

**DIVYA VANI**  
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BABA'S SILENCE DAY ISSUE

First Quarter

10<sup>th</sup> July '62

# DIVYA VANI

(DIVINE VOICE)

AN ENGLISH QUARTERLY  
DEVOTED TO  
AVATAR MEHER BABA & HIS WORK

*Editor: Swami Satya Prakash Udaseen*



"Let principle in work and honesty in life prevail!"  
—*Meher Baba.*

{Volume 2 }

EDITORIAL OFFICE :

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## BLESSINGS AND FELICITATIONS

for "DIVYA VANI" from "GURUPRASAD"

"GURUPRASAD"

POONA-1

4-5-62

My dear Swamiji,

This is to acknowledge very lovingly 3 copies of "Divya Vani" — Fourth Quarter, received yesterday. Beloved Baba expressed His LOVE for you and said that He knows well how you strive to make "Divya Vani" a Perfect Organ to play the tune of Baba-Love. Sister Mani was happy to note how perfectly you adhered to the condition of the Family-letter according to her request. All praise and admiration from all at "Guruprasad" are for your efforts towards "Divya Vani".

... ..

With much love to you,

Yours lovingly,

*ERUCH*

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**Baba's Silence Day Issue**

First Quarter

10<sup>th</sup> July, 1962

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(DIVINE VOICE)

AN ENGLISH QUARTERLY  
DEVOTED TO AVATAR MEHER BABA & HIS WORK

EDITOR:  
SWAMI SATYA PRAKASH UDASEEN

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Editorial:

## *The Silent Avatar of the Age*

We are now celebrating the 37th Anniversary of our Beloved Baba taking to silence. It was exactly on that memorable day of 10th July, in the year of grace 1925. Since then, thirty six years have rolled on, as if in a twinkle. We have been hearing many homilies, time and again, about the philosophy and portents of Baba's Silence. We respectfully bow to all those good and great souls who have been enlightening us on this unique and remarkable aspect. And Baba Himself was pleased to give out glimpses of His unbroken silence in His own potential words as to what it means to Him and to the rest of the world, in which He lives, moves about and has His (physical) Being. It is certain that He has already spent more than half of His Earthly Existence, of measurable time in this wonderful state of silence. Let us try to pause for a while, ponder over it in all seriousness, and speak out our uppermost thoughts on this solemn occasion.

It is generally believed, in the ordinary parlance of this mundane world, that silence is golden and speech is silvern. That dictum holds good all the more so, in the spiritual kingdom. It is verily golden, not in the sense of the base yellow metal, but in the rich figurative sense. Silence is a precious and priceless state in the Spiritual Kingdom of God-realisation or Consciousness. It is the Highest State of Existence. In that state of the realisation of perfect unity, no words arise and there is no place or occasion for any kind of speech at all. It is only an experience of ineffable joy. In that Absolute "*Nirvikalpa*" state, there is only the Perfect Realisation of the non-dual oneness or unity underlying all the universe. When one is in full enjoyment of that Perfect State he does not do any act. He is only "*Avikriya*": But God, in His own Self-appointed task, takes upon Himself work as

"*Leela*" and makes Himself busy in turning on the wheel of destiny of the world—His own creation. He does not speak out His thoughts, but silently works out His own plans.

When Perfect Masters and Sadgurus are engaged in their spiritual pursuits, they are beyond this world and generally do not speak; but speak only in the language of silence, if at all they have occasion to do so. They raise their heads aloft much above the common mankind, and pierce through the misty veil of ignorance that clouds the vision of the common man. They hold communion with the Absolute, Eternal, Non-dual Reality and are actually immersed in the ocean of Joy or *Anand*. In that blissful state of Supreme Consciousness, Love and Joy, what is there to talk about except feeling and experiencing the indescribable joy of that beatitude?—and who can talk and with whom?

But when they come down to the human level they have got some thing to do with their other selves suffering under the limitations of separate entities. Then they have to employ different methods in dealing with them according to the exigencies of the situation, either the spoken word or silent thought, as medium of expression. That is the state of silence of a Perfect Master as we can now understand what it means, and speech is when weighed in a spiritual balance. Both silence and speech are contraries. Any speech of however fine, superb language and high poetic thoughts, is of lesser value when compared with that Perfect State of Silence. Silence is of several kinds. It is physical, mental, and spiritual. In the *Nirvikalpa-State* there is only consciousness of the Ultimate Reality and thoughts, words and deeds are entirely absent.

It may be possible for one among many to maintain physical silence. But it is not possible except for one among a million to control his mind and still it into silence with any degree of certainty.



Some people observe silence for acquiring mental powers by spiritual discipline, They observe silence for a fixed period or a term of years, as a means to an end. Through silence they can obtain physical, mental and spiritual powers. Yogis too observe silence during their penances or *tapasya* for spiritual purposes. And even for a Real Teacher or Guru, the silent beatitude is more eloquent than all speech put together, and is capable of impressing the truth more forcibly on the human mind, than any spoken word can, because there is the divine will behind the thought, that directly touches the human heart. There lies the beauty of silent action that can be visualised, enjoyed and felt by those that are yearning for that consummation with the Beloved in all sincerity, steadfastness and seriousness of purpose, since millions of lives.

But an Avatar's role is altogether a different one, as all would be delighted to know. It is a purposeful, objective and self-appointed one. An Avatar is a God-man. He is verily God in the human form, descended to tone up humanity and lead them on to that Highest State of God-Realisation or Consciousness of that fundamental unity underlying all creation; and He enables every one to find out his own self in every other being, sentient or non-sentient existing in this creation and realise the silken bonds of affinity, kinship and love that bind one and all in universal brotherhood.

Unlike others, the Avatar has nothing else to gain by observing silence. It is not meant for the attainment of any higher state of consciousness, for which the ordinary mortals do aspire, and strive for, since a number of births, in furtherance of their own plans of spiritual evolution. But it is meant only for a distinct and effective service that He is to render to all the "*Lokas*" or worlds, simultaneously, out of His own free will, compassion and love, to lift the mass of man-kind, of the individual souls to their destined goals. Such being the case of an Avatar, let us confine our attention more to the particular

part played by our Beloved Avatar Meher Baba for the spiritual regeneration and uplift of mankind of our Age and technique of the mystic silence adopted by Him for doing His self-appointed job. We find that it is something extraordinary, unique and unparalleled in the annals of the world. Prophets spoke eloquent words of wisdom and power because they came to teach mankind the ways of life that lead them on to their spiritual goal. But the Avatar of the Age has come only to *awaken* their hearts to the spiritual truths and give them only a spiritual push or thrust that would take them on, on their onward march of God-Realisation or of the Ultimate Reality. Baba's own declarations are a pointer on the issue. "God has been working everlastingly, working in silence, unobserved, unheard except by those who experience His infinite Silence."

Exactly Baba has been noted for His silent work, in seclusion, unannounced and without any ostentation and very often *incognito*. He can physically be at one place and yet be in another place or places far distant, like all other Perfect Masters, contacting advanced souls and souls intoxicated with Divine Love, who are in different planes of consciousness all over the world. He has travelled far and wide all over the world *incognito*. He guides them all with a spiritual push and facilitates their onward march on the Path. He makes them fit and efficient agents for the promotion of God's Plan on earth. He nurses the sick, suffering and the needy with His bountiful mercy and grace. He is now a well-known international spiritual personality. He has intensively toured India, England, America and Europe and is known as the Avatar of the Age. He helps spiritually not only individually but also collectively. Love is the only *sadhana* he prescribed for everybody's thought, word and deed. He makes everybody do his job in this world well and effectively and at the same time always be in inward communion with Him as the Infinite Being.

Avatar Meher Baba has been declaring that He would soon, one day, break His Silence and utter the *word of words* and would impart to those who are ready to receive "I am God" (*Aham Brahma Asmi*) State. His mission is only to utter that *word* which would pierce through the mind of the new world and penetrate the hearts. It will mark the moment of fulfilment of Divine Love—throwing open the gates to Eternity and bringing new hope to despairing humanity. When Baba breaks His Silence, it will not be to fill our ears with any spiritual lectures. But utterance of that word will appeal to all the sinners and saints alike. He will lay the foundation for all that would take place during the next 700 years or more. Thus, He will perform the greatest miracle of the Age. As He says, His present Avataric form is the last incarnation of the cycles of time. Hence His manifestation will be the greatest and the impact of Love will be universal and all life will receive it. In that way His breaking of silence will help one and all to realise the Real Self.

Let us therefore lose no time to prepare ourselves to be the recipients of that Great Truth and His Grace, and await the blessed moment in deep devotion and in a spirit of dedication with complete surrender unto Him, our Beloved Master, and benefit ourselves to the utmost, while the physical presence of our Baba is available to us, for His out-pouring love for us is so great that we can never imagine it and His Grace is so overflowing that it can awaken us all in a twinkling to that Eternal Life. May our Beloved, the Silent Master and the Avatar of the Age, be pleased to favour us with the good fortune to cling on to His "*daaman*" unto the last and may He reign supreme in our hearts for ever, is our fervent prayer on this solemn occasion.

—B. R. R.

JAI BABA!

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# On Baba's Suffering and His Christhood

(Excerpt from a letter by one of the Mandali at Meherazad)

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"This aspect of Baba, i.e. His suffering, is puzzling and difficult for many to understand—particularly those who try to attain faith through understanding. They argue that there is no need for Him to suffer if He is all Power. How, in fact, can He be suffering when He is all Bliss? Once Eruch and I got to talking of this, and his explanation deeply impressed itself on me. Eruch said to the effect that:

When man becomes God, he is released from the finite and merges into the Infinite. But when God becomes Man, it means caging the Infinite into the finite—the finite being, the absolute opposite of the Infinite.

Bliss signifies Freedom, whereas suffering signifies bondage. Infinite Bliss therefore expresses absolute Freedom. Only the cords of Bondage (suffering) can hold down and restrain that Freedom (Bliss) into captivity within a human form. Hence God Who is Infinite Bliss, binds Himself with suffering when He assumes human form. In short, God remains amidst mankind as man, only when He suffers Himself to be bound by suffering.

This emphasizes what Baba has told us: "The Sadguru has attained absolute Freedom and therefore (as Man-God) has merely to play the part of suffering in bondage, just as an actor in a play lives the part of a king or a beggar while enacting it. On the other hand the Avatar takes on bondage, and therefore (as God-

Man) actually "becomes" the role He has assumed and has to really suffer."

Of course there are many who believe in God but are shocked at the idea of man being God or vice versa. What bothers Christian missionaries, for instance, is the fact that Baba can call Himself God. We knew a couple of these good sincere people who did much humanitarian work for the lepers. They greatly revered Baba, and gratefully accepted His "prasad" in the form of money sent to them a few times through one of us... to use towards their mission of mercy. However, they received a jolt when they discovered from a pamphlet on Baba that He had made the 'blasphemous' statement that He is God! This 'claim' bothered them so much that they returned ...the last amount gifted towards their Leper Asylum, together with a disturbed note which they ended with a promise to pray for us all who could believe any man to be another "Christ". This was in 1956. It might interest you to share in the reply we sent these dear women:

"...It is indeed a pity that you could not accept the gift in the spirit of Christ which is surely universal regardless of caste, creed, or even what you term as 'claims'. Meher Baba has never forced his 'claim' on anyone—on the thousands who follow him in India, America, England, Europe, Australia and other countries. Whatever we believe Him to be is our own inner conviction. Surely such a strong deep conviction as shared by many of different nationalities, religions and ideas—men and women who have devoted their lives to Meher Baba, is not a thing to be acquired by intellectual dissertations. Meher Baba has been observing complete silence since 1925, and has 'said' (through the medium of his alphabet board) "God is everywhere, in everything,

in sinner and saint alike. All are God, in some degree or another.

