

DIVYA VANI
Volume 2 Number 8
February 1967

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

All words of Meher Baba copyright © 2018
Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

Quarterly, v.1, no. 1 (July 1961), v. 3. no. 2 (Oct. 1963): bimonthly, v. 1. no. 1 (Jan. 1964), v. 2 no. 3 (May 1965): monthly. v. 1. no. 11 (July 1965), v. 12, no. 6 (June 1976): bimonthly, v. 1. no. 1 (Aug. 1976), v.14. no. 1 (Jan. 1978): quarterly, v. 1, no. 1 (Jan. 1979), Kakinada : Avatar Meher Baba Mission. 1961- v. : ill.. ports.

Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).
Issues for July - Oct. 1961 in English or Telugu.

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

Publisher varies: S. P. Udaseen (1961-1965): S.P. Udaseen on behalf of the Meher Vihar Trust (1965-1969): Meher Vihar Trust (1970-Apr. 1974).

Ceased publication?

eBooks at the Avatar Meher Baba Trust Web Site

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

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

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

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

Monthly:

February 1967

D I V Y A V A N I

(DIVINE VOICE)

E d i t o r :

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3

"The Meher Vihar Trust" *Grams:* "MEHERVIHAR"

3-6-441, 5th Street,

Volume 2]

Himayatnagar, Hyderabad-29

[Price:

Number 8]

(A. P., India)

[Re. 1-00

MEHER PUBLICATIONS

(Revised and Exhaustive Price-List)

	Rs. P.
God Speaks by Meher Baba (Published in U.S.A.) with Charts	... 37.50
Listen Humanity by Meher Baba (Published in U.S.A.)	... 37.50
Avatar by Jean Adriel (Published in U.S.A.)	... 20.00
Civilisation or Chaos? by Irene Conybeare (2nd revised edition)	... 12.00
In Quest of Truth by Irene Conybeare	... 12.00
Stay With God by Francis Brabazon (Published in Australia)	... 12.00
The Everything and The Nothing by Meher Baba (for India – Published in Australia)	... 5.00
The Work of Meher Baba with Advanced Souls, Sadhus, The Mad and The Poor by Dr. William Donkin	... 3.50
Wisdom of Meher Baba by Ruth White (Published in U.S.A.)	... 3.00
Discourses by Meher Baba in 5 vols. (vols. 1 and 4 are out of stock) each vol.	... 5.00
Let Us The People Sing by Francis Brabazon	... 3.00
Messages by Meher Baba (Eastern & Western)	... 3.00
Meher Baba in The Great Seclusion by Ramju Abdulla & Dr. C. D. Deshmukh, M.A., Ph.D.	... 1.00
Sobs & Throbs by A. K. Abdulla (mimeographed)	... 10.00
The Quest by Francis Brabazon (Published in Australia)	... 2.00
Sparks from Meher Baba (Published in England)	... 1.00
The Highest of the High by Meher Baba	... 1.00
Meher Baba's Call and Existence is Substance and Life is Shadow by Meher Baba	... 1.00

(Continued on 3rd cover page)

Monthly:

FEBRUARY 1967

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

E d i t o r :

SWAMI SATYA PRAKASH UDASEEN

Hon. Assistant Editor :

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

Phone: 36233

Grams: "MEHERVIHAR"

THE MEHER VIHAR TRUST

3-6-441, 5th Street,
Himayatnagar, Hyderabad-29
(A. P., India)

Volume 2]

Number 8]

Annual Subscription:

Rs. 12-00

Single Copy: Re. **1-00**

CONTENTS

	PAGE
Life Circular No. 64: <i>issued on 5th Feb '67</i> ...	1
Real Birth and Real Death <i>by Meher Baba</i> ...	3
Editorial: ...	5
Letter from Meherazad <i>from one of the Mandali</i> ...	7
"What I intend to give?" <i>by Meher Baba</i> ...	9
The Inner Secret of Islamic Sufism <i>by Dr. K. M. P. Mohamed Cassim, Ph.D., Ceylon</i>	13
Divinity Within (Poem) <i>by Maud Kennedy, U.K.</i> ...	16
Meher Baba and His Ways <i>by Faramroz, B. W.</i> ...	17
"God is Eternal Existence" <i>by K. K. Ramakrishnan, Poona,</i> ...	21
The Shepherd (Poem) <i>by Dorothy Levy, U.S.A.</i> ...	27
Meher Baba—The Awakener <i>by Delia de Leon, U. K.</i> ...	28
God is Real <i>by Dana Field, U.S.A.</i> ...	38
The Teachings of Christ and Baba <i>by a Western Baba-lover</i> ...	44
"Beyond Tears" (Poem) <i>by Shaliza, U. S. A.</i> ...	48
The Avatar <i>by T. N. Dhar, New Delhi</i> ...	51
Review: "The Unstruck Music of Meher Baba" <i>by "COSMIC", Calcutta</i> ...	55
News in Brief: ...	56



"BIRTHS AND DEATHS ARE ILLUSORY PHENOMENA. ONE REALLY DIES WHEN ONE IS BORN TO LIVE AS GOD, THE ETERNAL WHO IS BEYOND BOTH BIRTH AND DEATH."

—MEHERBABA

LIFE CIRCULAR No. 64

Issued on
5th February 1967

Baba lovingly permits all His lovers to celebrate His 73rd Birthday on 25th February 1967, at their respective places. Those who wish to celebrate Baba's Birthday should proceed with the preparations and celebrate the Birthday in a manner befitting to the Avatar.

AVATAR MEHER BABA'S MESSAGE

**Given for the Occasion of His 73rd Birthday
on 25th February 1967**

"BIRTHS AND DEATHS ARE ILLUSORY PHENOMENA.
ONE REALLY DIES WHEN ONE IS BORN TO LIVE AS
GOD, THE ETERNAL WHO IS BEYOND BOTH BIRTH
AND DEATH."

Kindly circulate early to all concerned the above information on celebrating Baba's Birthday, and Baba's Message.

Meher Publications
King's Road,
Ahmednagar. (M. S.)
India.

(Sd.) **Adi K. Irani**
Disciple & Secretary
Avatar Meher Baba

Please note very carefully:—

Avatar Meher Baba will be in Poona from 1st April to the end of June 1967. As usual, Baba will stay at "Guruprasad", 24 Bund Road, Poona-1.

Baba wishes all His lovers to be informed that He wants to remain completely undisturbed till the end of 1967. He will not give darshan to His lovers and will not see visitors till after 1967.

After 1967 Baba will Himself announce when He will give darshan to His lovers. Therefore Baba wants His lovers not to come to Him of their own accord for His darshan before His announcement is circulated.

During His stay at "Guruprasad" in Poona for the three months (April to June 1967) Baba will see only those whom He has called or will specifically call for His work.

Note:

- 1) Please cover your Reply Paid telegrams sufficiently. Rupee One hardly covers the text of a reply.
- 2) When pasting an envelope, please take care to avoid the flap sticking on the letter inside, or insert a slip of paper between the flap and letter.
- 3) Please write to Jal S. Irani, 765 Dastur Meher Road, Camp Poona, India; for

Rings with stone complete	Rs. 3-00 each
Loose stones for Rings	Re. 1-00 each
Neck stone lockets	Rs. 1-50 each
Badges with different photos	Rs. 1-50 each
Plastic coloured lockets	Rs. 0-60 each
Most attractive and Superior	
Locketts with chains . .	Rs. 15-00 each

REAL BIRTH AND REAL DEATH

by Meher Baba

There is one real birth and one real death. You are born once, and you really die only once.

What is the real birth?

It is the birth of a 'drop' in the Ocean of Reality. What is meant by the birth of a 'drop' in the Ocean of Reality? It is the advent of individuality, born of indivisibility through a glimmer of the first most-finite consciousness, which trans-fixed cognizance of limitation into the Unlimited.

What is meant by the real death?

It is consciousness getting free of all limitations. Freedom from all limitations is real death: it is really the death of all limitations: it is liberation. In between the real birth and the real death, there is no such reality as the so-called births and deaths.

What really happens in the intermediate stage known as births and deaths is that the limitations of consciousness gradually wear off till it (consciousness) is free of all limitations, experiences the unlimited reality eternally. Real dying is equal to real living. Therefore I stress: Die for God and you will live as God.

You are first a child, then grow old and drop the body, but you never die and never were born. In the East, Vedantists believe in reincarnation, in innumerable births and deaths until one attains Godhood. The Moslems believe in one birth only and one death only. The Christians and the Zoroastrians do the same. All are right. But Jesus, Buddha, Mohamed, Zoroaster, all meant what I mean by real birth and real death. I say you are born once and die once.

All the so-called births and deaths are only sleeps and wakings. The difference between sleep and death is that when you sleep you awake and find yourself in the same body; but after death you awake in a different body. You never die. Only the blessed ones die and become one with God.

A Humble Request

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

With loving regards,

Yours fraternally,

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

Editorial:

THE 73rd BIRTHDAY OF OUR BELOVED LORD MEHER BABA

On one of the occasions of His Birthday, Beloved Baba was pleased to convey His Love Blessings thus: "On this anniversary of My Birthday, I give you My Blessings for the deathday of your false selves, and for the Birthday in Me of your One True Self." It was also said that it is open to every man to choose God or self, to flower or to wither and the choosing is continuous. "It is therefore left to the individual, whether to choose God or to stick onto one's own little self without making the death-day for the false self and the birthday in Him of our One True Self. Day in and day out, He has been giving us opportunities to be the recipients of His Loving Grace which alone enables us to give a death-knell to our false selves and to have our rebirth in Him of our One True Self and enjoy the bliss of union with Him eternally. Year after year, out of His Infinite Compassion for us, He is bestowing on us His Special Blessings on the occasion of His Birthdays by way of allowing us to celebrate His Birthday in a befitting manner, and thus enabling us to gain experience and grow in His Love.

