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Monthly:

25th December 1967

# D I V Y A V A N I

( DIVINE VOICE )

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(Continued on 3rd cover page)

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# D I V Y A   V A N I

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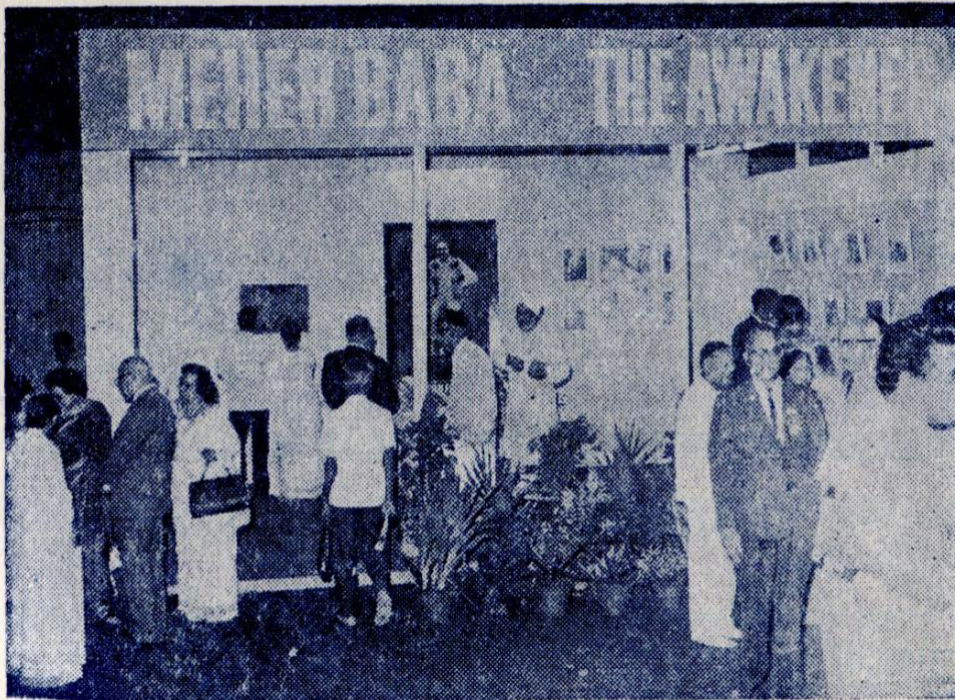
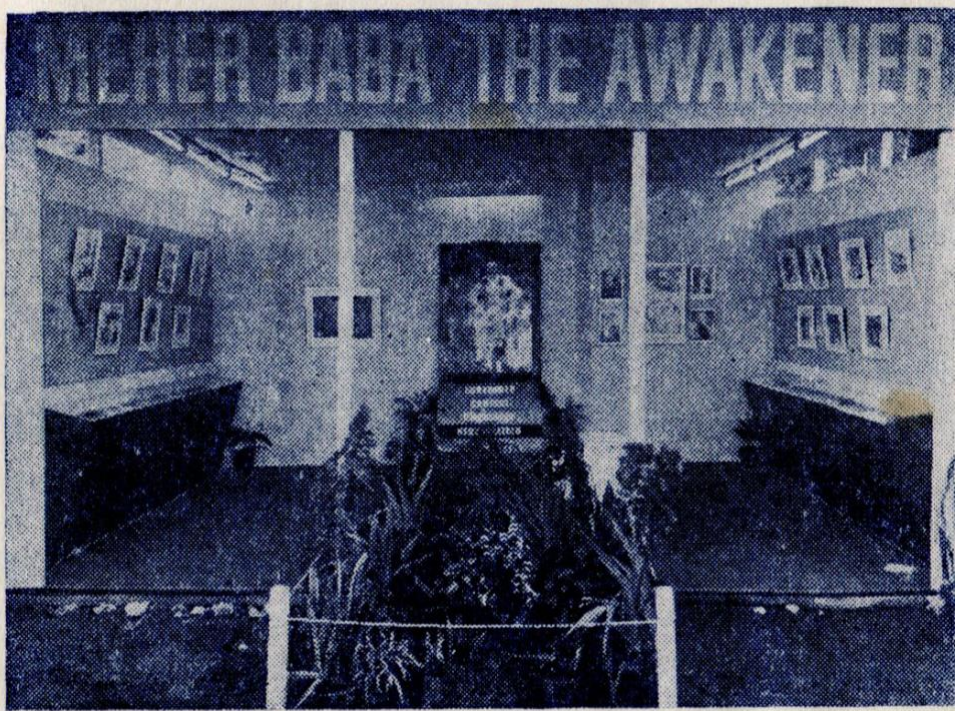
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Avatar Meher Baba Stall at the  
International Tourist Fair at Bombay  
(30-10-67 to 31-12-67)

# I SING OF YOU, MEHERA

( On your Birthday. Meher Year 73 )

by Francis Brabazon, Meherazad

I sing of you, Mehera, belov'd of the Beloved of all men.  
Before He began the Creation, the Beloved created you  
To mirror to Him His love so that He would know it  
ever a-new.

I sing of you, Mehera, belov'd of the Beloved of all men.  
Then He made the earth as an arbor for your pleasure  
and quiet shade,  
And ordered the stars out as your escort, and the moon  
to be your maid.

I sing of you, Mehera, belov'd of the Beloved of all men.  
And He created the sun and rain to keep Earth always  
fair and green,  
Bearing in each season choicest fruits and flowers for  
His chosen queen.

I sing of you, Mehera, belov'd of the Beloved of all men.  
The Beloved, because of a whim, caused the whole  
Creation to be:  
In a One-word poem He contained it—and you are its melody.

I sing of you, Mehera, belov'd of the Beloved of all men.

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## **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*

*Yours fraternally,*

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

# **\*AVATAR MEHER BABA**

**by William LePage, Australia**

In 1956 and 1958 one known as Meher Baba came to Australia. He came quietly, stayed a few days on each occasion and departed quietly. He sought no publicity. He said then as He says now to all people: 'I have come to sow the seed of love in your hearts so that in spite of all superficial diversity which you in your life in illusion must experience and endure, the feeling of oneness through love is brought about amongst all nations, creeds, sects and castes of the world.'

'I am that same Ancient One who has always come to redeem man from his bondage of ignorance and to help him realise that which, consciously or unconsciously, he is always seeking. The object of the quest is called by many names—happiness, peace, freedom, truth, love, perfection, Self-realisation, God-realisation, union with God. It is essentially one thing—the quest for conscious and continual experience of his unity with God, the Source of infinite Knowledge, Power and Bliss.'

While many may remain indifferent to these statements, thousands of people in the East and West have dedicated their lives to Meher Baba, and millions have been affected in their daily lives by His living example of love and service.

For these people, and myself among them, there is no question Is God Dead? For us, He is very much alive

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\* *(A Talk given recently in Australia)*

and well—but not just in Mexico City, or India, or any particular place or church, mosque or shrine. Yes, physically He is living in India and working for the well-being of the universe; in reality He exists in every human being, in every creature, in every particle of dust—the Innermost reality of the whole of creation—but hidden from us by our own curtain of ignorance.

So in place of the question Is God Dead? I ask the question tonight for you who have just heard of Meher Baba, Is Meher Baba the God-Man or Christ? The fact that you have come tonight, shows your openness to the question. It is also natural that you are at this stage sceptical, and that you are keen to arrive at your own conclusion to the question through study, reflection, observation, critical thinking, and through these activities allow the heart to speak its own truth. I hope simply tonight to present you with a starting-off point, to give sufficient detail for you to embark on what is to me the most vital quest in life at present—personal conviction that Meher Baba is the 'Divine Beloved who loves you more than you can ever love yourself', and hence establish a living relationship that will lead you surely to God—your own Real Self.

2000 years ago in a small area among a small number of people, fairly remote from the main centres of mankind at that time, one called Jesus said 'I and My Father are One' and 'I am the Way', and without travelling beyond that area, had a profound effect on a large part of the world and inspired a long line of great saints and lovers of God. As a quick example, witness the lives of the desert fathers in the centuries immediately after Jesus, perfect examples of the life of humility, purity and charity which Jesus had laid down and Himself lived.

1400 years ago, in an even more isolated area among an equally small number of people, one called Mahommed

said 'Come in under the shade of this tree for the Way is beset with dangers', and also without travelling set in motion a remarkable outpouring of spirituality expressing itself in all aspects of life. In the Sufis can be seen the highest example of the life of brotherhood and love for God which Mahommed had established.

Similar pictures could be presented in relation to other known forms of the God-Man or Christ. In fact personal study of religions of all countries and times and people show that each is based on the concept of Saviour or God-Man. The North American Indians, the Maories and the Polynesians as examples held the idea of a divine Incarnation or God Man. In the Koran occurs the sentence 'We (God) have sent Our Messengers into every corner of the earth and there is no one who has not heard of Us.' And in the Hindu scripture, the Bhagavat-Gita, there is the statement 'Whenever the spiritual law has been lost sight of, and materiality has become rampant, I come'. Each religion promises the advent of the Saviour, particularly at those times when men generally have given way to hatred, greed, and violence, when man through alienation from himself is unable to establish real friendship with his environment and his fellow-men, even to the point of devising the means of world annihilation.

He comes when self-interest or selfishness is at its height, when anxiety, tension and insecurity are the major motivating forces, and at the same time when mankind becomes disillusioned and profoundly sceptical that legislation, politicians, national conferences, evangelists can stem the tide of destruction, and in desperation, like a man at the point of an untimely death, begins to recollect that the answer again must lie with God. The God-Man sometimes appears as a king, sometimes as a carpenter, but whatever outward role He adopts, He continually, openly and subtly, demonstrates a meaningful

"livingness" applicable to everyone, no matter what His circumstances in life may be.

