

**DIVYA VANI**  
**Volume 2 Number 2**  
**10<sup>th</sup> October 1962**

A periodical Publication of  
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook  
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust  
Ahmednagar, India

**Source and short publication history:**

*Divya Vani* = Divine voice.

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

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

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

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Second Quarter

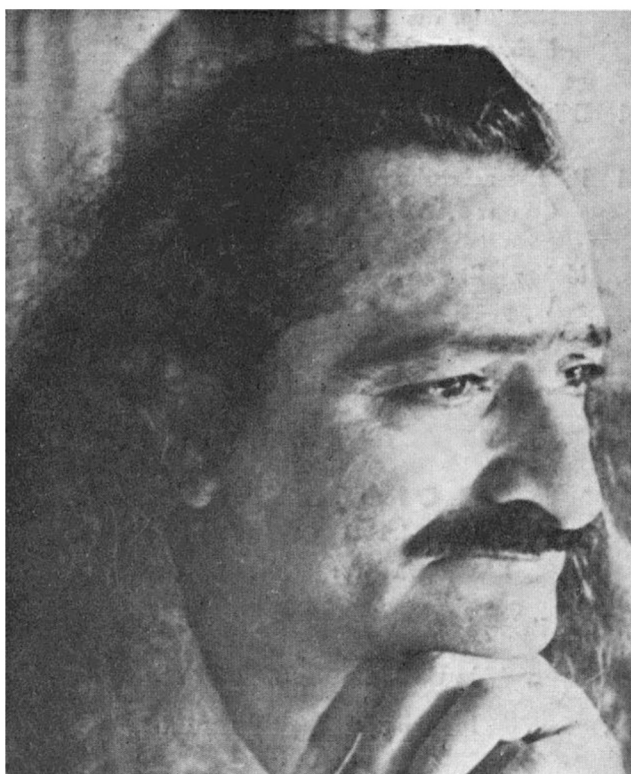
10<sup>th</sup> October '62

# DIVYA VANI

(DIVINE VOICE)

AN ENGLISH QUARTERLY  
DEVOTED TO  
AVATAR MEHER BABA & HIS WORK

*Editor: Swami Satya Prakash Udaseen*



"I belong to no religion—Every religion belongs to me."

—*Baba.*

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For those living in India	Rs 4/- (inclusive of Postage)
" " in U.S.A.	\$ 1.50 Do by sea
" " in U.K & Australia	Sh. 10.00 Do Do.

Note:- Foreign subscriptions may kindly be arranged payment  
through Postal Money Orders.

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**Baba's Darshan Special**

Second Quarter

10<sup>th</sup> October, 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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# P R A Y E R

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O! God Incarnate· - Our Beloved Meher  
Baba ! - The King of Kings, The Lord of Lords,  
The Master of Masters and the Saviour of the Universe!

Thou art the Source of Divine Love.  
Infinite Knowledge, Eternal Bliss and  
Mighty Dynamic Power are in Thee.

May our hearts be awakened to that stage  
of Divine Love that flows eternally from Thee.

May our minds be filled in with that Infinite  
Knowledge that waits at the doors of our thirsty  
and ever-longing minds.

May we be awakened to that state of ecstasy  
of Eternal Bliss that we may be void of further  
cycles of births and deaths.

May we be at least awakened to that state  
of realisation of knowing, feeling, seeing, hearing,  
in short, having Thee in all phases of our every day  
life with the balance of head and heart.

May Thy Grace be on all of us ever and anon.

AMEN!

(A Lover)

# MY BELOVED BABA

Yogi Shuddhananda Bharati

---

Every time my Beloved comes  
And embraces my love  
My ecstasy opens wide and brims  
With a showering Grace from above.

Every time my Beloved smiles  
My heart glows with His Light;  
The Light shines for miles and miles  
As my Spirit soars in height.

Every time my Beloved signs  
A hopeful tune of freedom rings;  
The future of the mankind shines  
With delight spreading vernal wings.

Every time my Beloved thinks  
My thoughts are merged in His;  
The Soul in inner Communion drinks  
The nectar of His Kiss.

Every time my Beloved writes  
My faith feels a flashing thrill;  
The thrill keeps on for days and nights  
When I and mine are nil.

---



EDITORIAL:

*Beloved Baba's Darshan*

We are very happy to have this October issue of our Quarterly, as "Baba's Darshan Special" for more than one reason. It is not only because that this issue is being published just in advance of "Baba's Darshan" programme which is going to be held from November 1st to 4th of this year and it contains all relevant and important information and directions needed for those that are desirous of attending the session, but also for various other reasons as well. This session is in itself going to have a Special Spiritual Significance too, as Baba says, "to blend the East and West" and it is also going to be a momentous one from many points of view.

The significance of "Darshan" ordinarily of any one of the Spiritually Great Souls and their *Satsang* is indeed highly valued by those Rishis of yore, who have dived deep into the spiritual realms of beatitude. Its value, with reference to the Greatest of the living humanity, a Sadguru or a Perfect Master, excels the limits of our imagination, and the good fortune of those who can have the "Darshan" of a living Avatar of the Age transcends the conception of ordinary men. It is said in the Puranas that even the Devas wait for such opportunities and take their birth in those times as ordinary mortals, just for the pleasure of having that blissful experience of joy in the company of the Avatar of the Age; and it is blessed of those who really could get that favour from the Highest of the High.

And now perhaps, is the time for the Grace of our Beloved Baba who is no less than the Ancient One that has come into our midst to favour those blessed souls, with that blissful experience and to fulfil His "*Boon*" given in past incarnations to those that have achieved His Grace and love

by their purity of devotion and longing for His company just as the "Vanaras" of Lord Rama and "Yadavas" of Lord Krishna.

It is beyond the comprehension of us all, the common men, to know the real value of "Darshan" of the Avatar of the Age and His Blissful company, especially, not when we seek it, or force ourselves on Him, but when He offers it Himself, out of love for us. That is why we now heartily commend this rarest of opportunities to our beloved readers to make it their lives' best moment and avail of it; for Beloved Baba is the Highest of the High. In this present form of enchanting divine beauty the Avatar of the Age, has by Himself and out of His Graceful love and compassion for humanity of the present-day, nay, for the whole of the universe, seeks to lift us to higher levels of consciousness. So, He has been pleased to grant us this blissful opportunity of His "Darshan and Sahavas" at Guruprusad, Poona (India) on the first four successive days of November next.

It is why, we humbly submit, that it is a triple blessed opportunity for all humanity, to consciously be in the Divine Presence, and to receive a flood-bath of spiritual "nectar" out of abundance of His Loving-Grace. It is indeed the special fortune of the chosen lovers of His, for it is a known fact that such opportunities can only be availed of by those, on whom the real Grace of the Divinity is showered, and others' ill luck will it be to miss the chance in spite of their pious intentions. But, it is said by Great Men that "God helps those that help themselves" and hence, we do hope that every lover of Baba will not fail to try his or her best to avail this choicest opportunity and be benefited to the extent possible.

We wish to add another point in this context. It may be a fact that many of us must have read and re-read Beloved Baba's sayings and are ardently trying to understand them and know their content. But our humble submission is that it will

be our best attempt, if only we try our best to obey Him with absolute surrender and do things as He wanted us to do; for Baba is the Real One beyond our understanding and the best way to take His kind help is the way of obedience to His Wishes. In this particular context, it applies more so because He has taken such care and has been pleased to give every detailed direction, as to how best we can reap the benefit of His "Darshan" on this Blissful Occasion, to the utmost of our capacities, leaving out all other considerations of life and its worries and how best we can drink the "nectar" of His Blissful Love and receive His Highest Grace by His embrace and be under the spell of His choicest experience of beatitude for hours together in His Divine Presence. Our duty shall be to surrender heart and soul to His Will and obey to our utmost, in every detail, and to put it more aptly in Kakaji's words:

"Now, I want to talk about our Master's order. When Master passes order, it must be obeyed. Never mind, if you like it or not. There should be no discussion. When you follow the Master, every desire must be left. Somebody wants food, somebody wants good bed, somebody wants go swimming, somebody wants go shopping—then, what use coming to the Master? Go holidays."

With these few words we request our readers to carefully study the instructions and directions given for this momentous purpose by Beloved Baba and avail this golden opportunity to have its full benefit and be the recipients of Beloved Baba's Grace and Love-blessings to their hearts' content and record their rarest experiences in life for their posterity. May Baba Bless us All!

—*Jai Baba!*

## YOUR KIND ATTENTION PLEASE!

Life Circular No. 55

Issued on 20-9-1962

### **Important Intimation to all Lovers of Baba Visiting Guruprasad, Poona, for the East-West Gathering from 1st to 4th November 1962**

Avatar Meher Baba wants me to draw the attention of all His lovers visiting Him from different parts of the world, to the fact that they should come with the sole idea of enjoying His *Presence* collectively, and *not* hope or want to ask for any individual personal attention or guidance from Him—regarding any matter concerning themselves or their families and friends or in connection with Baba-work or Group and Centre activities. No question should be asked, spiritual or otherwise.

Baba says that this November Gathering will be uniquely different from any of the past *Sahavases* or *Darshans*, and He therefore stresses that any expectations other than just being in His Presence would be an intrusion into the atmosphere that Baba desires, and would cause the person thus intruding to lose the real benefit of being in Baba's Presence.

During this sole Programme of simply being in Baba's Presence in the Pandal (Awning) from 3-00 to 6-00 each afternoon, there will be the reading out of Messages given by Baba specially for the occasion, and reciting of the Arti. Carefully note that apart from the Poona bhajan group's usual singing at darshan time, and one qavvali & burrakatha & bhajan programme already fixed by Baba, He does NOT wish any individuals or groups to offer or request to sing, perform or recite for Baba during the November Gathering.

*Baba says that to be actively in His Presence means taking one's place along with the rest of the lovers in the Pandal during this East-West Gathering, and not crowding or edging towards His seat.*

Baba says He will embrace each person once, on the first day of the Gathering. After this embrace each one should return to one's own seat in the Pandal.

If each one maintains this discipline of Baba's wishes, not only will that person derive the most benefit from Baba's Presence, but will also help Baba and the whole of the assembly.

BABA sends His Love to you each.