"We believe Jesus Christ was the Incarnation of God—as we also believe were Zoroaster, Buddha, Mohammed, Ram and others (whose respective followers believe their Avatar to be the only One.) But we believe that God in His Infinite Love and Mercy comes (as Messenger) every few hundred years to redeem humanity and to reveal that there is only one true religion: Love of God. And surely we are, you and we, equally free to cherish the conviction of our hearts. But we do *not* believe that differences of any kind (be it conviction, colour or religion) should interfere in the "brotherhood" of man, and make us go against the spirit in which we believe—frankly, we consider your gesture of last evening to be un-Christian. We are not forcing our belief or deep conviction on you—Meher Baba would be the last person to allow that.....

"The amount is being returned herewith; and if you still cannot feel you can accept it in love and goodwill for the 'children of God' it was meant for, then, of course, we cannot stop your returning it. In that case we shall despatch it to some other needy institution, in the universal love of Jesus Christ."

Their reply to this was extremely nice and apologetic, and they lovingly accepted the "prasad."

37th ANNIVERSARY OF MEHER BABA'S SILENCE  
10th JULY, 1962

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By Adi K. IRANI

In general parlance we call *sound* which is audible and we call *silence* where there is no audible sound. Silence cannot be thought of without its opposite, sound and sound cannot be thought of without its opposite, silence. Word uttered is also sound and no utterance of word is silence.

There is yet another silence and sound which is of mind. Though not normally felt and heard they exist in similar opposites and are experienced through the sense of mind.

So there is a silence from word we call word-silence and there is a silence from thought we call mind-silence. Similarly there is a word-sound and mind-sound.

Far beyond these, exists the Silence of the Soul. What sound and silence do the millions enjoy and few observe, and they know not what Real Silence is. Real Silence exists everywhere and for all times. Meher Baba is the embodiment of Real Silence.

Sound and silence are interdependent and both exist in each other. Just as a musical instrument contains musical notes silence contains sound. As milk contains water sound contains silence. Inter-existence of sound and silence holds good for mind-silence and mind-sound, It also holds good for world-silence and world-sound. Yet far beyond both these is the Real Silence of Meher Baba.

Real Silence is not silencing of sound but the very cause of sound. Real Silence is not sounding of silence but the very cause of silence. Out of the Real Silence comes out mind-silence and out of mind-silence comes out mind-sound. Out of mind-sound comes out word-silence and out of word-silence comes out word-sound or audible sound. So there are two silences and two sounds of the opposites and there is one Real Silence without a second as their Source.

Silence which creates thought or feeling of egoistic greatness and disregards feeling of others or brings about idleness is destructive silence. Silence, which integrates individuality, controls anger, lust and greed for power and possession and makes one self-reliant and contented, is constructive silence.

Sound that frustrates thinking, deadens feeling and destroys useful material objects is destructive sound. Sound, that absorbs thinking, heightens feeling and inspires useful action is constructive sound. One of the great constructive effects is brought about by that sound which evokes harmony, by blending differences in thought and feeling. Action motivated by such harmony tends towards the good and happiness of others, irrespective of religion, nationality, colour or material status. Meher Baba is the embodiment of perfect harmony.

It is the repetition of mind-sound and of word-sound of any name that represents oneness of existence in everything and every being that is capable of creating a harmonious effect. The name of God common to any religion representing ultimate Reality is alone qualified to bring within imagination of love a universally harmonious effect. Repetition of the name of the living Avatar who is Personification of God is immensely more effective. This is so because of the physical form. His living



Presence affords for love, devotion and guidance and the greatest of all His Love-Blessing.

It is difficult in the present living conditions for man to keep on observing silence. It is ever so easy to repeat the name of God and more easy to repeat the name of the Avatar who is the living Power, Knowledge and Bliss of God. Let the world be convinced of this. If it chooses not to be convinced by hearing authoritative statements made by Avatar Meher Baba from time to time or by knowledge, arguments, prayers and persuasions, offered by His writings, the world needs to go through a hard way of suffering. Purposeful suffering which may be physical, mental or emotional or all these. would inevitably lead man to love one another. Love is the power that can bring human hearts, minds and actions together and establish harmony inspite of diversity. Meher Baba is the embodiment of Love.

Individuality is a magnificent fact of life. Every human is individual. Even a worm has individuality. To deny individuality is to deny One's life. The use and abuse of individuality depends upon its developments. The greater a man is in his individuality the stronger can he be to reach good to others. Individualism is the abuse of individuality. Individualism is selfishness and individuality has all the potentiality of selflessness. The hue and cry raised against the 'cult of individuality' by a section of people, may be due to the ignorance of the basic structure of life. It may be due to the suffering brought about by misuse of individuality. It is individualism of an individual that needs be toned down and removed. An individual can reduce and eliminate individualism by loving and obeying a Perfect Master or the Avatar.

Individuality is linked with the source of consciousness. It is the medium of consciousness. Consciousness can be universally experienced through individuality. The knowledge of Oneness of life can be reached through individuality. Meher Baba is the epitome of world individuality.

Silencing of sound is not advancement towards Oneness of life. If it is so, stone has already achieved it. On the other hand life is meant for self-expression in a way it makes others happy. Silencing of mind is most useful towards attaining to Oneness, but not through repression. When mind is satiated with its stormy restlessness and unending movement, it longs to be silenced. Silence of Meher Baba is far beyond the reach of a silenced-mind.

Silence, sound, consciousness and individuality are the essentials of human life and each has its stability or gravity of existence either absolute or relative. Sound and silence of mind and word exist until their purpose is served and both are abandoned like the skin of a snake. Consciousness and individuality in their fullest development are ever enduring. They become interdependent and are experienced as an ultimate fulfilment of evolution, reincarnation and inner unfoldment of the spiritual path.

This is the 37th year of Meher Baba's Silence. His Silence is the re-affirmation in human consciousness of beyond the beyond Silence of God, of which the voluntary stopping of His speech is an outer expression. The Real Silence personified in His Being is an awakening to man, of the time-serving utility of constructive and destructive silence and sound. It is the manifestation of an overwhelmingly benevolent individuality over self-seeking individualism of our time. It is a life of living

Truth of equipoised bliss and suffering (for others) over extremes of pleasure and pain. Above all it is the manifestation of Super Spiritual Perfection over hypocritical, self-impressed or self-deluded saintliness.

The mastery of His Silence is His service for humanity. If His love was not so universal and all-embracing His unbroken silence of over three and a half decades would not have been voluntarily undertaken. It is God's love for man, for man to love God in every man. It is an occasion that comes once between 700 and 1400 years for man to avail of the nectar of His Ocean of Love.

May His Silence reign our hearts supreme!

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### Elimination of the Ego

"Of the three most important things to be eliminated before attaining God-realisation, which are greed, lust and '*ninda*', the last meaning 'back-biting', is the worst and most disastrous. One can overcome greed, or even lust, though both of them are very hard to get over; but the worst and the most difficult of all to eliminate is this habit of '*ninda*', speaking ill and trying to find faults or flaws of others, because this particular act or vice incurs the burden of sins, or what is technically termed as '*Sanskaras*' of others, which is spiritually very derogatory and reactionary."

—MEHER BABA.

# TO HIS DISCIPLES

MEHER BABA SAYS:

---

By Baba's Sister, Mani - Composed in 1940

Do what I tell you, with love and zest;  
Leave to me the entire rest.  
Even failure does not mean a thing  
When you have tried your very best.

Live in the world and play your part;  
Renounce the world within your heart.  
And in the life that comes and ends,  
Strive for the end that has no start.

Fast when you're hungry, eat when you're not.  
Keep cool as a cucumber when you're boiling  
hot.  
No matter what soup or fix you're put in,  
Remember, all that seems is not!

Have your feelings, but know them untrue.  
Look sunbeams and smiles when feeling all blue.  
Whatever the path I've chalked out for you,  
Keep going; why stop to argue?

I shall give you what you wish, and more,  
But not when you wish to get it, be sure.  
To wait and wait, and just to wait  
Is what you must learn to endure.

Don't grumble and cry at your share and lot.  
Don't think I've forgotten and love you not.  
Remember, what you get from the Ocean of love,  
Depends on the size of the vessel you've got.

When doubts and grief knock at heart's door,  
Tell them you don't live there any more,  
But slowly climbing blade-like steps,  
Shifting to the seventh floor.

\* \* \* \*

## B A B A ' S   L O V E

By Baba's Sister, Mani

---

[In reply to a letter from a young American Baba Lover  
who was feeling depressed with the thought that she had  
disturbed Baba's seclusion by writing to Him, Sister  
Mani sent a gay card with the following verse: ]

The point of this card is just to say  
You must be happy, you must feel gay.

The letter you mentioned never came,  
So don't be a sad & sorry old dame.

Remember Baba loves you, my dear;  
And gosh! that's enough cause for cheer!

So lift up your spirits like this dew-eyed rose  
And give the sack to that feeling morose.

Know that He judges not by word that tells,  
But goes deeper to the depths of the heart  
He dwells.

\* \* \* \*

# IS THERE A PLACE ?

By Mehera J. IRANI

---

The house is so cluttered that breath is oppressed  
The street so crowded humanity is pressed  
The town so full it bursts at the seam  
That peace and quiet are but a dream.

Voices are shouting above the din  
To be heard in the world their way to win  
The riches and pleasures and power of King  
That drowned the sound of the voice from within.

Do we aspire to what we ought  
Is there 'mongst no one that desires naught  
If in desire's stead we keep a space  
Will not God enter to take His Place?



O Friend, hope for Him whilst you live, know whilst you  
live, understand whilst you live; for in life deliverance  
abides.

If your bonds be not broken whilst living, what hope of  
deliverance in death?

It is but an empty dream that the soul shall have union with  
Him because it has passed from the body;

If He is found now, He is found then;

If not, we do but go to dwell in the City of Death.

—KABIR.

# "I AM THE AVATAR"

By AMIYA KANTI DAS, Barrister-at-law, Calcutta

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## *Majesty of Meher Baba*

There is a majesty about Meher Baba, beyond all other men, for he dwells habitually, and as a matter of course, in that ampler and diviner air, to which most of us can never rise, or if ever, only "rise in spurts". Yet simplicity characterizes his habits of life. His gracious manner and deep sincerity make him the beloved of men and women of all walks of life. Children delight to talk to him and maturer men throng round him to bask in the sunshine of His love. "I am the universal thief", says Meher Baba, "I steal the hearts of all."

*"Be an opener of the doors for those who come after thee."*

"Be an opener of the doors for those who come after thee,  
And do not try to make the universe a blind alley."—  
—said Emerson.

How truly does it portray Meher Baba, the opener of the doors of many a sealed heart! Indeed, not only does He open the doors, but He clears the cobwebs and the dust which have accumulated behind those closed doors during innumerable births. By the magic wand of His love, He awakens the faculties lying dormant for ages, so that men can know themselves, know their world, and know God.

