coming when a Summa of the Philosophia (or Theosophia) Perennis (Sanatana Dharma) will have to be written, impartially based on all orthodox

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\* The late Ananda K. Coomaraswamy, Fellow of Research at the Boston Museum of Fine Arts, called by Aldous Huxley "eminent Orientalist" mentioned in "Stay With God" several times. The writer is indebted to his Widow, Donna Luisa, for some phrases and quotes used herein.

sources whatever.' Dr. C. always spoke with regard of the Master Meher Baba, it will please him to know this, and if I may, I should like to add, what good work he is doing; who does not love His avataras?"

It is wonderful how Baba lovers can remain incognito all these years. But as Baba has said, "Silent is Love, and the lover loves My Silence, and silently adores Me in My Silence." ("The Awakener", Vol. VI, No. 2, P. 1)

Lin Yutang speaks for the serious intellectual seekers all over the world when he says, "The thought has been constantly on my mind to find a religion that is acceptable to a scientist. For this is the central problem of the age."\* For him Taoism is the answer.

Arnold Toynbee has stated that civilizations crystal-ize into a religion, and that the need of present civilization is for a universal religion. His conception of it is, that it be a synthesis of the existing world religions, combining the elements of truth revealed in them.

'GOD SPEAKS' answers this description ideally. A merely intellectual effort however scholarly will result in a hodge-podge, as Baba has indicated when discussing the coming new world culture. Meher Baba's spiritual metaphysics is the synthesis of the quintessence of the mystical truth of all religions, "like beads on one string." It contains the power of truth that gives the conviction and experience of God, in varying degrees, and not just descriptive reality or discursive knowledge.

The Word of God is ever timely because it is timeless. It is the gift of Divine Love. It has to play a major part in effecting the transformation of humanity, as desired by the God-Man.

We have reviews of 'GOD SPEAKS' by some outstanding scholars in the U.S.A. We give excerpts from three:

"No other Teacher in our own time or in any known past time has so minutely analyzed consciousness as Meher Baba

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\*Lin Yutang, "The Wisdom of Laotse", published by Random House, New York, 1948. Introduction, P. 15.

has in GOD SPEAKS ... For the science circumscribed psychologist, GOD SPEAKS should prove to be of paramount importance in inspiring further progress on the psychological pathway. ... As a whole, the book makes clear the at-one-ment of the essentials of the various historic religions in the light of the Sufis."

W. Y. Evans-Wentz, M.A., D. Litt.,  
Well-known Oxford scholar and  
authority on Tibet.

"Students of Islam will find in Meher Baba's GOD SPEAKS ... a confirmation of the fact that in Sufism there is an important religious element common to Islam, Hinduism, Zoroastrianism and Christianity."

Phillip K. Hitti  
Prof. Emeritus of Semantic Literature  
Princeton University

"Meher Baba's dictation of this work may be called a systematic metaphysics of Consciousness; and since the consciousness of so notable a mystic transcends that of us, he speaks as one having authority ... many parts of this survey, new to me, stimulate thought and search. Students of Metaphysics will find their way charted by very clear anatomic diagrams of the hierarchy of being and illusion in which our awareness moves. Indeed the whole work is very like a map; and what it charts is where we really are, whether we know our situation or not."

Eric Schroeder  
Honorary Keeper of Islamic Art,  
Fogg Museum, Harvard University

There is currently great interest in the study of world religions as sources of wisdom and as literature. Higher education offers courses in comparative religion, although the historical and anthropological viewpoints are stressed, rather than the inspirational, spiritual and metaphysical or mystical i.e. (not as exegesis), and it is questionable whether they change the lives of students.

The West in particular needs Meher Baba's conception of life as a pilgrimage to the shrine of Truth, or "the journey of the

soul to the Over-Soul." What can one know or become in a single life time and a finite heaven (or hell)? It takes aeons and aeons of laborious evolution of forms in the state of nature for the soul to reach the un-self-conscious stage of the animal kingdom. In the ordinary [gross-conscious] human state of reincarnation, man is self-conscious as man and experiences the quick exchange of the opposite impressions of experience: he has buddhi and viveka (intelligence and discrimination). The journey\* becomes spiritual, and the pace of the Godward march is accelerated in traversing the subjective planes,\*\* and at its end man becomes God. Immediately following FANA or NIRVANA (annihilation of the mind) is FANA-FILLAH, the GOAL, or Nirvikalpa-Samadhi. [p. 118-121]

The art of living has been cultivated throughout history wherever men dwell, but it has been mostly misinterpreted by a lack of spiritual understanding. Baba confirms the Hindu concept of the art of living as a dedication of all thoughts, words and actions to God. Art is an offering, prayer and praise in loving resignation to God. In many ways it is true that God, as the Avatar, is the Supreme Artist.

In these days, the United Nations also has initiated numerous cultural activities, and is striving mightily and multi-laterally to bring order out of chaos.

A Temple of Understanding is in process of being realized, to be built in America with funds donated by people of all nations. It will integrate the houses of worship of the major religions. Many dignitaries and religious leaders are backing the project and it will attract a lot of attention. Let us hope

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\* In 'GOD SPEAKS' Meher Baba uses the word "journey" or "the First Journey," to designate the spiritual path or the planes of consciousness, and the three Divine Journeys after gaining the "I Am God" state. See Index, also chart "The Journey" with a table of Vedantic, Mystic and Sufi terminology, facing P. 123 and "The Divine Theme," with accompanying charts, Pp. 201-208.

\*\* Meher Baba states that one has to experience Vaitag (temporary renunciation) and Vairag (permanent renunciation, which becomes internal): then comes "forgetfulness" or true detachment. (p. 180-186) "When an aspirant has such an intense longing for Truth he is qualified to enter the Path." (p. 182)



that God too will be attracted... In this connection Baba has said, "I belong to no religion. My religion is Love. Every heart is My temple. Although it is in love that you have built this house of stone, (referring to Meher Dham at Nauranga) I am in it only when your heart brings Me here... Always remember that ceremonies cover Me but pure worship reveals Me... (44th Family Letter P. 4) The only place that can hold Me is the heart." (36th Family Letter, P. 4)

Once again, "a greater than the temple has come" and His advent characterized by the love that passeth understanding. He is releasing this divine love in measureless abundance. "Only Divine Love can bring about spiritual Awakening," ('Discourses', Vol. IV, P. 11) while true understanding leads to creativity and selfless service. Divine Love manifests God's will in the work of Avatar Meher Baba. Count Ilya Tolstoy commented on Baba, "This is the first time that I have met a man who really has Divine Love." ('Meher Baba Journal', Vol. I, No. 4, P. 23)

The God-Man is Divine Love personified. His physical touch, glance of mercy (Nazare Meher) and word are sufficient to transform one's consciousness from gross to subtle to mental to divine. When, for example, a certain youngster came to Baba's school (Prem Ashram), in a couple of months his gross consciousness ("dust") was turned by Baba into the consciousness of the fifth plane of the mental sphere: he is a Wali. The 3-r's became insignificant in the light of the One-R in realization. The world loves gold which is but a symbol of the consciousness of God's beloved Children, the saints.