Meher Publications  
King's Road,  
Ahmednagar (Dn.)  
Maharashtra State

ADI K. IRANI  
Disciple & Secretary  
Avatar Meher Baba

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NOTES:—

1. Baba will not be available at Guruprasad to any visitors from Poona or from anywhere in India or Pakistan during the morning sessions of the 1st, 2nd, 3rd and 4th November 1962. Therefore NO Easterner should visit Guruprasad before 2.00 p.m. on each day of the four days of Gathering.
2. The morning sessions at Guruprasad are exclusively reserved by Baba for the benefit of Westerners.
3. None of the Easterners should visit the Westerners at their hotels in Poona, because Baba does NOT want them to be disturbed. Only the workers and doctors are permitted by Baba to visit the Westerners in their hotels to carry out duties assigned to them.
4. Baba does NOT wish the Easterners coming for the November Gathering to visit His boyhood home at Dastur Meher Road in Poona Camp. However, those who have NOT been there before and wish to pay their FIRST visit to the "Baba Room" may do so.

# RETURNING TO THE QUIET

(From one of the Mandali at Meherazad)

---

With the starting of summer months, rain—or rather absence of rain—plays an important part in regulating the lives of Meherazadians. Poor Kaka struggles valiantly to keep up the drooping spirits of the garden and orchard, watching the water supply in the well sinking lower and lower. On our arrival this year it was found to be critically low, and a water-ration schedule was chalked out which allowed baths just about twice a week. Poona's Baba-lovers were most unsympathetic when they heard of this, pointing out to us that the simple solution would be for Baba and us to come right back to Poona! One of them went further and teasingly remarked that it was all our fault for whisking Baba away from Poona, instead of listening to the dear Maharani's plea that the Beloved should stay on at Guruprasad until November.

Actually Poona was very dry-skyed during the latter part of our stay there—there wasn't a drop of rain for many days and the city-fathers were planning to cut down further the supply of water and of electricity too. But the Heavenly Father decided otherwise, and the monsoon broke in earnest on just the midnight before we left for Meherazad on 8th July. We slept fitfully that night through the sound of the rains beating down, visualizing the throng of umbrellaed and rain-coated Baba-lovers standing ankle-deep in the slush at Bund Gardens next morning, where they would gather for the few minutes allowed to bid adieu to their Beloved. But we need not have lost any sleep, for it couldn't have turned out better for them. Baba had one of the Mandali stationed at the Bund Gardens early

next morning, to direct the Baba-lovers to Guruprasad, where He gave them a full hour of His company! It was just like another darshan program, with the Arti sung at the end—and, so that every one of the gathering could have the opportunity to approach Him closer, He allowed each one to kiss His hand before He got up to leave. To quote from Eruch's letter to a dear one: "The parting scene was most touching—about 500 lovers of Baba came for the send-off on the 8th morning. It was raining heavily and all our luggage lying scattered on the verandah, and some of the children having a good time playing amidst it. Baba looked radiant and appeared to shower His Love more profusely than the clouds that were giving rain at the time." The group-head Ramakrishna put it in a different way in his letter to Eruch a week later: "It was the suppressed tears of sorrow within our hearts, caused by the pangs of separation from the Beloved, that found expression through the nature outside. And, from the morning of 8th July Poona is still weeping."

Apparently tears of sorrow are much more passionate than tears of joy, for here we find the skies weeping too softly and the wind expressing its ecstasy too wildly, with the danger of Ahmednagar getting dehydrated. If this mood of Dame Nature persists much longer, there will be scarcity of even drinking water for the people.\*

### Meherazadians Observe Silence-day:

All Meherazadians observed silence on 10th July, including the garden-boys and other staff. In contrast to this human silence, the wind that day sounded more than ever like the distant roar of the ocean, as it hit in

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\* Dame Nature must have heard me complaining to you, For since I began this letter there has been enough of a rainfall to alloy our present anxiety, and the good earth is already wearing a saturated smile.

waves against the trees and broke through the leaves in a torrent of sound, to which every bush and branch danced frenziedly without respite. Nearer to the shelter of the house and verandah, there seemed more birds about, singing louder and longer than usual. Perhaps we could enjoy such music more often if we observed silence more often. As for Baba, I think of all the thirteen thousand five hundred and forty two days of silence He has observed, the exasperating one must be the day when all those immediately around Him are on silence, on July 10th—for we are much better at speech than at silence, at talking nothing than at not talking. But we make up for it next morning when we can entertain the Beloved with amusing accounts of our slips of the day before. In honour of this silence anniversary, Baba-lovers of the Ahmednagar Centre cooked and served a free meal to hundreds of poor people. They asked Baba's permission whether the food could also be sent for Him and all at Meherazad. The reply was that He, being the "poorest of the poor" was happy to accept it—and being the Poor One's Poor one, thoroughly enjoyed sharing in the feast.

On Zoroaster's Birthday, 6th of August according to the Irani's calendar, the Beloved stepped out of the gates of Meherazad for the first time since our return from Poona. It was on a visit to Meherabad—a rare treat for the families residing there, particularly those few that live on in the quarters on the Hill where we have spent many years with Baba in the "good old days", Easterners and Westerners together.

Mother Gulmai passes away:

The second outing was on 9th morning, a special visit to Adi's home to see dearest Gulmai (Adi's mother) one of the oldest and closest of Baba's disciples, whom Baba has always referred to as one of His mothers, and



who had been ailing for some time. During the latter part of her illness she ceased to recognize anyone—relatives and friends; but at sight or name or picture of Baba, there was instant recognition. Taking a sudden turn for the worse, she was unable to speak and suffered spells of unconsciousness. During Baba's visit she was conscious, her face lighted up when He kissed her forehead. She caressed His face and managed to say "Ba-Ba". She passed away on 10th. At midnight she started up from a coma and loudly called out Baba's Name—and although it was obviously a tremendous effort for her to do so, she kept this on without a pause for minutes right up to her last breath. The Beloved showered roses on her coffin as it was lowered in the grave on Meherabad Hill where her body rests in its last home, while she has come to her only Home—in Baba. It was through her love and ceaseless efforts that "Meherabad", the place Baba chose for His first establishment with His first few followers forty years ago, was acquired; and she has expressed the same spirit of devotion and sacrifice through out the years of her life that was dedicated to Baba.

#### Ensuing November Darshan:

The rumbling of approaching November is distinctly heard through letters and reports of the Baba-workers who have begun to tackle the colossal job of accommodating the thousands of Easterners who will come to Poona for the November darshan. Schools have helped out in the past, but their commodious premises can scarcely be available in November for it is not vacation time. This is just one of the challenges that face the Baba-workers. There is the matter of planning and putting up the huge Awning, in the compound of Guruprasad, where Baba will hold the East-West Gatherings in the afternoons. It will have a

dais erected at three places where Baba will be seated at different hours of the afternoon. Baba-Lovers are putting up a few stalls in Guruprasad compound, where Baba books, photographs, lockets, little albums, and gramophone records of His Arti, will be among the items available to those who would like to obtain them for themselves and for the dear ones who could not physically participate in the Darshan.

The mornings, which are reserved only for His Western family, will be spent inside of Guruprasad hall. So far 120 names have been received, of those who have intimated to Meherjee of their coming: about 82 from the U. S. A.; 28 from Australia and New Zealand; and the rest from England and Europe, including a Canadian coming from Calcutta. We know that many more from the West are longing to take this opportunity but are made helpless by circumstances, financial and otherwise—to them Baba sends the message "Do not worry. I am always with you, and will be more so during the darshan time."

The names of those from whom intimation of their coming to India has been received, have been read to beloved Baba. He wants that as soon as possible (when the new flight schedule is out in September), each Western Novemberite should inform Meherjee: (1) date of arrival in Bombay; (2) date of arrival in Poona; (3) date of departure from Poona; (4) date of departure from India.

*Note carefully, that Baba says none must be in Poona before 28th October, apart from the few who are coming by sea,*

In Meherazad too we seem to be living two months ahead of time, and thus in the midst of August we are in November. This is because Baba is keeping those

around Him very busy preparing for the launching of the November Program which has begun to take definite shape and colour.

#### Baba's Wish:

Another wish of the Beloved, applying to all His Western Novemberites (men and women), is that *while in India*, none should contribute for any aspect of Baba's work or towards any project in Baba's cause, or any cause, without first obtaining Baba's direct permission. This I think is a good place to add the reminder of Baba's standing instructions not to meet saints or sadhus during your India trip or sojourn. Yet another "No" concerns cameras—Baba's wish is that none should take pictures during the morning sessions held in the hall of Guruprasad. At the end of it, if Baba walks out on the verandah, or during the afternoon gatherings under the Awning, there is no ban on the use of cameras (barring 35 mm movies). Baba also does not wish that Easterners should visit Westerners at their hotels, *except the workers entrusted with duties concerning the Westerners' stay*. This is to provide privacy and rest to His lovers from the West in between the darshan sessions. Transport facility, to bring His dear Westerners over to Guruprasad every morning and afternoon, will be arranged by Jal- as also for the trip to Meherazad and Meherabad, which is exclusively for the Westerners and scheduled to be on the 6th of November.

There is the possibility of your being accosted by the Press on your landing in Bombay. If so, you are not bound to favour them with replies, except to tell them emphatically the fact that you have come to India on a very short visit simply to see Meher Baba who is in Poona and whom you believe to be the Avatar of the Age. In case you are pressed for further information,

it is best that you select beforehand some one or ones from among your group who will be responsible for answering questions and to whom the rest of the group can direct the pressmen. The Press may also be directed to obtain all further information they need about Baba, from the Avatar Meher Baba Poona Centre (Secretary- K. K. Ramakrishnan, 107 / 5 Range Hills Estate, Kirkee, Poona-3).