The God-Man is thus the total manifestation of God in human form, when God knows Himself as God whilst living the life of man amongst mankind. God is One, and He as the Avatar or Christ is always one and the same, but the manifestation is repeated from time to time 'in different cycles, adopting different names and different human forms, in different places, to reveal Truth in different garbs and different languages'. The God-Man is the sole spiritual authority of the Age 'the only one infinitely capable of leading others to Self-realisation' and of bringing to the whole creation 'a new release of power, a new awakening of consciousness, a new experience of life'. In one of His Discourses Meher Baba states: 'The God-Man is like a gauge against which man can measure what he is and what he may become. He "trues" the standard of human values by interpreting them in terms of divinely human life. He is interested in everything, but not concerned about anything. The slightest mishap may command His sympathy; the greatest tragedy will not upset Him. He knows that men do not cease to exist when they die, and therefore is not concerned over death. He knows that destruction must precede construction; that out of suffering is born peace and bliss; that out of struggle comes liberation from bonds of action. He is only concerned about concern.'

Here now today, living in relative obscurity in India, is Meher Baba who states "Do not doubt, I am the Ancient One, the Avatar, the God-Man. I am not this body that you see. It is only a cloak I put on when I visit you. I am infinite Consciousness. I sit with you, laugh and play with you; but simultaneously I am working on all planes of existence."

As in any community holding to belief in one

particular manifestation of God-Man, we in a Christian country have been brought up on the idea that Jesus was the one and only manifestation of God for all times. We have been taught that when Jesus said 'I am the Way' that the 'I am' referred only to Jesus. But our teachers have not considered another statement of Jesus, 'Before Abraham was, I am'. And we have not reflected quietly on the strange idea that God, the Creator, Preserver and Destroyer of the universe should take human form once only, for only a part of the world, and that the only path of salvation for the rest of the world is to be forced in some way or another to accept and worship this one advent. It is to say the least, very strange. Of course, it would be just as strange if we were a Mohammedan community and viewed the Christians as poor misguided creatures forever denied the love of God unless they accepted Him in the form of Mohammed. We do so often seem to have the idea that whatever we hold or do, everyone else should hold and do likewise.

I have in the first part of this talk presented you with a different idea, viz. that there have been throughout man's history periodic visits of God; that these occur at those times when man's suffering and delusion is at its height; and lastly that this present period is such a time, and that God has manifested again with the name of Meher Baba.

Having arrived at this point in examining the question—Is Meher Baba the God-Man or Christ? let us now look at, even though briefly, Meher Baba's life and see if it has for us the hallmarks of God-Man.

Meher Baba was born 73 years ago in Poona, India. His name as a child was Merwan Sheriarji Irani, and He was called Meher Baba by His early disciples. Meher means compassionate, and Baba means Father. His parents were Persian. The father in his early years

underwent great austerities in an effort to realise God, until a voice in his sleep said to him 'You are not destined for that which you seek, but one who will be born to you will achieve it'. A few hours before Meher Baba's birth, his mother had a dream in which a vast sea of people gazed expectantly towards her. He lived a quite normal childhood, liked marbles, kite-flying and cricket, enjoyed poetry including that by English poets, and was a good student at school.

One evening in May 1913, while a student at Deccan College, Poona, Meher Baba was cycling home from college and as usual, passed by the end of Malcolm Tank Road. At this point under the shade of a neem tree, sat an ancient Mohammedan woman known as Hazrat Babajan. She was then about 110 years of age, was reputed to be a very holy person and held in great esteem by Poona people. Whenever Meher Baba passed by, she was surrounded by groups of people. On this particular day He felt a strong curiosity regarding her, and leaving His bicycle He tentatively approached her. When He met her eyes she beckoned to Him and He went up to her. She then arose and kissed Him on the forehead. No word was spoken; and He went on home.

Shortly afterwards· He lost consciousness of His body and remained more or less in that state for nine months, moving about as one described Him, as an automaton possessing intuition. After that period, Hazrat Babajan made Him know His Godhood, merging His consciousness in the infinite Ocean of divine Love, Knowledge and Power.

Meher Baba later identified Hazrat Babajan as one of the five Perfect Masters of the age. You will find clear definition of this term in Baba's Discourses, but briefly at this point, a Perfect Master is one who has achieved

*(Continued on page 41)*

# \*Creeds And The Inner Path

By MEHER BABA

The Majority of persons are comparable to blind people, who are inexorably committed to the life of ceaseless wandering in mountainous regions with hills and dales, peaks and valleys. Human beings have come to a sort of plateau after ages of groping through the sub-human kingdoms; but they are subject to the gathered momentum of their long drawn-out past. Their animal ancestry invites them again and again into the dark unfathomed valleys of unconscious inertia or the brutal life of undirected impulses.

To guard against precipitous fall, life has provided automatic suffering that inevitably betakes those who slip back. But even those, who do not slip back and walk on the table-land, find themselves bumping against many stones and inviting upon themselves new types of ceaseless sufferings until they come to develop the desire to climb up to the place of safety. For those, who are desirous of climbing, the religions play a very important part. Even a blind man has reasonable chances of rising to considerable heights, if he, through spontaneous inclination or training, gets reconciled to any one of the religious creeds.

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\* From 'Sparks of the Truth from Dissertations of Meher Baba': version by Dr. C. D. Deshmukh, M. A., Ph. D. (London), Nagpur.



The established religious rites and ceremonies are comparable to spiral or winding staircases. They take man to a daily round of duties; and when a day begins, man finds himself doing exactly the things which he had done on previous days. He might soon get tired of his round of duties, thinking that they lead him nowhere and desire to go back to the ground-floor to the aimless wanderings to which he had got accustomed before he got into the staircase. But much of this discontent is due to inaccurate appraisal. He seems to be moving in a circle. But, in fact, he is climbing up the spiral steps and has actually risen a little higher, though it seems that he has come to the same point.

**Analogy of  
Spiral  
staircases**

Meeting a Perfect One is the law of life spiritual. After one meets the Perfect One, the words of the Perfect One should have greater value than the established codes of religion. If there is a clash between the established codes and the orders of the Perfect One, the orders should be followed without fear or hesitation. The codes, though generally helpful, do not cover all possible cases. There are important exceptions. He who follows a guide is saved by his watchful care. This may be illustrated by means of an anecdote.

**Orders of the  
Perfect One**

Once upon a time a sage sent his son to a debtor's house to recover a loan. The son was advised never to sleep under the shade of a tree, or pass the night in a city during the journey or sleep at the debtor's house. But the sage also instructed the son to obey the commands of an experienced guide, if per chance he happened to meet such a one. The boy started on his journey and by sun set he met an aged person, who seemed to him to be a man of much experience. The old man said that he too wanted to go

**Anecdote**

to the same destination and offered to the boy his company which he willingly accepted. After some time they came to a big and a shady tree where the old man decided to halt for the night. The boy remembered his father's words that he should obey the experienced guide. So he raised no objection for sleeping under the shade of a tree, though this was against the general command which he had received. He soon fell asleep and was lost in the dream-land. The old man, however, kept a watch, when at midnight a big snake appeared under the tree. The vigilant guide soon killed the snake; and the night passed off safely.

Next morning the boy and the guide resumed their journey. At night, they came to a big city. The old guide decided to pass the night in the city. This was contrary to the general advice of the boy's father. But the boy again accepted the order of his guide and agreed to spend the night in the city. The king of the city had a daughter. Any one who got married to her never came back alive after the wedding night. This happened invariably in the case of all who were successively married to the princess. And when this fact became known to the inhabitants of the city, no one in the city was willing to marry the princess. So the king had decided to get his daughter married to some young man who would come to the city from outside to spend his night there. The king accordingly summoned this boy to his palace. The old guide however gave some definite instructions to the boy before he was taken away from him. When the boy found himself in the royal harem he got bewildered. But he scrupulously stuck to the instructions of his guide. The result was that he passed a safe night and he was the only one like him to tell the tale next morning. He not only survived the night but was allowed to go his own way. So, he returned to his old guide and the two again resumed their journey onwards.

Ultimately when both reached their destination the debtor of the boy paid back the loan to him. The boy was about to return immediately. But the old guide insisted upon their availing themselves of the hospitality offered by the debtor and spending the night under his roof. The boy who had all the while met no harm by following the order of the guide decided not to disobey him even this time. After supper the host enquired as to where they would prefer to sleep at night. And the old man requested that they be allowed to sleep in the verandah. Both slept there for a while. But at midnight the old guide awakened the boy in his care and asked him to come with him inside the house. Two sons of the debtor were sleeping inside. The old man requested them to change places with them, since they, being new to the place, could not withstand the cold outside. The sons of the debtor agreed to the suggestion and obliged the guests. In the morning when the boy got up he witnessed a gruesome tragedy. The host was wailing and weeping over the murder of his two sons, who, he declared, were killed by robbers that night. The fact was that the debtor himself, in his uncontrolled greed and miserliness, had committed the foul deed, believing that the two persons in the verandah were the visitors and hoping to get back the money, which he paid to the boy.

When the old guide started their return journey, the boy began to assert that all the restrictions which his father had put on him were groundless, since he discovered through his own experience that every time he disregarded those restrictions he came to no grief. The old man smiled and reminded him that among other things, his father had also given him the instruction to follow an experienced guide. The boy however felt sure that the other instructions imposed by his father were meaningless. Then the old guide discussed all the incidents in the journey and convinced the boy that he would surely have

come to grief and even might have lost his very life by disregarding the initial advice given by his father, had it not been for the fact that he was saved every time by the intervention of the one whom he had accepted as his guide.