Meher Baba is here to remind us of the nobility of men, and no one can make it with such persuasiveness as Meher Baba, because He is all service, all goodness, and all love. Meher Baba does not believe in the

external aspects of things, in external organizations, in badges, creeds and names, but only in the common love of Truth and the love of its work.

*"God Who has become Man again becomes God-Avatar".*

It is just and befitting that we should be discussing His Avatarhood in the background of the advent of spring, the symbol of new life, of life resurrected. Meher Baba's birth during the spring season has a deep meaning in this context of Avatarhood. It is natural that many should be asking questions about this claim that Meher Baba is an Avatar, but that is just one of those expressions which describe Him in one of those moods, when He is established and resting in yoga. These moods of His are many and frequent and depict a stage of complete identification with the supreme consciousness, with cosmic consciousness, when there is no thought, no feeling of a separate entity, of any distinct personality; when the self comes to Itself; that is a stage when God who has become man has again become God.

Meher Baba is not the only isolated figure in history who has claimed this stage of cosmic consciousness, when He has completely become one with it. There have been others besides him, before him, who have said the same things about themselves, claimed the same state of being, pronounced the same stage of merger of the individual self in the Higher self. *"I am always that which I am in spirit*, not what I seem to be in experience". "My words are spirit" said Jesus and "they are life".

*Buddha's Yoga-Arudha okti—Ecstatic utterance.*

*"I am Brahma, the Creator"*

It may sound novel, if I may be bold to say that even Lord Buddha could not escape this type of



utterance by which He claimed himself to be Brahma, the Creator. I know many would be the tongues which would exclaim "utterly fantastic " because Buddha founded a religion which does not believe in God, In one of his "Udanas", or "Shuttahiyat" as the Sufees call them, or "yoga-arudh-oktis" of the Vedic literature, ecstatic utterances of everflowing joy, joy of realization of the identity of the Supreme Self of all, Lord Buddha arising from a Samadhi (trance) exclaims: "E, Oh! Priests, "I Am Brahma", the Great Brahma, the Supreme Being, unsurpassed, perceiver of all things, controller, Lord of all, Maker, Fashioner, Chief, Victor, Ruler, Father of all beings, who have been or are to be"—Kevatta Sutta of Dhiggha Nikaya Buddhism in translation, page 311. Dr. F. L. Riley, "Bible of Bibles", page 115.

### *Ecstatic utterances before Lord Buddha*

Long long before Lord Buddha, in a similar mood of exaltation, the sage Astavakra cried out "Aho Aham, Namoh Mahyam." Long afterwards, the Sufi-mystic saint Bayazid Bustani re-echoed Meher Baba. "Subhani Ma Azama Shani", "How wonderful am I, salutation unto me", and "how great is my glory". The ether is still redolent with the fragrance of that utterance of the Prince of Peace, Jesus Christ in similar vein, and who could exclaim in what must be one of his ecstatic moods: "I and my father are one". The Upanishads reiterate over and over again "Aham Brahma asmi"; "Yas-tvam asi, so ham asmi"; "Idam sarvam asi, aham-eva Idam sarvam"; "I am the infinite"; "What thou art that same am I"; "Thou art all this. I am all this", The Ormazd yasht, scripture of Zoroastrianism, declares through Ahuramazda: "My first name is Ahmi (Asmi-Sanskrit), my last ahmi yad ahmi. I am that ahmi".

The Satapatha Brahman has the similar and significant words "Yogum asmi, soshmi", "I am what I am", "the everchange"-less one, ever the same self at the end as at the beginning".

*"I am that 'I am'"*

The Bible (Exodus) says through Jehovah "I am that 'I am'" and "beside me there is no other". This "*I am*" was God to Moses and it has come down through the ages as "*I am*".

*Devi Upanishad*

In the Devi Sukta, of Atharva Veda, Vak, the Daughter of Ambhrini Rishi, when asked "Who is this Supreme Goddess?", exclaimed "I Am the Creator, I Am Nature, I Am this Universe, I Am Param Brahma, I Am the State". Probably this is the most ancient pronouncement of a human being on the identification with the Higher Self.

Whenever we come across such utterances, given out in ecstatic moods of exaltation of the "Self", we are face to face with the impersonal self of the author, and the impersonal nature of the utterances. "When man begins to assemble in his consciousness the activities of any principle, he begins to say "I Am That". This is the centralizing of the authority of the principle in himself. "*I am*" renders the mind dynamic instead of letting it rest in potentiality. It becomes dynamic the moment we focus thought on "*I Am*". The focal point is always the centre and from it emanates the commands that control the entire status of manifest man. "*I Am that I am*" which is the embodiment of the motivating authority of the universe. Beside That "*I am*" there is no true existence, but only delusion.

## *Listen to Baba*

Listen to Baba. He seems to say "I Am Avatar, that part of Me who is and knows; who knows all things and always knew and always was. Yes, "*I am*" Avatar, My Self; that part of Me who says "I Am, and is I Am". "I Am" the Ancient One, "I Am" the Highest of the High". (Cf. "I Am" is the Purusha-Sanatanam adored by Arjuna—Gita, Ch. 11, Verse 18). That transcended innermost part of Me which quickens within, which responds to all that there is, which perceives the truth in all, recognizes nothing but Truth and discards all error wherever found. For, this "I Am" is the real Teacher, the only real one, the world will ever know and the only Master—the Avatar. This "I Am" is the Divine Self or Higher Self, addressing and counselling the Human mind and intellect. This "I Am" is the Real Self, the true Lord and Master. This "I Am" is not this Intellect, nor this body, and one has to "Be Still and know I Am—God". This "I Am" in each one, of each one, is God within. This "I Am" is the principle of consciousness, of Self-Existence, the basis and cause of the whole world-process. "I Am" the impersonal self". This "I Am" is the all-pervading spirit which manifests in everything. The "I Am" movement of Theosophy and the exhortation of the Lord to Arjuna to surrender himself absolutely without reserve to "Me"—the "I Am", then this "I Am" within, this *Aham* within will liberate you" are other instances of the same theme or doctrine and emphasise the *impersonal aspect* of Divinity in man.

Elsewhere in the Gita. Ch. 6, Verse 5, the Lord again speaks of the power of the Self to rescue and liberate one, this self or Atman can only be liberated with the help of the Atman; And in Bhagavatam, 11.720, He says the Atman alone is the Guru of the self. We

should try to understand Baba's emphasis on the Impersonal life, on principle, rather than on personality.

*Resurrection of Life—Exemplified by Spring  
in Nature and Avatar in human society.*

The coming or advent of Spring has a deep meaning in nature; it is the descent (*Avatarana*) of new life, new vigour, more life, abundant life. Christ was a messenger of this gospel of new life, the abundant life, which cannot die, but which He resurrected. "I have come" He said "so that you can have more life, abundant life". His so-called death portrays this immortality, this indestructibility of life, and in His resurrection during Easter, that is, the spring, can be read the significance of the power of life to renew, recreate, reform and resurrect itself.

The most important thing in God's world is life and there is nothing in this world but life. The whole universe from the atom to the sky is pulsating with life. The great cardinal fact of the universe is the spirit of infinite life and power that is behind all and the self-existent principle from which everything emanates and which is the source of all. And this life is constantly renewing, resurrecting itself—a process which in nature is exemplified by the advent of the spring, when the seemingly dead trees become alive; and in human society, by the advent of the Avatar. Man and society have the power of cleansing, purifying, resurrecting, this life, by its own power inherent in him. When life languishes, becomes moribund, inert, and dead by wrong practices, wrong living and wrong religion, which only emphasises Form and not the Spirit, when the current of religion becomes choked, there is '*glani*' of which *the Gita* speaks and then, power descends in man who becomes the Avatar to cleanse it, revivify it, purify

it, resurrect it from the dead bones of form and of dogma. Zoroastrianism knows the Avatars as "Soshyants"—Renovators, whose task is to reinterpret the Eternal Truth from time to time. They are the grand-lovers of mankind, also *Naroish Naro*, men of men, givers of a new, second birth to mankind. "Every time when this life-force diminishes, men decay and religion languishes", "Whenever the evil ones oppress the good, I will take birth—"Avatirya Aham", and slay them without fail" says Durga, the Universal Mother in *Durga Saptashati*. This power of resurrection then finds an expression and an Avatar is created and born. Taoism says "The High Emperor of the sombre Heavens descends to earth hundreds upon hundreds of times, to become the companion of the common people, to teach them the Truth... to endure suffering patiently and give his life again and again, that his pain may become a spring of joy and righteousness to many hearts"—quoted from "The Place of Christianity in the religions of the World" by I. Ellin Carpenter. All religious leaders in the spiritual hierarchy culminating with the Avatars, have been the interpreters of the *spirit* and *not the form or letter of religion*, because Spirit giveth life. The Avatar is the eternal companion of humanity who strengthens the bridge of Dharma whenever the forces of darkness weaken it. The rarer sparks of greater light and might from that One Fount, the Universal Mind, appear as Avatars to guide humanity aright.

The greatest work any one can do is to love Meher Baba as He should be loved. He alone who can love Meher Baba does his work. What is Meher Baba's work? To tell people who Meher Baba is, and that Meher Baba says one should love all, slander none, have a pure heart and not make others suffer for one's own comfort or pleasure. Meher Baba's message, therefore,

is a message of love, of tolerance and purity of heart and of a resurrected life. Those who come in direct contact with Baba receive His direct help and those who are closely connected with His "disciples" receive His indirect help. And Meher Baba has said "I give not what people want but what they need", and He says with Divine authority "Love Me and your worries will vanish".

Let us, at the close of this discourse, reaffirm our faith in love and service. There is only one religion for all God's children in all God's worlds and that is: service unto others—the materialization of the law of love. In the words of Koran "Wa Tasemu ba hubba. Ilahi jamiyan, wa la Tafarraqu": "Let us all cling, to the strong rope of Love Divine—Love for each other and of the one God—and let us not think of separation ever".

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## HINT TO WORKERS

(By a co-worker)

Like the great R. C., let me say:

"It is not worth the effort expended to try to interest *special people*; the very effort made prevents, by arousing erroneous notions in the minds of those so sought. Let everyone know of *Avatar Meher Baba*, but seek no one in particular—is the wisest course."

## How Avatar Meher Baba Awakened Me

By Dr. Hakumat Rai Kapil, New Delhi

"Sadgurus are always on the lookout for those who need and deserve their help, and the faintest gleams of spiritual yearning are not overlooked by them".

—MEHER BABA

Some persons have a desire to seek God from the very beginning of their lives, even from their very childhood. They evince no special interest in worldly affairs. Internally they try to search for God, according to their intellect, but fail to find Him due to indulgence in *Maya* which drives them away from Truth and their poor devotion breaks like thread. They drown themselves in *Maya*, get married and beget children. After sometime again they feel the same urge to search for God. The worldly people look at such persons not from a close angle but from distance of a hundred miles, and feel about them that they are selfish, egotist, dry and with frog-in-a-well mentality!