We are very often reminded that it is a special privilege and the rarest of opportunities bestowed on humanity to know and associate ourselves with the Avatar of the Age, Viz., God in human form. It is also made known to us more clearly than the light of the day that just

as the light and the life pervades the whole of the universe when the sun shines in the sky, at the time of the living presence of God in human form, known as the Avatar of the Age, the new awakening and the divine love is bestowed on all humanity and that His manifestation will give a general push for each and everything in its evolution, as it is the spring time for the whole of creation.

On this happy occasion of His 73rd birthday, Beloved Baba Blesses us with His Message: "Births and deaths are all illusory phenomena. One really dies when one is born to live as God, the Eternal who is beyond both birth and death." He thus explains to us the unreality in the so-called births and deaths and the only reality of the death of the false self and the birth of one to live as God, who is eternal and who is beyond both birth and death.

It is our great privilege to have His Divine presence amongst us and also to have His blessings, protection and guidance and what more is needed except our own willingness and preparedness to accept Him with absolute faith and complete surrender at His Holy Feet. To think of Him, to love Him and to serve Him and His Cause are simple and direct ways of gaining His Graceful Blessings. If we miss it now, we may miss it for ever. May His Compassionate Love kindle in our hearts complete faith and may we surrender unto Him to win the one victory of life and gain the Life Eternal, which is beyond both birth and death! May Avatar Meher Baba, our Divine Mother and Father bestow on us on this occasion, His Special Blessings so that we may hold on to His 'daaman' unto the last breath of our lives!

Jai Avatar Meher Baba ki Jai !

Letter from Meherazad

from one of the Mandali

—8th February 1967

JAI BABA to you from us all at Meherazad on this crisp winter's morning in the month of Our Lord, the 73rd February since the still awaited 'Second Coming' came to pass. When the Avatar has brought all religions together "like beads on one string", then surely every religion will recognize the Second Coming as being in fact the Recurrent Returning of the same Compassionate One!

AVATAR MEHER BABA'S MESSAGE

Given for the Occasion of His 73rd Birthday

on 25th February 1967

"BIRTHS AND DEATHS ARE ILLUSORY PHENOMENA. ONE REALLY DIES WHEN ONE IS BORN TO LIVE AS GOD, THE ETERNAL WHO IS BEYOND BOTH BIRTH AND DEATH."

A circular carrying the above message has been sent out by Adi to all in the East, and they have also been informed that Baba lovingly permits all His lovers to celebrate His 73rd Birthday. Adi adds "Those who wish to celebrate Baba's Birthday should proceed with the preparations and celebrate it in a manner befitting to the Avatar".

In many places here the Birthday plans have started rolling since the 15th of December, and we feel the vibrations and hear the happy rumbling as they progress in their march of 73 days towards the Greatest Day on

Earth. As Eruch described it in his letter to Harry Kenmore: "Every day is being celebrated with great joy and enthusiasm as a part of the birthday festivity which will end on B-Day on 25th February 1967. All this activity to celebrate the Birthday of the Birthless One! Well, this is necessary too to remind us all of our births and deaths, and to give vent to our exuberance in the knowledge of having the Ancient One once again among us". Apart from daily programs channelling His Message to the people at large, a number of His Centres are carrying out continuous BABA-Name repetition throughout the 73 days up to the hour of 5.00 a.m. on 25th February. Moreover, Baba's birth-time of 5.00 a.m. is obviously Baba-time on any day of the year for His lovers in India, as we were delighted to observe on invitation cards sent out by some of them on marriage occasions in the family. These very attractive Wedding cards not only had (as usual) Baba's picture printed on them, in colour and in gold, but the time fixed for the weddings was 5 o'clock in the morning! I wonder if by setting this precedent they have set the clock for Posterity to time all happy occasions by this auspicious hour!

At Beloved Baba's express wish, the following announcement was given in the Eastern circular and is given here for His Western family. Baba wants you to pay close attention to it:

Please note very carefully:

Avatar Meher Baba will be in Poona from 1st April to the end of June 1967. As usual, Baba will stay at 'Guruprasad', 24 Bund Road, Poona-1.

Baba wishes all His lovers to be informed that He wants to remain completely undisturbed till the end of 1967. He will not give darshan to His lovers and will not see visitors till after 1967.

(Continued on page No. 32)

*"What I intend to give?"

by Meher Baba

I am not come to establish any cult, society or organization, nor even to establish a new religion.

The Religion I shall give touches the knowledge of the One behind the many. The Book that I shall make people read is the Book of the Heart which holds the key to the Mystery of Life. As for ritual, I shall teach humanity to discriminate, express and live rather than utter it. I shall bring about a happy blending of the head and heart.

Societies and organizations have never succeeded in bringing Truth nearer. Realization of the Truth is solely the concern of the individual.

Every being is a point from which a start could be made towards the limitless Ocean of Love, Bliss, Knowledge and Goodness already with him. No Spiritual Master brings religion to the world in the form which it eventually assumes.

His very presence is a blessing and radiates spirituality. He imparts it to others by personal contact. The so-called religions are an effort to commemorate the association with a great Spiritual Master and to preserve his atmosphere and influence. It is like an archeological department trying to preserve things which only resuscitate the past. The living spirit being absent, religions or organizations gradually lose their glamour.

* from "Messages of Meher Baba".

The result is a mental revolt against the established order. Something more substantial and practical 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 into things than hitherto.

As a rule, Masters help individually according to temperament and fitness of the aspirant; but this being an "Avataric" period (which means the end of the previous cycle and the beginning of a new one), my spiritual help to humanity will be both individual and collective.

The period of junction of the old and new cycle usually connotes the advent of a Master who rejuvenates religious thought, infusing new life and meaning into the old order of things.

Besides imparting the highest state of spirituality to a select few, he gives a general spiritual push to the whole world.

The West looks at things only from the standpoint of reason and logic and is sceptical about things which baffle the intellect.

Intellect is the lowest form of understanding and is developed by reading, hearing, reasoning and logic. These processes create an illusion of real knowledge. The higher state of understanding is permanent illumination through which one experiences and sees things as they are. In this state, one feels at harmony with everyone and everything, and realizes Divinity in every phase of life and is able to impart happiness to others. Here, one attends to all duties and material affairs and yet feels mentally detached from the world. This is true

renunciation. The last and highest state of understanding is the merging of the soul into the limitless Ocean of Infinite Bliss, Knowledge and Power. One who has himself attained this Freedom can make thousands perfect like himself. I intend bringing about a great spiritual revival in the near future, utilizing the tremendous amount of energy possessed by America for the purpose. Such a spiritual outpouring that I visualise usually takes place at the beginning or end of a cycle and only a Perfect One who has reached the Christ State of Consciousness can make such a universal appeal. My work will embrace everything. It will permeate every phase of life. Perfection would fall far short of the ideal, if it were to accept one thing and eschew another. The general spiritual push that I shall give to the whole world will automatically adjust problems, such as politics, economics and sex, though these are not directly connected with the original theme. New values and significance will be attached to things which appear to baffle solution at the moment.

The benefits that shall accrue to different nations and countries, when I bring about the spiritual upheaval, will be largely determined by the amount of energy each one possesses. The greater the energy, however misapplied, the greater the response. The Master merely diverts the current into the right channel. It will be one of my greatest miracles to bring together and blend the realistic West with the idealistic East, and the West at the zenith of its intellectual and material attainment and the East at the height of its Spiritual Manifestation in the shape of a Perfect Master will meet without shaming or looking down upon each other. I repeat, materialism and spirituality must go hand in hand. The balance of head and heart must be maintained (the head for discrimination, the heart for feeling), whereby it is possible to realize Infinite Consciousness in art, science, nature and every phase of life.

I have become one with the Infinite Source of everything. This is the state of Christ Consciousness. If people call me Messiah, Saviour or Redeemer, it does not affect me. Terms and names do not matter. What really matters is the state of Christ Consciousness that I eternally enjoy and towards which I shall lead all who come to me. When I speak, my original message will be delivered to the world and it will have to be accepted.

The ability to perform miracles does not necessarily connote high spirituality. Anyone who has reached the Christ Consciousness can perform them. People must not come to me merely for help in their physical infirmities or for material purposes. I shall perform miracles when the time and situation demand, and not to satisfy mere idle curiosity. Spiritual healing is by far the greatest healing, and this is what I intend to give. The Highest is latent in everyone, but has to be manifested.

DIVYA VANI

(An English Monthly)

To our Inland Subscribers:

Single Copy: Excluding Postage	...	Re. 1. 00
Annual Subscription: Including Postage	...	Rs. 12. 00

Helpers:

Those who donate Rs. 25.00 or more every year are deemed to be our helpers and they shall be supplied with a copy each of 'Divya Vani' Monthly, published during the year, post free and cost free.

Patrons:

Those of the donors who pay Rs. 200.00 at a time as their love-contribution are deemed as our Patrons and they shall be supplied with a copy each of the Journal published every year, post free and cost free.

THE INNER SECRET OF ISLAMIC SUFISM

BY

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

Let us understand the term Sufism, so that we can delve deeply into the metaphysical aspects of it. Sufism is interpreted in various ways according to the mental maturity of the person, but on the broad philosophical basis Sufism represents spiritual Liberation, Serenity, Purity and Divine Ecstasy. Islam as a religion or philosophy belongs to entire humanity. Man cannot be considered as a bundle of psychological complexes or as a biological entity, as the mystery of man is his interrelation with the Divine principle which is eternal and transcendental. Islamic Sufism emphasises the importance of mental purification and the spiritual integration of man so as to function in the universe in tune with the Infinite. Man's progress lies in the direction of attaining that state of blessedness which is divine in essence.