The established codes of religion and morality are like the general advice given by the father of the boy. They are for the well being of mankind. But when a person gets the advantage of living wisdom, it has to be accepted in preference of these established codes. This may be done not only without coming to any harm but with much benefit. As stated by a seer, wealth may be sacrificed for health; wealth and health for self-respect; and all the three (wealth, health and self-respect) for one's own religion. But for gaining God, every thing including religion may be sacrificed without any hesitation.

The established religious conceptions, organisations and ways of life do conserve a great many values and a great deal of gathered energy and momentum. But when they get loosened from the life-force of inspiration, they can, for those, who are uncritical, easily become hindrances. A staircase of steps is a help for one who has the grit and the undaunted will to climb. But it is a regular series of stumbling blocks for one, who, though desirous of climbing, has a recurring inclination to revert to the original habit of merely walking on level ground. And if he has no desire to climb up, the staircase does not come to him even as an obstacle. He develops the soothing belief that the step which he happens to take is his last landing. Or he blindly takes to the gradual slopes, which lead him to the depths of ignorance or to the precipices from which he has a sudden fall.

For many people the round of duties given by established religions is a definite help and a boon. However, after a certain point these rounds of duties begin to degrade rather than elevate the person concerned. And there arises a need for some other mode of ascent. This is like getting into a lift or flying in an aeroplane. This is the inner life of spiritual endeavour which transcends one limitation after another. The guide to the inner life of spiritual endeavour must be one who has seen the mountain top, i.e., one who is spiritually perfect.

**Need for a  
Perfect Guide**

The knowledge of truth, gained through the established creeds, is like the knowledge of a town, which one may get by seeing it on a map. To see the town in one's own experience, one has to take all the troubles of actually going there. The truth of creeds may also be compared to the cow seen in the picture. It is one thing merely to see the picture of a cow. But it is quite a different thing to have a real cow and drink its milk. So all the religious creeds, though useful for the time being, have to be completely left behind; and the inner spiritual path has to be actually traversed before any one can realise the infinite Truth in his own immutable experience. It is while traversing the inner spiritual path that critical thinking as well as submission to the direction of the Perfect Ones have both their legitimate functions. But the goal of untrammelled divinity is the really important thing.

**The Truth of  
Creeds and  
the Truth of**

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# The Wonderful Dinner Party

By Group Captain M. M. SAKHARE

It was Avatar Meher Baba's first public 'darshan' at St. Mira School, Poona, after a long period of seclusion during which Baba had sustained serious injuries in the car accident near Satara. Baba lovers from all over the country and a few from overseas yearning for His 'darshan' had congregated at Poona. All hotels and 'dharmashalas' (rest houses) were packed with visiting Baba lovers. A few Andhra lovers who could not get accommodation in town were putting up with us. As it was going to be a strenuous day for the Poona Centre members who were making all the arrangements for the 'darshan' programme, we decided to call them over for dinner at our place. This was also in honour of our Andhra guests. During the 'darshan' programme, brother R. K. Gadekar and some other enthusiastic Centre members passed the word around to all the Baba lovers, Centre members and the outstation visitors about the dinner at our place, saying "There is dinner at Sakhare's place at No. 3 Loop Road, in the evening—do come along".

In the middle of the 'darshan' programme, when almost half of the crowd, nearly 10,000 in number, was still waiting in two long queues, Baba sent word that He was stopping the 'darshan' and visiting our place in a short while on His way back to Ahmednagar. We rushed back to our place and before we could arrange a seat for Baba, He was there. He made detailed enquiries about the dinner we were arranging that evening, the food we had prepared, the number we had catered for, the number

we had invited etc., etc. Considering the strength of the Centre members, who were expected to have dinner—30 to 40 in number and some outstation visitors we had personally invited, we had catered for 60 to 70 people in all. The food preparations were shown to Him and He blessed the same. He met some Andhra lovers who could not have His 'darshan' at the public programme and after 'Arti' was sung, He left.

By six in the evening Baba lovers in batches of twos, threes and fours started trickling in and the main hall where 'bhajans' were being sung started filling up. Seeing the crowd in the hall and more Baba lovers continuously coming in, Mona, my wife, wondered whether the food that had been cooked will do for all and whether she should get some more cooked. When we expressed our concern about it to Adi kaka, Baba's disciple and Secretary, he dismissed our doubts saying that the food was plenty and will do for all, as it has been personally blessed by Avatar Meher Baba. By seven, we got the first 'pangat' (batch) of 30 to 40 to sit down for dinner in the spacious verandah. People continued to come and participate in the 'Bhajan' programme in the main hall and 'pangats' continued to sit for dinner every half an hour. After about four batches of diners had got up, Mona looking a bit worried called me over and showed me the food in the 'dekchis' (utensils) that had gone down in level quite a bit. It was about 8-30 in the evening now and considering that the hall was still full and the serving party and the house servants had to have their food yet, she was wondering whether she should start cooking some more food. Just as we were discussing the issue, Parinmai, Baba's brother Beheram's wife, joined us and heard and appreciated our difficulty. Without hesitation she passed the judgement that the food would be sufficient for everybody and there was no need for fresh cooking. She asked Mona to take out the food repeating Baba's name.

In the rush of things the doubts were forgotten and the programme continued.

Thus the evening went on, new faces arriving with shouts of 'Jai Baba' and the old ones departing with 'Jai Baba' in that happy atmosphere of greetings, hugging and embracing. The dinner continued till 10-30 p.m. and then the crowd thinned out. Though the food in the utensils had gone down to almost rock bottom, it did for the last batch of the serving party and also the house servants too! The next day morning, Mona found to her surprise, enough food left over to feed the poor people who had collected outside, after the party of the night before! It was amazing how she was able to serve the whole lot of poor who had congregated!

The next day when we were going over the happy events of the evening before, we tried to unravel the mystery as how the food cooked for 60 to 70 was sufficient for so many. Also we tried to estimate the number of Baba lovers who had His 'prasad' but we could not. This reminded us of Christ's miracle of feeding the five thousand with five loaves and two fishes.

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## APPEAL TO OUR DEAR SUBSCRIBERS

The Annual Subscription for "Divya Vani" for the current year commencing from July '67 to June '68 is payable in advance. We would, therefore, request all our dear subscribers to kindly send the amount as early as possible, and enable us to serve them more promptly and felicitously in Beloved Baba's Cause.

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

**Editor and Publisher**  
'Divya Vani'

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# A M E N !

(for BABA)

by Meredith Starr

Source of all life and light,  
And love's divine delight,  
Shall I at last unite,  
And be one with Thee?  
The triple crown be mine,  
Life, Knowledge, Bliss Divine?  
The Feast of Bread and wine  
Be spread for me?

Can this indeed be so?  
I am so poor and low;  
I have no love, I know  
Nothing—alas!  
Least of all things am I,  
An atom in life's sky,  
I live, I know not why,  
Like blades of grass.

Yet, Love, Thy Will be done  
On earth as in the sun;  
If Thou wilt make us one,  
So be it then.  
From Thee I cannot flee  
O dear divinity!  
I give my life to Thee  
And cry Amen!

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## \* REMEMBER THE SERMON DAY

By K. K. RAMAKRISHNAN, Poona

Remember this day, 17 years ago, when Meher Baba gave His Sermon on the Mount of Mahabaleshwar. Beloved Baba gave His Sermon at 9 a.m. on 16th October, 1950. Once again, God as Man gave His Sermon to mankind.

What is the meaning of 'Sermon'? Ordinarily, sermon means a discourse of religious instruction spoken by a preacher from the pulpit. For example when a Hindu priest explains the religious scriptures of the Hindus it is called a sermon. Likewise a Christian Father in a Church, a Muslim priest in a Mosque, a Buddhist Monk in a Pagoda or a Sikh Guru in a Gurudwara give religious instructions to their followers and they are called sermons. They speak what they have learned from books. They explain to people as to how they should pray to God and how they should worship God and how they should abide by the rules of religion in their life.

There is another kind of sermon. Sermon of a Sad-Guru, a Perfect Master. A Sadguru is one, who having realised God helps others to realise Him. He is one who experiences Godhood. He is God for man. A Sadguru guides man on the path of life that leads to the realization of God. He guides man on the path he himself had travelled. His sermon is 'Love God and Serve God.' He

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*\* Based on a talk given at the meeting held at Avatar Meher Baba Poona Centre on the 16th of October 1967.*

knows the mental make up of every man who approaches him for help. He can see the cravings in the hearts of each one who approaches him. And he prescribes spiritual disciplines to each according to his nature and temperament, like a doctor prescribing medicines depending upon the symptoms of the disease. A Sadguru sets man on the Way of life God as Man lived on the earth in the past.

When God descends on earth assuming a human form, what can His Sermon be? His Sermon is Self-revelation. He reveals Himself. He unveils Himself into the heart of man matured in divine love. He unfolds divinity and enables man to see with his fleshy eyes the form of the formless. He calls to mankind, "Come all unto Me." He touches the core of human heart that holds the key to the mystery of life. His Sermon is "LOVE ME" and "Serve Me". He is the Way and the Goal in one.

Before giving Baba's Sermon on the morning of 16th October, 1950, Baba said, "Being just now in 'Old Life' for these few hours, I will tell you what I feel to be the established Divine Facts."