Jesus, in the parable of the Sower, "the Son of Man," said, "The harvest is the close of the age..." (Mt. 13:39) The tremendous burst of energy, constructive and destructive, seen on all sides today is a sign of the Avataric Advent, which is "the spring-tide of creation," and a preparation for the supreme moment of Baba's Speaking the One Divine Word that will release "a Tidal Wave ... in the ocean of grace." (The Awakener, Vol. V, No. 4, P. 39) Baba says that these are times of "spiritual rebirth", hence the universal crisis.

It is an Age characterized by widespread skepticism, restlessness of mind and spirit.\* This longing is fundamentally for love and truth. The God-Man is HERE NOW to make us aware of our soul's need and to satisfy that need in all men, whatever their state or condition. In 1958 this writer was blessed with a message from the Beloved, part of which reads: "The time has not come yet for the 'Head' to hold what the 'Heart' longs to possess... when the time is ripe for humanity to receive 'THE GRACE' ... all will have to accept it whether they like it or not."

Throughout His Avatarhood, Meher Baba has been giving messages of real hope and cheer: "The Avatar comes yet once again to rekindle the torch of Love and Truth 'COME ALL UNTO ME...' This Call of the Ancient One in the midst of illusion, as the Voice behind all voices (it) awakens humanity ... the Divine Call is at first little heeded until in its Infinite strength it spreads in volume to reverberate and keep on reverberating in countless hearts as the Voice of Reality." (Vol. II, No. 2, P. 2-3 of "The Awakener")

As far back as 1932, Meher Baba told press representatives in New York: "Something more substantial and practical (than religions and organizations) is required which expresses the life of the spirit. There exists at the moment a universal dissatisfaction and an indescribable longing for something that will end the chaos and misery that is holding the world in its grip. I will satisfy this craving and lead the world to real happiness and peace by making people look more deeply into things than hitherto ... The Book that I shall make people read is the Book of the Heart which holds the key to the Mystery of Life."  
("Messages," P. 84-85)

Meher Baba has established the basis for the true universal religion with His divine authority. He declares: "The life of the spirit is an unceasing manifestation of Divine Love and Spiritual Understanding, and both these aspects of Divinity are unrestricted in their universality ... " ('Discourses', Vol. I, P. 86)

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\* Given expression in a novel "The Age of Longing", by the American novelist, Arthur Coestler.

Baba's literature can be divided into three "BOOKS": 1) the Path of Love which is His spiritual philosophy or Yoga applicable to our day-to-day living, 2) 'GOD SPEAKS' which is His spiritual metaphysics explaining the origin, purpose and nature of the universe and man, and the nature of God, 3) Baba's biographies and autobiographical articles, as well as His Infinite life, which He shares with His lovers and humanity.

These three "BOOKS" are represented by the sayings of Baba, His discourses and messages: 1) "My Message to all is 'Love God'." 2) "My panacea to the worried world is the effort on its part to get an answer to the questions, 'Whence and whither'?" ('The Awakener', Vol. III, No. 3, P. 7). 3) "When I release the tide of Truth which I have come to give, men's daily lives will be the living precept. The words I have not spoken will come to life in them." ('The Awakener', Vol. V, No. 4, P. 2)

These "Books" comprise the new Scripture.

The new outlook that Avatar Meher Baba brings to all will establish "peace ... joy ... light" (44th Family Letter, P. 5) in the hearts of men everywhere in the world. Baba says that He will culminate His Advent by a public manifestation of His power to bestow illumination. When He Speaks the one Divine Word, the Unspoken Word, it will be the auspicious beginning of a New Era for mankind: "During this short period My Word will touch the hearts of all mankind, and spontaneously this Divine touch will instil in man the feeling of oneness of all fellow beings. Gradually, in the course of the next seven hundred years, this feeling will supersede the tendency of separateness and rule over the hearts of all, driving away hatred, jealousy and greed that breed suffering and happiness will reign." ('The Awakener,' Vol. II, No. 3, P. 22)

No challenge is too great for the Avatar. All Masters and beings have to cooperate with Him. He is the sole Authority of all-inclusive scope. No love is deeper or wider than the Avatar: no truth is higher than the Avatar. For all their vaunted power, nations are subservient to Him. The crucifixion of Jesus was His own plan, and not due to the might of Rome.

Judas' betrayal of the Beloved was also part of His plan. This Baba has revealed. He has also said that Mohammed routed an army by throwing a handful of dust, showing the Power of God. The spiritual Hierarchy serves His Cause—all the 7,000 beings, in all the spheres of illusion, and even those Beyond who are disembodied help Him.

It is the Avatar who speaks, thinks and acts through all, necessarily; for He IS all.... The sounds and ways of animals are charming, e.g., the chatter of the myna bird, the antics of a cat, but they would be out of place in the class room or the laboratory. Similarly, the words and activities of human beings cannot be compared with those of the Avatar. Indeed, Baba indicates that both beasts and men are in the gross sphere, so that the lectures and experiments of the intellectual researcher are as much within illusion as the lives of the said bird and beast. A scientist has calculated that a 100,000 monkeys tossing up the alphabets for 100,000 years would reproduce Shakespeare's works... Time, numbers, words, thoughts, books, men and beasts—all are illusory; "Only God is real," says Baba.

In the meantime, pending Baba's breaking of His Silence that will revolutionize man's thought and life, we can best prepare for the reception of this gift of grace through study of the new Scripture, by making it available to others who are so immersed in the "transient immediate" as to be indifferent to the unique destiny-making opportunity Baba is offering. Selfless love, and service to the Avatar and our fellow men will open our minds and hearts to His Truth.\* Baba said to me in 1957: "By this means you can be instrumental in spreading Baba's Message of Love and Truth to so many others... the Word reaches the masses more efficiently through these means (distribution of books)."

The new Divine dispensation is for all, and we can help people become participants in and recipients of grace rather

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\* This recalls the saying in India: "The World Teacher gives His 'mantra' in one's heart."

than remain as mere spectators. We are fortunate to be living in a free society, where such spiritual work is not only permitted but welcomed.

No doubt, seekers are drawn to Baba's Divine Word by an inner law of attraction—His LOVE—some merely browse while others study and digest it. Thus contact with the Living Avatar is made, and that is why Baba suggested that libraries are the best places for gifting His books. Even though they requisition copies, the more they have the better.

In our times it is not difficult to do God's work. Martyrdom is not expected of anyone in this Advent—the God-Man is continuously crucified for us all. However it is only the rare few who have the initiative to come to Him without having the Word brought to them, etc. As Jesus told His disciples, "Ye are the salt of the earth ..." and "the leaven." Mr. Gandhi called it the "law of spiritual economics", for those who have received abundantly of wisdom to use and share it in society, for the enrichment and stability of the whole. To give from one's abundance is easy, and since it is for God in whose hands our very lives are held, it should also be joyful. The Rishis and Munis of ancient India discovered these spiritual and ethical laws, and their application in that land has made it great. If India shines in the twentieth century, it is due to its being host to the Avatar of the Age.