### Baba's Special Embrace & Mass Darshan

Baba-lovers in the East, apart from those in Poona and a few from Bombay, were not permitted to have their Beloved's darshan this summer. Baba has therefore decided that He will give each one His embrace during the November gathering. This would mean His embracing over 3,000 men, women and children, and the best part of two afternoons! But He who dons the garb of human form for love's sake, does not spare His body for its own sake. However, with the prayer that they can make up for it next summer, the Poona families have willingly agreed to the Mandali's suggestion that they spare Him at least a thousand embraces by sacrificing their share of it during this November gathering. On the last afternoon, the 4th of November, it will be "public darshan" day, when admittance to Guruprasad is not restricted to Baba - lovers, but is open for any and all in Poona who may wish to come and pay their respects. This will give you dear ones some idea of the "mass darshans" that Baba used to give in Andhra and other places in the early 1950's. However, Baba's health is not one quarter as good as in those days, but even while we know it will be a strain on Him, we cannot but be happy in His Will. As Eruch said in a letter to Dr. Harry Kenmore in 1958, just before the U. S. A. sahas at Myrtle Beach:—

"Baba's physical body also has limitations, but it has endured the burden of the Unlimited and has served long and well to veil His unbounded Reality from all that which is unreal. His is The Body—more than other physical bodies; yet it is not that which endures. It is to be used for His universal work and discarded as soon as it has served its purpose. When Baba gives His sahavas, He has to make use of His physical body. It is meant for this very purpose; He cannot spare it then, even though it be feeble."

*Important Note:*

Please note that apart from the Poona bhajan group's usual singing at darshan time, and one Qavvali program arranged by Baba, He does NOT wish any individuals or groups to offer or request to sing, recite, or perform for Baba, during this November Gathering.

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LOVE—divine love—is the source of life, of light, and happiness. It is the creative principle in the Macrocosm and in the Microcosm of man. It is *Venus*, the mother of all the gods, because from her alone originate Will and Imagination and all the other powers by which the universe was evolved. It is the germ of divinity which exists in the heart of man, and which may develop into a life-giving sun, illuminating the mind and sending its rays to the centre of the universe; for it originates from that centre and to the centre it will ultimately return. It is a divine messenger who carries Light from Heaven down to the Earth and returns again to Heaven loaded with sacrificial gifts.

—*Lucifer*, January, 1888.

**A CORRECTION PLEASE**

In Vol. 2, No. 1 of "Divya Vani " Quarterly on Page 16,—The author of the poem "Is there a place" is *Miss Mehroo R. Irani* and not Miss Mehera J. Irani. — EDITOR

## *A Memorable Message of Beloved Baba\**

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"When I say I am the Avatar, there are a few who feel happy, some who feel shocked and who, hearing me claim this, would take me for a hypocrite, a fraud, a supreme egoist, or just mad. If I were to say that every one of you is Avatar, a few would be tickled and many would consider it a blasphemy or a joke. The fact that God being one indivisible and equal in us, we can be not else but one, is too much for the duality conscious mind to accept. Yet, each of us is what the other is.

I know, I am the Avatar in every sense of the word, and that each one of you is an Avatar in one sense or the other.

It is an unalterable and universally recognised fact, since time immortal, that God knows every thing, that God does everything and that nothing happens but by the will of God. Therefore, it is God who makes me say I am the Avatar and that each one of you is an Avatar.

Again, it is He who is tickled through some and through others shocked. It is He who acts and reacts. It is He who scoffs and He who responds. He is the creator, the producer, the actor and the audience in *His own divine play*.

## II

If you were to ask me, why I do not speak, I would say I am not silent and that I speak more eloquently through gestures and the alphabet board.

If you were to ask me why I do not talk, I would say mostly for three reasons. Firstly, I feel that through you all I am talking eternally. Secondly, to relieve the boredom of talking incessantly through your forms. I keep silence in my personal physical form. And thirdly, all talk in itself is idle talk. Lectures,

messages, statements, discourses of any kind, spiritual or otherwise, imparted through utterances or writings are just idle talk when not acted upon or lived upto.

If you were to ask me when I will break my silence, I would say when I feel like uttering the only word that was spoken in beginningless beginning, as that *word* alone is worth uttering. The time for the breaking of my outward silence to utter that *word*, is very near.

When a person tells others "Be Good", he conveys to his hearers the feeling that he is good and that the other is not. When he says "Be Brave, Honest and Pure", he conveys to the hearers the feeling that the speaker himself is all that, while they are cowards, dishonest and unclean.

To love God in the most practical way is to love our fellow beings. If we feel for others the same way as we feel for our own dear ones, *we love God*.

If, instead of seeing faults in others, we look within ourselves, we are loving God. If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God. If we suffer in the suffering of others and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our misfortune, we think of ourselves more fortunate than many others. we are loving God. If we endure our lot with patience and contentment, accepting it as His will, we are loving God.

If we understand and feel that the greatest act of devotion and worship to God is not to hurt or harm any of his beings, we are loving God.

To love God, as he ought to be loved, we must live for God and die for God, knowing that the goal of all life is to love God, and find *Him* as our *own Self*.

—MEHER BABA

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\* Message given at Ahmednagar Mass Darshan Programme on 12th Sept. '54.

## JOURNEY TO GOD

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This is the unexpected letter that I expected to write before His dear Novemberites leave their homes on their "Journey to God."

The list of those of His Western family, attending the November Gathering, now numbers 171 — with a few marked "tentative". This is made up roughly of 123 from the U. S. A., 33 from Australia and New Zealand, and the rest from England and Europe. The youngest of these will be a fair six-year old from Australia, Radha Rouse; while the eldest will be 92 year old dear Ruth White from His Centre at Myrtle Beach in U. S. A. Every name on the list has been read to Baba, and Baba wants me to say that He knows the sacrifice it entails for a number of you in making this trip, and the heartache it entails for still more who cannot make it to India. He is happy for those of you who are able to come, and wants the rest of you to be happy in the knowledge that He will be present with you during your absence from the November gathering.

While the problem of mass accommodation for the 2,000 Easterners from outstations is nearly and unexpectedly solved, suitable hotel accommodation for His growing number of Western Novemberites is beginning to cause some slight anxiety. This does not mean there will be lack of accommodation, but it might mean less comfortable accommodation as a result of rooming perhaps more individuals together. However, any hardship is a worthy part of every true pilgrimage, and should not be a subject for concern when the object is the Highest of the High! Drowned in the outpouring of His Love, all discomfort is as the particle in the oyster



that becomes the pearl. I cannot help recalling the first lecture that our dear Kaka gave to the Beloved's Western followers gathered with Him in Cannes (France) in the year 1937, in his halting English. Although many of those who heard it at the time have actually lived the lesson many times over during their long and hardy years of life with Baba, I reproduce here an excerpt from Kaka's short but comprehensive lecture as it might help others who are coming to Poona for the November Gathering:

"Now I want to talk about our Master's order. When Master passes order it must be obeyed, Never mind if you like it or not. There should be no discussion. When you follow the Master, every desire must be left. Somebody wants good food, somebody wants good bed, somebody wants go swimming, somebody wants go shopping - then what use coming to the Master? Go holidays!"

"My Archangel Mary has come to me"

A very near and dear one has "come to Baba" before November—she is Baba's beloved archangel Mary Backett (of England) who passed away on 5th September, conveying her love to her beloved Baba just before breathing her last. Along with dear Will Backett, her husband. she was of the small group of Westerners who stayed in India, at Nasik, in 1937. This devoted couple, whose very lives have been Baba's message of Love, has always been referred to by Baba as His "Archangels" and Baba sent Will a cable as follows: "My Archangel Mary has come to Me after fulfilling her appointed task. Be happy in My Love."

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All our grumbling and complaining about the shameful lack of rain has been put to a complete end by the glorious downpour we have been having since the last letter. Often, the boy who cycles over daily from

the King's Road office at Ahmednagar (9 miles away) with our mail, has to wade through waist-high water when crossing the usually dry river bed about midway. The garden and the countryside seem drunkenly happy, and our potted rose bushes have burst out in a rash of roses—one little bush has three bouquets of over 15 roses each! The jasmine are as fair and plentiful as God's uncounted blessings, and each morning we find carpets of jasmine on the ground while the vines are no less studded with them. Mehera is planning many little additions to Meherazad's "Garden of Allah" for the very special visitors who will grace it on 6th November.

Beloved Baba sends His Love to you each.

Meherazad	)	Ever lovingly,
20th September 1962	)	One of the Mandali
		at Meherazad.

N.B:— BABA wishes you to take very careful note of the circular attached herewith, "ATTENTION Western Novemberites!", for which this special letter is being sent out. Please bring with you this important Circular to Poona, for your reference.

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Attention Western Novemberites!

Meherazad, 20th Sept. '62.

To be on the safe side, all available accommodation at all suitable hotels in Poona is being reserved from *28th October*. It is Baba's wish, therefore, that all who possibly can, should arrive in Poona on 28th. He wishes that you do NOT tarry in Bombay after your arrival there on or after the 28th, but catch the soonest train possible for Poona. Those whose flight is arranged so as to reach Bombay on 29th or 30th, may thus arrive in

Poona on 29th or 30th. All must be in Poona by latest 31st morning (except some of the Australians whose ship arrives on 1st Nov.).

Baba wants you each one TO IMMEDIATELY AND FINALLY LET MEHERJEE KNOW the exact date of your arrival in Poona. Despite this reminder in the last family letter, many have not done so! But whether you have already done so or not, Baba wants you to rush to Meherjee a final confirmation of the dates of your arrivals and departures, in and from Bombay and Poona, and whether you are coming independently or by a Group Flight arrangement (stating Group Flight number and name of the Baba-lover under whom it is arranged.)

For our double checking, those in charge of Group Flights must also please intimate Meherjee well in advance (if it is not already done) details of Group Flights arranged: Flight No., the numbers and names of passengers, arrival date and time in Bombay and in Poona, and departure date and time and flight No. from Bombay. Individuals flying independently must also furnish Meherjee with the above information which is most essential and must reach Meherjee right away.

On your arrival in Poona, Meherjee will help you in intimating the authorities concerned regarding your Foreigners' Registration (this does not apply to British and Australian passports), and in confirming your return flights.

If you are stranded and need to contact the Mandali in an emergency (during the day time) you may phone Guruprasad: 23158. After 7.00 p.m. phone Meherjee's residence: 24578. Also take note of Guruprasad address: 24 Bund Garden Road: and cable address: Care *lrantojjar*, Poona.

Regarding any electrical equipment you may bring with you (shavers etc.) note that the voltage applicable in Bombay and Poona is 220 Volts. A. C.

A word of caution for you to remember during your stay in hotels: please keep your cash and valuables *locked* before leaving your hotels.

As failure of electricity is not an unfrequent occurrence in Poona, you will find a torch (flash-light) a useful item to bring with you.