What such seekers do is that they go to temples, mosques, churches or silent-towers, and indulge in the reading of religious books of various religions as the Gita, the Quoran, the Bible and the Zend Avesta. For years they go on studying the books and also try to find God through the practice of Yoga, by sitting in Asanas, doing Pranayams and trying to awaken the "kundalini" in them. Some of them read the lives of Sadgurus and Avatars of different Ages. Sometimes they get more interested in the particular Avatar of a particular Age. During their study of the lives of God-incarnates they feel that the Avatar is sitting near them, about whom they are reading, also see Him in their

dreams. When they feel that the Avatar is sitting near them, they feel a sort of fear and depression in their hearts. Some seekers, after years of study of the lives and discourses of God-incarnates, arrive at the conclusion that God cannot be realised without the grace of a living Sadguru. Some seekers think of going to sacred places or to the caves of the Himalayas. They prepare themselves by adopting hard ways of living such as external renunciation, celibacy and solitude.

I was hardly eight years old when the idea of "having darshan of the living Avatar of the Age" first came to my mind. At that time I was standing outside the gate of an old temple. I was very deeply absorbed in thought. I still remember that it was morning time and the talk was going on in the temple about the manifestation of the Avatar of Kaliyug. After I became an adult, off and on, I had a whim to search for God. I read several books of different religions and tried to find out ways and means of getting to know God. I found that through Yoga, God could be attained. I started in search of new and latest books on God for study and commenced to do Pranayam and practise Asanas to awaken my "kundalini"; sometimes I did 'havan', had my body coated with ashes, kept the body naked except for a loin-cloth, tried to live in seclusion and so on.

On seeing this, once my wife said, "What is the use of doing all that in the family? If all that were to happen, then there was no need of marrying; it would have been better if you had gone to the forests and did 'tapasya' there."

After going through the books of almost all religions, one day I had a look into two shelves of publications on Avatar Meher Baba in a cupboard.



I read almost all the books about Baba, printed in East and West. 'How could He be the Avatar?' was the greatest doubt in my mind. At that time, I had an idea that Meher Baba did not exist, that He had physically left the world, claiming Himself as God. But after going through the publications about Avatar Meher Baba, my heart was cent per cent convinced that He was a Sadguru, I read more books about Baba for two years and arrived at the conclusion that it was very important to meet the Sadguru to find God, and also realised that Baba Himself was God. I wrote a letter to Shri Adi K. Irani, Ahmednagar (Deccan), enquiring where Meher Baba was residing then. I took leave from my employers and made preparations to go to the Himalayas, to Rishikesh, Hardwar and Kankhal. I arranged to shift my wife and children to Mussoorie Hills. All my luggage was ready and we were about to start when I received a letter which stated: "Meher Baba is staying at 10, Rajpur Road, Dehra Dun (U. P.)". On reading that, I was so happy that I could not find words to express it. We started on our journey. I could not sleep the whole night in the train due to my eagerness to have darshan of Baba. At last the train reached Dehra Dun. I changed my European dress for a loin-cloth, dhoti and rubber chappals. I handed over all the luggage to my wife who went away to the Mussoorie Hills with all my children.

It was in July 1953, that I stepped out in heavy rain one morning to cover four miles to have Baba's darshan. After some walking I got thoroughly drenched; but I could not control myself and wait for the weather to clear, because of my anxiety to meet Baba. (Meher Baba was then in seclusion and someone was on duty to see that nobody disturbed His seclusion.) At last I reached 10, Rajpur Road, Debra Dun, and went inside,

through the main gate and halted before a bungalow to enquire about Meher Baba.

Baba told one of His lovers to find out who was standing in the rain outside. The person came and asked me:— "From where have you come? What is your name ?" I replied to all his questions, standing in the rain. He conveyed my answers to Baba. The same person came again and said, "What do you want?" I said, "I have come to have Meher Baba's darshan". He said, "Meher Baba is in seclusion and don't you know that His darshan is impossible now?" I replied. "I am not in the know of that". Thereupon he conveyed to Baba my request. Baba said, "Tell him that he cannot have darshan". When I heard that I could not have Baba's darshan, I thought I had not yet arrived at that stage to have his darshan though He was sitting inside the room just there! I wept bitterly and returned from the home of the living God. While weeping thus I wondered where I was to go now to learn the ways and means of seeking God. Lo! A miracle happened. My joy knew no bounds when Avatar Meher Baba, the boundless Ocean of Mercy, kindly granted me audience.

Drenched in rain, I stood before Baba with folded hands. Baba said, "Go at once and get his wet clothes changed immediately". I was standing there like a statue and I was taken inside by the Baba-lover, as directed by Baba. After changing my wet clothes for dry ones I went to Baba. He was sitting with His legs outstretched. He beckoned me to sit down before His feet. He asked me through His alphabet board, "What do you want?" I replied, "I want God-realization". Some Baba-lovers smiled on hearing this reply. Baba said, "If I order you to walk naked round the house, are you prepared to do that ?" I said, "Yes". Baba

continued. "If I ask you to eat meat, and drink liquor, will you obey?" My reply was "Yes". Baba enquired, "If I order you to cut the throat of your child. can you do that?" After a few seconds' thought I replied "I can do that". Baba went on: "Have you taken your breakfast and tea?" I replied, "I like to eat something after having your darshan". Baba asked one of his disciples to bring a cup of tea for me, and He gave me a mango to eat. I enjoyed the mango fruit and tea; whenever I stopped to drink tea, Baba urged me on saying "Take tea, take tea". At that time there was nothing in 'my heart' except the word "ॐ".

Then Baba said, "Some days back one Yogi came. I ordered him to do certain jobs, he could not do those. I shall assign you some tasks; after finishing those, you inform Me by post..... Have you read the books "Perfect Master", "Avatar," "Five Volumes of Discourses etc.?" I replied "Yes". Baba continued, ""That Yogi had not read all these books. I had given one set of books to him which he could not read till now".

Then Baba gave me the following orders:—

"(i) You should not change your dress; you should wear normal clothes. By wearing such clothes, a seeker goes down in spirituality instead of going higher. People think that he is some saint or Mahatma, which actually he is not.—Leave hypocrisy.

(ii) Love your wife.

(iii) You leave everything and come to Me when I ask you.

(iv) You should not come to have My darshan till I call you, no matter if you have to pass by this way several times.

(v) Two saints, named Shri Ishar Singh and Shri Mangat Ram, are living in Raipur: you touch their feet and bow down to them. One Mast, Nanga Baba, is living in Bhagat Ashram at Rishikesh; you touch his feet also; touch the feet of 101 saints and sadhus at Rishikesh, 101 saints and sadhus at Hardwar and Kankhal. Touch the feet of Swami Sivanandaji.

I had given these orders to that Yogi also but he could not perform them. When you finish bowing down or touching the feet of saints and sadhus at all the places as I have told you, then write a letter to Me. Do not tell anybody while doing all this that I have so ordered you."

Baba told me through gestures to get up and asked me to sit down by His side. Then Baba asked, "Where will you go now?" I replied, "I shall go to my wife. I shall stay there two or three days and then I shall go to Rajpur, Rishikesh, Hardwar and Kankhal". Baba then ordered me to go. I stood before Him with folded hands. He asked me to come closer and gave me 'prasad' of raisin (munakka). While giving 'prasad' Baba touched my hand. This was, indeed, the Gift of Love, which Baba gave me in His strict Seclusion and Silence!

When I took leave from Avatar Meher Baba, it was still raining heavily. I never walked before, more than one mile in my daily routine of life. On that day I walked 15 miles without rest including 8 miles of hilly tracks going to the hill-station of Mussoorie. Baba filled my heart with so much of His love that I did not feel weary. I was in a sort of intoxication which has never faded out completely from my mind for the last eight or nine years. When I arrived at the house where my wife was staying, all were wonder-struck at my condition; some, perhaps, took me to be mad! I changed

my wet clothes and dressed myself in my normal woollen dress. I visited some picnic-spots of the hill-station. Soon my mind was eager to visit the places that Baba had ordered me to do. But I was a bit hesitant.

One midnight, while I was sleeping, I cried out violently; I felt as if some heavy weight had been laid on my chest. As soon as my eyes opened, I saw Baba's clear face in the ventilator for some seconds. Instantly I said to my heart: "Baba, I shall definitely go on pilgrimage". On hearing my violent cry, my entire family got up, surrounded me and asked me the reason for such a cry. I told them that I had seen Baba with my own eyes in the ventilator.

The next day, on 7th July 1953, I dressed myself in summer clothing, with water-proof dress in hand, and started to obey Baba's order of touching the feet of saints and sadhus, and bowing down to them. I bowed down to Saint Ishar Singh and Saint Mangat Ram at Rajpur, In Rishikesh I touched the feet of one Mast, Nanga Baba at Bhagat Asharam, who was quite naked and lying down on a big table all alone. At Rishikesh I bowed down before Swami Sivanandaji and touched his feet. Some of the 101 saints and sadhus did not allow me to touch their feet; so I simply bowed before them. In Hardwar and Kankhal also I touched the feet or bowed before 101 saints and sadhus. After completing my job, I informed Avatar Meher Baba, in writing, accordingly.

JAI BABA!



## Avatar Meher Baba's Special Function AT AMBIKAPUR

By Abdul Majid Khan, Ambikapur, Dt. Surguja, (Madhya Pradesh)

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Avatar Meher Baba's *ustav* was celebrated for the first time at Ambikapur, on the 10<sup>th</sup> June 1962, under the close supervision and with the hearty cooperation of Baba-lovers. Sarvashri Abdul Majid Khan, Tahsildar, Ambikapur, Samar Bahadur Singh Deo, Advocate, Shukla, Pleader, Abdul Rashid Siddique, Sardar Dharshan Singh, Sardar Hakim Singh of Gurudwara Committee, Kanailal Jaiswal, Contractor, Sardar Sidhu Singh, Agarwal Sarnaj and others. The functions were organised in the newly constructed Mahila Mandal Bhawan, with the general co-operation of the people of Ambikapur. The Hall was artistically decorated with the photos and literature of Meher Baba, under brilliant lights. The Hall was packed to capacity, conspicuously represented by Hindus, Sikhs, Muslims and other communities, including several Punjabi ladies. 'Annadan' was given to over three hundred 'Daridra-Narayans'. After a display of fire-works, Shri Rahi and party, Radio artistes from the Punjab, sang Bhajans, fully immersed in Bhakti bhava and devotion to Avatar Meher Baba with full-throated ease, in out-pourings of the soul, like nightingales chanting in chorus, to the great delight of listeners and participants. Kaviratna Pandit Sitaram Mishra also recited poems on Baba. Then the meeting began with the universal prayer of Baba, by Shri Rama Rao, a Baba-lover from Bilaspur, under the president-ship of Shri Ganesh Prasad Tiwari, Additional District and Sessions Judge, Ambikapur, who appeared to be divinely intoxicated.

Shri Ram Bihari Lal, I. A. S., Collector, Surguja, a champion of the poor masses of this backward tribal district, began his address, by paying due reverence to the great divinity of Avatar Meher Baba, who happened to grace his residence by His visit. He pointed out that Baba, in this very difficult world, has come not to teach anything new, but to awaken the Knowledge, Bliss and Truth, of all that was taught before in the various scriptures of all the great religions of the world. All mankind are the children of God. All individuals are only the near kin of one another. They are tagged together with one moral and spiritual tie. Today the world is narrowed in space and time, due to achievements of science. There is a general call for emotional integration and spiritual unity, not only in Bharat, but also throughout the world. The constitution of Bharat was also framed in keeping with this essential spirit of the progressive world. To foster this essential unity of spirit and to break all the barriers, obstructing the universal kinship of Man with Man, in this ego-boosted world, Baba incarnated in Bharat, visited all countries of the world, and awakened the love of God.