The apostle is the socially-minded disciple. What better life could one lead than to dedicate it to bring Baba's Love and Truth to those who search as well as to those who are materialistic and ego-centric? What greater cause is there than to raise the spiritual level of humanity? As Jesus said, "The harvest is abundant, but the reapers are few." (Lk. 10:02)

It is incumbent upon the disciples, Asahaba (apostles), devotees, followers—in short, all Baba lovers and workers—to diffuse the divine teachings of this Avatar, which He has entrusted to our care. Distribution must be widespread, so that the generality of mankind may know it, in due course.

As Baba told us, the study of 'GOD SPEAKS' will unfold His Truth and one gains "the intellectual conviction that God alone is real; all else is illusion, and that we are all One." The

conviction of Reality grows with the stages of spiritual life. With such a perspective new values will come into one's life, and the mass-man will become an individual.

For disciples, the assiduous study of 'GOD SPEAKS' is imperative, even if they read nothing else. Baba advised our friend, Dr. Hoshang Bharucha, that after reading 'GOD SPEAKS' he need read no other books. And he has followed this advice, saying that "it is the Word of the Living God," or as one of the intimate mandali said, "We don't have to read anything, we have BABA." We do not need words at all if we are like the Christian mystics of whom Baba said, "They were burning with love (for their Beloved) that burned their sins to ashes." (Awakener, Vol. V ,No. 3, p. 46) But for those attending the 1958 Sahavas, Baba hinted them to study GOD SPEAKS, "Have you learned all these terms (mentioning QUTUB)?" (Ibid. P. 46)

It is self-evident that these are apocalyptic times. It is a time of spiritual ferment. Along with destruction there is a creative process going on in society and the individual. Many are eager to help the best they can. Optimists predict a "new consciousness" which will result in a better world. They are familiar with the Law of Cycles and depend on the Impersonal God as Power and the Moral Order.

How we can really help has been amply discussed by God Personal, Meher Baba.\* Unselfish motives without spiritual understanding tend to add to the prevailing confusion. The help of illusion-bound leaders is often a matter of robbing Peter to pay Paul, while imperfect masters can get one more sanskarically involved, Baba says. Whether one is dedicated to social progress or works in splendid isolation, it is like wandering in a wasteland, unless one is guided by Perfection. Occultism and spiritualism are per se digression. Surrender to the living God-Man in "love-service-sacrifice" is the WAY.

The true Love is expansive: its tension excludes egotism. It is "the Treasure" Baba has brought to the world for its renewal and resurrection ... "which increases when shared."

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\* Chap. XXXI, "Work for the Spiritual Freedom of Humanity", and Chap. XXXII, "The Task for Spiritual Workers", in "God to Man and Man to God."

The spiritual worker realizes this wealth in himself more when he shares it with others, and therefore God's work is bound to expand. Baba's literature is a means to do this. God has come down to human level and depend in part on our love and work for Him, the Lord of Love. Growth is the law of life which is a function of infinite soul. As for God's own help, Baba has clearly explained that it is best accomplished through conscious Perfection, and the Avatar is "the Supremely Perfect One (Mukammil)" the personification of Infinite Love and Mercy.

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### MEHER SONG

By Maud Kennedy, U. K.

What are we but shadows  
Following the Sun?  
Until we see His radiance  
Our race is not begun.  
Till we melt the ego  
By that dazzling Light  
And cast ourselves into the fire  
That does not burn;  
Surrendering desire,  
We catch the glow  
And fearless turn,  
To mirror it abroad  
And bend down low  
To find our peace.

Centring the mind  
On Him who is our Sun,  
The All in One.  
Delight and purity,  
Scatheless, ever free.  
Quiet at the feet of God  
I spend my day  
Under a blue sky  
I sing and pray.

---

# **\*Anecdotes**

## **from Baba's early life by**

*by*

**Dr. H. P. Bharucha, Navsari.**

What is required of lovers of Baba is love for Baba more than His philosophy. So let me tell you some incidents in His life which are not published so far.

When Baba was living in Poona and going to school and had not yet met Babajan, there were many incidents not mentioned in any book. He and His friends had founded a small club which was open to members of all communities without any distinction of caste or creed. Each one had to contribute a few annas per month. One day Baba decided finally to close the club. As there was surplus money a decision had to be taken as to what should be done with this money. Baba suggested that the money should be given to poor people but other members decided that it should be used for betting in horse races so that they can earn more money and then distribute. Baba said, "No" but they insisted. So they went to races and all the money was lost.

\* \* \*

There was one person who loved Baba very much. His job was to train horses for racing. Baba had given him strict instructions that though he was training horses he should never bet in races. This man was poor and he would always ask Baba to allow him to bet in races to earn some money. At last Baba allowed him one day but said that he should play only Rs. 200, though he had Rs. 500 with him. This man could not however resist the temptation and he played Rs. 500 and lost the entire amount. He disobeyed Baba and so he lost. He lost faith in Baba

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\* From the talk given by Dr. H. P. Bharucha, Navsari, at MEHER VIHAR, Hyderabad, to a gathering of Baba-lovers on 6-3-66.



and left. After many years he came to Meherabad and had Baba's darshan. We were told that this man is still living but is suffering much on account of his disobedience. What is important is that if we take an order from Baba we should obey it 100%. Otherwise we should not ask for any instructions from Him.

\* \* \*

When Baba was an young boy and was playing, a man brought a cart having a board with some nails over which rings were to be thrown to try their luck. The boys wanted to throw the rings. Baba said that they should not have any gambling. But the boys wanted to play. Altogether they had 4 annas and they purchased rings for 4 annas. All the rings were thrown in vain and only one remained, intended for Baba. Baba threw that last ring and He got 4 annas. Baba said, "Because I played, you got your 4 annas back. If you had played that ring also you would have lost."

\* \* \*

As we have read in Baba's books there is one Behramji Irani, who is the first devotee of Baba. He is 72 years of age and is now in Hyderabad in the Home for the Aged. Behramji Irani was born 40 days after Baba in the same hospital and in the same bed. Same nurses attended to his mother's delivery also. Both of them went to school together. Baba was clever in studies, but the other fellow was a complete dud and was therefore to be thrown out of school, as he failed twice in a particular standard. The Head Master thought that he should be given another chance. Baba sat with him the previous evening and made him get by-heart a poem and the next day he was asked in the examination only that particular poem.

Baba gave one book of Sexton Blake in English and asked Behramji to read. Baba insisted on his reading the book though he did not understand a word. The result was that as time passed on, Behramji became a writer in English as well as in Gujrati.

One day Baba asked Behram to accompany Him to the Tower of Silence, where vultures eat the dead bodies left over it. It was past 12 in the night. In those days, Poona was not

so well developed as now. In the out-skirts of the town they were in pitch darkness. Baba was walking in front and Behram was behind Him. Baba asked Behram that he should follow Him silently repeating the name of God. As they reached the Tower of Silence Baba opened the iron gates and started climbing over the well where the bodies used to be placed. When they arrived on the Tower, they saw the form of a white priest coming from the well. As Behram saw the long form of the priest coming up, it was too much for him to bear and so ran away from there, out of fear. When Baba returned to the house, He asked him, "Why did you run away? I was there with you." Behram admitted that he was scared by the long white form.