What does this 'Old Life' mean? When Upasani Maharaj gave his charge to Meherwan (Meher Baba then known) and made him the holder of his key—the Key of the universe, which the Five Perfect Masters hold; when Upasani Maharaj addressed Him as Adi Sbakti, Meher Baba had the knowledge of His Avatarhood and thereafter He started His universal work. On the 16th of October 1949, Beloved Baba entered into what was called 'New Life'. It was a period, during which He had lived the life of an ordinary man, a seeker of Truth, leaving aside His divinity, along with a limited number of His disciples, who were then called His Companions. It was a life of wandering through the world with His Companions as Sri Ramachandra wandered through the forest

with Sita and Lakshmana. In Beloved Baba's own words, "My Old Life places Me on the altar of absolute Godhood and Divine Perfection. My New Life makes Me take the stand of a humble Servant of God and His people. In My New life, Perfect Divinity is replaced by Perfect Humility. In My New Life, I am the Seeker, the Lover, and the Friend. Both these aspects—Perfect Divinity and Perfect Humility—have been by God's Will and both are everlastingly linked with God's eternal life."

New Life was a life of helplessness and hopelessness. It was a voluntary acceptance by God a life of suffering in order to share the suffering of mankind. It was an illustration of the infinite love and unbounded compassion of God for mankind—a divine display of His presence in every heart. God alone resides in the hearts of the saints and the so-called sinners; in the hearts of the good and the so-called bad, high and low, the poorest, lowliest and the lost. Through that wandering He was serving the saints and sinners alike, good and bad alike, high and low alike. He was bringing help and hope to the poorest, lowliest and the fallen.

In order to give His Sermon on 16th October, 1950, Beloved Baba got back to His 'Old Life' of Godhood for few hours (from 7 to 11 a.m.—four hours). It means that during the period He gave the Sermon He was God in every sense of the term and hence Baba's Sermon should be understood as words of Truth from God to man, just as the Sermon on the Mount of Galilee and just as the Sermon at Sarnath by Buddha.

Preachers preach and teachers teach what they have learnt from books. Sadgurus show the Way they have travelled to become Perfect. Avatar lives the Life of God and becomes the Way for man to walk on to become God, the Goal of all life.

**Baba's Sermon:** "Essentially we are all one. The feeling of our being otherwise is due to ignorance. Soul desires consciousness to know itself, but in its progress towards this Goal which it cannot realize independently of creation, it must undergo the experience which it gathers as the individualized ego and which is all imagination. Thus it is faced at the outset with ignorance instead of Knowledge.

"Dual forms and illusionary creations are the outcome of ignorance: birth and death, happiness and misery, virtue and sin, good and bad—all are equally the manifestation of this same ignorance. You were never born and will never die; you never suffered and will never suffer; you ever were and ever will be, as separateness exists only in imagination.

"Soul undergoes experience through innumerable forms such as being king and beggar, rich and poor, tall and short, strong and weak, beautiful and ugly, of killing and being killed. All these experiences must transpire as long as the soul, though it is one in reality and undivided, imagines separateness in itself. When soul is bereft of the impressions of these illusionary experiences it becomes naked as in its origin, to become now fully conscious of its unity with the Over-soul which is One, Indivisible, Real and Infinite.

"The soul becomes free of the binding of impressions through various paths. And Love is the most important of these paths leading to the realization of God. Through this love, the Soul becomes entirely absorbed in God, ultimately forgetting itself completely. It is then that all of a sudden Knowledge comes as swiftly as the lightning bolt which burns to ashes all that it falls upon.

"This Knowledge uproots illusions, doubts and worries, and apparent sufferings are instantaneously replaced by everlasting peace and eternal bliss which is the Goal of all

existence. Soul, now free from its illusions, realizes its Original Unity of Being.

"Let us not hope, because this Knowledge is beyond hoping and wanting. Let us not reason, because this Knowledge cannot be comprehended or thought of. Let us not doubt, because this Knowledge is the certainty of certainties. Let us not live the life of the senses, because the lusty, greedy, false, impure mind cannot reach this Knowledge. Let us love God as the Soul of our Souls, for in the height of this Love lies this Knowledge.

"The divinely Perfect Ones can bestow this Knowledge on any one they like and whenever they like.

May we all gain this Knowledge soon."

Those of you who have studied 'God Speaks' will realize that this Sermon of Baba is a summary or substance of 'God Speaks,' which was published in 1955. This incomparable book God has given to mankind to appease the intellectual convulsions of human mind has 256 pages. The theme of creation, evolution of consciousness of the individualised soul, incarnation and involution of consciousness through the various planes for the soul to become God consciously—all these are explained in great detail in 'God Speaks'. The same Truth is given in Baba's Sermon in a very brief form. The significance of the Sermon is in its simplicity of presentation and the mystery of its working. The Sermon was given by Baba to a group of about two hundred 'Old Life' disciples and 'New Life' Companions, who were specially invited to receive it. The Sermon of God unfolds unceasingly and in time fills the earth with volumes of books. Fortunate are those who listen to the Sermon now and imbibe the meaning. But blessed indeed are those who after listening and imbibing the meaning live the Sermon.

The Sermon starts with "Essentially we are all one.

The feeling of our being otherwise is due to ignorance". The Sermon shows mankind the inescapable and ever living Truth of the oneness of universal existence. For the world of today, divided in the name of race and religion, colour and community, caste and creeds, Baba's Sermon is the only hope. It is because of ignorance man is incapable of seeing the "Essential Unity of all Life". And what is this ignorance? Ignorance is the accumulated impressions enveloping the consciousness of man. Baba tells us that there are various ways to free oneself from the hold of these impressions and thus to remove ignorance. But Love is the most important of these paths leading to the realization in conscious experience of the unity of all life. Hence Baba says, "Love Me". 'Me'—the One Who resides in the hearts of all, One Who loves all. Awakening mankind to this essential unity of all life by sowing the seed of love in its heart and establishing a life of love on earth is the purpose of Avataric advent. 'Dharma Sansthapanartham' means this.

On the 20th of September 1967, Baba's film was taken by a Film-Producer Mr. Louis Van Gasteren from Holland. In one of the shots Baba was filmed as giving a discourse seated under the two babul trees with the Seclusion Hill in the back ground. Referring to this scene filmed, Beloved Baba afterwards remarked, "to Me it was like again giving the Sermon on the Mount." The full impact of Meher Baba's life, work and words conveyed through His silent gestures we cannot gauge at present. The impact of the Avataric life and work unfolds unceasingly through ages empowering the pilgrims on the path, enlightening the insight of the seekers of Truth and gladdening the hearts of God's children. To the extent we tune our life to His love by a honest effort to remember Him at all times, glimpses of His glory and power come to us. "This flute of reed, thou has carried over hills and dales and breathed

through it melodies eternally new," sang Tagore in his Gitanjali. A flute is of reed, but when it had the fortune of being blessed by the Lord, raising it against His lips, melodies of divine love flowed through it into the hearts of Gopis and they sang and danced in ecstatic joy. Ages passed and yet, the melodies of divine love Lord Krishna released continue to reclaim souls lost on the path of life. We are all like the flute of reed He has come to breath life in. Look at our brother \*Madhusudan here. When Madhusudan linked his life to His Love, songs flowed out inspiring the hearts of many and awakening them to admit God into their lives.

On 19th of September, Beloved Baba said to the film producer from Holland:

"I am alone even when surrounded by thousands of people, because I see only Myself in them all. As for you, if you were in the Himalayas, you would not be alone even there, because thousands of thoughts and desires would be your constant companions."

Through these two sentences Beloved Baba gave His Sermon once again to the world. "Pasyan Atmani Sarva Bhootani, Sarva Bhootani cha Atmani—Seeing oneself in all beings and all beings in oneself" is the essence of the Gita. God-realization or the Goal of life is to attain that mental equipoise or state of being, in which one sees oneself in everyone and everything. The easiest way of attaining this state now is by keeping the company of the Avatar by discarding the company of thousands of thoughts and desires which crowd in our life. Keeping the company of the Avatar means to remember Him and feel His presence in and around us at all times. "Sarva Dharman Parithyatjya Mam Ekam Saranam Vrajah"—

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\* Sri Madhusudan is a Baba lover of Poona, who has composed and sang hundreds of songs in praise of Beloved Baba.



means to surrender one's mind, the abode of all thoughts and desires by enshrining Him in one's heart and worshipping Him through thoughts of His Love, speeches of His Love and deeds expressing His glories.

Meher Baba's 'mantra' to mankind seeking for peace and joy of life is "Love Me." There is no other alternative for man today, but to love Him. Those who have the necessary courage can love Him now and save themselves. Our love for Him should be all-absorbing, knowing Him to be the Life of all lives and Soul of all Souls. We have to forget ourselves in this all-absorbing love for Him. Then knowledge dawns into our lives like a lightning flash.

A river flows into the ocean between the two banks. Soul travels to the Over-Soul between the banks of dual forms of illusionary creation. This means—birth and death, happiness and misery, virtue and sin, good and bad can never be evaded. They are necessary for the unfoldment of oneself as God. The Avatar arrests the fresh accumulation of impressions and helps us to free our consciousness from the hold of impressions we had accumulated through innumerable lives. He stimulates the process of expressing, experiencing and exhausting the accumulated impressions. The resultant effect in life is that the individualised soul feels crushed between the demands of the pairs of opposites. Do not get excited. Do not worry. Be patient. Be firm in faith. Love Baba! Love Baba! Love Baba! He is the only Way. He is the only Hope. He is the only Help.

May Baba bless us all!

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# THE CRUCIFIXION

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

Beloved Avatar Meher Baba, our Saviour on earth  
once more—  
The world still not ready to receive Him and  
crucify Him as before.  
This time not upon the tree, but in the heart of  
creativity—  
As the heathens did before—science has, but blinded  
them more;  
Steeped in ignorance, trying to gratify bodily desires,  
Evading the lesson of Truth, and Love—the worthy  
thing to acquire.  
Beloved Baba—Light of mankind, now in the world—  
Humanity fighting and struggling; as the karma  
wheels whirl,  
Only He can change our life—with the blending of  
heart and head.  
The escapist and foolish claim—God is dead.  
Centuries do not change the carnal mind—  
Though, nailing Him to the cross failing to find—  
The Glory of His coming; for Love cannot be defined.  
When, and how will we learn?—the battle must end.  
If understanding the meaning of brotherhood—  
it would not begin  
There will be love of all creation when released—  
By God's Grace—to live in His Divine Presence—  
in joy and peace.  
For our sins this Crucifixion He bore—  
Here again in our midst—that we may learn to love  
Him more.  
As we each pick up our cross—  
Let us never forget in His Love—we are not lost!