According to the teaching of Sufism one has to annihilate and empty the mind before one enters into the secret path of God-Realization. This state is known as "FANA". Constant meditation and deep contemplation with purification of the physical body and mind are strongly recommended for those who wish to progress towards the Path of Tauhid (Divine Unification). To attune one's heart to that level of Divine Consciousness is the object of Sufi Prayer. The beauty of Divine Grace can be contacted by elevating one's QALB (heart) to that Divine Afflatus through meditation. The highest achievement one can aim at is to awaken and absorb the Divine

Consciousness by surrendering one's self completely to ALLAH and this realization is "BAQA".

The mystical quintessence of Sufism or Tasawwuf consists in realising the highest stage (Maqam) known as "FANA-FIT-TAUHID" which means the attainment of true Wisdom, enlightenment and passing away from all that is other than Reality. Worldly temptations cannot disturb a Sufi who is well established in the Oneness of Allah and to a Sufi the world is not a "thing" to be negated, but a spiritual training ground to be utilised for the development of various Divine attributes and intuitive faculties. A Sufi enjoys the beauties of Divine Manifestation on the material plane although he knows that HAQ (Reality) alone exists without the clash of duality. The world is not an illusion to be renounced, but the creation of Allah to be inwardly discovered in silent contemplation. The sweetness of unity in the midst of diversity is the main theme of Sufism. A Sufi functions in the world in a manner not to be entangled in it because of inner detachment and divine understanding. A Sufi lives in a higher plane in which psychological confusions and mental complications cannot enter as the bliss of Super Consciousness gives him the nectar of MASTH or the delight of Divine intoxication.

The concept of KALIMA (Faith in Islam) demands not mere verbal declaration in the existence of Allah, but inner intensive awareness in the oneness with the Supreme through direct realization. PRAYER should not be conceived as an act of worship in a mechanical way, but an attitude of devotion which elevates one to the height of contemplation in which exalted state the ego is negated in the absorption in the Supreme. The correct understanding of FASTING implies the close observation of the lower mind (NAFS), and the maintenance of mental purity without getting involved in any form of worldly temptation. The right attitude of ZAKAT (Charity)

indicates not only the feeling of compassion in helping the poor on a material level, but also the spontaneity of a pure heart which radiates the light of wisdom and serenity for the spiritual upliftment of mankind. The final goal of HADJ (Pilgrimage) is to travel inwardly to establish spiritual connection with the Kaba of the Heart-indwelling Divinity.

Now we should ask ourselves whether we are liberated? Our experience in life amply prove that we are not free because of the fact that we are limited and conditioned by our emotions and desires which prevent us from realizing the Supreme. Silent meditation is emphasised in Sufism because purity of heart and clarity of thought is very essential to proceed into the secret path of self-realization. The dynamic energy of divine grace cannot be utilised by the weak and impure mind. The mysterious realm of divine power is so subtle that cannot be grasped by the intellectual ability and so we have to open the intuitive faculty by practising regular meditation. To keep the mind alert and quiet under all circumstances is the best method of meditation. To observe the mind in a detached manner and to penetrate into the deeper layers of consciousness by quiet meditation will bring harmonization and liberation.

We all search for happiness, but can we achieve happiness in the physical world? Happiness is a state of mind in which we are free from emotional disturbances and psychological conflicts. Freedom from sensational attraction and repulsion is the deciding factor for the correct understanding of spiritual liberation which Sufism represents. Allah—the Supreme Reality alone exists and all other creations are mere shadows of that Divinity to which we must surrender and contact directly by the process of negating the mind.

DIVINITY WITHIN

by Maud Kennedy, U. K.

May our minds be open
to the wonderful Truth and
Love which streams out
from You Baba every minute.

May we empty ourselves
clean out of vain self-
interest and be ready to
pick up the strains of
revelation and pure joy
which You the Messenger
are sending out to us.

The harmony of
Your Divine Music is
in the air if we listen
carefully.

Can we be humble and
quiet and silent?
This is wisdom to listen in
silence.

His perfect Love and Truth
will reach us and raise
us step by step to the
heights of liberation;
Only to have faith in
our innermost Self which
is One with Meher Baba.

Meher Baba and His Ways

(On the Occasion of His 73rd Birthday)

by Faramroz, B. W.

On this hallowed Day (25th Feb.) was 'born' the Ancient One again as Meherwan Sheriar Irani, alias Meher Baba, 73 years ago for the sake of creation in general and humanity in particular. This Day is being observed by His followers throughout the world, in commemoration of the Holy 'Descent' of the formless and attributeless God who 'comes down' as Man whenever the affairs of the world are in a turmoil. At critical periods in history, God has taken human form again and again, come among men and lived with them to establish order, unity and peace, and put world affairs on a balanced footing.

Till about 1940, beloved Baba's thousands of devotees were considering Him as a Sadguru (one of the Five Perfect Masters—Divine Beings—present in every age to guide the destinies of the world.) It was only after His meeting with Upasni Maharaj in 1941 that Baba declared, after some years of his passing away (I believe in New Life in Dehra Dun)* that He was the Avatar as vouchsafed by Maharaj and that the world would undergo exceptional changes in every walk of life, and that He would have to suffer a lot before His Manifestation in the thick of a world catastrophe. Beloved Baba has very impressively

* Mahewa in Hamirpur Dist. is the Place where Baba first declared that He is the Avatar in February, 1954.

—EDITOR

and emphatically declared His spiritual status of the Ancient One in the booklet. "The Highest of the High".

If anything was needed to substantiate Baba's claim, His golden messages and sayings over a number of years, and particularly His Sayings in the 1955 Sahavas in Meherabad, provide ample proof. Even though Baba's devotees are in thousands and thousands, they are but a drop in the vast sea of humanity who have not even heard His Holy Name. It is perhaps God's plan that every time He 'comes', it has to be like that; as though, if mankind at large were to recognise Him and accept Him and worship Him (like His lovers who clamour for His darshan and disturb Him in His seclusion despite His wish to the contrary), it would not go easy for His physical body to bear the strain of meeting and being touched by the vast multitudes. Moreover, while among men, God always 'works' in secrecy and silence. As Baba has 'said', as God-Man (God becoming Man, as opposed to Man-God—Man becoming God called a Sadguru or a Qutub), He is susceptible like ordinary human beings to all conditions, situations, and surroundings; and the reason as how He has so far been able to put up with unimaginable and intense physical suffering in a broken body, is because of His Divine background of Infinite Bliss. He has explained that as the Avatar, He does not use His Infinite Power and Bliss, but only His Infinite Knowledge to awaken mankind to their Divine heritage. When God is born as Man, He has to suffer—mentally and physically—vicariously for humanity. He has to cleanse the human augean stable for ushering in a spiritual awakening and a spiritually enlightened well-ordered society.

The root cause of all the imbalance in the world is man's deep-rooted selfishness and his animosity against his brother being, nature, and God's creation. A human being is a mixture of animality and humanity perhaps animality the more on account of the accumulation of sanskaras in countless animal forms in the course of the

evolutionary process, before being born as a man in the reincarnation stage. Where evolution of the soul ends, reincarnation begins, involving 84 lakhs of human forms. And were it not for the Master's Grace, there would be no end to the rounds of births and deaths. To a human being, with all his faults and frailties too impossible to surmount by his own efforts, the Master's guidance and help are a 'must' and invaluable. The Guru's Grace is the only alternative which eventually emancipates the soul from the attachment to Illusion and the bondage of Maya, the transient, ephemeral life in which he is so merged headlong and with which he is so entranced.

Baba's stress on resignation to His Divine Will in all circumstances (according to Him, not even the leaf of a tree moves without His Will) and His statement that whatever happens, happens for the best, have a deeper meaning. If we take the last statement as gospel truth, which it really is, it means that even the worst of happenings has some good and a benediction. Submission to His Will which activates and sustains everything in Creation, ensures to us, in times of suffering and distress, a solace and comfort and brings about peace of mind and quiet which, in ordinary circumstances, is hardly possible. Mental (by His remembrance) and physical contact with Baba is something which eventually makes us to begin to believe in the transientness of things and beings; and resignation to His Wish in all matters brings us closer to Him spiritually. But, at first, they are difficult for achievement because the mind—the creator and perpetrator of all mischief in the world. at times, out of sheer mulishness, refuses to go by His directions, which are always for our own good.

Instructions and orders given by Baba Himself on His own are, so to say, a boon to whom they are given; and if adhered to implicitly, they save them from many a pitfall and suffering. Those asked for (according to our mind and inclination) have little value; but some specific

advice given by Him, if countered, is of no benefit to one who asks for it. Baba wants His devotees to go in life according to His bidding which is of the divine essence—the all-knowing type and always in the best interest of the devotee. But, as observed above, the mind occasionally flouts His behests and fights shy and is hesitant to follow them.

It is only in rare cases that Baba Himself gives orders, and that too, only to those who are very close to Him spiritually. Mostly He does not do so because in case His instructions are ignored, the recipient is likely to suffer, not mainly because of his disobedience, but because of his inability to see good for himself in them.

To understand Baba and His Ways is beyond our capacity. As He so often repeats, to love Him whole-heartedly and remember Him as much as and as often as possible is the sole remedy for all our ills. God is hungry of love, and God wants men to love Him for their own sake so that they may be nearer to Him and be free of their short-comings and weaknesses. This way lies the Goal which even Yogis and Munis, aspirants and pilgrims on the Path cannot hope to reach, except by submission to His Will.