\* \* \*

In 1921, Upasani Maharaj bowed down to Baba and said, "You are the Avatar of the age." Baba was then living in a hut near the Fergusson College in Poona. He also had a room in Kamatipura in Poona, where He used to go every morning. It was a small room. Baba arranged with a scavenger, who used to bring night soil (human stools) every day and place it over Baba's head. After a few hours he used to remove it and give Baba a bath. Upasani Maharaj always used to sit in places of dirt and filth. He used to say that God is not only in good things but He is also in bad things. That is why, perhaps Baba did like that.

\* \* \*

After Babajan kissed Meher Baba He was not in a proper frame of mind for nearly 7 years. During that period, Baba's father tried to place Him in a number of jobs, to make His mind become steady. He had a toddy shop in Poona. At first, he engaged Baba in the same toddy shop. Baba used to serve toddy to the customers and at the same time He used to say: "It is not good for you to drink this, you should give up this habit." When His father knew this, he stopped Baba from serving in the toddy shop, thinking that the business would suffer by Baba's teaching.

\* \* \*

Behram liked toddy very much. One day Baba ordered him to drink toddy and take nothing else for 3 months.

So for 3 months this man drank and drank toddy only and ultimately his addiction to toddy was broken as he began to hate the drink altogether. He was thus cured of this evil habit.

\* \* \*

After Baba was removed from the toddy shop, His father engaged Him in a Construction Company in a clerical job. One day Baba was going in His employer's car, sitting beside the driver. The car knocked down an old woman and the contractor (Baba's employer), who was sitting in the Back seat asked the driver to proceed and not to stop the car. As a number of persons who saw the accident recognised the car, the contractor was summoned to the Court the next day. Baba also had to go to the Court. The contractor instructed Baba that when He was examined He should deny the incident and also say that they were not there at all at the time. However when Baba got into the witness box, He told the true story. The contractor was very much surprised and was worried. But finally the Judge found them not responsible for the accident and only fined Rs. 200.

Again Baba was asked to prepare a number of bills by the same contractor. He was told that they were false bills yet He was asked to go to the concerned persons and collect the amounts. Baba immediately tore away the bills and informed the contractor, that He would not work any more with him and left the service .

\* \* \*

One day some people were sitting in Baba's room. A person came running from outside and said that the mother of Mr. X. was dead and that he must go to the house immediately. In the room in which Baba was sitting there were two doors for exit. As soon as the man received the message he wanted to go. If he were to go through one particular door he would go and reach his place very quickly. So he wanted to get out through that door. The other door makes the man to go very late by a devious and round about way. Baba told him: "Do not go by the short-cut but go by the longer way." But he wanted to go quickly as his mother was dead. Baba said, "I am God. So I know everything. Going this long

way is for your benefit. If you go through that particular door there is a snake and you will be bitten by the snake. You must realise that Baba is telling for your own benefit."

\* \* \*

There was a friend and also a lover of Baba, by name Bhua Saheb. He had a toddy shop. One day he bought a motor cycle and came to Baba on his new motor cycle. Baba instead of being happy to see the new motor cycle told His friend: "Immediately sell it off, even at half price. If you cannot sell it, give it away as a gift. If you cannot do so, break it and throw it away." Bhua Saheb was disheartened. Baba explained that the motor cycle would be the cause of his death. But still this man could not believe. Two days later, while he was going on his motor cycle to buy toddy from a near by village, he met with an accident and died on the spot.

\* \* \*

During this period, one day Baba and one of his friends decided that they should join the Army. The Recruiting officer in the Army, who was known to Baba's family informed Baba's father that Baba had joined the Army. His father did not like this and so had to spend a lot of money and get Baba's name removed. But Baba's friend who had to join the Army, was given the job of a Store Keeper. He had to go to Aden to serve in a Military hospital. Before he left he came to Baba to say good-bye. Baba asked him to go to Babajan and pay his respects before he left for Aden. He did not like the idea of going to a saint and specially to a female saint. However as Baba insisted he did go there. To his surprise he saw that there was no one near her, though usually she was always surrounded by devotees. He bowed down to her and asked for permission to go to Aden. Babajan looked at him and said, "Go—Stay for 1½ years and then come back." Immediately he left and told Baba that he had her permission. He was a big drunkard and did all the bad things that any man could do. While in Aden he did all the worst things with wine, women, etc. One day when he was on duty, he was fully drunk. He received a call from the hospital on an emergency, as certain things were urgently required from the Stores. But he was so intoxicated that he was not in a position to attend to his duties. So he was

dismissed from service. Immediately he was also court-martialled and was put in jail for 1½ years. As Babajan said, he was in jail for 1½ years and not in job.

\* \* \*

Baba's instructions to all His lovers were to come to Him only in day time and never during the night time. One Jambu Mama however decided that he would go in night and see what will happen. One day he went there in the night in the usual route. From the main road one has to go by a side road to go to Baba's hut. Jambu Mama tried to reach the hut, by the side road but he could not find Baba's hut at all. Jambu Mama who used to go to Baba's hut daily in day time, searched for the hut the whole night and still he could not find it out. The next day when he came to Baba, Baba asked him: "Why did you disobey? You would have to pay for your disobedience." Two days later, Jambu Mama's only son died.

\* \* \*

Baba used to live in this hut in the night time also. During these days, Behram was instructed to sit near the hut and Keep night vigil. People who do night duty say that the room would be completely closed. Yet so many noises occur—as if somebody was knocking at the door or some motor cycle was dashing at the door—all sorts of noises, cars coming and going, etc. It requires great courage for a person to sit all the night awake and alert near Baba's room. Though the room is always locked, Baba comes out sometimes and returns afterwards. This happens in Meherazad also.

Why does Baba ask some one to sit throughout the night and be awake with light burning? He explains that all over the world there are a number of people committing suicide. As they cannot get another body, they have to suffer in that state. They gravitate to Baba as He is the Avatar. If the lights are kept on and somebody is keeping vigil, awake, they cannot approach Baba and disturb Him, Those who committed suicide must suffer for their sins.

How is it that Baba's body disappears from the room? Baba explained that a Sadguru can be in different places at

the same time. Avatar has the power to be seen with His physical form at the same time in 1000 different places. Usually there is no necessity for Him to take His physical body to go to different places; however in certain special cases it has to be done with His physical body and hence He will not be seen in His room. During night time Baba is seen to go out and come back.

\* \* \*

While Baba was in Poona, every morning visitors used to come at about 10 a.m. Before that in the morning Baba used to tell the mandali who were going to come that day and used to inform them everything that would happen during the whole day. It happened to every detail according to what Baba had said in the morning. One day in the morning Baba asked Behram as to who would come that day. Some three persons were there, who used to visit constantly every day. So Behram repeated their names. Baba said: "These three people will not come today. So and so will come today—one from Bombay, another from Poona and yet another from some other place, etc." It so happened that the three usual visitors did not come. Miraculously those that were mentioned by Baba had arrived.