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## **\*Do We Recognise The Avatar?**

By W. D. KAIN, New Delhi

Are we really serious about the advent of Krishna? Do we recognise the Avatar? We complain that He came to the succour of Draupadi but comes not now. Are we justified in questioning this? Lord Krishna came to the rescue of Draupadi when she had lost all hope of help at the hands of the Pandavas, Bhishma, the grand old man, and other warriors in the Court. When she placed her entire trust in the Lord and surrendered wholeheartedly to His Will, Lord Krishna saved her from the ordeal. We should have that unswerving faith in God. We must possess the ecstasy of Chaitanya Mahaprabhu, the restlessness of Surdas, the tranquility of Sadana, the faith of Dhanna Bhagat, if we really want to see Him. But it is neither our luck nor intent really to have His Darshan. What should we do then? We should shed tears of helplessness and surrender to His Will. His Grace will come no doubt as the rain comes on to the roof of the saint and the sinner alike. The Almighty looks after His children and cannot let them perish in gloom and despair. He has therefore come. And there is the Silent Call of Avatar Meher Baba "COME ALL UNTO ME. NOW is the time for ALL to know that I AM GOD in human form".

But we do not recognise the Avatar. We made the same mistake when He came as Rama. We exiled Him

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*\* From the Speech delivered by Shri W. D. Kain at a meeting held at Jullundur on 28th August 1967, to celebrate Lord Krishna's Birthday.*

then, instead of enthroning Him not only on the throne of Ayodhya but also in our hearts. We ignored Him when He pleaded as Krishna for a compromise between Pandavas and Kauravas. But the God-Man is All-Merciful. He comes again and again to save humanity from the onrushing danger of complete annihilation. Strangely enough we listen not to Him. We are wide awake for selfish ends and sound asleep for spiritual uplift. So He says "I have come not to teach but to awaken". Not by religious rites, nor by japas or tapas can He be realised. We have to love Him, call Him by name—Meher Baba—The Compassionate Father. I repeat: remember Meher Baba, THE AVATAR, for whose advent the five Perfect Masters—Hazarat Baba Jan, Narayan Maharaj, Taj-ud-Din Baba, Sai Baba and Upasani Maharaj are responsible. No ceremony, ritual or sadhana is involved in loving and remembering Him. He takes naught but gives all ye need: not all ye want! Desires He kills, needs He fulfills. It is high time we learnt to love God for the sake of Love, remembering Him at all times with no selfish motives. And we shall see that all our problems, economic and social, are automatically solved.

Baba has said: "The Avatar awakens contemporary humanity to a realization of its true spiritual nature, gives liberation to those who are ready, and quickens the life of the spirit in His time. For posterity is left the stimulating power of His divinely human example, the nobility of a life supremely lived, of a love unmingled with desire, of a power unused except for others, of a peace untroubled by ambition, of a knowledge undimmed by illusion." The times ahead are no doubt difficult, but when the God-Man, whose Creation all this happens to be, is right amongst us, then why should we be afraid of anything. The greatest threat that humanity is faced with at present is the War. But even War is a necessary evil. Shakespeare has said, "So foul a sky clears not without a storm." War helps us to bring to the surface

the hidden talents of man. As Avatar Meher Baba has said: "During a War there are persons who unveil their inherent higher Self through the endurance of pain, and by acts of bravery and self-sacrifice. It is better that such unselfish action be released under the stimulus of danger than not released at all. It is better that men forget their petty selves under the pressure of collective calamity, if need be, than remain permanently absorbed in fear and greed." Real peace and happiness will dawn spontaneously when selfishness is purged. That Light House, who is sending rays of Divine Light and Hope Eternal to suffering humanity groping in the dark, is Avatar Meher Baba. He has been silent for over 42 years. He had to be, for as Nietzsche says, "He who has much to announce first silences much unto himself: He who has to kindle the lightning must be the cloud for long." But the time is fast approaching when He will break His Silence and speak the Word of Words—the Primal Word, which brought about the Creation and the utterance of which will bring about the manifestation of the Avatar, simultaneously ushering in an era of peace and prosperity. Baba says: "I bring the greatest treasure which is possible for man to receive—DIVINE LOVE. Be ready to receive it." Let us be prepared and qualify to receive THE TREASURE, by remembering Him every day and remembering Him wholeheartedly so that when He speaks, all of us will hear Him right unto our hearts that He has spoken and thereby derive the spiritual benefit in direct proportion to our capacity to receive His Love. Remember: His Love is unfathomable. He says: "I love you more than you can ever love yourselves." So on this day when you are celebrating His previous advent as Lord Krishna, I convey to you His Love and Blessings in Avatar Meher Baba's own words:

"If you make Me your real Father all your problems will become dissolved in the Ocean of My Love."

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# MEHER'S LOVE

<1

By GEMINI

Where do you go—Oh the rising Sun?  
Is it in search of Truth and Love?  
Disappointed you start your daily run  
With hope that man may discover Meher's Love.

Why do you break the shores—Oh the raging Sea?  
Is that your vengeance on the hatred stricken people  
Who know not, but to live for thy own self?  
They care not for Meher's Love, the easiest way  
to live,

What do you do there—Oh the countless stars?  
Is it to be a silent spectator of evils of night?  
But you may not know dear stars—  
The evils of man will perish in Meher's Love's might.

Why do you rage in floods—Oh the calm river?  
Is it to wipe out sorrow and misery for ever—  
That follows civilization in endless strain ?  
To Love Meher for ever—the only way for redemption.

---

# THE QUEST FOR GOD

By Dana Field, U.S.A.

"No sooner does one recoil on himself and is eagerly anxious to elicit replies to interrogative introspection, 'Whither and whence,' than surely such a one may be said to have had 'spiritual birth.'"

—Meher Baba

Philosophers, theologians and thinkers throughout the ages have been pre-occupied about the meaning, significance and goal of life—whether life is purposeful or aimless; whether there is or not an after-life and what is its nature.

In the process they discovered the difference between matter and spirit, body and soul, temporal and eternal or finite and infinite things. Meher Baba shows three definite spheres of existence and consciousness—Gross, Subtle and Mental—which are within the Mayavic illusion, and also the sphere of Divine Consciousness or Godhood.

In the Orient, there is a widespread belief in Reincarnation—millions of lifetimes of wandering in the mazes of illusory existence, in which the soul gets entrapped. This almost endless round of earthly existence would be unbearable if they did not also believe that there is a goal, 'Mukti' (Liberation) or God-realization.

But most people, one knows or meets, do not give serious thought to the matter. For they are too busy with the business of earning, learning and living from

day to day. They leave such matters to specialists—professors, metaphysicians, priests and ministers. When the time comes and the services of the specialist are required, then the matter is given attention.

The general viewpoint is that life is complicated enough without bringing in matters about which nobody can be sure. So why worry about them? Many people consider life as meaningful, interesting, worth-while and important in itself. This is mostly the outlook of Deists, Agnostics and Atheists. They consider that if life has a goal, it is to be found within life itself, within the context of living—such as an ethical character, intellectual development, achievements and service to society, etc. The ancient Greeks thought of it as a race well run, and dying beautifully.

Some orthodox religions teach their followers to think of life as a Vale of Tears, or that life is to be shunned because it is evil. They stress as worth-while life after death, considering it to be eternal. So they are told not to store up earthly goods at the cost of their souls, but to observe morality and piety so as to earn a treasure in Heaven. For those who are evil and / or unbelieving there is Hell.

Some there are, who think of life as meaningless, as a product of chaos, and that the best philosophy is that of Hedonism or, as the Romans said, "Gaudeamus igitur," i.e., since we live but once and each man is for himself, let's enjoy life to the full. Shakespeare phrased it neatly in "Macbeth":

"Life is a twice-told tale  
Told by an idiot,  
Full of sound and fury  
Signifying nothing."



Some are freelancers—those who do not fit into an established religion and go about to various cults and pandits. They find themselves often disillusioned both by their contacts and because they can neither accept outward tradition nor do they have the feeling for God or intuition strong enough to make a clean break.

Some seekers of Truth or lovers of God experience such a strong longing for Reality that they find themselves unable to live life as usual. It becomes an avocation for them to learn the Truth. They devote most of their energies to the Quest, and are willing to undergo hardships and criticism. They find that Truth is not just a matter of book-study but that it resides also and especially in the heart. Therefore they suffer willingly and leave their hearts unattached to worldly values.

The period of search, restlessness and doubts is part of the Path. Disillusionment with the world is a stage, and it may reach a point of desperation. But man's extremity is God's opportunity: at this point the spiritual aspirant can make an irrevocable decision to remain loyal to his search for God as Truth or Love, and he may set a definite high goal for himself. The very desperation creates the psychic energy necessary to propel him towards God.

Meher Baba explains that at this stage one begins to revalue the usual experiences of life, past and present, from the new outlook that God exists, and relates everything to this spiritual viewpoint. His life is now a means to an end—mental, emotional, physical and practical aspects of life are made subservient to the spiritual goal. His religion is *inside* of him—living, profound and creative. "The finding of God is coming to one's own Self," says Baba. For God to come, the lower self must be weakened: the ego is the veil of separation from or the source of ignorance of God.