On this auspicious Day, may He bless us to hold fast to His 'daaman' and may His Grace be on us to love Him as He should be loved!

"God Is Eternal Existence"

By K. K. Ramakrishnan, Poona

It is a common saying these days, that a majority of mankind do not believe in the existence of God. Probably, this was so at all times in human history.

Atheistic ideas, and persons professing non-belief in the existence of God are more in the West than in the East; for, in most of the Eastern countries of the world, and more particularly in India some form of faith in the existence of God influences the lives of the people.

In one of the messages Avatar Meher Baba had given in America during His global tour in 1958, He said: "Philosophers, atheists and others may affirm or refute the existence of God, but as long as they do not deny the very existence of their own being they continue to testify to their belief in God—for I tell you with divine authority, that God is Existence, Eternal and Infinite. He is Everything."

Why do philosophers affirm, and atheists refute the existence of God? How does the acceptance of the existence of one's own being testify to one's belief in God? What does it mean to say that God is Existence, Eternal and Infinite? How can God be everything? So many such questions may arise in the mind of a person who reads the above message of Beloved Baba. When a man says he believes in the existence of God and another says he does not believe in the existence of God, it only denotes the difference in their conception of God. In fact all human conceptions of God are wrong

because God is beyond the reach of human ken. He can only be attained and lived in conscious experience through self-giving love. As regards beliefs there are grades of beliefs in God. Beloved Baba explains this in detail in His discourse on 'The Search for God'.

Most persons do not even suspect the existence of God and they are naturally not very keen about God. Others belong to some faith or another and catch the belief in the existence of God from their surroundings. For example, a person born to Hindu parents believes in the existence of God, according to that faith; a person born to Muslim parents believes in the existence of God according to Islamic faith, and so on. But their faith is confined to certain rituals and ceremonies traditionally passed on to them and unquestionably accepted by them. Their faith does not possess the vitality which is necessary to bring about a radical change in their attitude to life.

There are still others who are philosophically minded and who believe in the existence of God either because of their own speculation or because of the assertions of others. For them God is a probable hypothesis or an intellectual idea. They do not launch upon a serious search for God. They do not know of God from personal knowledge and God is not for them an object of intense desire or endeavour.

A true seeker of truth is not content with such knowledge of spiritual realities as might be based on hearsay; nor is he satisfied with pure inferential knowledge. An honest aspirant after truth insists upon direct knowledge. In order to know spiritual realities he should endeavour for personal experience, and at the same time he should also be conscious of the limitations of his own individual experience and he should refrain from making it the measure of all possibilities. He should have an open mind for all things which are beyond the scope of his experience.

God either exists or does not exist: if He exists, search for Him is amply justified; and even if He does not exist there is nothing to lose by seeking Him. But man does not usually turn to a real search for God as a matter of voluntary and joyous enterprise; he has got to be driven to this search by a disillusionment about those worldly things which allure him and from which he cannot take away his mind. Ordinarily man is completely engrossed in his activities concerning the gross world; and he lives through its manifold experiences of joys and sorrows without even suspecting the existence of a deeper Reality. He tries as best as he can to have pleasures of the senses and also to avoid different kinds of suffering. 'Eat, drink and be merry' is his philosophy. Yet, in spite of his unceasing search for pleasure he cannot altogether avoid suffering. And even when he succeeds in having pleasure of the senses complete contentment evades him. While he thus goes through the daily round of varied experiences, there often arises some occasion when he begins to ask himself, 'What is the end of all this?'

Many in the Western world, particularly in America, and Europe ask this question now. And many highly placed persons around us also ask this same question.

The question as to what is the end of all this craving for wealth and worldly pleasures, material comforts and earthly glories arise out of the frustration of some fond hope in one's life. If a deep craving happens to come upon an impasse so that there is not the slightest chance of its being ever fulfilled, the psyche receives such a shock that it can no longer accept the mode of life which might have been hitherto accepted without question.

Under such circumstances a person may be driven to utter desperation; and if the tremendous power which is generated by the psychic disturbance remains uncontrolled and undirected it may even lead to serious derange-

ment of mind and even in an attempt to commit suicide. This is proved by reports from the wealthy countries of the world where the number of people committing suicide is increasing and the number of mental hospitals is also increasing. Mr. Robert Drefus who travelled more than 10000 miles hitchhiking from Boston in U.S.A. to Ahmednagar was one of those young men in the Western world who sought for spiritual experience through drugs. Thousands in America are addicted to various kinds of drugs like L.S.D. etc. The unharnessed power of desperateness can only work destruction. But if the desperateness is intelligently directed to discover and realise the aim of life, it ultimately leads to the goal of life. Divine desperateness is the beginning of spiritual awakening, for it gives rise to the aspiration for God-realisation. The alternative to God is nothing. Man turns to God when he is at bay in worldly affairs.

To turn to God does not mean to run away from the worldly life. Direct access to the hidden reality posited by God means to see the spiritual significance in the experiences of our every day life. This involves looking at everything from a new angle of vision and entails a reinterpretation of each experience. It means a careful revaluation of an experience resulting in one's gaining an insight which gives a new meaning and value in the march towards the hidden goal of existence. Revaluation of an experience amounts to an addition to wisdom and each addition to spiritual wisdom necessarily brings about a modification of the general attitude to life. So the purely intellectual search for God or the hidden spiritual reality, has its reverberations in the practical life of man; his life now becomes a real experiment with perceived spiritual values. The more one carries on this intelligent and purposeful experimentation with his own life the deeper becomes his comprehension of the true meaning of life. And finally he discovers that as he was undergoing a complete transformation of his psychic being he was arriv-

ing at the true understanding of the real significance of life as it is. With the clear and tranquil vision of the real nature and worth of Life one realises that God Whom he has been so desperately seeking in the temples, churches, mosques, pagodas, and shrines; the God Whom he has been worshipping in the name and form of Shiva or Zoroaster, Ram, Krishna, Buddha, Mohamed, Jesus is no stranger or a hidden and foreign entity. He is the Reality itself. He is the Reality enshrined in every being and in every thing.

God is the Reality that gives life and vitality to those men and women who are engrossed in the earthly life not even suspecting the existence of God; God is the Reality that sustains the faith of those whose approach to Him is through the performance of certain rituals and ceremonies; God is not the hypothesis or an intellectual idea posited by the philosophers, but He is the Reality as seen with undimmed vision by the enlightened and awakened man; God is the Reality within the arrogant atheist, whose vision is veiled by idle thinking; God is the Reality within every man and woman. The spiritual journey does not consist in arriving at a new destination in the sense of having what a person did not have, or, in the sense of his being what he was not; but it consists in the dissipation of his ignorance concerning himself and life and the gradual growth of that understanding which comes with spiritual awakening. The finding of God is coming to one's own self. Meher Baba says: "Whether man knows it or not, there is for him only one aim in life, and eventually he realizes this when he consciously experiences his own eternal and infinite state of "I Am God."

The Musk deer runs through the forest seeking the source of the fragrance which is actually emanating from its own body. Similarly, man seeks for God Who is within him, Who is his own being. Avatar's advent is to awaken

this knowledge in the mind-hearts of man-kind and to give him this experience. And Beloved Baba is awakening silently many who listen to His Silent Call. May Beloved Baba bless us all to have the experience that God is Eternal Existence.

ATTENTION

Unfortunately there have been certain people who in Avatar Meher Baba's name have imposed on the hospitality of lovers of Baba, some even misrepresenting themselves as 'coming from Baba'. Lovers and Centres of Meher Baba should be wary of such persons, and while welcoming anyone who says he is a lover, they should be careful not to bestow special honour on any, but treat all simply as one of themselves who enjoys the association of other lovers without any special place or honour being accorded him.

Please circulate this information among all the lovers of Avatar Meher Baba in your locality.

—Adi K. Irani

Ahmednagar
February 1, 1967

THE SHEPHERD

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

As a shepherd guards a flock of sheep—
Beloved Baba—Creator of all—The Shepherd—to seek,
When we, like sheep often go astray—
Our Loving Father, is with us all the way.

When His children have learned to share and play
He keeps watch over all, night and day,
Temptation, and greed—lead one to stray
Causes, confusion, and suffering—darkening the way.

But, this is the hard way to learn
If knowing, we are never lost—when to Him—we turn,
For, He is a Loving Father, that is concerned
God in Man-Form, to earth has returned.

We as sheep, that often stray
When lost, are frightened in the same way,
Until, united as a sheep returned to the flock—
God's timing not ours,—seen on a clock.....

Being placed on this earth; to learn
The parts we play—are to be earned,
Avatar Meher Baba—The Father of all creation ...
Has placed His shepherds, in their stations.

Meher Baba - The Awakener

By Delia De Leon, U. K.

"As in the great critical periods of human history, humanity is now going through the agonizing travail of spiritual rebirth. Great forces of destruction are afoot and might seem to be dominant at the moment. But constructive and creative forces, which will redeem humanity, are also being released through several channels. And though the working of these forces of light is chiefly silent, it is eventually bound to bring about those transformations which will make the further spiritual sojourn of humanity safe and steady. *It is all a part of the Divine Plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth.*"

So says Meher Baba, the great Spiritual Master in His Discourse "The New Humanity".

Merwan Sheriar Irani now known by His Spiritual name of Meher Baba lives in India. He was born in Poona in 1894. Following His contact with the Perfect Masters, He became God-Realized and was hailed as an Avatar. He has travelled extensively in the East and the West, and has disciples and Centres in various countries. He has periods of retirement and fasting, travelling, holding Darshan and Sahavas Gatherings of both Eastern and Western disciples. He moves among the lepers, God-mad and destitute with equal love and compassion.