One day for Baba's darshan came a Parsi lady—a woman from a very rich family. She wanted Baba to accept her as a disciple. Baba said: "If I accept you, will you do whatever I tell you?" She replied, "I will give, if necessary even my life!" Baba then said: "Don't give your life. Only a small thing you, will have to do. You just clean this place in my hut." At once it was clear that, as she came from a very rich family her ego was hurt. Baba then said, "Alright—you can clean this any time within the next 24 hours." The idea was that she could come at any time when there would be no one in the room and do the work as promised. But she never came during these 24 hours and for her disobedience of the Master's orders, she later became mad.

\* \* \*

To eliminate our ego, Baba will do anything. There was a girl who was studying in a Medical College. Baba used to tell her: "Pass quickly. I want you to serve in the Ashram as

a doctor." Finally when she passed and went to Baba's Ashram, she was given 24 chickens and asked to take care of them and not to do any other work, even though she was qualified as a doctor.

\* \* \*

There was a person called Latif who loved Baba very much. One day he purchased a new cycle and brought it to show to Baba. He brought a garland for Baba and also had a garland to the cycle. Baba was very pleased with the cycle and took the garland.. Latif used to come daily on this cycle for Baba's darshan. Seven days later, when Latif came to Baba, Baba asked him: "Will you do as I tell you?" He said: "Yes, of course." Baba said: "Will you do it willingly and happily and not with a castor oil face?" He was willing to do so. Then Baba asked him to get a rock that was nearby and break that cycle into pieces Even the Mandali felt disheartened to hear this. But Latif did as Baba said and was very happy, because he had obeyed Baba's orders. Baba then said: "Tie the pieces of the cycle and the rock together and throw them into the well." Latif did this also and he was very happy. Baba also was very happy; for Latif obeyed Him 100%. Baba explained that if Latif had not done that on that day, Behram Irani would have got drowned in that well.

\* \* \*

Once Baba was invited for Bhajan at night time. He asked Behram Irani not to leave the hut under any circumstances, while Baba was away. As the night passed along all sorts of dreadful noises were being heard. Behram was very much afraid. Baba had instructed him to take a stick whenever he went out at night. So he took a stick and began to run to Baba to the place of Bhajan. But this was in disobedience to Baba's orders. While he was going, he found that nearly 50 dogs surrounded him on the road and began to attack him. He had only the stick but the dogs were many. So he cried aloud for Baba's help. Baba who was in Bhajan, knew that Behram was in trouble. He asked them to stop 'Bhajan' and left the place. People doing 'Bhajan' also came outside and followed Baba. As soon as the dogs saw Baba and heard His words from a long distance, all the dogs ran away.

\* \* \*

In 1922, when Baba was living in Manzil-e-Meem in Bombay, there was one of the Mandali who was called 'Nervous'. Baba asked him not to shave his beard. One day Behram asked 'Nervous' who was in the hair cutting saloon not to keep the beard, as it was very ugly. He replied that Baba ordered him not to shave his beard. Behram however asserted: "No, Baba would not have said such a foolish thing. You must shave the beard, as it is very ugly." So 'Nervous' got his beard shaved. When both came back to Manzil-e-Meem, Baba asked him what had happened and finally said: "Why did you disobey Me? As you have disobeyed, Behram cannot save you and even his father cannot save you, from what is going to happen to you." After a few days Baba went to Karachi. 'Nervous' and Behram also went with Him. From there 'Nervous' went to Quetta, where he became ill and died within 2 days.

\* \* \*

While in Manzil-e-Meem, one day Baba decided to go to the Samadhi of Haji Mallan. Baba asked every one to accompany Him except Behram and another person called 'Dhobi', because he also used to clean the clothes. Baba ordered that no food should be cooked that day in the Manzil-e-Meem and so gave Rs. 2 to the 'Dhobi' and asked him to have his food outside. To Behram, Baba said that his food will arrive there only. Just as Baba was to leave the place, a lover came and brought with him 4 boxes of sweets. Baba distributed one box of sweets among the Mandali and said to Behram: "For the whole day, you have to eat nothing but the rest of the sweets in the other 3 boxes. You must eat these sweets completely and not keep anything remaining." So saying, Baba left Bombay and only Behram and 'Dhobi' were left behind. When Baba returned, and even as He came out of the car, He was very angry. Immediately He called Behram and 'Dhobi' and asked them to confess as to something that has happened in the Manzil, and warned that if they did not confess, both of them would suffer terribly. Behram informed that he never left the house at all. 'Dhobi' said that he went to have his food and never left again. Baba questioned again, but they said: "We do not know anything. We are innocent." Baba finally said: "No. Something has happened. You must confess. I give you one hour time to confess." After one hour Baba called every one in the Manzil together and said to



Behram and 'Dhobi': "Confess in the name of God. I will forgive you. I am the Highest of the High. I know what has happened. You must confess. Otherwise you have to suffer terribly." Behram Irani frankly said: "Baba! I have only one God and it is You. I have not done anything bad at all. I have not disobeyed you." Baba then called 'Dhobi', who said: "I did not do anything. I am saying truth—100%." Then Baba became very angry. He said: "I will tell you what has happened—the truth. The scavenger-woman came to clean the lavatory in the Manzil and this 'Dhobi' instead of spending Rs. 2/-, I gave him for his food, tipped the woman and had relations with her. So throw him out. He should never return to Manzil-e-Meem. He will become a leper and suffer all his life." The 'Dhobi' was thrown out and for 3 years nobody saw him. When Baba was in Meherabad, one day a leper came to Baba for forgiveness. The Mandali was surprised to see that this leper was the same 'Dhobi'. Baba being a Compassionate Father had accepted him back. He sits near Baba's box in Meherabad and Mandali give him food, etc., every day. He is still there in the Ashram.

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*Please write to:*

**Shri Jal S. Irani,**

**Meher Moholla, Dastur Meher Rd., Poona-1.**

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# **\*Avatar Meher Baba**

**by D. V. Rajan, Calcutta**

In celebrating the Birthdays of kings and nobles, we endeavour to please the individuals concerned and thus aim at some handsome reward to satisfy our selfish desires; but in celebrating the Birthdays of Saints and Avatars, we create opportunities for all the participants to recapitulate, analyse and discuss the source of the saints' greatness and imbibe their noble qualities and thus raise ourselves to noble heights. This effort combined with the grace and blessings of the great Souls will in due course make us equally great and deserving of universal appreciation and esteem.

World's history records the biographies of two sets of Divine Souls, the Saints and the Avatars.

A man of the world getting disgusted by the negative experiences of the bad with its consequent suffering, ultimately turns to the positive good, thus awakening divine love. This divine love leads to the path of unselfish dedication of his life to universal happiness and well being. Souls thus evolved, by sacrificing the self of Matter to gain the self of the spirit, become saints.

During the course of their evolution, these saints give up one after the other, all those appendages previously considered conducive to their happiness and which subsequent experiences proved to be otherwise. Consequently in their highest state of evolution they appear to have abandoned all the vestiges of normal human beings. They are yet on the road to Salvation, perhaps very close to their goal.