*Programme during your stay in Poona:* Beloved Baba is reserving the morning hours from 9.00 to 12.00 noon exclusively for the gathering of His Western lovers, to be held inside the Hall at Guruprasad from 1st to 5th November. In the afternoons, during the gatherings under the Pandal (Awning) at Guruprasad from 3.00 to 6.00 p.m. from 1st to 4th November, the Westerners will participate with the Easterners.

Jal will arrange for transportation to bring you to Guruprasad each morning and afternoon, for you to reach Guruprasad at the following times: On the morning of 1st, 2nd, 3rd and 4th Nov. by 10 minutes to 9.00; on the afternoons of 1st, 2nd and 3rd Nov, by 10 minutes to 3.00. On the afternoon of 4th Nov., by 10 minutes to 2.00. On the *5th morning* also, Baba wishes you to be at Guruprasad by 10 minutes to 9.00, for a final programme and embrace.

Jal, with his group of Baba-lovers to assist him, will also arrange for your sight-seeing of some Baba-places (as per list attached), in groups on 29th, 30th and 31st October, in accordance with your arrival in Poona. Those who feel indisposed need not go, but should at the time inform Jal accordingly.

All such transport expenses will be borne by you, in arrangement with Jal. This includes your trip to

Ahmednagar-Meherazad-Meherabad on 6th November. Sarosh and his wife Villoo will be your host and hostess at their home in Ahmednagar during your halt there for refreshments and lunch enroute to Meherazad and Meherabad.\* You will have to leave Poona at 7.00 in the morning, to return the same evening. The entire mileage of your trip that day will total about 180 miles.

Baba has appointed Dr. William Donkin in charge of the welfare of the Western Novemberites' health with the assistance of Dr. Hoshang Bharucha, and in co-operation with Dr. (Mrs.) Bhandari who is also in charge of the Eastern women Novemberites' health. It is Baba's wish that you must therefore promptly inform Dr. Donkin whenever you feel indisposed, night or day. In the day time Dr. Donkin will make the round of your different hotels at least once, and will be at Guruprasad during the morning and afternoon gatherings there. At night he will be on call at the Napier Hotel, and anybody needing any medical aid should without fail phone him at Napier Hotel, phone No. 22627.

A Circular is being sent out by Adi to all Eastern Novemberites, and Baba wants me to draw your attention to the following paragraph in it, because it equally applies to His Western Novemberites:

"Avatar Meher Baba wants me to draw the attention of all His lovers visiting Him from different parts of the world, to the fact that they should come with the sole idea of enjoying His *Presence* collectively, and *not* hope or want or ask for any individual personal attention or guidance from Him—regarding any matter concerning themselves or their families or friends, or in connection with Baba-works or Group and Centre activities. No questions should be asked, spiritual or otherwise."

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\* You will also be visiting the Meher Publications Office and the Baba-Centre at Ahmednagar that afternoon on your way to Meherabad.

(Instructions to Jal)

## PLACES TO BE SHOWN ROUND BY JAL

*To The Western Novemberites*

1. Sassoon Hospital where Baba was born.
2. The house with the well where Baba and family moved after His sister Mani's birth and where now His brother Beheram lives with his family. This house has the room where Baba used to knock His forehead on a stone on the floor, during that period of infinite agony after the meeting with Babajan. This is known as "Baba's Room."
3. Point out the house where Baba spent His Childhood and much of His Boyhood. It is known as "Bhopla (Pumpkin) House", because of the large, round stone at the entrance.
4. St. Vincent School (where Baba studied right through school).
5. Deccan College (that Baba attended after leaving school).
6. Babajan's Shrine by Neem Tree, in Poona Cantonment.
7. The Bund Gardens that Baba often visited, as a boy and later.\*
8. Tower of Silence which Baba frequently visited in order to sit there for hours at a stretch.  
(Jal to make sure beforehand that the car can go right up.)
9. Take them via Laxmi Road and Jangle Maharaj Road and show statue of Jhansi-ki-Rani (the Mahratta warrior queen).
10. Take them round Race Course side (of recent years Baba has often been there in the mornings to have a quiet walk with the mandali).
11. Take them to the site of Avatar Meher Baba Poona Centre where the Centre Hall is under construction.

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\* Show the mango-tree under which Babajan used to often sit with her followers, at the Bund Gardens.

# What Should be One's Attitude Towards Saints?

Dr. A. G. M.

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No sooner a human being begins to question the why and wherefore of *Existence* and insists upon an answer to these questions in this very life, then in his case the process of involution (the return journey) may be said to have begun. And this involutionary process comes under the direct influence and jurisdiction of the Personal Gods, viz., Prophets, Avatars, or Saints living in flesh on earth.

The evolutionary process is involuntary and proceeds unconsciously and the involutionary process, though voluntarily and consciously undertaken, is yet a very painful affair and fraught with dangers and pitfalls when attempted alone. It is for this reason, the return journey (involution) of the individual soul to the *Oversoul* is attended with unimagined trials and tribulations, which very few survive unless helped and guided by living Masters.

The question here arises as to why only living Masters are capable of doing and undoing things and not the disembodied ones. The reason being that after disembodiment, Perfect Masters automatically become one and get identified with the cosmic law of evolution and cease to release and operate the active principle, which sets the involutionary struggle into motion. For instance, a magistrate or a judge after retirement from active service continues to know and understand law as before, but the power to execute and translate the same

into action is absent. Similarly, disembodied souls of Perfect Ones are as spiritually alive as ever but the power and authority to do spiritual good to others, which they had in their lifetime, is not there. Hazrat Naqshband raises this question in a Persian Quatrain when he says;

"How long you'll waste your precious years,  
In pilgrimage to tombs of this and that;  
Against a thousand lions—dead and gone,  
More spiritually alive is an Adept's cat."

It should not however be forgotten that the spiritual blessedness and grace to the world of such saints even after disembodiment continues to influence and affect the universe, whether they are invoked or not.

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When once it is conceded and recognised that numerous spiritual powers are functioning around the personality of living Masters—and this fact is recognised in the esoteric teaching of all religions—then it remains to be determined as to what should be one's attitude towards saints and spiritual personages. The following attitude seems perfectly safe and reasonable:

The worldly people would be well advised to follow the tenets and the formalities of one's own religion and allow destiny to take its own shape, either in this life or in the next.

They should scrupulously avoid contacting saints out of idle curiosity as there are greater chances of their misunderstanding such spiritual personalities, with a consequent bad reaction.

When experience, as a result of hard knocks from the world, sobers people down, resulting in a feeling of



disgust and renunciation and a longing for something stable and unchangeable, then, very often, it is the *Master* who seeks out such aspirants and satisfies them spiritually, according to each one's preparedness for the Path.

It is only those who are fired with a zeal and longing to solve the riddle of Existence, if possible in this very life, even at the cost of sacrificing mentally and physically everything they hold dear and precious, that should try to contact and seek the grace of a Spiritual Master. It is the living Masters alone that can unlock the gates to the Kingdom of Heaven which is within everyone.

When *Avatar Meher Baba* was asked, as to what should be the correct and safest attitude of people towards saints, He very knowingly recalled the significant words of the Persian Poet, *Hafiz*:

"Ya makun ba peel-banan dosti;  
Ya bina kun khana o dar khurde peel."

(Either do not form friendship with an elephant-driver, or be prepared to receive his elephant as well.)

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\* One of the Divine aspects is Infinite Goodness and so, do good but without expecting any appreciation for the same from any quarter.

\* What is Love? To give and never to ask.                      What is God?  
Love. Infinite Love is God.

\* I have come to sow the seed of love in good hearts.

\* It is good Love for good self that loves me and it is good love for me that finds Me.

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# MEHER BABA

DEBABRATA, Calcutta

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The word 'Meher' is very significant in more respects than one. Meher means grace, that we all seek for in our life. Besides, the first letter

- M - stands for Mind, which He has annihilated and therefore seeks it from us. In return He will give us Omniscience.
- E - stands for Energy. In return for our offer of energy Baba will give us Omnipotence.
- H - stands for Hearth and Home i.e. all our possessions. In return for these Baba offers us limitless abundance.
- E - stands for Entity i.e. form. The mingling of our entity with Baba's will make us Omnipresent.
- R - suggests Real Love. This will entitle us to enjoy perpetual communion with Him. This means conquest of time and life. That is to say, we become eternal and immortal.

The message of Love has been eternally propagated by India. The western philosophy was based upon the theory of "struggle for existence and survival of the fittest." This is paradoxical to the philosophy preached in the Gita—Sri Krishna said *"Atmaupammena Sarvatra Samang Pashyati O! Arjuna! Sukhang wa Yadi wa Duhkhang sa Yogi Paramo. Matah"*

Christ also preached the Gospel of Love, which, it incidentally reminds me, appeared meaningless and fantastic to Jewish murderer and robber—Barabbas by name. He looked upon Christ and the faith of His

followers as ignoble and slavish. But he had a psychological metamorphosis which is the theme of a Nobel prize-winning book of Lagerkvist, a Swedish author. No man has yet seen God. Yet the invisible God takes a human form and comes down to co-mingle with mankind.

We derive this *not* as a result of human quest but out of God's Love for humanity; He takes the initiative in communicating Himself with His children, mankind.

Soul's thirst for God—Lead me from the Unreal to the Real, Lead me from Darkness to Light, Lead me from Death to Immortality,—has been in existence ever since man was born.

God also searched for man—Adam. "Where art thou?"  
*"Srinwantu Visway Amritasya Putrah".*

For God is Love. He longs to impart Himself to man. All along the Ages He has been striving to effect an entrance into the stream of human history. In spite of man's various preoccupations with his own pursuits, God endeavours to make Himself heard through the Prophets and the great teachers of the world. But those teachings, be they of Socrates or Buddha, Nanak or Kabir, fragmentary as they were, were not fully articulate.

So He spoke Himself, spoke at last, spoke clearly and fully, through "God Speaks", and revealed the Theme of Creation and its purpose. So this is invested with Cosmic significance.

During the recent western tour, Baba often asserted His divinity before the public, the press and His followers who would gather in a hall to hear His messages. Baba would say through His gestures:

'I am the Lord of the Universe.'

'I am the One whom mankind eagerly awaits.'

'I am the One that has been expected to come.  
'I am the Ocean of Love. Fear Me not but Love Me more  
and more. Love knows not fear. The more you will love  
Me, the closer you will come to Me.'  
'I am the Lord of the Universe and I am the slave of My  
lovers.'  
'I and God are one.'  
'All that you see is My creation.'  
'The whole creation has sprung out of Me.'