It is the psychology of humanity that it must experience the opposites of good and evil, restrictions and freedom, suffering and joy, etc., in order to appreciate the better and best things in life. Man's consciousness is awakened progressively through life's tensions.

Once on the Real Path, the aspirant forges ahead steadily, with the sure guidance of the Master. New faculties latent in man—intuition, insight, inspiration and illumination—are unfolded.

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# **\*What I Understand Baba's Teachings To Be**

By C. B. Purdom

You can know all the books that are written in Baba's name by heart and yet know nothing about Baba. He teaches by being as He is, and we learn by loving and obeying Him to be as He is.

If you study what Baba says about Himself you will find ambiguities. He says He is not to be looked upon as a sadhu, or a saint, or a yogi, or a teacher. He says, "If I am the Highest of the High." Were it not for that "if" we might doubt Him; for nothing is more certain than that what a man claims He does not possess. Baba says, "If I am the Highest of the High it is impossible for you to measure Me or to understand My ways." We are thus introduced into the sphere of the infinite in which there is no "order" in the natural sense. So Baba says, "Do not expect to understand Me or what I do." In effect He says, "You can expect to know Me, but not to understand Me as you understand the life around you."

One of Baba's most important statements made in November 1953 is:

"I declare to all of you who approach Me, and to those of you who desire to approach Me, accepting Me as the Highest of the High, that you must never come with the desire in your heart for

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\* *Reproduced from "The Awakener" Vol. V, No. 2, 1958.*

wealth and worldly gain, but only with the fervent longing to give your all—body, mind and possessions—with all their attachments. Seek Me not to extricate you from your predicaments, but find Me in order to surrender yourself wholeheartedly to My Will. Cling to Me not for worldly happiness and comforts, but adhere to Me through thick and thin, sacrificing your own happiness and comforts at My feet. Let My happiness be your cheer and My comforts your rest. Do not ask Me to bless you with worldly success but desire to serve Me diligently and honestly without expectation of reward. Never beg of Me to save your life or the lives of dear ones, but beg of Me to accept you and permit you to lay down your life for Me. Never expect Me to cure you of bodily afflictions but beseech Me to cure you of ignorance. Never stretch out your hands to receive anything from Me, but hold them high in praise of Me whom you have approached as the Highest of the High."

When He explained His final declaration of 30th September, 1954, Baba said that when He "spoke" He used His "own language" but also "your language."

I think we must remember this in everything Baba says, and not be too sure when we listen to or read Him that we understand. All the same, in the words I have just quoted we can see that we should approach Baba free from attachment in our souls, look on Him with our inner eye, think of Him with our inner mind, give up our opinions and expect nothing. We should remember that Baba does not put Himself in a position above us all: He is not the Supreme One. To be the Highest of the High, in Baba's language, means to be the Lowest of the Low, for He demonstrates in His life that there is no lowly or humiliating or distasteful service that He does not render.

Baba says His object is to awaken us to our real selves; to enable us to get free from bindings and the world of illusion and enter into reality. This realization cannot be conveyed by teaching. Even physical contact will not do it. Just to sit at the feet of a Master and to listen to Him is not the way. Baba tells people to do this or that, but the virtue is not in what is done but in the obedience. He may tell you to read the books published in His name or by anyone else, but the reading is not the way, only the act of obedience. If you read, provided you read sincerely, purely and without prejudice or preconceptions, even if you come to the conclusion that what you read means nothing to you, you have none the less obeyed the Master, for the obedience was what was required.

We cannot really talk about Baba's teaching for unless it changes our lives inwardly it does not exist for us. Outward change is useless, giving up things, doing different work, and so on, mean nothing. Only being different, in other words being awake to what we really are, matters. Baba says 'Love Me.' By this He means love God. But it is much easier to love Baba who is near than to love a God who seems remote. Said by any other man this would be absurd; said by Baba it is in fact the sweetest words one can ever wish to hear. For in saying, "Love Me," Baba points to a God who is not remote: He points within.

The words are sweet, but it is no simple thing to love Baba, for it means to give up self-love, the love of the false self, the love of our loved personality and its rights, from which spring hatred, jealousies, touchiness, vanity, pride and all other evils whatsoever. We can know everything there is to know, be eloquent in speaking and writing, and excellent in advising others, but it is all nothing so long as self-love remains. We can know all about sanskaras, and still be so tightly

bound in them that we can do nothing but repeat our old foolishness, our dislikes, antagonisms and reactions.

Baba is very tender to those who love Him, but also very severe. Unless we can endure the severity our love is worth nothing. Baba does not allow sentimental attachments. He sometimes sends His declared lovers away from Him, and very often makes them do work they have no wish to do. It is dangerous to love Baba, and the closer to Him the more dangerous.

Baba always says that we must obey our conscience. "Leave Me if your conscience says so; attack Me if your conscience says so" is what He tells everyone. Conscience operates through the mind. Only those who use their minds hear the voice of conscience; and the mind is an organ of challenge, questioning and examining what comes before it. So we have to challenge and question Baba, and must continue to do so until we are united with Him. I do not mean of course that we should be carpingly critical and receive what Baba says sceptically. To say, when Baba "says" something we did not expect, "I don't believe a word of it," as I have heard disciples say, is silly. Unless we approach Baba with love and obedience we receive nothing and understand nothing. What I do mean is that we should listen with devotion, but with active minds realizing that Baba speaks His own language, so that we cannot enter into His meaning without meditation. But the illuminated mind is not bathed in soft delusions. The mind is enlightened when the heart is warm and the will is pure.

The idea that Baba intends to perform some sensational act in the world is a great error. In His final declaration He said:

"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, sects and castes of the world.

"In order to bring this about I am preparing to break My Silence. When I break My Silence.... I shall speak only One Word, and this Word will penetrate the hearts of all men... "

What is the breaking of the silence and this "Word"? I think the Word is that which will break into our hearts and minds and shatter the world of our normal lives. When is it spoken? When we are ready to hear it. For us it will take place when the seed of love springs up in our hearts and our lives are changed. Though it will enter the hearts of all men, it will not be heard by all, for seed does not always germinate but often lies inert on stony and barren ground. Baba's sensational act is in our interior world, and unless it explodes into activity there it will be for us as though the Word had never been spoken. For whatever we hear with the outer ear conveys no spiritual Word unless it is heard also by the inner ear in our own productive silence.

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## DIVYA VANI

(An English Monthly)

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—*Editor & Publisher*

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**AVATAR MEHER BABA***(Continued from page 8)*

perfection, is conscious of his Godhood, and at the same time is also conscious of the world. He is man become God, in distinction to Christ or Avatar who is God become man. There are at all times five Perfect Masters on earth, and it is these who bring about the advent of God in human form from time to time. John the Baptist was one of the five Perfect Masters 2000 years ago—who the others were is not recorded, but possibly the three Wise Men were also Perfect Masters. This by the way is an interesting little observation. The three Wise Men visited Jesus while yet a babe in a stable; there have been numbers of widely accepted saints in India who have acknowledged Baba's spiritual status without being told anything of Him. As an example, one who was not even informed of His name, said as soon as he saw Meher Baba: 'You are Allah; You have brought forth the creation, and once in a thousand years You come down to see the play of what You have created.'

To go back to Meher Baba. It was not until the end of 1921, 7 years after His contact with Hazrat Babajan, that Upasni Maharaj, another of the five Perfect Masters of that time, returned Meher Baba completely to normal consciousness of the world with full retention of His Godhood, and said to Him: 'You are the Avatar, and I salute you.'

To put the matter simply, it was plain now to those who had contact with Meher Baba that at the very least He possessed an unusual understanding of the spiritual life, and a deep and rare insight into people's hearts.

The first group of disciples included Zoroastrians, Hindus, Mohammedans, who recognised in Him spiritual guide and gave Him their lives to mould. It was they who gave Him the name by which He has since been known: Meher Baba, meaning



Compassionate Father. As time went by more and more disciples joined Him, men and women who ultimately left their all to stay with the Master, leading a life of the strictest discipline and service. In 1923 Meher Baba established a colony on the outskirts of Arangaon, a village some six miles from the city of Ahmednagar (Maharashtra). It was named Meherabad. For many years Meherabad remained the headquarters of the Master, where the most varied and active phases of His work were unfolded. These included a free school for boys of all castes and creeds; a free hospital and dispensary; shelters for the poor; a boarding school named 'Prem Ashram' where scholastic and spiritual education was imparted to the boys under Meher Baba's direct and personal guidance; and a settlement for advanced spiritual pilgrims who are so literally intoxicated with love for God, that they have lost all consciousness of the world.

This vast field of activities proved a continual training ground for His men and women disciples in practising a life of love for God, selfless service, perfect obedience, moral discipline and love and tolerance towards each other. Meher Baba who was both Master and Servant, performed the most menial jobs in His divine love for the children and spiritual pilgrims. He would brook no distinction between the high castes and the untouchables, and this proved a hard lesson for the high-caste disciples who had to serve without prejudice. They learnt through the love of their Master, who Himself washed the clothes of the untouchables and cleaned their latrines. He was always the supreme example, and His disciples' love for Him was the moving spirit of their every endeavour.

Meher Baba's work has not been confined to one place. He has made numerous tours all over India and Ceylon searching for and contacting the spiritually advanced souls mentioned earlier to help them progress further on the spiritual Path. During the arduous tours

Baba has covered thousands of miles by all manner of transport: car, tonga, train, bullock-cart, mule, camel, horse-back, and on foot. An equally extensive and important part of His work has been with the poor and the lepers—bathing them, feeding them, washing their feet, bowing down to them by placing His forehead on their feet, giving them clothes and money. Many a needy middle-class family, struck by some sudden calamity, such as famine or flood and too proud to seek help through organised channels, has received a gift from Baba in person. Baba does not touch money except when giving it to the needy. His giving them money is not an act of charity in the usual sense of the word, it serves as a medium for the immeasurable spiritual blessing He bestows on them. During these many travels, Baba always remained incognito and the men accompanying Him were ordered not to disclose His identity.