An Avatar on the other hand, is an incarnation of the infinite consciousness voluntarily donning the human garb, in its unbounded mercy, to uplift the afflicted humanity, redeem the strayed flock by remaining amongst them as one of them, to all appearances. Therefore when a Saint is easily discerned by all and sundry as being an exception to normal humanity, an Avatar is seldom recognised even by most of His close

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\* From the Speech delivered by Sri D.V. Rajan on 20-2-1966, at the 72nd Birthday Celebration of Avatar Meher Baba at Dum Dum,

associates. This was the case with such incarnations as Sri Rama and Krishna. Avatar Meher Baba comes of this divine ancestry and thus while He looks like a normal human being in general appearance, is God to a few evolved souls and puzzle to the majority. The greatness of an Avatar, the infinite incarnating in a conditioned state, thus putting a veil on Himself, can be recognised only when He, in His infinite mercy chooses to reveal himself to the deserving few.

Quite in tune with the old traditions Baba imparts wisdom through silence. The first nine chapters of Sri Bhagawad Gita narrate a long discussion between Arjun and Sri Krishna and clearly portrays that even after a long and close association, Arjun had not realised that the Almighty was so close to him as Krishna. Even the Lord's narration of His varied manifestations in the tenth chapter did not convince Arjun fully of the truth of Krishna's claims. In the eleventh chapter the Lord exhibited all His manifestations and stood silent. Arjun in silence gazed at the manifestations in awful reverence and exclaimed: "I behold Thee, infinite in form on all sides, with numberless forms, faces and eyes, but I see not Thy end or Thy middle or Thy beginning, O Lord of the Universe, Form Universal." Lord Siva imparted Divine Wisdom to the mind born sons of Brahma, Sanat Kumar and his brothers remaining in silence. Similarly, Baba also has chosen silence for His medium of enlightenment, true to the saying that 'If speech is silver, silence is gold'.

Trust Baba in good faith. He will solve your difficulties. "Hearts are united when love unites; the world is united when hearts are in harmony with the unique soul of being Oneness in love. That is the significant message of this incandescent Silence. Absolute surrender is necessary. Mechanical devotion and mechanical meditation are like arm chair philosophy in ivory towers. Surrender to Light like a morning bud; the bud opens by the grace of Light; beauty and perfume jumps out of it."

Baba is the kind Light that has come to lead us all from misery to happiness, ignorance to wisdom, death to immortality. Every unspoken word of Baba is a nectar drop falling from Divine source unseen. Surrender to His Grace and He will make you divine, full of bliss eternal.

# **The Himalaya**

**by P.G. Nandi, Jabalpur (M.P.)**

MEHER, Thou art like the lofty great Himalaya Mountain,  
    Grey with the ageless traits and endless traditions,  
Guarding the Gates of Life and Death since Life began,  
    And guiding mankind in pitiable conditions!  
From Thy snow-capped and sun-kissed highest mountain tops  
    Flows Thy Pure Compassion like the Ganges River,  
Over the pastures and plains of populous homes,  
    Relieving souls from the shivering mundane fever!  
What a glorious Sun-rise have I seen on Thee—  
    Seven primary colours of resplendent beauty;  
Vibrant with exquisite and sweet sonorous melody,  
    Emanating from the lute of a divine deity!  
From the depths of Silence of Thy Sylvan Bosom  
    Ensue Love, Peace, Truth and Beauty ever anew,  
Which find expression in the divine songs and hymns  
    Springing from the joyous and inspired hearts of a few!  
Thou the ultimate goal of aspirant's Journey,  
    Culminating in cool Dip at Thy Manas-Sarovar Lake;  
Thou the abode of Peace, Bliss and Tranquility,  
    Thou only ought to be sought for alone for Thy sake!  
How can I sing in praise of Thy Glorious Greatness  
    Which the poets, sages and saints have failed to express?  
I wonder, MEHER, where Thou begin and where Thou end!  
    Thou the vast expanse of Knowledge, Power and Grace!

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# A LETTER TO MY FRIENDS

from Maud Kennedy, U. K.

The New Age in faith and love of God is coming, because Avatar Meher Baba is living now amongst us, revitalising our spirits, purifying our minds, warming our cold hearts. Now we have to work together every moment to bring the true Love-spirit into all material things and to rebuild the world for Him in the pattern of His Love.

Saying to ourselves, "What is happening inside me which is new?" A new way of acting is taking form. Faith gives us strength and is the root from which we grow. Love gives us power to change everything we touch. It is the philosopher's stone, the alchemy which turns everything it touches into gold. Knowing and loving Baba opens up a new world; everything has a fresh meaning and we have far more understanding and love for Life, and more sympathy for everyone we meet. So much warmth comes flowing our way, it seems to come from Nature as well as from people; that it begins to dawn on us that all this new, thrilling life is a gift from God because we do not seem to have done anything to deserve it.

How to account for it? Nothing can account for it, but that God Himself has taken form and is living here on earth amongst us. We are picking up the emanations of pure Love. We may ask, why did we not catch the vibrations before? Because we had not tuned in correctly to that wave-length.

"When the pupil is ready, the Master appears."

It has always been so since the world began.

This has been an age of darkness and ignorance, of scepticism. and anti-God mania, of chasing after money and power and notoriety and luxury; all the false values have been boosted and found unsatisfactory as regards pure happiness, so there has been a breaking down too by young revolutionary spirits, of smug self-satisfaction and hypocrisy. All this sex-mania and the popularity of crime and violence in films and books etc. is just a symptom of the disease of selfishness, a rather hideous rash on the patient's face. But it is all on the

surface and it is being played out. In the end it will disappear, for this is a time of great spiritual re-birth and change. Underneath it all is a longing for true happiness, which is lasting.

"The wind of God's grace is always blowing,  
we have but to unfurl our sails."

Ramakrishna.

We have the most amazing and Compassionate Father in Avatar Lord Meher Baba, who is quietly waiting for us. At the right moment He will speak. He is ready to wipe the slate clean, to give us a new hope and a new way of life. We are given the opportunity. We are free to live and grow towards Light and Truth or free to die the death of stagnation and self will. "The only real freedom is spiritual freedom."

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### **An Appeal to our dear subscribers**

The Subscription for 'Divva Vani' for the current year commencing from July, 1965 to June, 1966, which is payable in advance is yet to be received from many of our dear subscribers. Those, who have paid Rs, 8-00 for the Bi-Monthly, Vol. 2, commencing from January, 1965, had already received 3 issues of the Bi-Monthly and 4 issues of the Monthly by the end of October '65, subscription is therefore due from them from Nov '65, onwards. We would, therefore, request all our subscribers to kindly send the amounts due, immediately and help us to serve them in Beloved Baba's Cause.