Next spoke the Chief Guest, Shri Sardar Amar Singh Saigal, Member of Parliament, who in his speech thanked the people of Surguja, for organising this great function of Avatar Meher Baba—the 'Lord of the Universe'. He narrated how he came in contact with Meher Baba. Five years ago he happened to see a photo of Baba, in the house of one of His disciples. The photo charmed him so much that he could not lift his eyes for hours from it. He gazed and gazed at it. He was drawn towards it, like an iron piece by a magnet. He viewed in the photo, that Baba was calling him near. This inspired an irresistible urge, from within him, to have an actual glimpse of Baba. He tried twice or

thrice to have Baba's darshan, but in vain. Ultimately, he got darshan of Baba in 1960. He saw a halo of brilliant light with rays of the sun spreading around His smiling and glowing face. Baba, of His own accord, asked him through gestures, "Are you a Member of Parliament?" He said, "Yes". Smilingly Baba told him that he should not let any one go unserved or unattended, who ever came to his door for help. Shri Saigal continued: "Baba has been observing silence since 10<sup>th</sup> July 1925. All these years of His silence, He did the work of Universal Awakening, by visiting and giving darshan in all countries of the world. Baba wants every follower of his respective religion, according to his own faith, should honestly follow his religion, in true spirit; and become the ideal worshipper of the supreme Lord of the Universe, without imposing his ways upon others, and realise himself Godhood, since "God alone is Real, all else is Illusion (Maya)".

Shri Abdul Majid Khan, who followed the previous speaker, pointed out, in his brief address, that "some people get frightened at the word "Avatar", which is only a phenomenon of incarnation of God in the form of Man. God assuming the form of Man, is called God-Man. Reference in the various Scriptures of the world have been made as Prophets, Avatars, Devadoots or Paigambaras (Messengers of God). The functions of these God-realised souls are to transmit or convey the Message of God for the benefit and uplift of Mankind. Awakening God-consciousness in the hearts of men is the need of the moment. The living presence of God has to be felt by all. The false ' I ' or the false Ego at individual, national or international level must consume itself. The real ' I ' or the real Ego of a universal Man must be born afresh, in the conscious realisation of the eternal state of bliss (sat-chit-anand)



so that a universal tie may weave itself with the subtle, moral, spiritual chords through the invisible channels of human hearts, wherein the supreme lord is eternally enthroned.

The tears of the suffering millions must either flood the world in deluge or the world must be saved by spiritual floods or grace of the Lord Meher Baba. The Lord of the universe is in our midst as God, the compassionate Father or God Merciful or Allah ki Meher. He in His Grace as Purushottam did spot inspections of the world in silence for 38 years. He was declared Parvardigar Allam by Sadguru Sai Baba of Shirdi. He was acknowledged to be God or Christ Personified or the New Messiah by the West. "I am God": "I am the Lord of the Universe", "I am the Highest of the High", "I am the Lowest of the Low", "I am the only Reality" in the midst of Illusion, "I am the Ancient One", "I have come not to teach but to awaken," — these are some of the expressions which constantly roar out of His Eloquent Silence. He is the One, whom humanity awaited for milleniums to have His glimpse and bask in His sunshine. The veil of silence or the curtain of physical illusion will be thrown off soon. And the floods of His grace shall deluge the world, in His divine manifestation, when He breaks His silence. Every one shall experience the living presence of God. Even the worst sinner will become the best saint, and God alone will reign supreme all over.

The last person to address the meeting was Shri Ganesh Prasad Tiwari, who began his speech with a recitation of the following Hymn from *Rigveda*:

"Su-no-bhadre-Karatuv-Yantu-Vishwatah"  
(Let noble thoughts come from all sides).

How can we shut our eyes and ears from the nectar of the prophets and messengers of God that have been before or are in our midst? This land has been unique in its approach towards the spiritual streams that came to feed the philosophies of this land. We have always welcomed the light, when it radiated from the Lumbini Gardens of Kapilavastu or from the Jain Temples or the Sikh Gurudwaras, Similarly we welcome the light emanating from Avatar Meher Baba's words:

"To serve the family of God, through service and kindness, is to translate religion into action." May God grant us all strength to be worthy of becoming and being "Baba-lovers".

Jai Baba!

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### Baba on His Silence: 25 Years Ago

(Quotation from a statement given by Baba when interviewed by the Associate Press of India in Bombay, over 25 years ago on the 23<sup>rd</sup> November 1936, taken from Kitty Davy's diary.)

Asked when he intended breaking his vow of silence, Meher Baba replied on his alphabet board:

"There is no vow of silence. My twelve years of silence is no ascetic vow, but a period of working in silence for the spiritual upheaval preceding the manifestation of my universal work.

"But I shall speak. As the surgeon's knife cuts the matured cataract and restores sight, so when the world is ripe my message shall restore the drooping spirit of the world.

"There will be another great war. There will be no victors and no vanquished. When there will be universal cry to God, then God-realized and divine, I shall lead the way for those who seek."

—MEHER BABA

*(Excerpt from a letter by one of the Mandali at Meherazad)*

# BABA SPEAKS

By Dr. Debavrata, M. A., Ph. D., Calcutta

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At long last Baba is going to speak! Yes, Baba is going to speak—what? Has He not spoken all these days? Yes, He did—but in silence. And now? Now, he says—"I will break My Silence and give *the word*... on any day, at any moment: *the word* that will indisputably assert the existence of God in the mind and heart of Man; that will make the world know that God not only exists; but that *he alone* exists, infinitely and eternally"

A great day of rejoicing is ahead. For, today Man is marking time at the junction of two roads. One of these roads is to lead Man to survival, to peace, to that state of material prosperity and man's leisure through the use of nuclear energy never before known to Man. The other road leads to death and' destruction. When more simply but pointedly put, it means Man has to choose today—choose between Hydrogen Bomb and Zeta. Though apparently he prefers to choose zeta, there seems to be some factor, some element, that pushes him, pulls him, compels him to work for the other dreadful alternative.

At this critical moment Baba speaks *the word*. God seeks to impart Himself to human history. He seeks to be in direct touch with His beloved children; a God who seeks audience of His children.

God had spoken to Moses; so he led a great nation. He had spoken to Mahomed; and he propounded worship of One God. He had spoken to Buddha, Zoroaster,

Ramakrishna, Ananda Thakur, to Hindu seers and saints all down the ages, who had evolved a new philosophy of life; a new hunger for the vision of God sprang up in the heart of Man.

God had spoken to Jesus Christ who gave birth to a new spirit in Man, gave a new life to him; it was the Way of the Cross. He had preached Love to unite Man, torn as he was by hatred.

Today Man is similarly torn by mutual animosity and suspicion. So God has elected to speak again—not only to the great and the mighty, saints and seers, but to ordinary folk everywhere on earth. Baba also coincidentally postulates the philosophy of Love.

It is, *ab initio*, an exciting adventure that we all share together. We must be simple and humble, must hold on with Faith and Trust that we may listen when He speaks *the word*. In short, our hearts must be appropriately tuned and properly dialed to the correct wave-length that *the word* might be audible. What it means? Denuded of the metaphor, it means, we must remain *expectant* every moment that we may receive God's voice when it comes.

Listening to God will mean death to.... Who is Right, What is Right, alone shall survive. It will remove the atmosphere of controversy. It will unite the humanity that is divided socially, religiously and politically. It will bring the real moral re-armament that will end all ignoble strife and scramble and competition.

It will lead Man to a conscious experience of God's presence with them—a real and vital experience in life, of a new democracy in the Kingdom of God that is going to come into being.

# Why Have We Chosen "POORNIMA"

(Full Moon Day)

## For The Meeting Of All Baba-Lovers?

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By A. C. S. CHARI, Calcutta

The most important idea was that all the disciples and lovers of Avatar Meher Baba be linked up with Meher Baba in a chain of prayer, all over the country—in fact, all over the world—at least once a month. This is done by reciting the "Parvardigar Prayer" and the "Repentance Prayer" and also "Harthi", in addition to a discourse on some of the sayings or expositions of Meher Baba.

This would mean that, when Baba's disciples and lovers are so linked up with Meher Baba, Baba cannot avoid thinking about all His disciples and lovers and blessing them. For Baba also, this is a great saving of His time and energy.

After determining the foregoing, the problem was: what day to select?

The "Poornima" (Full Moon day) was chosen, firstly, because the Full Moon is a visible symbol of Perfection. We can observe it grow (wax) in fifteen days from a faint line to a complete orb in space. Secondly, we regard Meher Baba as "Paripoorna Avatar" (Perfect Master) and we meet on an occasion when Nature is perfect and is smiling.

According to the traditions of almost all the important religions, the Full Moon evening or night is the most auspicious occasion for prayer and worship. Many are the functions of Lord Sri Krishna performed

on the Full Moon day. Nothing of importance happened in Lord Buddha's life unless it was on Full Moon. The importance of Full Moon cannot be underrated according to the Mohammedan religion. There is also a tradition among the Buddhists that the Gods and Angels came down to earth on a Full Moon night. What good work is being done by the denizens on this plane!

Then, there was an overwhelming consideration of the love of moonlight amongst all men—to whatever creed and religion they belonged.

Neither could we ignore the appeal of the worshippers of God as the Divine Mother. It is emphasised in Lalitha Sahasranama that worship of the Divine Mother on Full Moon night is very auspicious and efficacious.

[See verses 21 and 55-6 of Lalitha Sahasranama, Part III—Phalashruthi].

*"Chandra mandala madhyaga",*  
*"Prathipan – mukhya rakantha thithi mandala pujitha"*  
names 240 and 610 in Lalitha Sahasranama).

To quote from *"Mai-Sahasranama"* (in English) by Sri Mai Swamp Markand Mai (now at Bombay); and *"Lalitha Sahasranama"* (in English) by the late Pandit R. Ananthakrishna Sastry:

"Residing in the *centre* of the Moon's disc". The secret meaning is that the Moon's disc is the Sri Chakra itself".

"She (Divine Mother) that is worshipped in the family for everyone of the fifteen days, from the first *thithi* (Hindu day) to the Full Moon, and again to the New Moon".

"In the disc of the Full Moon, the Sadakhya Kala—the Eternal One—is in the form of Tripura Sundari. The other Kalas (parts) of the Moon are waxing and waning, which are the deities (K to C) from the first to the fifteenth day respectively. These fifteen Kalas are joined with the sixteenth and with Anima and other (seven) deities. Hence, the disc of the Moon is the Sri Chakra itself (of Divine Mother) and not her image. Therefore, there is no Avahana (invoking the Deity to be present in the image) ceremony, etc."

"When the full orb of the Moon is visible in the horizon, a sanctified undisturbed locality should be selected and the most suitable and convenient (longest maintainable) posture—'sahajasana'—should be taken and maintained. The devotee should most steadily rivet his gaze at the disc of the Moon and meditate on the Divine Mother with Guru in Her heart at the disc's centre, and as surrounded with the full group of fifteen "nitya deities" (each deity symbolic of each *thithi* (Hindu day))."

"How can Brahma and other gods, who have limited knowledge, know of the efficacy of worship of the Divine Mother (Lalitha) on a Full Moon night? He who worships the Supremest (Mother) in the Sri Chakra with these thousand names on the night of the Full Moon day in every month, himself becomes (one with) Lalitha (the Supremest), and Lalitha with him".