Baba has been observing silence since 1925. And He says: "When the God-Man speaks, Truth is more powerfully manifested than when He uses either sight

or touch to convey it. For that reason, Avatars usually observe a period of silence lasting for several years, breaking it to speak only when they wish to manifest the Divine Will; and world-wide transformation of consciousness then takes place." He says He will break His Silence when the world is ready and speak only One Word and this Word will penetrate the hearts of all men. It is Baba's living radiant presence on earth that is important, and not what He says or does. His Silence emphasises and brings this into focus; for it is His example of a life perfectly lived with love, wisdom and power in action which acts as a gauge and by which we can measure our own imperfections and be helped to a standard of true values.

Jesus said, "I am come that they may have life, and that they might have it more abundantly," also "To this end was I born". Baba says, "I have come not to teach but to Awaken"; for He wants to awaken us to our true selves—to more abundant life—so He is not a teacher in the usual sense, nor a founder of a new Religion. He says He is God, as Jesus said, "I and the Father are one." We are also told by St. John: "The word was made flesh and dwelt among us, and we beheld his glory full of grace and truth". Now, again One walks among us who is a witness of divinity and the reality of Man's being.

Baba places great emphasis on love for this "Awakening". In His Discourse on 'Love', He says, "Where there is life there is love. Life and love are inseparable. It is for the sake of love that the Universe sprang into existence and for the sake of love it is kept going. God descends into the realm of illusion because the apparent duality is contributory to His conscious enjoyment of His own divinity. Love is the reflection of God's unity in the world of duality. It is the significance of Creation", also "Love is essentially self-communicative, those who do not have it catch it from those who have it, those who

get love from others cannot be its recipients without giving a response which in itself is of the nature of love. True love is unconquerable and irresistible, it goes on gathering force and spreads itself until it transforms everyone it touches."

Baba has often been called "This Man of Love" and certainly those who have had the grace to be in His presence feel enveloped in His radiant love and compassionate personality. He transforms the most common-place things of life into beauty so that we look with new eyes of wonder when we are in His presence.

He wants us to seek God whole-heartedly and honestly. He says: "God is in everything and everybody. You must feel in your heart of hearts that God alone is real and that he is the innermost Self of all selves." Until we can really feel this we can neither understand the fundamentals of human relationships, nor know that when we hurt or hate anyone we are really doing it to ourselves.

He points out the dangers and difficulties which we encounter on the way to our awakening. "The soul in its journey from unconscious to conscious divinity goes through all experiences of duality because it is through illusion that the soul becomes conscious of its oneness with God and the Ego which is the cause of temporary suffering is also the means of eternal happiness. All experiences are necessary before the slate can be wiped clean of both good and bad impressions."

To help us to disintegrate the Ego the suggestion given by Him is that all through the day and every day we should say: "The Master is doing this through me." In this way we offer all our thoughts and actions, both good and bad to the Master; and we of ourselves do nothing, and the disciple then becomes the recipient of the Grace of the Master. The individual must develop himself to become an integrated human being so that he

shall not over-emphasise the material at the expense of the spiritual or have spiritual ideas without putting them into practice.

Baba advises the world leaders in these forceful words: "Creative leadership will have to recognise and emphasise the fact that all men are already united with each other not only by their co-partnership in the Great Divine Plan for earth but also by virtue of their being equally the expression of One Life." And in His final declaration He assures us: "I have come to sow the seed of love in your hearts so that in spite of all superficial diversity which your life in illusion must experience and endure, the feeling of oneness through love is brought about amongst all the Nations, Creeds and Castes of the World."

The late Mr. C. B. Purdom in his Introduction to Baba's Discourses 'God to Man and Man to God' writes, "Baba invites those who listen to Him to do the impossible because only the impossible has divine meaning. All that is possible belongs to the world of illusion. The reality is the undreamed of, the hidden ideal, even what it has not entered into the heart of man to conceive. He invites us to be different, looking at each other with different eyes, taking up our work each day with different impetus and vision from what we have hitherto known, so that we can say as was once said: 'The Father who dwelleth in me doeth the works'. Baba's awakening power is to enable us to experience that our true human being is Divine."

So Baba, the Awakener sends His message—"Have hope. I have come to help you win the one Victory of all victories—YOUR SELF."

(Continued from Page No. 8)

After 1967 Baba will Himself announce when He will give darshan to His lovers. Therefore Baba wants His lovers not to come to Him of their own accord before His announcement is circulated.

During His stay at Guruprasad in Poona for the three months (April thru June 1967) Baba will see only those whom He has called, or will specifically call, for His work.

I once said to a woman who was feeling miserable at leaving Baba and not knowing when she would see Him again: "Baba is *with* you, wherever you go." Her retort was "What do you know about it—you are with Him all the time." There was nothing I could say to that! And any comment from me in reference to the above declaration of Baba's wish might not ring true either. It is of course between Baba and His lovers—HE knows what they can take, He knows what they can give, and He asks of them no less.

As I sit typing this in the 'office' on the verandah and peer over my glasses into the garden beyond, I see the tailor-bird vigorously taking a bath on water-sprinkled Lily leaves; the robin pecking with immodest speed at crumbs put out for the birds; and the dove carrying a twig to his mate in the rafter where she sits serenely on her incredible nest of half a dozen twigs sprawling over the beam. Above the song of birds and familiar sounds of household activities, I hear Eruch's voice coming from the Hall. He is reading out to Baba some important correspondence in English (as Bhau does in Hindi and Aloba in Persian) during the short time the Beloved allows for it while He is with the Mandali every morning. This consists mainly of cables and telegrams; and then (if time and Baba permit) some selected letters relating to His work. While Baba listens to letters reporting the work He does

thru His workers, He expresses pleasure and praise for the part His workers play in the doing of His work! On their part, it is clear that in every move and behind every 'coincidence' they see Baba's beautiful hand, moving faster than they can keep up with. This is how Don Stevens and Allen Cohen, speaking for the vital force of America's youth, put it in their letters to us:

Don says : "One of the most exciting aspects of Baba's movement towards the day of His manifestation has been the manner in which He has been leading young people to us (Sufism Reoriented). Then, to see the bond of inner relationship which springs up between them and Baba, to see its strength, and the extraordinary results it produces, is perhaps the greatest succession of miracles I have been allowed to witness. I stand in awe of what I see. At the heart of what each of them seems to need desperately is a sense of meaning. Then they need a sense of support. Both they get from Baba. I've kept my fingers crossed, wondering how this could go on encompassing new individuals, and sustaining those who had already found this new way. And yet, month after month, it has gone on."

Allen says: "Interest and familiarity with Baba's Name has been rising at a rapid rate..... Unquestionably, Baba's tempo in the U.S. is speeding up spectacularly ... word of the Beloved has quickened the: hearts of many who have been yearning for they knew not what. He seems to be reaping a harvest of ripe souls with the ancient tools of love and inspiration. And even the infinitesimal part of His management of the 'Love Farm' which I see, leaves me in wonderment and awe of His seemingly incredible Mastery of its technology, administration and most minute detail! JAI BABA!!"

If it is surprising to find this great 'speeding up' in the U.S.A, where Baba's following has always been bigger than the rest of the West put together, it is surely astoni-

shing to see the rise of Baba-interest in countries like Germany and Austria where He was scarcely known! This has come about thru the longing of Hilde Halpern to bring the word of Baba to the people of her native land. "I bless your effort to spread my Love and Wisdom in your mother tongue", the Beloved told her in 1960 when she was in America and had just published her book 'Liebe Und Weisheit' (Love and Wisdom) giving Baba's messages and discourses in German. For some years now, she and her family have been in Munich and Vienna, and her desire to spread Baba's word is being fulfilled beyond her expectations—she is finding more openings and possibilities than can be handled, more seeking and response than can be imagined. In an early letter Hilde had written: "The people here are very eager, and truly thirsty for Baba, but they do not yet know and they cannot yet discriminate. They have had so little help that they turn overjoyed to every 'guru', 'saint', 'teacher', to anybody with a message, in the hope that at last there might be somebody who could help them!" Baba surely sent Hilde to help them, and at first practically sent them to her door thru an avenue of unexpected contacts and remarkable coincidences, to look for Him. Against domestic and other odds that would have overwhelmed a lesser lover, with very limited time on the one hand and unlimited material on the other, she and her daughter Maria went steadily ahead with Baba's grace. Soon Hilde was giving talks at educational and cultural organizations where she was invited to speak on Baba; showing coloured movies of Baba with touching response from the audience; giving Baba-material in German magazines; having large size photos of Baba displayed alongside her book in a bookshop; tape-recording her talk for some occasion when not able to attend in person; and above all developing individual interest among the most promising ones who are now in turn helping to spread His message. At present Hilde is invited to give a Baba-evening for 'The Seekers', a group that has weekly lectures on esoteric subjects,

mostly related to Christ. Having the choice of a Friday evening, it is natural that she should think of 24th February so as to make a "big Birthday celebration" of the Baba-evening where the people will meet Baba through His lovers. "But", writes Hilde, "If only I could give you a picture of how very many people in Vienna are eager to meet Baba personally, and not just through us!" It was one of the letters read to Baba.