—Editor

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—*Editor*

# News In Brief

## 72nd Birthday Celebrations of Avatar Meher Baba

**Avatar Meher Baba Delhi Centre:** At Delhi, Beloved Baba's 72nd birthday celebrations, which commenced on 10th Feb '66 at the residence of Sardar Amar Singh Saigal, M. P., concluded with the function held at the Centre's premises on 6th March '66. The functions on other days were held at different places in the City. During all these functions, Smt. Pushpa, Smt. Krishna, Smt. Vijay Sharma, Kumari Chatterjee and Sri Shiv Datt Sharma rendered devotional music, quawalis, etc. and prepared the audiences to receive the Avatar's messages of Love and Truth. Messrs. Amar Singh Saigal, M. P., W. D. Kain, T. N. Dhar, P. N. Ganjoo, M. Tirumal Rao, M. P., Smt. Krishna, Dr. C. D. Deshmukh and Dr. G. S. N. Moorthy from Kharagpur were the main speakers during the functions which were well attended. But each day was different from the other in the matter of experience for the lovers. On 19th Feb '66, the function was held at the residence of Sri Krishna Prasad. Many people had come there who did not believe in an Avatar. And in the end, it was seen that those who had come to mock remained to pray. In the course of his talk held on 20th Feb. at the President's Estate, Sri M. Tirumala Rao, M. P., said: "I feel a sublimating influence spreading all over this place. Whenever I come here I feel that Baba is radiating it all over ... I am happy to hear the celestial music and Nad Brahma here. It helps us to tide over worries. It helps us to get attuned with God." Later, Sri W. D. Kain, explained that wherever the Avatar resides during His lifetime in His physical form, all those places have great importance; for He lives in any particular place in connection with His Avataric work. In the early 1950's, Beloved Baba was in this particular place for some time.

In connection with the Birthday Celebrations, a special Press Conference was convened at Wenger's, which was attended by the Representatives of Statesman, Aj, Indian Express, Times of India, A.I.R. ,etc. The questions from the Press were answered by Dr. G. S. N. Moorthy, Sri W. D. Kain, Sri T. N. Dhar,



Sri Krishna Prasad and others. Earlier, Sardar Amar Singh Saigal introduced Dr. Moorthy to the Press Representatives.

The main function of the Delhi Celebrations was held on 25th Feb. in the Constitution Club premises at the Vithal Bhai Patel House. After the usual devotional songs, Sardar Saigal recited the Parvardigar Prayer. Sri W. D. Kain read out Beloved Baba's special message for Delhi lovers and also His Birthday Message. Then Sri M. Tirumala welcoming the large audience said, "Here is one mighty force sending waves of love and compassion for all humanity, that permeates the entire creation and that transcends the material and visible things ... Great Men like Meher Baba were a rare manifestation of divinity in a world obsessed with materialism and torn by strife and violence. Sri Nooruddin Ahmed, Mayor of Delhi in his inaugural address said that the teachings of Baba gave us the quintessence of all that is good in the various religions and prayed that more and more people should follow Baba. Sri A. M. Khan from Chhattarpur said, "Whatever I have attained is all due to Baba's Grace ..... He is the same Ancient One, who has come several times in the past." Pandit Sunderlal, one of the eminent personalities, in his speech said, "What the world needs today is a Religion of Love, a Religion of Service, a Religion of Unity ... And Meher Baba's Messages provide an answer to the world, which is anxious that someone should give this. Sri M. S. Aney, who presided on the occasion said, "I remember the stanza in Gita, which states that there is only one amongst millions of people who know what Reality is ... and such a One is Meher Baba, who knows Reality." Referring to Avatar Meher Baba as 'Purushottama' — a term used for God in 'Gita', the learned speaker exhorted the audience to accept Baba and love Him. Dr. C. D. Deshmukh and Sardar Saigal also addressed the gathering. The programme was recorded and relayed by the All India Radio later in the night.

In one of his speeches, Sardar Saigal related the events which had led him to the *daaman* of the Avatar. He first saw Baba's photograph at the Railway Station Stall and was immediately attracted. When he was told that Baba was the Avatar, he refused to believe it. But nevertheless, there was a yearning in him for Baba's darshan. He had to wait for a very

long time. At last the time came in 1960, at Poona. When he saw Baba, he was very much delighted, but still he could not bring himself to believe that He was the Avatar. After Baba's darshan, as he was departing, Baba sent for him and asked him to sit near Him. As he sat there, something in him burst out. His whole self was crying and he found himself in the lap of Beloved Baba. When he opened his eyes, whom did he see? Guru Nanak—then Meher Baba and again Guru Nanak. He was convinced and thus he accepted that Baba is the Avatar. It was not only his experience but there were numerous others who had seen Guru Nanak, Krishna and Christ in Meher Baba and hence there can be no two opinions about the Avatarhood of Baba.

During the meeting held on 27th Feb. Dr. Moorty spoke on "The Avatar". He said that the word 'Avatar' was a 'Darshanik' word, which contained a divine secret, according to Mrs. Annie Besant. And in order to know, understand and see the Avatar, divine insight was required, according to Gita. He narrated the sequence of the ten Avatars as mentioned in Hindu Scriptures and referring to Kalki Avatar, the last in the series, he said that what the Kalki Avatar was supposed to do is all manifest in Avatar Meher Baba. He concluded by saying, "all you need to know is that Meher Baba is the silent Spiritual Sun—the moment you turn towards Him, you leave behind your shadow—which is Illusion .. "

#### **Avatar Meher Baba Bombay Centre:**

At Bombay, Beloved Baba's 72nd birthday was celebrated by carrying on Akhand Baba Nama-Japa continuously all the 24 hours for 72 days concluding with Arti at 5 a.m. on 25th Feb '66 and public meetings on the 25th evening and subsequent days. Several Baba lovers participated in the Nama-Japa which commenced at 5 a.m. on 15th Dec, 65. They devoted regularly at least one hour every day. Some devoted even 5 hours at a stretch on certain occasions. The number of lovers participating in the Japa at the same time differed. On 24th Feb. about 20 women disciples also participated for the whole night.

On 25th in the evening, a public meeting was held under the presidentship of Smt. Shera N. Vajifdar, at the Sunderbai

Hall. Miss Sophy Kelly, Principal of the Hill Grance High School was the Chief Speaker. Prof. Ram Panjwani, a prominent lover of Baba entertained the audience with gazals.

Subsequently, public meetings were held at six different places in Bombay and in the suburbs, to spread Baba's Name and messages among the people. During these meetings, Baba's films were also shown.

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

At Dehra Dun, Baba's 72nd birthday was celebrated with great love and enthusiasm. In commemoration of the Beloved's birthday, Smt. Prakashwati and Smt. Ranjeet Kaur assisted by other members of the Meher Sankirtan Mahila Mandali, conducted Sankirtan and Bhajan programmes at different places and rejoiced from 13-2-66 till the end of March '66.

The programme at Meher Dham commenced on 24th Feb. at 9 p.m. with Prayers and Sankirtan. The hall which was very well decorated with flowers, green leaves, etc. was full. In the midst of all this, the Beloved Baba's 'Moorti' (idol) appeared so wonderfully charming and attractive that there was hardly anyone who did not gaze at Him with the tempest of surging love inside his heart and shed tears of love at the sight of the manifestation of the divinity. Smt. Bal Gopal Dass, in spite of her very high social status has rendered her personal and loving services to arrange the decorations, in a beautiful manner.