Moreover, it did not interfere with the ideas of particular days being respectively sacred to other religions, like Sunday, Thursday, Friday, Saturday. etc.

So, we decided to hold regularly a monthly meeting of Baba-devotees, with the visible symbol of Perfection before our eyes and to think of Baba as our '*Paripoorna Avatar*'.

When this idea was conceived and the urge was felt by all Baba-lovers in Bengal, it was placed before Baba; and He blessed the same.

The next problem with which we were faced was: on what particular Full Moon should we commence? We chose—rather, it so happened that it was the nearest Full Moon—the 'Poornima' night which according to the Hindu tradition in Bengal is called "Ko-Jagari Poornima", the night of "*the Awakener*", the day sacred to the worship of Goddess Lakshmi—or Shri—that is, the very Life Principle, falling in the autumn, that is, Aswini month, corresponding to October, the Full Moon night four days after Dasserah or Vijaya Dasami.

Thus, it was on the 16<sup>th</sup> October, 1959, this idea of a monthly meeting on Poornima was commenced to be put into practice in the most important room of the residence of our beloved and revered brother Sri Amiya Kanti Das, Barrister-at-law (ground floor of No. 5 A, Congress Exhibition Road, Calcutta-17). Incidentally, it is a matter of interest that eleven persons were present on that occasion; it is said that eleven is spiritually an important number, according to the numerologists.

Since then, devotees in West Bengal have been gathering regularly on every Full Moon evening (night) at different places each month, giving a chance to each devotee and to each locality to share in the same.

Again, it should be emphasised that so far as Avatar Meher Baba is concerned, every day, every hour, every moment, every place, any circumstance or occasion is sacred, auspicious and propitious for expression of Divine love and invoking His grace and blessings. He is above all religions, cults, shastras and traditions. He



wants us to be alert and wide "awake" every moment of our lives.

For anyone in any part of the world, who wants to invoke the blessings of Avatar Meher Baba and to be linked up with other Baba-Lovers in the chain of prayer and contact with Baba, this is an invitation to them to observe the hour, in any place, wherever they be, without the necessity of physically joining any of the group-meetings that may, perhaps, be held in any place on that occasion. The occasion is also used for invoking the Grace and Blessings of Baba (God) for *World Peace*.

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## 'MANTRA'

Meher Baba's Answer to A Question  
(Recorded by a disciple, since deceased).

- Q. What is the spiritual significance of '*Mantra*' (Persian '*Zikr*')? How is a neophyte helped by a monotonous incantation or repetition of a certain word or words?
- A. '*Mantra*' is very beneficial to a neophyte on the spiritual path, particularly so when it is given by the Guru. (i) The first and immediate result accruing from the oft repetition of word or words is the concentration of the mind on the subject (object) to be gained. (ii) Secondly, the sound vibrations, as a result of continuous repetition, induce in course of time, a harmonious sympathy to the sound vibrations of the higher planes, engendering a blissful feeling—a factor greatly encouraging to a beginner. (iii) This blissful feeling, coupled with the awakening of mental powers, is called the "*Mantric*' force, and it has immense possibilities for good as well as bad.
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# *Participation in Prayers*

By  
*Avatar Meher Baba*

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By Dr. C. D. DESHMUKH, M. A, Ph. D., Nagpur

Before Avatar Maher Baba plunged into his '*Fiery Free Life*' on the 15th of Nov. 1952, he gathered his close devotees and disciples at Meherabad. Of the three days of their stay at Meherabad, the most important day was 8th Nov. 1952. In the congregation of his own best followers and devotees, he, on that day, himself offered a prayer and made all, who had gathered, join him, in that prayer to God, after an Introductory Foreword was read out. This Foreword and the Prayer have been given elsewhere. The prayer has since been repeated by him several times, in participation with gatherings of his devotees, at different places, in his *Fiery Free Life*.

At Meherabad, in the Introductory Foreword, Avatar Meher Baba said that he would be expressing repentance and pray for forgiveness to God. This Prayer has sometimes been called 'confession'; for it makes those, who participate in it, face their own frailties, and surmount them by asking forgiveness of God. It is not merely a Prayer which Avatar Meher Baba recommends to the aspirants; he himself partici-pates in it, with folded hands, as one of them. The significance of this participation is clear. Though he is himself perfect, and has nothing to repent for or ask forgiveness for, *he intercedes with God for the sake of those, who love him or have faith in him.* He prays for them and on *their* behalf and while doing so, he *identifies with them* so completely that he explicitly *includes himself among them as one of them.* He *takes their sins on his own head and shows them as his own in asking for forgiveness from God.* Even at the risk of being taken to be quite an ordinary man, with all human frailties, he prays again and again, along with and in the presence of his disciples and devotees. And

during these prayers, he does not set himself apart from them, but *takes his stand by their side*, as one of them.

The Introductory Foreword, which was read out, on the morning of 8th November 1952, on the occasion of the first offering of the Prayer, at Meherabad, may *seem* to allow different interpretations of the significance of that Prayer, *according to the predilections or spiritual preparedness of each person*. However, those, who through their faith, direct experience and spiritual preparedness, know Avatar Meher Baba to be Divinely Perfect, can and will interpret it only in *one* way. For them, *it is, on the part of Avatar Meher Baba, a deliberate descending to the level of ordinary aspirants and devotees without, in any way, being himself limited thereby*.

In the Introductory Foreword, Avatar Meher Baba explained that he would be taking a stand of an ordinary devotee, *during* the offering of the Prayer. Later on, in the same Foreword, while explaining the expressions of repentance by a *Gnyani* (The Wise One) or the Prayers offered by him, by way of intercession to God, on behalf of his devotees or on behalf of humanity in general, he has unambiguously stated that *such Prayers of repentance or forgiveness are never for his own sake*.

For those, who would really seek to understand Avatar Meher Baba in his full spiritual stature, *there can be no two opinions about the* significance of Avatar Meher Baba's participation in this oft-repeated Prayer. His including himself in the Prayer has to be attributed to his *complete identification with his devotees*, at the time of offering the prayer. Incidentally, for the devotees, as well as for the world at large, it serves the purpose of emphasising the tremendous importance and the urgent *need for offering Prayers*. The best way of emphasising the importance of Prayer is to oneself set an example of offering it. If and when the disciples see the Master himself offering Prayers, they inevitably realise that it is all the more necessary for them. It irresistibly brings home to them the *imperative necessity for being earnest in their own prayers even at the cost of throwing away the self-complacency of pride, born of ignorance*.

Lord Shri Krishna used to offer prayers and homage to God, worship and serve saints, and even serve his own lovers and devotees, in all sorts of lowly capacities. He veiled his Infinite Power and Being as the Unlimited and All-comprehensive Truth, from those, whom he loved, so that they may not be dazed and dazzled by the premature revelation of the full light and power, which they were incapable of receiving at that stage. He revealed his Divinity only in such degrees as was entailed by the limited and *varying degrees of receptivity*, characteristic of ascending humanity. It is not possible to gaze at the Sun with the naked eye, without damaging it. So, we have to look at it through a darkened glass. *The darkening of the glass is equivalent to the taking on of veils by the God-man and appearing as ordinary man. The veils do not and can not intrinsically bind or limit him. They are the provisional conditions of manifestation on the lower planes, and they are dropped in proportion to the receptivity and preparedness of striving and ascending individual souls.* So, the God-man does not insist that he should be accepted as necessarily *this* or *that* by each and everyone. He leaves every one free to respond according to the inescapable promptings of their specific position in the wilderness of the *world* or their specific position on the *Path*.

Thus, *Christ*, who was perfect, allowed himself to be regarded as a Seeker. He prayed to God, in order to set to the world an example of the life of Prayer. *He was one with God; yet he prayed to Him, assuming a provisional separateness from Him, in order to show the way to the attainment of Unity through final realisation. Having descended into the world as its Saviour, he himself lived its life in its different phases, thus feeling and affirming his unity with it, even as he felt and affirmed his unity with the Godhead. Through His life Circulars, we find AVATAR MEHER BABA also doing the same thing.* For those, who are gifted with the *faith* that comes through *Grace*, there is not the slightest cause for confusion.

In the '*old life*' Avatar Meher Baba affirmed his *Unity with God*. In the '*New Life*' (starting from October 1949) he solely emphasised his *purely human* aspect, in all its limitations, living the life of an ardent and fearless Seeker of the Truth. And in the '*Life-Phase*' (commencing from 6th February 1952) he has *comprehended both aspects* in his conscious and explicit role. He does so in his unique and emphatic manner, without caring to secure verbal consistency, which, (as Emerson says), is the virtue of fools. In ways not known to the theoretical philosophers or learned scholars, he just hammers on the two aspects of his Life. Though appearing to contradict each other, they actually *supplement* each other, making articulate the *different 'moments' in the Manifestation of the Truth*, which he brings. *The Dual Role of the Perfect One and of Human Limitations has been simultaneously assumed and affirmed in the Life Phase. It is a fuller Manifestation of Meher Baba's Comprehensive and Infinite Divinity.* Though God, in essence, he is content to be a man, for the sake of man. This is the true meaning of the mission of *God-Man*. It means that Avatar Meher Baba has, out of his mercy and compassion, accepted the limitations of mankind, for whom he has come.

Avatar Meher Baba is and always has been as great as it is possible for others to grasp and much more. For the Perfect Ones, he is God. For the advanced Seekers and Aspirants, he is a Perfect One. And for the world, which yet needs to become a seeker, he is a Seeker, showing the Way to the Highest State, by his own example. He does not expect that he should be understood by every one, in his essence. *No work is possible in an incomplete world, without taking on its incompleteness, which, in fact, turns out to be an inalienable aspect of Infinity or Completeness.*

The retaining of human limitation is deliberate. Avatar Meher Baba has 'become' ordinary so as to be accessible to the ordinary. He has and is divinely perfect, in the old and the new life as well as in the Life-phase. He has preferred to take upon himself the dual role in order that the common man should be able to understand him and derive the benefit of

his help. For him, there are no distances. So, even the distance between the ordinary and the super-ordinary gets annihilated, leaving him free to live the life of *indivisible existence*.

Though God-realised, *Shri Ramakrishna Paramahansa* played the role of the worshipper of *Kali Mata* or The Creative Power. The Masters have always shown readiness to take up their station, by the side of those, whom they want to help, without, in any way, getting actually limited or losing the unlimited Truth of their realisation. They hold before the world a practical example of penance, worship, prayer and service, so that those, who need the Truth, may not lose sight of the Path.

*Avatar Meher Baba, in his life-phase, manifests both the Goal and the Way.* And while manifesting the way, he uses the language of the ordinary human state, which agonisingly tries to transcend its own limitations. Analogy of the driver of the railway engine will clarify this position. If the driver is to take safely all the carriages drawn by it, from any point to the terminus, he must actually halt at the intermediate stations. The inmates of the carriages should not feel out of pace or out of breath; and they must have the necessary intervals of rest and recreation. For the driver himself, it is immaterial whether he is at the beginning of the route or in the middle or at the terminus, since he has completely dedicated his existence for the benefit of others. *All Prophets and Avatars have, therefore, worshipped the Impersonal God asserting and experiencing their unity with Him, at the same time.* Unity in Duality and Duality in Unity are the inescapable moments in the manifestation of the Divine Perfection, characteristic of Avatar Meher Baba's *Life Phase* which is triumphantly affirmative in his Avataric Role.