Even if no letter is fitted into the morning's reading-out period, every cable and telegram received is read out to Him. This makes it a massive overtime proceeding during the week of the Beloved's Birthday, when the green light is on and the rush of telegraphic traffic to and from Meherazad exceeds all limits of time! The Avatar's previous birthdays too, open the way for our love to greet Him. Baba lovers for whom Christmas time is Baba-Jesus time, sent their love in cables and in cards, individually and in groups, to "The One who started Christmas" (as Filis Frederick puts it). Beloved Baba wishes this letter to carry His Love to each one. All cables were heard by Him, all cards seen by Him. The spirit that urged His lovers to send Him their love-greeting at Christmas was expressed by the Fields family of Wisconsin (U. S.) in a simple line. On their beautiful Christmas card from 'Bob Barbara and Barry', was the inscription:

TO MEHER BABA WHO FOR US IS THE CHRIST.

This letter is going out sooner than expected, so that Baba's Birthday message reaches all of you in good time. The next letter will be in June.

Another thing not expected was my having to speak of Ramjoo Abdulla so soon after my mention of him in the last letter. Then it was in reference to his first coming to Baba, now it is to tell you of his final coming to Baba, On this 11th of January (1967), at the age of 67, Ramju passed away from heart failure. Beloved

Baba had had this message telegraphed to the family: MY VERY DEAR RAMJOO HAS COME TO ME TO REST ETERNALLY IN ME. Baba also sent Adi immediately to Satara to convey His Love and message personally to Ramju's family members who are devoted to Baba. They related to Adi how during the final days Ramju continually repeated Baba's Name, with a string of beads to help him do so without a lapse. In the last moments when he was too feeble to hold the beads, his fingers were still moving by themselves in rhythm with the movement of his lips!

Besides a number of chronic ailments, for years dear Ramju suffered incessantly from severe asthma which made breathing a painful labour for him at all times, and finally affected his heart. None of this he allowed to get in the way of his labouring in his beloved Master's service to the end. Two days before he died, he called his close ones to him and spoke of Baba in the light of his knowledge: ".....space is the image of Reality and time is the reflection of that imageIt is impossible for both light and shadow to co-exist..... Meher Baba is the personification of that Infinite Light." As Ramju's last moments were wholly absorbed in remembrance and love for Baba, so were the years of his life since following "the personification of that Infinite Light".

Being of the very early disciples, having an unusual flair for narration and an uncanny memory for details, Ramju was a walking treasury of Baba-anecdotes. He was also among the very few who received letters from Baba in His own handwriting, signed MERWAN. From some of these letters, written to "Dear Ramju" from "Merwan" in 1925 and 1926, I quote some lines that I know Ramju would want to share with others, not so much in his memory as in homage to Baba's Love for His own—lines that are a timeless discourse to all His lovers:

"I am always with you internally."

"I love you as my own self."

"Have no anxiety about any matter."

"Be brave it will all pass away!"

"I have taken it to myself to make you see Truth in
future."

"All's well, you have me! Hang maya and all its
illusionary playings."

I wish us all a Happy 1967 in the words of our Fred and Ella Winterfeldt. Surely Fredelia have taken the words right from every Baba-lover's heart!

"All Praise, all Glory, all Thanks to Beloved Baba. May our every breath and thought, our every action, our whole being with all our love, be His in 1967 and in eternity.
HAPPY NEW BABA-YEAR!"

NOTE: In view of probable disruption in Telegraphic service all over the country from the 21st of this month, it is advisable for those sending Birthday cables to the Beloved, to do so in advance.

Also please remember that the cable address is simply *two* words: **MEHERBABA AHMEDNAGAR** (India). Although this has been made clear in several previous letters, some lovers still send their cables addressed at length, sometimes stretching it to a dozen words!

GOD IS REAL

by Dana Field, U. S. A.

"God exists indeed and true are the Prophets;
Every Cycle has an Avatar..."—Meher Baba

Both science and religion maintain that this universe is an orderly one and, in fact, its orderliness approximates perfection—the more it is viewed as a whole. Logically, therefore, there is an Intelligence ruling all things; and not only does each kingdom of nature—stone, mineral, vegetable, animal and human—develop ideal forms within itself (according to the law of survival of the fittest through natural selection of genes rather than Darwin's theory of advantage by force), but there is a clearly observable Evolution from lower to higher kingdoms, in terms of form, life and intelligence; we see this in the diamond that straddles the stone and mineral stages; we see it in the jungle plant that traps its food, i.e., it is carnivorous; we see it not only in the primates, who approximate the human stage in form, but also in the most intelligent animals—the dog, the horse, the lion, etc. As to the question of how the four-legged animals can become human beings, the answer is that Evolution of form is the most apparent part, but the state of consciousness of the creature is even more important to its next evolutionary stage. Meher Baba, in "God Speaks," explains that unfolding consciousness impels animate and inanimate entities to take ever higher forms of life.

In this event, it is logical to suppose that as there are gradations of "inanimate"* and animate forms of life, there must be a GOAL towards which all life is striving, and most likely this Goal is beyond life itself. Granted that man is the most perfect and ideal form of life—the highest in Evolution—what follows next? Does man, as some suppose, go on to Angelhood?

No! Esoteric metaphysics teaches that although angels, archangels and even cherubs can and do at times enter the stream of Evolution or come directly into the human state, man's development is separate from them. Here the more unlikely answer is true: it is the destiny of man to BECOME God! Most religions have considered this a heresy but the great mystics of almost all established religions have claimed it. In our times, when freedom of speech prevails, it can be said exoterically.

Meher Baba says that the human form is latent in Evolution from the start, and therefore man is the terminal of Evolution. Henceforth he progresses in terms of INNER AWAKENING, through the lessons of the experiences of life (the process of Reincarnation) and the teachings and guidance of the Masters.

There is nothing to be added to man—neither wings to the body nor consciousness to the soul. He needs but to turn his inward gaze upon himself steadfastly, and permanently. Only the Self or Soul is real—all else is illusory, whether of the gross or Subtle planes. "Man already has Infinite Knowledge, Power and Bliss", Meher Baba says, "but he is not aware of them because he is still under the influence of the stupor of Evolution."

Both science and religion maintain that there is justice in the universe—cause and effect in both the

* Not only do crystals grow in a special sense, but rocks have been proven to grow; from which we realize that they have consciousness.

physical and moral spheres (*karma*). Scientists and theologians generally find the idea of God as Supreme Judge —an acceptable metaphor: He is Impersonal, Formless. etc.

But there is also God—the Personal, with Form, who is LOVE. This was the New Gospel of Christ, not stressed by the Old Testament. "Beloved, let us love one another, for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love " (John IV, 7, 8) And "We love because He first loved us". (John IV, 18)

God as Love takes the form of a Man and reveals Himself to many. Some realize their true destiny through His grace, and discover that they themselves are God and never were anything other than God. These are generally among the Avatar's closest Circle.

We see order in nature in that from the seed of a mango only a mango tree grows. One may ask, "But why the need for such variety in nature? WHY a mango tree at all? The answer is that this tree was not created for a purpose outside of its own existence, i.e., the soul needs the experience of *being* a tree, as it needs all other experiences in the universe. Fullness of experience of the universe gives ripeness of consciousness of the universe, to the soul. Eventually the soul realizes that it is not this nor that but only God. This is the Goal of all life!

The great need of the times is for people to feel convinced that GOD EXISTS, and that it is HE who guides the destinies of individuals and nations, in His Infinite Wisdom and Mercy. As the scientist sees more perfect order in the universe the more he understands it, so the religionist must gain more complete knowledge about God, so as to appreciate His Divine Plan and work along with it.

When we hear an inspiring lecture or sermon about Truth or God; when we see a beautiful film of nature or noble love; when we think, discuss and read about spiritual subjects—we cannot help wondering whether they are the reality of life or whether the uninspiring conditions and surroundings we sometimes see and experience are more real. We ask ourselves in short, whether God is at all concerned about the world.

Whether God in His Impersonal State is concerned about the goings of the illusionary universe may justifiably be doubted, for where is the link between Him and us? But history records the periodic advent of the Divine Avatar—Rama, Krishna, Zoroaster, Buddha, Christ, Mohammed, and Meher Baba in our own times—who is God Personal or Love Incarnate, and He *is* undoubtedly concerned because it is His creation and His humanity.

If only we open our minds and hearts to God's Avatar, He will answer our prayers for Light to dispel the darkness of our ignorance. And if we truly long to behold Him in Person, so that we might be *certain* of His existence, He will appear to us even in a body, subtle or gross.

All signs indicate that these *are* Avataric times! So the longing and love for God-in-Person, on the part of many, has been answered by Him, and they have had the bliss of not only seeing Him in a human body—for HE IS HERE NOW and His name is MEHER BABA—but also have kissed and embraced Him as the Divine Beloved for whom their hearts yearn. He guides the minutest details of their lives—such is His LOVE. In fact God longs to bring His lovers to Himself even more than they do to be near Him, as St. John has said. Therefore He is called by the Name Meher Baba—Merciful Father.

What a great relief, what a burden off our mind and spirit, to KNOW that God really exists and that He is the GOD OF LOVE. It is His Infinite Love and Mercy towards His own creatures that makes Him take on a gross form, so that it be visible and tangible to us—so that He might mix with His children as a loving Father, and AWAKEN them to their true status as God, i.e., conscious Oneness with Him as the Divine Beloved.

And even for the majority of mankind, the prodigal sons, who are so immersed in daily pursuit of material welfare, intellectual knowledge, social distinctions, and many forms of distraction from the boredom of it all that they hardly think of God at all, except in moments of acute distress—for them too the Avatar brings His grace, so that they too feel new energies and more love in their beings, however unconsciously and however misdirected.

The Truth, therefore, is that GOD ALONE DOES EVERYTHING, as Meher Baba says, and that He is ever present and ever-loving. Once we realize this great Truth of God's Oneness in all, it becomes possible to stop worrying and fretting, hating and fighting. As St. John says, "There is no fear in love, but perfect love casteth out fear, because fear hath punishment, and he that feareth is not made perfect in love." The perfection of love is nothing else but the realization of God. Then we know that only GOD IS and that all else is not.