In contrast to such incognito tours, Meher Baba has been to all parts of India openly giving His spiritual blessing to the masses—as many as one hundred thousand have come in a day to pay their respects to Him and receive His blessing.

To go back in time for a moment, one day during the year 1925 Meher Baba told His disciples that from July 10 of that year He would observe Silence, and since that day He has maintained this Silence, which He said was necessary for universal spiritual reasons. His many spiritual discourses and messages have been dictated by means of an English alphabet board which was discarded on October 7, 1954, and He now uses unique hand gestures which are interpreted by His disciples.

He has travelled many times to the Western world and visited several countries. His first visit to the West was in 1931 and His last in 1958, when He again journeyed to America and Australia. He has been to the U.S.A. six

times, and to Australia twice. On His first visit to Australia in 1956, He stayed three days in Sydney and two days in Melbourne; on His second visit in 1958, He stayed four days on a property established in His name in Queensland, and one day again in Sydney.

In November 1962, Meher Baba reversed the current of His visits by inviting followers from all over the world and India to enjoy a few days of His companionship at an East-West Gathering which was held in Poona, India.

I am covering the life of Baba very sketchily. It will, I hope give you some idea of His activities, but as you can imagine misses so much of the colour of innumerable day-to-day highlights over the years. Highlights in the form of stories of the way His disciples came to Him, His training of them, of the life that they have led with Meher Baba, leading to as He once said 'My true greatness will be seen in the transformation I effect in My disciples.'

Their training and their lives were certainly exacting and full of challenges. In the very early days that I spoke of before, Baba during one particular period had with Him 40 disciples. One of these was appointed cook and instructed to provide fresh food only each day, that every person had to be completely satisfied in the quantity of food he needed each day, and the cook was to have absolutely no waste food at the end of each day. Impossible one could easily say, yet it is a fact that His disciples have consistently carried out such instructions, and much more difficult ones, during their life with Him. Of course they sometimes fail in the goal set by Baba. But they learn and know that if they try whole-heartedly to carry out His wishes 100% with full faith and love in their Master and God-Man, then the work goes well.

There are many such instructive and inspiring stories of Meher Baba and His disciples. There are also stories of the intense love that the schoolboys had for Him and

His love for them—for example it is recorded how He wept when one of the gifted pupils was taken from the school by his parents against the fervent wish of the boy. There are stories of many many miracles that have occurred over the years—miracles that Meher Baba denies any knowledge of, but states they occur because of the faith and love His followers have in Him. Not faith and love in the hope of miracles in a spirit of bargaining, but faith and love with no thoughts of reward. In other words, love for the sake of love itself. Meher Baba Himself states that the only miracle He will perform in this advent will be the effect wrought when He breaks His Silence with One Word—the same Word that St. John writes of in His testimony of Jesus 'In the beginning was the Word, and the Word was with God, and the Word was God.'

Stories of all sorts that bear thinking on in pondering on the question 'Is Meher Baba the God-Man or Christ?' For example, an English medical doctor who met Baba as a student and then after graduation, went to India to live with and serve Baba. He mentioned to me the number of times he has noted physical disturbance in Baba coinciding with world events. In his typical English fashion he pointed out that there was not necessarily a connection, but he himself believed so. I do also. There is a little story in connection with this. I will quote it as it was reported to me by one of Baba's disciples:

'One crowded Sunday we saw among the long queue of people who were awaiting their turn to approach Baba, a woman who was having trouble keeping her two boisterous youngsters in order. I did not think Baba would even have seen her, surrounded as He was with the others who were garlanding Him, greeting Him, being greeted and blessed by Him and often offering sweets and fruits, which mostly He would touch as a sign of acceptance and return to them as His gift to them. But He had, and in response

to His gesture, the woman very feelingly replied "Yes, .Baba, indeed they do give me trouble". With a twinkle in His eyes, Baba said: "If only two children can make your life a hell, can you imagine My plight who has billions of children!"

It could be said that the two most predominant features of Meher Baba are His compassion and His suffering.

The love between Meher Baba and people has blossomed visibly in many touching and lovely ways—some of these are recorded in various books, but the vast majority one finds only by association with and pertinent, tactful probing of His disciples and followers. There is simply so much that is generally unknown of Meher Baba's activities, and He Himself does nothing to help in the matter—or rather seems quite indifferent to whether it is known or not. I know of instances to do with assistance to the sick, needy and destitute that Meher Baba forbade His disciples telling of them to others. I myself have witnessed the profound and lasting effect He has had on people—and it should be noted that this has happened without necessarily a physical meeting taking place between Meher Baba and them.

But to consider Meher Baba as simply a good saintly person would be to miss, I believe, the true significance of His work.

While Meher Baba has undertaken considerable activities He has constantly pointed out that He has not come to establish anything new, but to put life into the old. He emphasises frequently that He has come to awaken, not to teach.

'When My universal religion of love is on the verge of fading into insignificance I come to breathe life into it, and to do away with the farce of dogmas that defile it in

the name of religion and stifle it with ceremonies and rituals.' In establishing ashrams, schools, shelters, hospitals, etc. as He has from time to time, Meher Baba points out that He creates these for the purpose of His universal work, only to dissolve them once that purpose has been served.

I have mentioned His Silence that has lasted now for 42 years. He has not given what could be described as a simple reason for this Silence, but has said that it has not been undertaken as a spiritual exercise, nor as a vow of silence, but that it has been undertaken and maintained solely in connection with His universal work. He has said that 'If My silence does not speak, of what avail words?' and although this statement can be taken on many levels of meaning, it is true to an ordinary person like myself that in meeting Him He does not appear to be silent. He is so expressive, not only in His facial and hand movements, but in the subtle communication that can take place between people without words, that it is hard to realise at times that He is not actually speaking to one.

He states that He will break His Silence, and that this breaking will help each one to help himself in knowing his real Self. In other words, the One Word which He will speak on breaking His Silence will come from God straight to the heart, and that its effective force and the reaction to it will be in accordance with the magnitude and receptivity of each individual.

A few more personal details now on Meher Baba. He lives a simple life, is unmarried, eats little and sleeps little. In the matter of food He is neither a vegetarian nor a non-vegetarian. He takes whatever breakfast, lunch and supper is prepared for Him with love. However, His favourite dish is plain dal and rice. He retires for periods in strict seclusion and observes long fasts. He does not lay down, however, any rules in these matters

for others, and has said that inner renunciation is of far greater importance spiritually than external renunciation. He has no ashram or organisation or institution. He owns no property, and only handles money when giving it to the poor, destitute or sick as He does from time to time. He does not wear any of the marks or robes of a saint, is plainly indifferent to the devotional ceremonies practised by the various religions, and emphasises that the only real prayer to God is one of pure praise without asking or complaint.

Meher Baba enjoys listening to music and poetry, especially that which tells of the lover's separation from the divine Beloved and of hopes of ultimate union. He has throughout His life been particularly fond of Hafiz, the great Persian master-poet who in matchless verse describes the Lover-Beloved relationship.

He moves and mixes freely with one and all, enjoys games and sports, jokes and humorous skits—"amusing incidents that arise at the expense of none lighten My burden."

People are drawn by His simplicity, joyfulness, the absence of any self-seeking motive, and because of the loving-kindness that wells so naturally and spontaneously from Him.

Many words have been used in attempts to describe the qualities and characteristics of Meher Baba, and all of them seem to fall short in grasping His manifold complex personality. I myself always feel in a talk as this one tonight, that I can never do true justice to His uniqueness.

Writers have written of Meher Baba and describe Him using these terms: Obviously master of every situation. Attentive to detail. Extremely thoughtful of others,

exhibiting as it were, eyes in the back of His head. Humorous, full of joyous good will. The poorest of the poor when with the poor, and the richest when among the rich. Most expressive and mobile. Extremely active, vital, warm, humble, radiant, always setting a perfect example in everything undertaken.

And while I and others who have met Meher Baba will say 'Yes, all that is true', we also could not help saying that such words fall completely short in delineating the length and breadth of Him. In the end, we tend to say He is one with us at our level of humanness, is truly the Friend, Guide, and Ideal, and at the same time that He is beyond understanding and definition and we cannot imagine Him to be other than what He states, God in human form.

I could go on describing Him in superlatives, and you could go on being sceptical. Conviction about the spiritual status of Meher Baba is somewhat like love, you cannot will it into existence. One day it simply arises and manifests in a feelingful certainty, which while based on countless aspects of His words, actions, and qualities, is also beyond such facts.

As an example of one person's reaction to Meher Baba I would like to read a passage written about 13 years ago by a man after meeting Meher Baba. It appeals very much to me.

Whether Meher Baba is the totality of Godhood or not, I have personally no way of knowing—I can only measure to my own degree. But to that degree, He is the embodiment of that ideal which I call God. Since Beauty and Knowledge has been the only God I have ever worshipped or pursued, and since this man appeals to my eyes as the very embodiment and manifestation of beauty and knowledge, I call Him God. Not only the all-forgivingness and humour in His eyes, but the very movements of His hands and body, have unlocked regions within me which were unknown to me before. No man or woman, no flight of thought, no aesthetic experience, no sublimity of nature, has touched the depths of me as this man has. I have met no-one, or experienced no experience, which has melted my heart or sharpened my intellect as He has.'



And after all that what does Meher Baba Himself say? 'Irrespective of doubts and convictions, and for the Infinite Love I bear for one and all, I continue to come as the Avatar, to be judged time and again by humanity in its ignorance, in order to help man distinguish the Real from the false. I have only one message to give and I repeat it age after age to one and all, "Love God".'