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"That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

—Robert Crosbie

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# EXCERPTS FROM MEHER BABA'S VARIOUS DISSERTATIONS ON LOVE

By Dr. H. P. BHARUCHA, M.B., B.S., Navasari

## Life and Love are inseparable

Although there is duality in the world, i.e., each form seems different from the other, they are all forms of the same Unity of life; and this latent unity indirectly causes attraction of one form to another. Even planets and stars are subject to the law of gravity which is a dim reflection of the love which pervades the universe. Forces of cohesion and affinity in matter are positive expressions of love. "God descends into the realm of illusion because the apparent quality of the beloved and the lover is contributory to His conscious enjoyment of His own divinity. God has to suffer the apparent differentiation into the multiplicity of souls in order to carry on the game of Love. They are His own forms and in relation to them He at once assumes the role of the Divine Lover and the Divine Beloved". Life would be superficial and mechanical if love were to be excluded from it.

## Animal Love

In animals this love is instinctive and it takes the form of gratifying different desires through the object of love.

## Human Love

Human love is encircled by obstructive factors like infatuation, lust, anger, greed and jealousy. These are, so to say, perverted forms of love. "In infatuation a

person gets enamoured of a sensual object, in lust he develops a craving for sensation in relation to it, in greed he desires to possess it". When these lower forms of love are thwarted anger and jealousy are the result. The emergence of the higher love from the lower love is helped by the exercise of discrimination. "In infatuation the person is a passive victim of the spell of conceived attraction of the object; but in love there is active appreciation of the intrinsic worth of the object of Love". "In lust, there is a reliance upon the object of sense and consequent spiritual subordination of the soul in relation to it; but love puts the soul into direct and coordinate relation with the reality which is behind the form". "In lust there is excitement; in love there is tranquility. Lust is a craving of the senses; love is the expression of spirit. Lust seeks fulfilment but love experiences fulfilment. In greed the self wants to possess the object; in love it wants to give all to the beloved",

"Lust is the most limited form of love in human consciousness. When human consciousness is completely caught up in the duality of the gross sphere of existence, love expresses itself as lust. Lust in all its forms is an entanglement with the gross forms, independently of the spirit behind them; it is an expression of mere attachment to the objects of sense; and since in all the forms of lust, the heart remains unfed and unexpressed. it becomes a perpetual vacuum and is in a state of unending suffering and non-fulfilment", In the gross sphere the lover is separated from the beloved by the curtain of duality. In the subtle sphere the intensity of lust is half that of the gross sphere. The lover in this sphere experiences love in a higher form—a "longing for being united with the Beloved". "In lust the emphasis is solely on the limited self and the beloved is completely subsidiary to the gross needs of the self; but in longing



the emphasis is equally distributed on the self and on the beloved, and the lover realises that he exists for him. The lover of the mental sphere has even a higher and freer expression of love. Lust has not quite disappeared but is mostly sublimated. The lover of the mental sphere is detached from subtle objects and he is free from the longing for the beloved's presence. Here "love expresses itself as complete resignation to the will of the beloved". All selfish desires, including longing for the beloved's presence, also disappear. Selfishness is wiped out and there is an abundant release of love in its pure form. Yet the love is not infinite as it is in the domain of duality.

"Human love should not be despised even when it is fraught with limitations. It is bound to break through all these limitations and initiate the aspirant to the Eternal Life in the Truth so that the lover loses his separate and false self and gets united with God who is the one matchless and indivisible Ocean of Unsurpassable Love". When an individual realises the perfection of human love, he might be said to be ready to be initiated into the final state of Divine Love, where there is no duality.

"Every human relationship is based on love in one form or another and endures or dissolves as that love is eternal or temporal in character. Marriage for example, is happy or unhappy, exalting or degrading, lasting or fleeting, according to the love which inspires and sustains it. Marriage based on sex-attraction alone cannot endure. It leads inevitably to divorce or worse. Marriages, on the other hand, which are based on mutual desire to serve and inspire, grow continually in richness and in beauty and are a benediction to all who know of them".

## Divine Love

Many people do not seem to differentiate Bhakti or Devotion from divine love. Bhakti may be said to have three principal stages. "The first stage which is elementary, concerns itself with ritualistic worship. The Nama of the Muslims, the Tal-Bhajan and the Sandhya-Puja of the Hindus, the Kusti and Bhandars of the Zoroastrians, the prayers of the Christians etc., are no doubt Bhakti-worship in rudimentary stages". The second stage which is intermediate, concerns with the constant remembrance of God. "The worshipper, through constant mental or physical repetitions of any one name of God, achieves the fixity of thought on God, without the medium of any ceremony". His thoughts are directed towards God, through out the waking state. "The third stage, which is advanced, concerns itself with divine love and longing of a high order. The one in this stage can be called the true lover of God. For him there is no question of fixity of thought. He is beyond thought. His thoughts, so to say, have got melted into the blazing and all-consuming fire of an intense longing for the Beloved-God. So much so, that far from thinking about his physical needs, the aspirant in this stage of Bhakti or Love, is almost incognizant of his very corporality".

The trinkets of this world cannot tempt such a divine lover. "He does not feel the appetites and cannot enjoy sleep. He resembles a fish out of water. He is restless until he is united with the Beloved". He is not concerned with the planes and the different states of consciousness. He is only concerned with God and how to love God. Consummation of Bhakti is love. When one's Bhakti is at its zenith one begins to really love God. When love burns the lover i.e., when his love is

intense, there remains no curtain between the lover and the Beloved God.

Love can be differentiated from devotion. Love burns the lover, while devotion burns the beloved. Love seeks happiness for the beloved, while devotion seeks for blessings from Him. Love seeks to shoulder the burden of the beloved, while devotion throws the burden on the beloved. Love gives, devotion asks. Love is silent and sublime, devoid of outward expressions, while devotion expresses itself outwardly. Love does not require the presence of the beloved in order to love, while devotion demands the presence of the beloved to express affection for the beloved.

"Divine love makes the individual true to himself and to others. It makes him live honestly, comprehending that God is infinite honesty. Divine love is the solution to all difficulties and problems. It frees man from all bindings. It makes him speak truly, think truly and act truly. It makes him feel one with the whole universe. Divine love purifies the heart and glorifies one's being". "Only love for God can annihilate the falsity of the limited ego, which is the basis of life ephemeral. Only love for God can bring one to the realization of the reality of one's unlimited ego, which is the basis of eternal existence. The Divine ego expresses itself continually, but man, shrouded in the veil of ignorance, misconstrues this indivisible ego, experiencing and expressing it as the limited, separate ego". "Be pure and simple and love all, because all are One. Faithfully leave everything to Him and He will see to everything. Love God sincerely and He will reveal Himself. And as you love, your heart must love so that even your mind is not aware of it. As you love God whole-heartedly and honestly, sacrificing every thing at

the altar of this supreme love, you will realize the Beloved within you". All prayer with a motive falls short of the ideal prayer which is without motive. In its highest form prayer leaves no room for the illusory duality of the lover and the beloved. "Any prayer made mechanically in a spirit of show or ceremony is all a farce. It results in greater binding through one's pretense to purity". Human love is for the many in the One, while Divine love is for the One in the many. "Love others as you would love yourself and all that is yours". "Divine love and wine are both distant from the creeds of established religion; the former is beyond the creeds and the latter is disapproved of by them. Both are intoxicating and make man forgetful. But while wine leads to self-oblivion, divine love leads to Self-Knowledge".

"Among millions of lovers of God who long for union with God, one will reach the Beloved. Very, very few lovers succeed. When one crosses the valley, and is united with God, he finds that it was himself he was seeking. He himself, is the Beloved. He then knows, I am God. Of thousands of such united ones, one comes down to normal consciousness and is called Kutub or perfect Master".

### Grace is necessary for Divine Love

When pure love arises in an aspirant it is always a divine gift, and is in response to the descent of Grace from the Master. But spiritual preparation of the aspirant is necessary for the descent of grace. The preparation for grace is never complete until the aspirant had developed some divine attributes. When he avoids back-biting, thinks of the good in others, practises tolerance and desires the good of others even at the cost of his own self, the aspirant is ready for the

grace. One big obstacle for the aspirant is worry. "The master who is the ocean of divine love is always on the look-out for the soul in whom his grace will fructify. Pure love is very rare; even yogis sitting in caves do not necessarily have it. When this pure love is born the aspirant's one desire is to unite with the Divine Beloved". "Those who want to be consumed in love, should go to the eternal flame of love". "Love cannot be awakened except by coming in contact with the incarnation of love. Theoretical brooding on love will result in the weaving of a theory about love; but the heart will remain as empty as before". "Love begets love; it cannot be awakened by any other mechanical means". When true love is awakened it leads to God realization and "opens upon unlimited field of lasting and unfading happiness". Love cannot be forced from or upon another, it can be only awakened through love itself. "Essentially love is self-communicative; those who do not have it catch it from those who have it, for one cannot absorb love without making a response". "The secret of true love is that it is unconquerable and irresistible. Even the one who resists its approach is lost as he springs to plug the hole through which it is flowing past the walls of his heart. It races behind him and he turns only in time to find himself surrounded and borne aloft on its irresistible might. True love gathers power and spreads itself until it transforms everyone it touches".

To love and to fall in love are different

"When Christ said, "Love your neighbour", He did not mean fall in love with your neighbour. When you love, you give; when you fall in love, you want. Love Me in any way you like, but love Me. It is all the same. Love me. I am pure, the Source of purity; so I consume all weaknesses in My fire of Love. Give your

sins, weaknesses, virtues, all to Me—but give. I would not mind even one falling in love with Me—I can purify; but when you fall in love with anybody else, you cannot call it love. Love is pure as God. It gives and never asks; that needs Grace".

### Love is beyond the intellect

"Those who try to understand God through the intellect alone, arrive at some cold and dry concept which misses the very essence of the nature of God". "God is not understood in his essence until he is also understood as infinite love. The experience of delimitation in love arises owing to ignorance caused by the sanskars. The fire of divine love alone can destroy all impressions (sanskars) once and for all. However, remembering Me can keep down the impurities in the impressions in your mind, as alum catches hold of (flocculates) dirt in a vessel of turbid water". "Love! You know when you have love. You cannot understand theoretically, you have to experience it". "One can find volumes and volumes of prose and poetry about love, but there are very, very few persons who have found love and experienced it. No amount of reading and learning can ever tell you what love is. Regardless of how much I explain love to you, you will understand it less and less if you think you can grasp it through the intellect or imagination". "The difference between love and intellect is something like that between night and day; they exist in relation to one another and yet as two different things. Love is real intelligence capable of realizing truth; intellect is best suited to know all about duality, which is born of ignorance and is entirely ignorance. When the sun rises, night is transformed into day. Just so, when love manifests, not-knowing (ignorance) is turned into conscious-knowing (knowledge)". "In spite of the difference between a keenly

intelligent person and a very unintelligent person, each is equally capable of experiencing love. The quality which determines one's capacity for love is not one's wit or wisdom, but one's readiness to lay down life itself for the beloved, and yet remain alive. One must, so to speak, slough off body, energy and mind and all else, and become dust under the feet of the beloved. This dust of a lover who cannot remain alive without God—just as an ordinary man cannot live without breath—is then transformed into the beloved. Thus man becomes God".