The essence of the teachings of the Avatars has always been, says Meher Baba, "Love God."

" Cease to do evil;
Learn to do well;
Cleanse your own heart;
That is the religion of Buddha."

Rama stressed DHARMA or DUTY reverently and lovingly performed.

Zoroaster taught the essence of religion thus:

"Pure thoughts,
Pure words,
Pure deeds."

The essence of Christ's teachings is, "Love God and neighbor." Krishna taught, in essence, "Renounce all for love of God." Mohammed taught that God is Merciful, that only He should be worshipped, and that we should be kind to others.

And the Beloved SILENT Avatar of our own times, Meher Baba, says it beautifully:

"See God in all;
Love God in all;
Serve God in all;
Become God in all."

It is to make the impossible possible that Meher Baba has come. He says; "When I Speak, it will be only One Divine Word; but it will be the Word of Words or the Manifestation of Truth. This Word will have to be hearkened to by the heart and not merely by the mind. It will go home to you and bring you the Awakening."

THE TEACHINGS OF CHRIST AND BABA

by a Western Baba-lover

Of the inner workings of the Avatar, I believe we can all plead ignorance; but it is clear to everyone that these are unusual times, unprecedented in the history of the present day humanity. In the study of past and present societies, sociologists, anthropologists and archaeologists no longer stress progression of cultures but simply their differences, because it is no longer taken for granted that there is a correlation between time and the status of human nature, etc.

People living today are not necessarily better, wiser or more spiritual than, for instance, those to whom Lord Buddha brought his message. But, thanks to the spread and advancement of science, there is universal literacy and communication of information, etc., so that there is a great deal of sophistication, with attendant skepticism.

Christ taught the doctrine of the universal loving Fatherhood of God and the coming millennium of the universal brotherhood of man. The heart of his teachings is "Seek ye first the kingdom of God and His righteousness, and all these things will be added." Christ's "kingdom of heaven" is Baba's "Infinite Within" and His "righteousness" is Baba's "love."

Because of the nature of the people in the Western world for whom he came, Christ laid stress on faith and ethical and social principles: "According to your faith be

it unto you." (Mt. 9:29) "If you had faith as a grain of mustard seed..." (Lk. 17:06) And "He that believeth on me, the works that I do shall he do also...." (Jn. 14:12). No doubt Jesus gave many sayings on love, *e.g.* "Thou shalt love thy neighbor as thyself," but this was too much of a challenge to the Western intellectual and practical type.

Avatar Meher Baba stresses spiritual love as well as spiritual psychology. He says, "The gradual unfoldment of the good brings love, generosity and peace; and the good *sanskaras* deposited by the manifestations of these qualities overlap and balance the opposite bad *sanskaras* of lust, greed and anger." His practical-spiritual teachings are for both the East and the West; for they are truly universal, according to the needs of modern man.

The ideal of good-fellowship, kindness and service was sorely lacking in the era when Jesus lived. In answer to the question people asked him, "Who is my neighbor?" and "Why should I love him?" Jesus gave the parable of the Good Samaritan, which expressed a very human situation touching the sympathies of his hearers.

Today Baba says: ".....the Oneness of Reality is so uncompromisingly Unlimited and All-pervading that not only 'We are One.' but even this collective term of 'We' has no place in the Infinite Indivisible Oneness." The unity in diversity of which Meher Baba is making man conscious is explained in the chapter on "The Ten States of God" in 'GOD SPEAKS'. Baba says that God is the sole reality and all else is but appearances—false. Man is God and God is man; to know this by experience and being is the divine goal of all life. Baba's metaphysics reveals the nature of man, God and the universe, and the means of attaining the Goal.

Morality is good but does not have the power to propel the individual God-wards. There has to be a

psychological process to change one inwardly, and Baba's panacea for this is love and spiritual understanding, which are receiving their initial impulse from the Avatar's presence as Love and Truth Incarnate.

Baba does not take for granted that people understand what love is; He defines and explains it in many ways. He distinguishes between love and God-love, between love and lust or greed, between human and divine love, and he also explains in detail the levels of love as manifested in nature, man and the God-realized or Shiv-Atmas. This spiritual understanding is required by modern man in order to start putting the eternal truths taught by all Avatars into practice.

When questioned about the use of money Jesus answered, "Render unto Caesar the things that are Caesar's." Thus he was telling people to be practical in their worldly life. However, it is most difficult to put spirituality into practice while living a normal worldly life, and so there has been a predominance of the spiritual as in medieval monasteries or the exclusive preoccupation with the material as it is done today. Baba shows how the conflict between the heart and the mind in most persons creates the dichotomy of material and spiritual, the outer and the inner, science and religion, which have their social counterpart in the prevailing chaos of modern civilization.

Baba therefore makes it clear that harmony and balance between mind and heart, understanding and feeling, is essential in solving the problem of life on any level. Baba says: "Such harmony of the mind and the heart is the most important condition of the integral undivided life of spiritual understanding." ("Discourses, Vol. I, P. 101) How this can be done is the essence of Baba's teaching for this Age, as expressed in His Yoga of Love.

The appeal of Christ was not to the intellect but to the feelings; therefore he made ingenious use of numerous parables and homely sayings. Today man is better

prepared intellectually and has the physical facilities (schools, libraries, etc.) for the study of Truth. Thus, when Jesus was asked "What is Truth?" he remained silent, but today Meher Baba has given us wonderful book to answer that question. Nevertheless, as Baba is the SILENT AVATAR, it remains a fact that Truth as Reality is inexpressible, or as Baba says, "Love is silent." And, "God has not been understood until He has been understood as Infinite Love." Baba says: "I have come to help you in surrendering yourselves to the Cause of God and in accepting His Grace of Love and Truth."

The breaking of Baba's Divine Silence will release the power of His Truth and Love to "initiate the Era of the New Humanity."

—JAI AVATAR MEHER BABA

APPEAL TO OUR DEAR SUBSCRIBERS

The Subscription for 'Divya Vani' for the current year, commencing from July, 1966 to June, 1967 is payable in advance. We would, therefore, request all our subscribers to kindly send the amount as early as possible, so as to enable us to serve them promptly and diligently in Beloved Baba's Cause.

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

Editor & Publisher

"Beyond Tears"

by Shaliza, U. S. A.

I am beyond tears.
The wind mourns in the high untrespassed
sanctity of space ... while
Day's beginning blows wet, and
Sunward I've climbed and joined the
tumbling mirth
Of pink glistening clouds atop the golden maple trees
that
Drape their arms about each other's shoulders
In the dark noisy warmth.
I feel hollow, in these clouds, not touching
And sweating in cold sadness, shivering lips,
tear-stained eyes;
In the burnt-almond woody earth
I am silent.
I am beyond nothingness ... high
in the sunlit palace of time
Hovering... there I have chased the shouting
wind along,
far beyond tears.

I am... am... am beyond death;
beyond life, beyond here, beyond now;
And I have made my resolution to die ...
forever ...
with September morn,
With the first fresh gust, and clouds opening
I am a blur cloaked in the dreaded frost,
of fear.

Up, up, up along delirious burning blue
Into a drumming rain, (that began in a trickle),
Suddenly ...I've topped the wind-kissed height,
 with easy grace,
Finding white birds flying, flying,
 Yes flying ... oh god into the nothingness of
 the horizon.
Gentle dove, my heart is your beating wing
Moving in this nothingness.

I wish it were a white dove, soft, loving
 and gently
Leading me from the realms of Past
Or fleeing my shadow, over the earth, darkening
The spires of systems, moving a thousand
 lands, and eyes
Tracing all boundaries, limitations and containments
 Free ... not motionless
I am beyond tears.

Now the moon sweeps and gliding reveals
Everything mindless ruled by the body,
Everything mindful ruled by what?
And where is Nature? where is
 Infinite Love... ?
Body clutched, eyes burning, I hear so many answers ...
 groping,
 weeping,
I hear ... praying ...
 to whom?

I do not know what is free,
 or what is not?
I know that I am neither,
 both,
 nor one in the same, still

Forward pressing, the depths flow
Gushing to destroy, in careless passing,
 each last strong twig.
I am made of crystal-hard,
 sparkling diamonds;
 watering life.

But I have walked, briefly
 in white mist ;
Long ... in the dark silence.
And in the dawning sunsets
Birds fold upward,
 startled
Once I have resolved to keep my sense
Of freedom,
 of love ...
And become, not mere seeking, but
Farther than beyond the tears (that I am)
To stand alone, I must.

I am the wonderment in a snow-dotted fawn's
 eager eyes,
Reflecting the soul's prism of perfection, brightly ...
As the swift sandpiper's track wisks by
To beset a print ... three lines
Of peace,
 of time,
 of love ...
 in God—the Beloved Avatar Meher Baba
 I am beyond tears.

T H E A V A T A R

by T. N. Dhar, New Delhi

No Saviour, Master or Prophet has ever before proclaimed Godhood in first person in more loud and unequivocal words than Meher Baba, the silent Avatar of the age. He affirms to be the origin and the primal glory of the beginningless beginning, the endless end and the beyond beyond God. Let us sit by His side for a moment and have a dip in His unfathomable ocean-like Universal Mind, so that all our sanskaras may be washed away, our age old fetters may be unloosened, we may be free from the worries that constantly surround us, we may be able to see as we ought to see, hear as we ought to hear and feel as we ought to feel.