After the messages of Beloved Baba were read by Sri Kishen Singh, Sri Biren Pandey in a brief speech said, "If there was a God, then he had little doubt in Baba being that God. Sardar Virendar Singh, explaining his experiences with Baba, said that at the very first instance, he saw Baba as Guru Nanak. Sri Shatrugna Kumar and Smt. Prakashwati also spoke about Baba's life, His divinity, etc. Meanwhile tea and sweets were served and the quawalis and bhajans rendered with great love and devotion infused a spirit of love & attuned the audience to Baba's love. The programme concluded exactly at 5 a.m. with Arti by seven lady devotees, each holding a 'thali' in her hand, and wearing saris of seven different colours

representing Consciousness as given by Baba. It may be mentioned that the presence of Smt. Bal Gopal Dass who had rendered substantial help in the construction of Meher Dham reminded one and all of Maharani Shanta Devi in the presence of the Beloved in Guru Prasad at Poona.

A special brief function was held on 25th evening at Meher Maffi, where Beloved Baba had done most of His Universal work during New Life Phase, in 1950. Prasad of 'Bhujia' was distributed on the occasion, which has special significance, since in 1950, when Baba's birthday was celebrated here, the Beloved had distributed personally the prasad of 'Bhujia'. After this programme, another function was held by the Clement Town Group in a spacious hall with gusto and enthusiasm. The hall was full and the atmosphere was sublime and the high lights of the programme were Prayers, talks by Group Captain Sakhare, Mrs. Nalawala, Sqn. Ldr. R. K. Khurana and Mr. Noshervan Nalawala, on different aspects of Baba's life and philosophy. A party from Saharanpur who specially arrived for the occasion entertained the audience with 'Qawalis'. A number of visiting senior Air Force Officers attended this function.

On 26th Feb. a public meeting was held in the Park under the presidentship of Sri Kanwar Brij Bhushan, Chairman City Board. Khan Saheb Abdul Majeed Khan of Chhattarpur addressed the huge gathering and infused very deeply the seed of Baba's love in their hearts. On 27th, another meeting was held at Meher Colony. Sri Bedi and party with their Punjabi 'Geets' and Sri Premasagar with his melodious Bhajans attuned the audience to receive the very impressive talks by Sri Abdul Majeed Khan, Sri Naoshervan Nalawala, Dr. C. D. Deshmukh, Sri Talwar and Smt. Prakashwati. Sri Amar Singh Saigal presided on the occasion. In the end, 'Kavi Darbar' was held in which 'Kavis' (poets) from different places participated and sung in praise of the Beloved Baba. A representative of the A. I. R. Lucknow recorded the programme and relayed it from Lucknow Station on 23rd March '66.

### **Avatar Meher Baba Kanpur Centre:**

At Kanpur, the Beloved's birthday was celebrated at nine different places for a period of 18 days from 24th Feb. to 13th

March '66. Wide publicity was given in all the local newspapers, including Hindustan Times. Slides announcing the programme along with Baba's picture were displayed in a number of local theatres. As a result, thousands of people had an opportunity to hear Baba's Name and His Messages.

The Celebrations commenced at 8 p.m. on 24th Feb. with Sankirtan which continued the whole night. The main public functions were held on 1st and 2nd March '66 under the presidentship of Sri Amar Singh Saigal and Dr. G. S. N. Moorthy, respectively. Many lovers from out-stations also participated in the celebrations. Sri. P. D. Pukar from Jhansi and Sri Ram Prasad from Nauranga and Sri Paripurnananda Varma were among the prominent speakers, besides Sri Shaligram Sharma, the Secretary of the Kanpur Centre. The concluding function was held on 13th March in Juhi labour colony. After a grand procession during the day, the meeting commenced at 6 p.m. on 13th and continued the whole night. About 4 to 5 thousand persons were present on the occasion.

#### **Avatar Meher Baba Nagpur Centre:**

At Nagpur, Baba's birthday celebrations were held in various parts of the city from 21st Feb. to 12th March '66, commencing with 72 hours 'Akhand Nama Japa' followed by public meeting on 24th Feb. at Meher Niwas under the presidentship of Sri Gyarsilal Aggarwal. Principal Girijanandan Dubey of Jabalpur was the main speaker. The next day, another public meeting was held at the residence of Sri G. S. Kher, Retd. Judge, under the presidentship of Sri T. G. Deshmukh, a former Mayor of Nagpur. Principal Dubey once again spoke at length as to how on the basis of scriptures and as also his firm faith, he believes in Baba as the Avatar of the Age. On 26th, the meeting was held at Sardar Ganesh Singhji's bungalow and presided over by Sri D. S. Virdhi, Principal, S. B. City College. The celebrations were continued by holding meetings at different places up to 11th March '66. Sri R. R. Upadhyaya, Sri G. S. Kankaria, Smt. Indumati Deshmukh and Dr. C. D. Deshmukh were among the main speakers during these meetings.

#### **Avatar Meher Baba Bilaspur Centre:**

To celebrate Baba's birthday at Bilaspur, meetings were held on 25th Feb. and 27th Feb. 66. On 25th, the meeting held

in Dr. Raghavendra Rao Hall was presided over by Sri C. D. Chatterji, Divisional Supdt., S. E. Rly and was inaugurated by Sri K. C. S. Pisharody, I.A.S., Commissioner, Bilaspur. Sri J. P. Varma, Advocate and Chairman, Bilaspur Municipality also addressed the gathering, which was well attended. The meeting held on 27th at North East Institute, S. E. Railway, was presided over by Sri Baldevprasad Misra, Div. Vigilance Officer. Sri Hem Narain Singh, Mech. Engineer and Sri G. D. Chatterji also spoke on the occasion. Besides devotional songs, many local poets recited poems and 'Gazals' in praise of Beloved Baba. Sri Hasan, Retd. District Judge and Miss J. Ali were prominent among those, who took active part in the recitation.

#### **Avatar Meher Baba Kashmir Centre:**

At Srinagar, the Beloved's birthday was celebrated on 25th Feb '66 by holding a public meeting at the residence of Dr. Shyam Sunder, President of the Centre, with great love and devotion. After the usual devotional songs and prayers, Dr. Shyam Sunder spoke on Baba's Message of Love and Truth and expressed his deep understanding of the essential truth in the various scriptures and his firm conviction in the Avatarhood of Baba. Sri Shambhunath also spoke on Baba's life and also sang a few 'gazals' in praise of Baba.

#### **Calcutta:**

To celebrate Baba's birthday, a public meeting was held on 27th March '66 in Kunja Vilas Vidyapeeth in East Barisha, Calcutta, which was presided over by Prof. Narayandas Basu, President, Bengal Theosophical Federation. Dr. H. L. Chopra, Prof. A. N. Ghosh and Sri Sudin Chandra Matilal also spoke on the occasion on various aspects of Baba's life and His philosophy.

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*(Continued from 2nd cover page)*

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