"I am the One so many seek and so few find. No amount of intellect can fathom Me. No amount of austerity can attain Me. Only when one loves Me and loses one's self in Me, am I found". "The more you try to understand God, the less you understand Him. How can He, who is beyond all explaining, be described? His being infinitely easy to know has rendered Him infinitely difficult. The secret is that you have to become what you already are. You can know me as one of you and one in you only when the veils of separateness are lifted, and this can be done if you love me honestly and wholeheartedly. Lose yourself in Baba and you will find that you eternally were Baba. There can be no compromise in love. It has either to be full, or not at all". "I say with Divine authority that I am the Ancient One, and the slave of those who really love Me".

*(To be continued.)*

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" Make me thy constant companion in thought,  
word and deed."

—Baba

# At The Feet of the Master

By K. K. RAMAKRISHNAN, Poona

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When we go to a Master on the spiritual path, we bow down to his feet by touching them with our forehead. We do the same thing when we visit a shrine of a saint or a temple of God. Worshipping the 'Feet of the Master' is a practice held supreme by devotees in India since very ancient times. And there is ample evidence to believe that such a practice of worshipping the feet of the master prevailed and is still prevailing in other parts of the world, both in the East and in the West. For instance, in the Bible, we read the three wise men, who went to Jesus at the time of his birth, worshipped him by bowing down to and by placing valuable gifts at his feet. Again we find references as to how Mary Magdalene worshipped the feet of Jesus; she not only laid her head at the feet of the master, but washed them with her tears and wiped them dry with her hair. In the West, which is predominantly Christian in its religious life, people kneel down at the altar of God, and at the feet of the masters. Thus it is seen bowing down to and worshipping the feet of the master is a practice universally prevalent.

Modern mind rebels against this practice. I am personally an example of aversion to this practice of bowing down to and touching the feet of another person with one's forehead, and my personal dislike of this universal practice was due only to my love for clean and well-ironed dress. It was always my wish that God is pleased with me as I am and gives His blessings without my physical prostrations before Him, or bowing down to touch His Feet with my forehead. And this attachment to my appearance prevented me in my going



near any saintly persons and masters on the spiritual path, till I met Baba. Strangely enough, when I met Meher Baba for the first time, there was around Him guards not allowing anyone to touch His Feet.

I was very happy when I came across an explanation of Sri Ramakrishna regarding real prostration to the feet of the master. The real prostration, according to him, is not the physically falling flat on the ground in front of the master or touching his feet with one's forehead. The real prostration is done by standing or sitting erect before the master and mentally prostrating before him and touching his feet with one's head. When one is able to mentally worship the feet of the master, the physical demonstration is not at all necessary. The physical act of bowing down or prostration has no meaning or purpose unless it helps the mind of the aspirant to be infused with self-effacing humility. Humility is near to divinity.

It is the mental attitude that counts, not the physical act. When once the faith is shaken in practices that are traditionally passed on to us and accepted by us without question, human mind can never be forced to follow them. It is wiser to allow the advancing stream of intellectual awakening to flow freely and cross the outmoded ways and practices of life. We must give importance to the essence and not to the form. Man must be humble before God, his Maker. Man can be humble in his coat and boots as he can be humble in his *langota*.

Now, let us think a while, as to why of all the parts of the master's body, his feet have been chosen for special reverence. I thought much on this subject. At first it occurred to me that this practice of worshipping the feet of the master originated from the primitive

conception of God and the heaven above in which He resided. When God was believed to be sitting in heaven above, man looked up with his prayers and praises and in his effort to visualise God in a heaven of his imagination, he must have probably had the vision of His Feet, because they were said to be resting on the earth. Or it must have been invented by an intelligently inspired aspirant as an ingenious way of inviting the attention of God. The feet being the vehicle of movement even for God, holding His feet invites his immediate attention on the devotee seeking His Grace. Again, feet being the lowest part of the body, one's laying one's head at the feet of another indicates one's complete submission or surrenderance. It is the moral responsibility of any one to be kind and compassionate and protect the other who takes refuge at one's feet. And for God it is His Self-willed divine duty and Selfimposed spiritual responsibility. Thus bowing down to the feet of God by placing our head at His Feet is an indication of our complete submission to His Will, which at once becomes a channel for descending His Grace on us.

A real master on the spiritual path is a veritable representative of God on earth. He is God Himself. Hence worshipping his feet is worshipping the feet of God.

Guru Brahmah, Guru Vishnu, Guru Devo Maheswarah,  
Gurureva Param Brahmah Tasmāt Sri Guruve namah.

Guru is Brahma, Guru is Vishnu, Guru is Lord Shiva,  
Guru is verily the Supreme Brahman, therefore salutations to that Guru.

Here we have the scriptural guidance as to who is a Guru (master); that is, who commands our reverence, our bowing down, our prostrations; who has the authority

to accept our obeisance. He who is Brahmah, meaning one who possesses the highest knowledge; who is Vishnu, meaning one who possesses the highest compassion and is verily an embodiment of love; and who is Devo Maheswarah, meaning one who possesses the highest power. Guru is Param Brahmah meaning one in whom the Infinite Knowledge of Brahmah, the Infinite Compassion of Vishnu and the Infinite Power of Lord Shiva are fused. A Perfect Master is one who knows He is God and possesses Infinite Knowledge, Infinite Power and Infinite Compassion. Such a one is rarely found in this world. At all times there exist only five perfect masters in the whole of the earth and in an Avataric period when God descends to earth as Man and works for the redemption of humanity, even these five are functionless though they have the same state of consciousness, knowledge and power and bliss as the Avatar; hence the Avatar's call to mankind to leave everything and everyone and come unto Him. As Krishna, He asked Arjuna (representing humanity) to leave every religion and all other gods and follow Him. "Sarvadarman parithyatya Mamekam saranam vraja..." And as Jesus Christ, He again asked the world of seekers to leave everything and follow Him.

Man has no apparatus to measure the genuineness of the master except his own heart. Once a seeker of Truth from the West came to Baba. He was in search of God and was searching for a master to help him see God. Baba lovingly explained to him the meaning of God, love, obedience and surrender and after all explanations, asked him to go round the length and breadth of India and seek. Baba asked him, "If you find anyone whom your heart says to accept, surrender to him." Thus it is clear that our heart alone is the test of reality of a master.

We should always remember it is the master who draws the heart of the aspiring soul. It is wrong to presume and feel that we have been seeking for a master and that we met a master. It is the master, like a fisherman putting little baits suiting to our likes and dislikes, gradually draws us into his net, out of which we find it seldom possible to come out.

When the heart has been drawn towards the master, whom one has accepted as above everything else in life, then one must bow down to and touch his feet with one's forehead in such a way that the head must ever rest there. Once I was in Baba's cabin at M'bad with another Baba-lover, who was in His contact for many years. When the lover bowed down to and touched Baba's feet with his head, Baba said, "One should bow down in such a way that the head that is laid at the feet of the master be there for ever." Now Baba did not mean that he should leave his physical head there at the feet of Baba for ever. He only meant that once one bows down to the feet of the master, it should be an act of complete surrenderance, it should be an act of wholehearted acceptance of the divinity of the master, It is in the acceptance of the master as above everything else in life that leads to the fructification of one's love, nurtured by the descending grace of the master, into realization of Reality as one's own Self. That acceptance means the enshrining of the master's feet in one's heart and offering constant worship in remembrance. To lay one's head at the feet of the master means to surrender the mind that questions, that doubts, that entertains desires other than union with him.

Between man and God there is only a mind. And human mind has two sections. The first section inquires or reflects. It is full of thoughts, high and low, good and

bad, material and spiritual. It is so to say caught between the enchanting allurements of the material world and the promises of the spiritual world. The second section of the human mind is impressive or sympathetic. In this state mind functions as feelings, emotions, longings and experiences the pangs of separation. The second section of the human mind can function freely only when the first section stops functioning or functions in co-operation with it. This second section of the human mind is what in spiritual language we call heart. So when one touches the feet of the master with one's forehead, with the very act one should leave the head, meaning mind, there for ever and allow the heart to house the feet of the master to worship them there ever after. Thus once bowing down to the feet of the master is enough whether this act is done in his physical presence by our physical act of touching his feet with our forehead or whether this is done mentally in his physical absence. It is the feeling of his presence that counts, and helps us.

At Baba's birthday celebrations, Baba's devotees, particularly Indians, often pour milk and honey with a little water over Baba's feet and wash them gently with the mixture. and place a coconut at His feet. Baba once explained the meaning of this symbolism.

"The feet which are physically the lowest part of the body, are spiritually the highest. Physically, the feet go through everything, good and bad, beautiful and ugly, clean and dirty, yet they are above everything. So spiritually, the feet of the Perfect Master are above everything in the universe, which is like dust to them.

"When people come to a Perfect Master and touch his feet with their heads, they lay upon him the burden of their sanskaras, those subtle impressions of

thought and emotion which bind the individual soul to recurrent earthly lives. This is the burden which Jesus meant He would assume when He said, "Come unto Me, all ye who labour and are heavy laden, and I will give you rest!"

"A Perfect Master collects these sanskaras from all over the universe, just as an ordinary person, in walking, collects dust on his feet. Those who love the Master deeply and wish to share his burden as much as possible, wash his feet with honey, milk and water, representing different types of sanskaras, and place at his feet a coconut which represents the mind and symbolizes their complete surrender."

May beloved Baba bless us all so that we become worthy of bowing down to and worship His Feet within our hearts ever!

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"I am not come to establish any cult, society or organisation. The religion that I shall give teaches the knowledge of the One behind the many. The book that I shall make the people read is the book of heart that holds the key to the mystery of life. I shall bring about a happy blending of the head and heart. I shall revitalise all religions and cults and bring them together like beads of one string. I am the Ancient One come to redeem the modern world. "

—*Meher Baba*

# The "Self-Revealing" Solid Silence of God

By Dr. G. S. N. Moorthy, Kharagpur

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If one happens to ask me what is it that matters most for a Baba-lover in the world to-day, I shall have to say "No matter". As a matter of fact, it is Spirit that always matters.

For instance, matter has its three states e.g. (1) Solid (2) Liquid (3) Vapour (Gas.)

And according to a Secret method of my own intuitive analysis, it is observed that the same three states are maintained when actually "Spirit" matters. By this analysis, we get,

1. Solid = Silence
2. Liquid = Mind
3. Vapour (Gas) = Speech

My new experiment reveals that due to high heat produced by the flames of passions the Solid Silence melts into the liquid mind and this liquid mind, in turn, when further heated by the fire of emotion, becomes vibrational vapour (Gas); hence if any one produces Sound Vibrations in the form of Speech it should be known that it is the Liquid mind as derived from the Solid Silence which gradually melts and then finally changes into vapour of words called Speech.

It can thus be ultimately established beyond any shadow of doubt that "Silence is the source of Speech". It will also be noticed that during the process, the liquid mind acts like a convenient medium between the Solid state of silence and the gaseous state of speech, the

energy of which generally gets released through the mouth-hole of man with the active assistance of tongue aided by lips fluttering and flapping to utter words in any language at any vibrational range.

However, if one sincerely desires to derive the spiritual content of joy and peace in a substantial way from the supreme power of divinity, one must allow the liquid mind (containing all kinds of fluid thoughts) to completely settle down quite perfectly in Lord Meher's Avataric Love—a constant source of creative energy which exists in every atom of the universe as "The Self-Revealing Solid Silence of God".



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