'Live not in ignorance. Do not waste your precious life-span in differentiating between and judging your fellow-man, but learn to long for the love of God. Even in the midst of your worldly activities, live only to find and realise your true Identity with your Beloved God. This love can belong to all, high and low, rich and poor. Everyone of every class and creed, can love God. The one and only God Who resides equally in us all is approachable by each one of us through love.'

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## NOTICE

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

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

## News In Brief

AVATAR MEHER BABA BOMBAY CENTRE : On 30th October '67 Khansaheb Sarosh K. Irani, his wife Villomai and Sri Adi K. Irani, Baba's Secretary, as Baba's Representatives participated in the opening ceremony of the "Meher Baba The Awakener" stall at the International Tourist Fair, at Bombay, soon after the Inauguration ceremony of the Fair by the Prime Minister, Srimati Indira Gandhi. Sri S. R. Siganporia and other prominent Baba lovers here were inspired by the effort of Baba lovers in Canada, who took part in the colossal International Exhibition known as Montreal's Expo 67, with a view to bring about an awareness in the people that the Avatar (God in human form) is in their midst. Further, Beloved Baba is said to have clearly stated that whatever we would do to proclaim His Message to others, we should do it now; since the time for breaking of His Silence is fast approaching, and when He utters the Word, there will be no need for His lovers to give His Message to the world—the breaking of His Silence will proclaim to the world the manifestation of God on earth.

With Beloved Baba's blessings and the necessary help and guidance of Baba's Mandali, the work regarding the stall was undertaken in right earnest and was completed one day before the inauguration. The main attraction at the stall is a life-size oil painting of Beloved Baba, installed on a pedestal stand having seven steps on which the Seven Realities are beautifully painted in rainbow colours. Along the side walls, photos showing Baba's important activities with appropriate captions, charts and

books are displayed. The location of the stall is so excellent that hardly a few might miss seeing it and Beloved Baba's life size painting. Since the opening of the exhibition, lakhs of people belonging to different religions and different walks of life have visited the stall. The visitors are given free the folder entitled "Meher Baba's Universal Message" which are printed in five different languages—English, Hindi, Marathi, Gujarati and Persian. It has been estimated that a very large number of Greater Bombay population, besides thousands and thousands of people from other parts of India and also foreign countries have come to know about Avatar Meher Baba, which would never have been possible in another 20 years or more by normal efforts of holding meetings, etc. Due to the extension of the Fair up to 31st Dec '67, the Bombay Centre has the rare opportunity to very actively participate in the Avataric work, when Beloved Baba is in His deep seclusion, on which the fate of the universe hangs.

AVATAR MEHER BABA ANDHRA CENTRE, KAKINADA: Avatar Meher Baba Andhra Centre and 'Mehersthan' had done splendid work to spread Beloved Baba's Name and Message of Love and Truth among several millions of pilgrims, who came for a dip in the sacred river Godavari at Rajahmundry and Kovvur during the 'Pushkaram' from 8-9-67 to 26-9-67. At Kovvur, 'Mehersthan' was kept open day and night during the entire period through the indefatigable efforts of Sri K. V. S. R. K. T. Vara Prasad, Sri Sivudu Siva Rao and Sri R. Appa Rao.

At Rajahmundry, two stalls were erected, one at Godavari Pushkaram Exhibition and another at Jampeta Ganapathi Exhibition. The first stall at Pushkaram Exhibition played a dynamic and significant part in the propagation of Baba's Name and His Message of Love and Truth, as it attracted almost all the pilgrims comprising

of all walks of life and from different parts of the country. With the kind co-operation of Bro. Adi K. Irani, "The Spiritual Treasure" articles used by Beloved Baba were also kept at the Exhibition for darshan. Besides Baba's literature in English and Telugu, Baba's photos were prominently displayed and also sold. Thousands of pamphlets and booklets on Baba's Life and His messages were also distributed freely. Bhajan parties of Kopparru, Tadepalligudem, Bhimavaram, etc., and 'Burrakatha' party of Sri B. Bhaskara Raju sang Baba's glory during the exhibition and attracted thousands of pilgrims. Dr. T. Dhanapathi Rao Naidu, Sri B. Venkateshwarlu, Sri. Y. V. Narasimha Rao, Sri E. Sathiraju, Sri M. V. Subba Rao and others from Kakinada made occasional visits to the stalls and rendered spontaneous services in the work. Sri K. Sriramachandra Murthy, Sri K. Satyanarayana Murthy, Sri Y. Adinarayana and many other lovers of Rajahmundry managed both the stalls at Rajahmundry with utmost devotion and sincerity. Baba was pleased to send the following telegram on 25-11-67 to Dr. Dhanapathi Rao:

"Review of Pushkaram Baba-work made Me very happy.

"From My Seclusion I send My Love and Blessings to you and Venkateshwarlu and to all My dear Andhra lovers who worked diligently and with love at Mehersthan Kovvur and at Rajahmundry to reach My Message of Love to the masses.

—Meher Baba"

ANAKAPALLE (A. P.): Sri Dayakaram arranged a grand public meeting on 14-11-67, when Swami Satya Prakash Udaseen and Sri N. Dharma Rao addressed the gathering on Avatar Meher Baba and His Message of Love. The initiative for the opening of the Baba Centre at Anakapalle was taken by Sri K. M. Gandhi of Vishakhapatnam. From His deep seclusion, Baba sent the following telegram to Sri B. Dayakaram:

"My Love to you, for God lovers' Gathering held on fourteenth.

—Meher Baba"

### 74th Birthday Anniversary Celebrations Of Beloved BABA

MEHER VIHAR, HYDERABAD: Meher Vihar Hyderabad and its associate centres in the Twin cities, have arranged to celebrate Beloved Baba's 74th Birthday Anniversary for 74 days commencing from 14-12-1967. These programmes consist of 'Nagara Sankirtana' in the early hours of morning from 4-30 a.m. to 5-30 a.m. and evening public meetings between 6-00 p.m. and 8-00 p.m. daily in different localities in the twin cities. The inaugural function was held at 'Meher Vihar' on 14-12-67, when Hon'ble Justice Gopala Rao Ekbote of A.P. High Court, has inaugurated the 74 days' Celebrations and Hon'ble Sri Gottipati Brahmayya, Chairman A.P. Legislative Council presided. There was a very good gathering of the elite of the city, who heard with rapt attention about the unique Silence and the Divine Message of Love and Truth of Avatar Meher Baba, as explained by Swami Satya Prakash Udaseen,

The following Message was received from Brother Eruch, on 16th December 1967.

"Avatar Meher Baba from His Seclusion sends His Love Blessings to you and all His lovers in Hyderabad Secunderabad celebrating His Seventy-fourth birthday for 74 days. Meherazad Mandali send hearty felicitations.

—Eruch"

Greetings have also been received from some of the Baba Centres.

The Nagara Sankirtana programme is drawing more and more lovers as days pass on and the response is very heartening at all the public meetings held so far. The most important feature of this year's celebrations undertaken by Meher Vihar, is the opening of a separate Avatar

Meher Baba Stall at the ensuing All India Industrial Exhibition 1968, from 1st Jan '68, for which the hearty co-operation of all Centres is forthcoming in sending their literature, publications, pictures, films, etc.

**AVATAR MEHER BABA GUNTUR CENTRE:** Due to untiring efforts of brother N. V. Ramanaiah, the Guntur Centre had embarked upon several special programmes from 1st October 1967 and is now celebrating Beloved Baba's 74th Birthday for 74 days commencing from 14-12-67. These Celebrations have been inaugurated by Brother M. B. G. Shastri of Meher Vihar, Hyderabad, under the presidentship of Brother E. Lakshminatha Rao, Principal V. S. R. College, Tenali. The Nagara Sankeerthana programme between 4-30 a.m. and 5-30 a.m. daily and evening meetings at different parts of the town are being well attended. The Centre's "Mahila Vibhag" was also inaugurated on 22-12-67, which will meet on every Friday.

**AVATAR MEHER BABA CHITTOOR CENTRE:** This Centre, which had successfully celebrated for 73 days the 73rd Birthday of Beloved Baba, has now programmed to celebrate 74th Birthday Anniversary of Avatar Meher Baba for 74 days with daily programmes of Nagara Sankirtana between 4-30 a.m. and 5-30 a.m. and evening Satsangh meetings at the Centre premises between 6-00 p.m. and 8-00 p.m. The response from the ladies is very encouraging and there is a daily gathering of 30 to 40 ladies, who are decorating Beloved Baba's cut out portrait in novel ways. Brothers Adi Kesavulu, Appalaswamy, Aswartham and Annamalai are exerting themselves in every way, in His Love and Cause, to make the celebrations most successful.

**AVATAR MEHER BABA MASULIPATNAM CENTRE:** This Centre is always standing ahead in the matter of arranging effective programmes. This year too, the Centre has taken up the 74 days Celebrations with the

unique feature of Non-Stop Nama Japa of Beloved Baba from 5-00 a.m. on 14-12-67, which will continue till 5-00 a.m. on 25-2-68. Besides this, and daily meetings at different parts in the town, there is a regular poor feeding to at least ten persons every day for all these 74 days, which is a remarkable item of programme.

AVATAR MEHER BABA VIJAYAWADA CENTRE:  
The Centre has arranged to celebrate for 74 days the 74th Birthday Anniversary and the same was inaugurated on 14-12-1967 at 6-00 p.m. by Brother P. V. Subba Rao. During the first 13 days, it was arranged to have daily discourse, from "God to Man and Man to God" by Sri Annapragada Lakshminarayana, Head of Economics Dept. Govt. College, Vijayawada.

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