"I" sounds here egotistic—but not when surveyed in the perspective of the language of God. For, Meher Baba is *not* the propagator of Love or the revealer of Truth, but Himself the Truth and Love, and God is both Truth and Love. In Meher Baba man encounters the eternal verities of Truth like Love, Life and Light.

It is unfortunate that the advance of civilisation and culture of mankind has given rise to a precedence of material power only and knowledge has not kept pace with wisdom. It has created a Frankenstein—the demand of machine—and that Frankenstein is threatening mankind to act as a boomerang and to destroy him and his creations.

Man in his vain efforts does not see the wisdom in Baba. But, Baba's silent working, he surely feels in his heart of hearts.

Now he hears the message of "Love". The message seems a distant and far off cry, impracticable and never to be realised. Yet, the message grips the minds of millions.

Man speaks out in the midst of the darkness of the world—the darkness created by his own scientific discoveries and inventions. This is what Baba perhaps refers to as "hovering clouds". Man prays—"*Tamaso*

*Ma Jyotirgamaya*"—Lead me from Darkness to Light. Taking his stand on a tight rope, which stretches across the dark abyss lying between the world of Reality and Light, and the unreal world of Darkness, man at last says—"To Thee I deliver up my soul."

Plato's "Republic" reminds us of that incident where Socrates is invited to wait and see a new kind of relay race on horse back, in which riders carrying torches hand them over to others. Thus Baba's philosophy of "*Love*" is of a process which sheds Light afresh and transmits values and culture anew to the concept of "*Love*", so dear to India. I think the relay race is still going on and Baba's participation in it is to take it to a finale which is definitely destined to be glorious.

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'Befitting a fortunate slave, carry out every command of the Master without any question of why and what'.

'About what you hear from the Master, never say it is wrong; because, my dear, the fault lies in your own incapacity to understand Him'.

'Am slave of the master, who has released me from ignorance; whatever my master does is of the highest benefit to all concerned'.

—HAFIZ.

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# AVATAR MEHER BABA

## *(A Personality Profile)*

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

Avatar Meher Baba is the most enigmatic world-personality of irresistible spiritual dynamism, inspite of his unbroken Silence of thirty-eight years. Born at Poona on 25th February 1894, his full name is Meherwanji Sheheriyarji Irani. His life as a student in Deccan College, Poona came to a sudden termination, at the age of nineteen, when he met his first Spiritual Master, the august sufi hoary lady-savant, sitting under her favourite *neem* tree. As this Sadguru kissed him on the forehead, he was taken into the superconscious state of God-realisation, remaining only semi-conscious of his worldly surroundings for nine months. Later, he contacted the other four Perfect Masters eternally linked up with him—Narayan Maharaj of Kedgaon, Tajuddin Baba of Nagpur, Sai Baba of Shirdi and Upasani Maharaj of Sakori. Of these, Maharaj of Sakori brought him down to body-consciousness without any loss or curtailment of his state of oneness with God.

In the earlier phase of his work, Avatar Meher Baba opened ashrams at Poona and Bombay and later at Meherabad, Ahmednagar. Here for years, he opened and vitalised a. High School, a Hospital, a Mast-Ashram and a Prema Ashram. He frequently enters into long periods of seclusion and fasts, which are the occasions for his universal spiritual working on the inner planes. He has been all over India contacting hundreds of Masts (God-intoxicated Ones), who become utterly indifferent to material environment even to the extent of being completely oblivious of their very bodily existence. He has often visited Europe, America, Australia, Persia and

many of the foreign countries and has been round the world several times.

Avatar Meher Baba does not want to found any sect or religion. He gives to us the Message of Love and Truth. He wants every one to realise that God alone is real. His works, 'God Speaks', 'Listen Humanity', 'Discourses', 'Life at its Best', 'Beams' and his numerous inspiring Messages are immortal. They are the spiritual treasures of the emergent New Humanity. They are mostly American Publications or Meher Publications from Ahmednagar. His 'God Speaks' has been translated in Telugu by Sri M. Tirumal Rao, Ex-Lt. Governor of Vindhya Pradesh. He has come not to teach but to *awaken*. He imparts not words but Truth. He has given to humanity a new creative life-impulse, which will lift it to the unhampered freedom, undying love and undimmed perception of Troth. He has been received as the Saviour by thousands of devotees not only in India but also in other parts of the world,

Avatar Meher Baba is *beyond* miracles, though many Meher-lovers like myself have experienced them in him. The only miracle in which he is interested is that of awakening man to his God-hood and releasing him from the shackles of separative ignorance and cravings. In the 'New Life Phase', he even took upon himself the role of an ordinary aspirant, in all its limitations. In the 'Life Phase', he affirmed his vast and illimitable Truth, though at the same time, accepting limitations of an ordinary man. During the progress of his Divine Work he was involved in two motor-accidents, subjecting him to major injuries, great suffering and shattered health. He fulfils his Divine Role by completely identifying Himself with the untold agonies of the present-day fumbling, erring, seething mass of chaotic humanity and reclaiming it to its own inalienable

divinity, through the irresistible self-communication of the redeeming and incorruptible Bliss of His God-state.

Avatar Meher Baba's Meherabad Declaration of 1954 remains a solemn warning to the nations that they are digging the grave for three-fourths of mankind. The Sahavas or unique company, which He gave to His Western and Indian Lovers in America, Australia and Meherabad (Ahmednagar) at different periods during 1956 and 1958 have been periods of fresh dispensation of the pure waters of Life Eternal. The following few extracts from my diary-account of the 1958 Meherabad Sahavas are intended to convey the word-portrayal of His divinely dynamic personality:

"Baba explains through his gesture-language (interpreted by Eruch), 'I am the Ocean of Love and it is for you to draw the maximum out of this Ocean' ... Then comes the offering of Baba's famous 'The Master's Prayer' and the collective 'Repentance Prayer', with Baba standing in full participation, with folded hands, along with the gathering— Varied Bhajans and Kawwalis provide the musical background for Baba's infinitely eloquent silences, at times, Baba himself clapping to the rhythm of the music ... Baba then plays marbles with some from the gathering ... He explains, 'It is myself who smiles or weeps in my lovers' ... Baba is likened to Lord Shiva, being the Emperor of Faquirs, never providing for the morrow ... he remarks, 'The Discourse on Split-I, which was left incomplete in the previous group will be completed tomorrow; but if there are hindrances, there is no hurry; I will give it after seven hundred years!' ... Sparkling humour, which is Baba's unfailing human aspect, creates ripples of laughter, chasing away all distractions, and making each and all alert to the self-communicative gesture-language of Baba ... Baba's Birth day dawns with a new tempo ... As he is taken in a procession in the boat-shaped car,



profusely decorated with variegated flowers and garlands, the Jai reverberations of the lovers express their joy at seeing their Beloved Master clothed in inimitable smiles ..... Eastern and Western Devotees of diverse religions and nationalities pay their respects to the Crypt-on-Hill, which is to be Baba's last resting place at Meherabad ... As the gathering disperses by a special train, each one feels that Baba's Oceanic Love follows him. Before they knew it, they had been raised to the highest ecstasies of the spirit!"

Avatar Meher Baba's Universal Message of 1958 makes his unique role explicit, when he says: "I veil myself from man by his own curtain of ignorance and manifest my glory to a few .. When I break my silence, the impact of my Love will be universal and all life in creation will know, feel and receive of it. It will help every individual to break himself free from his own bondage, in his own way. I am the Divine Beloved, who loves you more than you can ever love yourself. The breaking of my silence will help you to help yourself in knowing your Real Self ... All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out, except through my coming in your midst. I had to come and I have come. I am the Ancient One."

The Trumpet-call of Zarathustra, the redemptive self-crucifixion of Christ, the Flute and the Song of Shri Krishna reviving the Yoga as the supreme Art of Life, the zest for unity and fraternity brought by Mohammad, Buddha's Wheel Of Dhamma, Chaitanya Maha Prabhu's life-giving Love, and Ramakrishna's synthetic vision are ever fresh and active in the collective mind of mankind. Avatar Meher Baba is fulfilling the work of such Great Ones.

## 7 Selected Sayings of Avatar Meher Baba\*

- 1 'Desire for nothing except desirelessness',  
'Hope for nothing except to rise above all hopes'.  
'Want nothing and you will have everything'.
- 2 'Seek not to possess anything but to surrender everything'.  
'Serve others with the understanding that in them you are serving Me'.  
'Be resigned completely to My Will and My Will be yours'.  
'Let nothing shake your faith in Me and all your bindings will be shaken off'.
- 3 'Real happiness lies in making others happy'.  
'The real desire is that which leads you to become perfect in order to make others become perfect.'  
'The real aim is that which aims to make others become God by first attaining God-hood yourself'.
- 4 'Be angry with none, but your weakness'.  
'Hate none but your lust-ful self'.  
'Be greedy to own more and more wealth of tolerance and justice'.  
'Let your temptation be to tempt Me with your love in order to receive My Grace'.  
'Wage war against your desires and God-hood will be your victory'.
- 5 'Love others as you would love yourself and all that is yours'.  
'Fortunate are they whose love is tested by misfortunes'.  
'Love demands that the lovers sacrifice for the Beloved'.
- 6 'Real living is dying for God'.  
'Live less for yourself and more for others'.  
'One must die to one's own self to be able to live in all other selves. One who dies for God lives for ever'.
- 7 'This period of 'Sahavas' is the period of my suffering and helplessness. My glorification will follow my humiliation'.

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\* Displayed during Sahavas Congregation held at Meherabad from 22-2-58 to 26-2-58.

# Avatar Meher Baba and Sadgurus

Adi K. IRANI

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Sadgurus and the Avatar are the highest embodiment of Truth. They experience consciously and at all times the Sat-Chit-Anand state of All-Bliss, All-Knowledge and All-Power. They also experience simultaneously the entire things and beings in the Creation in all its aspects of fully-conscious, semi-conscious and unconscious life. They experience everything and every being by virtue of self identity. The rest of all others (if they be real and not imitation or self-styled) Saints, "Sants", Mahatmas, Yogis, Rishis, Munis, "Masts" (Avadhoots) and those spiritually advanced, experience God and creation partially, according to their graded (united-to-Reality) stages of advancement.