Avatar Meher Baba is a tidal wave, nay the very storm of spiritual forces, which whether we like or not, are bound to overflow us with peace, bliss and beauty. Behold the garland of roses round His neck. Roses have never such beauty as they shed when they are worn by Him. What is the secret of it? Obviously the flowers partake of Beauty of which He is the embodiment. In this care worn world, eyes rest only when we gaze at Him.

Avatar Meher Baba is the symbol of Truth. We will be wise to avoid the common error of identifying Him with His body. Like Krishna, like Buddha, He wears it as a coat. We have to await the Day, when He chooses to manifest Himself as the omnipresent God. It will be then and only then that we will be able to listen to the sweet Word—the Word of words—that He will utter without

notice, unless we are taken unawares due to our too much pre-occupation with the world.

Avatar Meher Baba has come to awaken and not to establish a new religion. His message is universal and for all, including the atheists. Like Jesus Christ, He calls the down-trodden, the sinful and the hardened criminals near Him and solaces them by His blessings. He does not prescribe any rituals. In fact He is deadly against ritualism and superstitions. Being the personification of Love, He advocates that love is the simplest and the shortest road to the realization of God.

He has been observing silence for the last forty-one years and communicates only by means of gestures of hands and fingers. On the seventy-third birthday of Avatar Meher Baba, let us rejoice that reborn Rama, Krishna, Buddha, Zoroaster and Christ is contemporaneously living with us in flesh and blood on the surface of the Earth, in a remote corner of Ahmednagar, Maharashtra State.

WHAT COUNTS WHERE?

"In the material world every pie of money counts. In the Subtle world every ounce of energy counts. In the Mental world every force of thought counts. In the Beyond State only God counts and in the Realm of God-Man everything counts as nothing and nothing counts as everything."

—MEHER BABA

REVIEW

*"THE UNSTRUCK MUSIC OF MEHER BABA"
("GOD'S VOICE") Compiled and Published by
MAUD KENNEDY, Purcell Cottage, Heyford,
Oxford, England. Price: 21 sh.*

The literature by and about AVATAR MEHER BABA has been built up to an impressive figure during the past few decades. Here is a sort of daily diary, compiled by Maud Kennedy, with a thought or two for each day of a year, comprising 366 days. The quotes have been picked up from well-known books like "God Speaks", "Everything and Nothing", "Listen, Humanity", "The Avatar", "The Discourses of Meher Baba" and from articles that appeared in the "Awakener" magazine and in the "Divya Vani" magazine. It would be difficult for anyone who is familiar with Meher Baba's literature to deny that myriad questions that have plagued seekers after Truth—be they philosophers, scientists or spiritualists—have been answered by Meher Baba in a manner that is so satisfying to the modern man, who lays too much store by the intellect. And this, in spite of the fact that the burden of His (Baba's) Song is the transcending of the intellect itself. When a man awakens into 'spiritual birth', one of the problems he encounters is to find thoughts for offering his prayers when he sits down in meditation. The present brochure will fulfil that need in ample measure, for it is a treasure-house of metaphysical meditations. Topics covered are: Reality of God, God-Realization, a Vision of Truth, Life of the Spirit, the Self, the Ocean-like Mind, the Separative Ego, Tuition and Intuition, Maya, Occult

Phenomena, Life, Surrender, Universal Consciousness, Negative Forces, Work, and so forth—all apparently stray thoughts and yet with an unseen thread stringing through all of them. Those who do not have the temperamental aptitude for reading bigger books by or about Meher Baba or, in fact, on the subject of eternal verities itself, will find this Compilation as a companionable friend with its soft-spoken advice working its way to the psyche of the seeker and providing to him a happy blending of the head and the heart. Read the thought meant for a particular date in the year, and if possible, carry it with you on a separate piece of paper to the place of your work, glance at it over again if and when you find time to do it, and you may discover that your spiritual experience has deepened in the course of a single year, as never before.

Here are a few examples. picked from the Book at random:

April, 19th

A Secret:No amount of rites, rituals, ceremonies, worship, meditation, penance and remembrance can produce Love in themselves. None of these are necessarily a sign of Love. On the contrary, those who sigh loudly and weep and wail have yet to experience Love. Love sets on fire the one who finds it. At the same time, it seals his lips so that no smoke comes out

May, 2nd

Truth is Infinite: It is the nature of the mind to go on asking. But Love asks no questions; it seeks nothing but the will of the Beloved.....

May, 31st

God-Consciousness:My waking state is real, yours is false. When you realise God you will see this for yourself, provided you regain consciousness of the gross world.

October, 15th

Prayers and Thoughts: A life of prayer is ever essential, Atman (soul) can be obtained only through the Atman itself, which is the object of prayer, the desire and the fulfilment.....

October, 20th

Three Planes: With the gross eye, gross (or physical) things are seen; with the subtle or internal eye, the spiritual world and planes are seen; and with the mental or spiritual eye, GOD is seen.....

November, 22nd

The Upheaval: Of my own I shall not break my silence; universal crisis will make me do so. When the crisis reaches its absolute culmination, it will make me utter the WORD at that moment. Circumstances are converging and fast gathering momentum towards precipitating the right moment, which will come completely unawares—at any time, any hour, any day.....

December, 1st

God is in All: Thus if you stop thinking of your own happiness and give happiness to others, you will then indeed play the part of the Lover of God, because God is in all

"COSMIC", Calcutta.

News in Brief

Avatar Meher Baba Chittoor Centre:

At Chittoor, Christmas Day was celebrated as "Baba's" previous Avataric birthday as Jesus Christ, with procession, poor feeding and a public meeting in the evening, which was presided over by Sri Rama Krishna Reddy, Secretary, Zilla Parishad, Chittoor.

After Sri Y. Venugopala Reddy, I. A. S., Asst. Collector welcomed the guests, Sri M. B. G. Sastri, Executive Engineer, explained the significance of "Common Prayer Day". This was followed by talks on the life and messages of Jesus Christ, Prophet Mohammed, Lord Krishna and Avatar Meher Baba on this auspicious occasion, in order to bring home the fact that the Message of the Avatar, Rasool or Prophet and Christ has always been one and the same, whenever God descends as Man in the world. While Sri N. Ramanatha Iyer spoke on Lord Krishna, Sri J. E. S. Das on Jesus Christ, Sri Abdul Wahab Bukhari on Prophet Mohammed, Swami Satya Prakash Udaseen spoke at length on the divine message of Love and Truth of Avatar Meher Baba and impressed upon the large audience the significance and the rare privilege of the presence of the living Avatar, who has come to awaken the entire creation. Swamiji's speech was most thrilling and touched every heart present at the meeting. The entire programme was most enjoyable for all those who participated in it. The meeting came to an end with vote of thanks by Sri C. S. Reddy, Deputy Secretary. In reply to greetings sent on this occasion by Sri M. B. G. Sastri and Swami Satyaprakash Udaseen, Beloved Baba was pleased to convey His Blessings thus:

"Your telegram made Me happy. I send My Love Blessing to you, your family, dear Meher lovers in Andhra and to Swami Satyaprakash. Love Me more and remember Me constantly. I am the Ancient One, come once again in your midst."

A Subscription to "DIVYA VANI" is a Love-Contribution to Baba's Cause

To

The Editor,

"Divya Vani", 3-6-441, 5th Street, Himayatnagar, Hyderabad-29 (A. P.), India.

Please enlist the following name (s) as annual subscriber (s) to Divya Vani :

1. Name & Address :

2. Name & Address :

I enclose herewith a cheque for Rs. / \$. / £.....

or I send by Money Order the sum of Rs. / \$. / £.....

Signature :

Annual Subscription : Rs. 12-00 for Inland Subscribers ; \$ 6-00 for those living in U.S.A., etc., £ 2-00 for those living in England, Australia, etc.

N. B. : If copies to our *subscribers abroad* are to be sent by *Air Mail*, the annual subscription will be double the amounts mentioned above.

(Continued from 2nd cover page)

Meher Baba by His Eastern & Western Disciples	...	1.00
The East West Gathering by Francis Brabazon	...	8.00
God-Man by Charles Purdom (Published in England)	...	37.50
The Unstruck Music of Meher Baba Compiled by Maud Kennedy (Mimeographed)	...	23.00
In Lap of Love by Naosherwan K. Nalavala	...	3.00
What Am I Doing Here? by Ivy O. Duce (Published in U.S.A.)	...	5.00
Flower of Contemplation by Adah Francis Shifrin	...	1.00
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	...	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription, including registered postage, from July to June	...	15.00

Available from:

MEHER PUBLICATIONS

King's Road, AHMEDNAGAR

Maharashtra—India

Meher Baba on 'War'	...	...	Rs. 0-50
Meher Baba on 'Love'	...	...	Rs. 0-40
Declarations of Divinity	...	...	Rs. 0-30
Why Meher Baba is Silent	...	...	Rs. 0-25
Meher Baba on 'Hell and Heaven'	...	...	Rs. 0-20
Meher Baba on 'The New World Culture'	...	...	Rs. 0-15
A Discourse by Avatar Meher Baba	...	...	Rs. 0-10

Available from

Meher Era Publications

Avatar Meher Baba Poona Centre

441-1 Somwar Peth, Poona – 2.



Print Edition Text	Online Edition Text	Page Num- ber	Para- graph No.	Line Num- ber
fase	false	5	1	9
heir	their	7	4	3
well	will	8	1	3
perons	persons	21	2	1
worldy	worldly	24	1	16
sheperds	shepherds	27	5	4
irresistable	irresistible	30	1	3
Mandli	Mandali	32	4	12
infinitesimal	infinitesimal	33	3	7
is	in	34	1	8
Chirst	Christ	41	2	5
millenium	millennium	44	3	2
SPAKS	SPEAKS	45	4	7