The Avatar, as an exception by Himself, is the Ancient One at all different times of His Descent to human form as Zoraster, Rama, Krishna, Buddha, Christ and Mohammad. He is comprehensively humanised God called God-Man; Sadgurus are divinised men called Men-God,

Sadgurus and the Avatar Chiefly perform their spiritual work in the world from the state of Sat-Chit-Anand. They can also work simultaneously from stations of Mental and Subtle worlds. This work called "duty", is for the uplift of all created things and beings towards realization of the self. The field of duty of the Avatar covers the entire creation, whereas that of the Sadgurus circumscribe comparatively limited horizons.

The triune-state of Sat-Chit-Anand is One at Source and gorges out into three parting channels of

individualised activity, gaining predominance for one or the other aspect, as the exigency of time arises. Accordingly, Sadgurus display prominently one of these three qualities in their work and expression. For manifesting spirituality Sai Baba was the Master of Power, Upasani Maharaj the Guide to Knowledge and Babajan the Embodiment of Love, Tajuddin Baba and Narayana Maharaj maintained an unequivocal balance on either orthodoxical lines or the then existing vogue of life.

To Meher Baba, Sai Baba initiated into the art of wielding Divine Authority before Upasani Maharaj restored Him to Knowledge and normality and after Babajan merged Him into the Ocean of Divinity.

The process of Sadgurus helping the Avatar for descent is likely to be conceived of as something of a giving or transforming. It is not so, as the case of a Guru dealing with his Shishya, There is nothing that is supposed to be given that is not there; there is nothing that is supposed to be transformed that is not there. Sai Baba on His first meeting with Meher Baba when the latter was drawn to Him exclaimed "Parvardigar!" (you are God!) and Upasani Maharaj later addressed Meher Baba as "The Avatar". Babajan referred to Meher Baba as the one who "will shake the world".

Reduced to terms of explanation it is this. The Avatar is the Ancient One—the very same coming down periodically once between 700 and 1500 years from the unembodied state of Oneness straight down to human form. The One having to be brought to the many, the Independent Reality to the sphere of illusion, the Avatar is the first to do it and the last to revive it. By His Will was formed the Law withholding Infinity from His conscious identity while the descent from God to GodMan took effect. That is the Law. How could He then

deviate from His own Law? Sai Baba, Upasani Maharaj, Babajan and other Sadgurus are essentially One. But that is the Oneness bereft of the mortal coil and in as much as it manifests on earth by a Direct Descent, the Avatar remains for always an exception.

There are two things in which, for the universal duty performed on earth, for the uplift of humanity, the Avatar excels. He descends from God-state to the state of man—unlike Sai Baba, Upasani Maharaj. Babajan and other Sadgurus who had to pass through all the stages of evolution—from metal to flora to fauna to human and penetrating through the layers of super-normal consciousness—to Godhood. By virtue of the Direct Descent, the Avatar is capable of becoming God and becoming Man. Sadgurus being God can act as men and not become men.

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He who knows others is wise;  
He who knows himself is enlightened.  
He who conquers others is strong;  
He who conquers himself is mighty.  
He who knows contentment is rich.  
He who keeps on his course with energy has will.  
He who does not deviate from his proper place will long endure.  
He who may die but not perish has longevity.

— From the TAO TE KING.

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## MESSAGE FROM

A. C. S. CHARI, Calcutta

To

Centres holding meetings in FULL MOON DAYS (13-9-1962)

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*Dear brothers and sisters - in - BABA,*

Greetings and good wishes to all of you. Pray that the Avatar's Grace and Blessings be with you always.

Our devotion and zeal and love will be tested by Baba and also by circumstances which will be created. We have all to stand firm and with a cheerful surrender to Baba's will.

As regards devotees and the Centres, no one is so poor as not to afford a few annas a week to save and support any journal connected with *Avatar Meher Baba*— it may be any of the Journals, or some, or all of them. You have in English *the Awakener and Divya Vani*. In Hindi, you have *Meher Pukhar*. In Telugu, you have the Weekly *Divya Vani* and the monthly *Avatar Meher* (which will be soon revived). Everyone should consider it a duty to support these journals and set apart of your income for Baba's work. It is as important as paying your food bills, rent bills, milkman and other commitments. Relegating *Baba* and the said Journals and books and His work to the "spare time" and to the "spare money"!—not even giving the importance which is given to a few entertainments—Is it real and serious love? This is for each to ponder. If you are not going to support these Journals even while the *Living God is with us*, what will you do after

He drops His physical body? Take my brotherly suggestion seriously, and every one of you—even a student can spare some part of his pocket money—should support some or a few or all of the aforesaid Journals connected with Baba.

You have asked for a message. This is what I like to share with you all, on this Poornima (Full Moon) occasion.

We devotees of West Bengal are present with you on the occasion, in thought and spirit. You are one of us and we are one of you ...

Greetings to all.



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# DIVYA VANI

(DIVINE VOICE)

OFFICE:

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East Godavari Dt., Andhra Pradesh (India)

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## Who is "Great" in Baba's Love?

Dr. G. S. N. Moorthy, M.A., Ph.D.

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On the occasion of my last visit to Bezwada, a renowned Sanyasin, who is an ardent lover of Baba, happened to meet me at the centre and asked me thus:

"Among those who love Avatar Meher Baba, there are some who are quite actively interested to spread His name and message, by regularly organising and conducting meetings and Melas, whereas there are others who are only inclined to remain at home aloof from all such activities and yet they claim to love Baba. Who are great?"

The same question was repeated by one to Beloved Baba, while I was at Guruprasad on 4th July 1962.

After a kind beaming smile, pointing out his finger to Mr. N (who was then sitting in the Hall) Baba said, "Look at him. He loves me very dearly and I know that he loves me with all his heart; but he hardly attends any meetings or Melas. Still his love for me is not less."

Giving a little pause, Baba further mentioned the name of Mr. S and continued to say, "He also loves me so much that in spite of his ill health, he moves about from place to place, takes a lot of responsibility on himself by arranging to organise and conduct meetings in order to spread My Name and Message. I know that he too is full of love for me."

"But." finally added Baba, "My love, in either case, is *equal*. I love them both *alike*,"

At once, my eyes were closed in His Silence where there is neither "great" nor "small" as these get dissolved in the Divine love of Lord Meher; and again, when my eyes were opened, I saw God speaking to me in His Own Words:

*"It is not your love for me that matters,  
but it is my love for you that counts. "*

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## "THE AVATAR AND THE AVATARIC WORK"

K. K. Ramakrishnan

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When God assumes a human form in His Avataric Advent on the earth and works for the redemption of humanity, the manner of His work and the means and method of His work remain an unintelligible mystery to the contemporary humanity. He is not understood even by those who are fortunate to be in His company. This was so in the past as it is in the present. But why this is so? Various reasons can be advanced to explain this mystery. One of the reasons is our incapacity to contain the correct concept of Avatarhood. Our inability to imbibe the right meaning of the word Avatar, to hold a correct comprehension as to who an Avatar is, is the first step in the direction of gaining an idea of Avataric work. When we know a particular person is a doctor of medicine, we at once have an idea of what his work is likely to be.

Avataric advent being an occurrence between 700 to 1400 years, none of the contemporary humanity can have a direct knowledge of Avatarhood—none can visualise the form and characteristics of an Avatar. What one knows or claims to know is what is reflected on the screen of the individual imagination from what each one has ever heard about the Avatar. Now, what we hear about or what we read about is again the outcome of the imagination of those who speak and those who write about the Avatar and hence there is a possibility of our mind being influenced by the inaccurate explanations of the term Avatar.

India is a land of many saints and sages; a land that had witnessed larger number of Avataric manifestations. Yet, today it appears that we in India have lost the right conception of Avatarhood.

For instance, in a meeting held to commemorate the birth anniversary of a great poet, I have heard him being referred to as the Avatar of sage Narada. This is nothing but an exaggerated expression of one's reverence to a particular personality whose talents he identifies with the highest known to him in that field. And in his endeavour to extol a person he loves, he misuses words which denote higher meanings.

Gandhiji is sometimes referred to as an Avatara Purusha and quite recently he was referred to as the greatest man after Jesus the Christ. This was immediately objected to by those who follow Mohammed, the Prophet of Arabia, for he was the greatest and next to Allah for them. Now, with all our reverence and love for Gandhiji, the Father of our Nation, it is a disrespect to the memory of that great soul to refer him to an Avatara Purusha or to equate him with Jesus the Christ. For we know, Gandhiji was only an aspirant after truth. In his own words Gandhiji had said, "I am but a seeker after Truth. I claim to have found the way to it. I claim to be making a ceaseless effort to find it. But I admit that I have not yet found. To find Truth completely is to realize oneself and one's destiny to become perfect. I am painfully conscious of my imperfections....." In spite of his statements regarding himself, we in our anxiety to extol him, address him with words, meaning of which we do not fully comprehend.

Now, I shall quote another interesting instance to illustrate the idea of Avatarhood as held by men of our present-day society. Sometime ago I have come across a biographic sketch of a spiritual master from the Himalayas who is looked upon as a great saint by many of his followers. The author is a doctor, M.A., Ph.D. In the chapter devoted to extol the birth and parentage of the

saint, the author draws a picture of a woman in a household in Madras preparing to conceive the child who was to become the saint, and simultaneously, he draws another picture of Kailas, the abode of Shiva where Shiva declares his decision to descend to the earth by taking birth through the womb of that woman in the house-hold in Madras. Hearing this, Parvati, the consort of Shiva, also wished to have the honour of being born through the womb of that woman. Hearing the father's decision and the mother's wish, the two sons of Shiva Parvati namely, Subramania and Ganapati both expressed their desire to take birth in the womb of that woman. Finally it was decided that all the four would jointly take birth in the womb of that woman and thus the said saint is the Avatar of not only Shiva but the avatar of the family of Shiva. and this avataric phenomenon happened in this 20th century.

Now, let us leave aside these limited notions, regarding the term Avatar as held by men of the present day society and look into the past historic records. It is generally believed that Shri Adi Sankaracharya was the incarnation (Avatar) of Shiva. Shri Sankara, we know was a Perfect Master and perfect Master is God. Those who feed their minds with the Pauranic presentation of God and religion and literally believe that was said in the Puranas can never appreciate the greatness of Sankaracharya as a Perfect Master. For example, in the Puranas we have Brahma, Vishnu and Shiva presented as separate divine personalities although with a set purpose, And the purpose was to educate the common mass of men. Ideas are idolised to make it intelligible to the illiterate. Precepts are personified for persons of poor perceptive capacity. Brahma, Vishnu and Shiva were never three distinctive divine personalities, for, then we have to believe in the existence of three gods, which is absurd. These three

names are the personified presentation of the three attributes of God, Who is One without a second. They represent Infinite Knowledge, Infinite Love or Bliss and Infinite Power of Godhood. God is the combination of all the three attributes in one. And a Perfect Master being God combines in Himself all the three attributes which are personifically presented to common men as three distinctive divine personalities as Brahma, Vishnu and Shiva. Thus if we say Sri Sankara was the avatar or incarnation of Shiva, it amounts to saying Shri Sankara was one third perfect. Thus in our ignorant use of words we belittle the masters we endeavour to adore. In our exaggerated expression of our reverence for personalities we get lost in a play of words and confuse ourselves and confound the minds of others.

Coming in contact with a Self-realised soul is a great achievement which cannot be compared with the relative values of our earthly attainments. To be in the personal contact and favour of a living Perfect Master is a greater attainment in life. It is always given to the very fortunate few in every age to recognise the Avatar and be recipients of His love by living a life of love and dedicated service to Him. We the most fortunate amongst the living generations of the contemporary humanity have seen the Avatar of the age—God as Man—the One without a second—the One that ever was, the One that ever is, and the One that ever will be—and if we try to understand Him and His work through the ideas of Avatarhood as generally held by men of our present day society we are bound to misunderstand and miss the fortune God has bestowed on us. Try to know the Truth of course; but try to know intelligently and with caution. Honest seeking will find the door of knowledge; a determined knock with love and devotion will open the door of knowledge and once we enter the abode of God all knowledge will become revealed to us.

In the spiritual panorama there are two ways of God's manifestation on the earth. One is called the Ascent and the other is called the Descent. The ascent is man becoming God and the descent is God becoming Man. Man following any prescribed spiritual disciplines attains the goal of Self-realisation is called the Ascent of man to Godhood, and when he lives on the earth helping other souls to self-realisation, he is known as Man-God or a Sad-Guru or a Perfect Master. There are always five Perfect Masters on the earth at all times. They hold amongst themselves the spiritual force required to sustain and support the entire universe, They represent the physical presence of God Almighty on the earth. And at the turn of every age they cause the descent of God on earth as Man, the Avatar. And when He descends and starts His work they hand over the charge of the whole universe to Him and remain inactive without any executive function during His life time. Shri Sankara, Ramanuja, Ramakrishna, Tukaram, Namdev, Gnaneswar. Kabir, Nanak and many others like them were all Perfect Masters who guided the destiny of men at various times in the history of human race.

Avatar's advent is the direct descent of God on earth as Man. It is not necessary for him to follow any set spiritual disciplines. He normally lives the life of an ordinary man till the divinely ordained time of starting His mission comes. He never identifies himself with any religion, caste or community. He is universal in His outlook and his work is for the whole universe. He gives a spiritual push to the entire creation, but his main concern is to re-establish the law of divine love in the hearts of awakened humanity.

Of the most recognized and much worshipped manifestations of God as Avatar, that of Zoroaster is

the earliest—having been before Rama, Krishna, Buddha, Jesus and Mohammed. Thousands of years ago he gave to the world the essence of Truth in the form of three fundamental precepts—Good Thoughts, Good Words and Good Deeds. These precepts were and are constantly unfolded to humanity in one form or another, directly or in every cycle by the Avatar of the Age as he leads humanity imperceptibly towards the Truth. To put these precepts of Good Thoughts, Good Words and Good Deeds into practice is not as easily done as it would appear, though it is not impossible. But to live up to these precepts honestly and literally is as apparently impossible as it is to practise a living death in the midst of life.

The life and work of the Avatar who walked on this earth in the past can give us a certain amount of guidance to have a glimpse of Baba's life and work today. But here one should keep in mind the fact that none of the Avatars in the past had left a written record of their life and work. And what records we have of them were written by disciples and devotees; some of them were written centuries after their passing away from earth. Further, very little of even these records are available in their original purity. Even then an intelligent inquiry into these records can help us a lot to know various aspects of Baba's life and work. But the unfailing way to know Baba and His work is our resolution to follow the way of life He sets before us and to devote our life to His service. This opens up the avenues of all knowledge. May we have the courage to dedicate ourselves to the Avatar of the age Meher Baba! May He bless us all!

# EXCERPTS FROM MEHER BABA'S VARIOUS DISSERTATIONS ON LOVE

Dr. H. P. BHARUCHA, M.B., B.S., Navsari

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*(continued from previous issue)*

## Love and Emotion are Poles Apart

"True love is very different from an evanescent outburst of indulgent emotionalism or the enervating stupor of a slumbering heart. It can never come to those whose heart is darkened by selfish cravings or weakened by constant reliance upon the lures and stimulations of the passing objects of sense. But to those whose hearts are pure and simple, true love comes as a gift through the activitising Grace of a Master".

## True Love is not for Cowards

The gateway to the highest state of being one with God is firmly closed for all who do not have the courage to lose their separate existence in the restless fire of Divine Love. This love has to go through many fiery tests and trials in the process of becoming perfected, and the master fans the flame by his personal care and guidance, leading the pupil nearer and nearer to the source of Light, and helping him to realize that "Love is always the same and knows no separation". And as the Pupil comes to trust his Master more and more, his faith grows and his fear lessens, for "perfect love casteth out fear". "God is not to be feared but loved".

## The Power of Love

There is no power greater than love, "Of all the forces that can best overcome all difficulties, is the force of love, because the greatest Law of God is love, which

holds the key to all problems. This mighty force not only enables one to put the ideal of selfless service into practice, but also transforms one into God. It has been possible through love for man to become God and when God becomes man, "it is also due to His love for His beings. Pure love is matchless in majesty; it has no parallel in power and there is no darkness it cannot dispel. It is the undying flame that has set life aglow". "One single person who really loves Me can move the whole world".

### Love and Sacrifice

"The spirit of true love and sacrifice is beyond all ledgers and needs no measures. A constant wish to love and be loving and a non-calculating will to sacrifice in every walk of life, high and low, big and small, between home and office, streets and cities, countries and continents, are the best anti-selfish measures that man can take in order to be really self-ful and joyful. Love means suffering and pain for oneself and happiness for others. To the giver, it is suffering without malice or hatred. To the receiver, it is a blessing without obligation. Love alone knows how to give without necessarily bargaining for a return. There is nothing that love cannot achieve and there is nothing that love cannot sacrifice". "Love lays itself at the feet of the Beloved, without any reservations, yet in that very act it finds the Beloved becoming a spiritual part of its own being".

"When one loves a Perfect Master, one longs to serve Him, to surrender to His will, to obey Him, whole heartedly. This pure, real Love longs to give and does not ask for anything in return". "A single thought of self would be love adulterated". Even when one truly loves humanity, one longs to give one's all for its happiness. When one truly loves one's country, there is the



longing to sacrifice one's very life, without seeking reward and without the least thought of having loved and served. When one truly loves one's friends, there is the longing to help them without making them feel under the least obligation. When truly loving one's enemies, one longs to make them friends. True love for one's parents or family makes one long to give them every comfort at the cost of one's own. Thought of self is always absent in the different longings connected with the various stages of pure, real love."

"Divine love, as sung by Hindu masters like Tukaram, as taught by Christian masters like Saint Francis, as preached by Zoroastrian masters like Azer Kaivan and as immortalised by Sufi masters like Hafiz, harbours no thought of self at all". "Like a tree, such love has branches—branches of whole hearted devotion, perfect selfless service, self-denial, self-sacrifice, self-renunciation, self-annihilation and truth. In this love are embodied all the yogas known to saint and seeker".

### Love and Rituals

"The diverse rituals and ceremonies of different religions and cults are intended to release Divine love, but they mostly bind the soul to the repetitive mechanism of expressive forms. Attachment to the rigid forms of external expression of love for God not only limits the love itself but creates separative divisions between one religion and another. Rituals and ceremonies often bind the soul to ignorance and illusory separateness and become an obstacle to real illumination". "Merely to chant the Arti, to perform Puja, to offer flowers, fruits and sweets and to bow down, can never mean that you love God as He ought to be loved". "The true spiritual aspirant is, therefore, more keen

about the inner life. Inner life is based on love for God, and it is this love that annihilates all desires, keeping in fact only one desire and longing—that of Union with the Beloved God. He has no obsessions for expressing His reverence in any set-forms. Such obsessions twist the real life. The free soul is never entangled in any of these inessentials. and never allows itself to be overpowered by the separative tendencies released by attachment to rituals and ceremonies". "God does not listen to the language of the tongue and its japas, mantras, devotional songs and so on. He does not listen to the language of the mind and its routine meditations, concentrations and thoughts about God. He only listens to the language of the heart and its message of love, which needs no ceremony or show, only silent devotion for the Beloved", "The devotional rituals followed in religions do not lead the seeker to the true inner journey, for in greater part they are mechanical observances barren of the redeeming experience of divine love. Nevertheless. regardless of how rudimentary these types of belief and devotional observances may be, they do contain in latent form the future inner knowledge". It is quite evident that for house-holders and men of busy avocations, it is possible only to carry on ritualistic ceremonies. But if they are done from the very depths of the heart, and with the only object of "I want nothing—but you (God)", then they can also give liberation.

### Love Needs no Propaganda

You need love yourself in order to propagate love among others. "Learn to love each other first before you tell others about my love for one and all. Give love, receive love, gather love; everything else is dissolved eventually in the truth of divine love. Let your own life of love for Baba be the message of Baba's love for

one and all". "Do not make an exhibit of your love for Me". "Love sets on fire the one who finds it, at the same time it seals his lips so that no smoke comes out". "If it is strong enough it will shine through simply and clearly. Go on loving Me more and more. To do that you need not stop taking care of your own family. The really great thing would be for you yourself to die in your love for Me".

### Love can be expressed in various ways

"The practical way for the average man to express love is to speak lovingly, think lovingly and act lovingly towards all mankind, feeling God to be present in everyone". "If, instead of seeing faults in others, we look within ourselves, we are loving God. If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God. If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God. If, instead of worrying over our own misfortunes, we think of ourselves as more fortunate than many, many others, we are loving God. If we endure our lot with patience and contentment, accepting it as His Will, we are loving God. If we understand that the greatest act of devotion towards God is not to harm any of His beings, we are loving God. To love God as He ought to be loved we must live for God and die for God, knowing that the goal of all life is to love God and find Him as our own self".

### Balance between the Heart and the Mind

The mind and the heart must be balanced. This balance cannot be secured by pitching the mind against the heart or by pitching the heart against the mind. It can be attained only through intelligent adjustment. If

the mind outstrips the heart, the lover will become an intellectual giant but his heart will be barren of divine love. If the heart outstrips the mind, the lover will become a 'Mast' (God-intoxicated). His intense love for God, at the expense of his material needs, makes his mind unbalanced. The balance can then be set right by a Divine Master, who gives the lover effective guidance and a spiritual push which facilitates his onward march on the path.

### Love for the God-man or the Avatar

"Of all the high-roads which take the pilgrim directly to his divine destination, the quickest lies through the God-man (Christ, Messiah, Avatar). The one who has unfaltering love for the God-man, the way to abiding truth is clear and safe". "If you love me you will find me. Unless you love me, you can never find me". "Those who do not dare to love Me seek safety on the shores. You who have been loving me are swimming in this Divine Ocean. Love Me more and more till you get drowned in Me. Dive deep and you will gain the priceless pearl of Infinite oneness". "Although God is more easily accessible to ordinary man through the God-man, yet God also reveals Himself in His impersonal aspect which is beyond name, form and time. Regardless of whether it is to be through His personal or His impersonal aspect, it is necessary that the aspirant seeks Him and surrenders to Him in love. When the aspirant contemplates only God without a second, there is no room for love for God or longing for God. The individual has the intellectual conviction that he is God. Progress is more realistic and enjoyable when there is ample play of love and devotion to God". It is His infinite love for mankind that makes God descend to the human level in a human form age after age.

## Love is the only way

The darkness which the human soul experiences is the separation from the light of truth. The finding of truth is the finding of light, of peace and joy everlasting. The way to the finding of this light and joy is love. "Love is the way because only in the fire of love can the veils of ignorance be gradually removed; only in the fire of love can the limitations of the self be lost; only in the fire of love can the dross which has accumulated through the ages around the soul be burnt up; only in the fire of love can the heart expand to its full limits and overcome the bindings of the mind; only through the fire of love can the knowledge of divine wisdom fill the heart and flood the mind; only in the fire of love can the vessel of man's heart become purified enough to reveal, and not to obscure, the light of love. Love is the way to life eternal because it has the power to overcome all lesser things, to penetrate into the darkest depths, to illumine obscurity; love is the way to truth because it alone can bear to suffer the loss of all else but the truth. Love is the way to God because it alone can burst the bonds of egoism and finite consciousness, and take the great leap into the arms of God".

By love alone can the world be saved, and the world is now on the very brink of the abyss of darkness. If love does not exist behind all evil and death, there is no hope for the world, no future for humanity. By nothing but love can humanity achieve a life that is worth living. If love cannot rebuild, humanity cannot be saved. Nothing could ever dispel the universal nightmare through which humanity is passing if Divine love did not exist, and if man were for ever to remain ignorant of it. "When it has been recognized that there are no claims greater than those of the universal divine life that encompasses all, then love will establish peace,

harmony and happiness in all of the social spheres, and it will shine forth over all in its own unequalled purity and beauty. Divine love cannot be dimmed by the clouds of duality, for it is an expression for Divinity itself".

"It is through this very divine love that the new humanity will tune itself to the divine note. Divine love will not only introduce imperishable sweetness and infinite bliss into personal life, but it will also be the means by which the new humanity will be made possible. Through divine love the new humanity will learn the art of cooperative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom; it will shed all illusions and become established in truth; it will enjoy peace and abiding happiness; it will be initiated into the life of eternity".

"Seek no reward other than the gift of Divine Love. Yearn for this gift sincerely and intensely and I promise in the name of my Divine Honesty that I will give you much more than you yearn for". "From the beginning of all beginnings I have been saying, I say it now, and to the end of ends I will say it, that he who loves God becomes God".

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# Meher Baba's Humility And Humiliation

By MEHERU BHARUCHA

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At some time or other all of us have experienced the warm glow that comes from performing a good deed and getting credit for it. But one experiences a special kind of satisfaction when one does good and keeps it secret. The art of secret charity is very difficult to attain, as it goes against the natural grain of our ego. There are few stronger human hungers than the hunger for praise. We want others to recognise any act of ours that we consider especially noble or unselfish. When people do not pay heed to his good actions, man is tempted to call attention to it subtly. The deed is thus devalued by a craving for credit. Sometimes, in our eagerness to help, we fail to realize how embarrassing our gift may be to the sensitive, or how heavy the recipient may find the burden of obligation.

Jesus preached and practised doing good secretly. He decried ostentatious charity and told His followers, "Take heed that ye do not give your alms before men, to be seen by them." When He healed a leper, He would tell him, "See that thou tell no man." This humility of Jesus is an attribute of the truly great. Meher Baba, the Highest of the High, is the very personification of true humility. His life is a demonstration in humility. He has descended from His state of Godhood to assume the form of an ordinary human being and lives the life of such a one, never openly functioning as God. He carries on His great universal work internally but to all outward appearances He lives the life of an ordinary man. All His acts of goodness and kindness are done without show, to the extent that even the recipient of His kindness does not know about it.

In the world today, there are more than a few who, not being great, yet assume a humility in the genuine belief of their own worth. They express their humbleness through words, but true humility is not acquired by merely donning a garb of humility. Voicing one's humbleness does not make one humble. Modesty, under the cloak of humility, invariably leads one to self-deception. It breeds egoism and man eventually succumbs to pride through assumed humility. Baba's humility is absolutely natural, in the true sense of the word.

Some incidents in His life depict that He is the very personification of true humility. Though born unconscious of the fact that He is the Avatar or Saviour or the Christ, His Gurus or Masters removed this veil of ignorance. Even after becoming conscious of His high state—that of the Avatar—He worked, at His mother's behest, as a school master for a time at Nargol in Gujarat State, and later in His father's shop, stooping to the menial tasks of dish-washing and floor-sweeping like any other boy working for his living. His very parents were ignorant of His greatness because of His humility.

Even after being fully conscious of His Godhood, He undertook many fasts. Some of these fasts were very rigorous. For months He lived on water alone. Besides these fasts He served the poor and needy. Through the years, relief in cash and kind has been given by Baba to many thousands of needy, and yet most of His close disciples hardly know of it. In His humility, He would bow down and put His head on the recipients' feet and then give them money, food and clothes. Our ego would prevent any of us bowing down even to our equals, leave alone the poor.

Seeing and experiencing that it is God whom He serves when He serves anyone, He did not miss any opportunity of cleansing and bathing lepers. He would



wash and dress their wounds, and bathe them. True lovers of God who had got their minds unbalanced due to their intense love for God, and whom Baba calls 'masts' or God-intoxicated men, have received all possible care, love and service from Baba. Baba fulfilled every desire of these God-mad persons when any ordinary person would have been driven crazy by their peculiar behaviour. He travelled in third class railway carriage, a definitely harrowing means of locomotion in India, suffering great discomforts, to meet these real lovers of God. He thus humbly demonstrated that God is not above the poorest in the land but one with them.

In His 'ashram' (retreat) He bathed and fed the low caste 'mahar' boys, even cleaning their latrines Himself! What an example of His greatness and His humility, to those who consider themselves above such lowly tasks by reason of their material wealth!

Baba wears simple clothes, donning no saffron robe, ashes or other signs of outward show announcing to the world that He is a holy man. His humble bearing makes Him stand out head and shoulders above the crowd.

Baba's life can be divided into three phases. The first, His pre-realization ordinary state; the second His old life of realized divinity, and finally from 16th October 1949 the New Life of perfect humility and intensive "Seeking of God as Truth" through the achievement of 'man-o-nash' i.e. annihilation of the limiting mind. Thus Baba in His New Life played the role of an aspirant with all humility and weakness, searching for the goal. When this was done, He abided in the knowledge, strength and greatness of His old life, retaining at the same time the ignorance and humility of the New Life. Thus He began to play the role of God, and as man, the life of master and servant simultaneously.

"Through the ages, humanity has failed to fathom the true depth of the humility underlying the greatness of the Avatar, gauging His divinity by its acquired limited religious standards. Even real saints and sages, who have some knowledge of the Truth, have failed to understand the Avatar's greatness when faced with His real humility".

Humility and humiliation always go hand in hand. Where there is true humility, humiliation must follow. The majority of men are not humble and when one in a million turns out to be humble, he is criticized by all who are jealous of his divine quality. The humiliation heaped upon Baba could only be borne by Him because He is above it. "The strength of His greatness lies, not in raising the dead, but in His great humiliation when He allows Himself to be ridiculed, persecuted and crucified at the hands of those who are weak in flesh and spirit." "Age after age history repeats itself when men and women, in their ignorance, limitations and pride, sit in judgement over the God-incarnated man who declares His Godhood, and condemn Him for uttering the Truths they cannot understand. He is indifferent to abuse and persecution, for, in His true compassion He understands, in His continual experience of Reality He knows, and in His infinite mercy He forgives."

Thus Baba who is the personification of humility is also the target of humiliation by those who cannot understand the depths of His humility. His unbroken silence of the past 37 years leaves us with a sense of awe and respect and yet it has been used as one of the weapons of ridicule against Him by those who in their ignorance say that He deceives people by hiding His ignorance behind a veil of silence. His statement, "Before I break my silence or immediately after it, three-fourths

of the world will be destroyed", has been interpreted in a million ways. How can God's language be understood by our finite minds, and how can we dare to ridicule Him for what we do not understand?

Baba does not touch money except when giving it to 'masts' or the poor, and has for long stopped accepting gifts of any kind. Any money received in the past was utilised for running a free hospital, school, leper home and for distribution of food, clothes and money to the needy. This was done in 'silence' and so man in his ignorance sat in judgement and felt that Baba misused the money.

Baba, though being the Highest of the High, descends to human level and takes interest in things that an ordinary human being does. We surmise that He takes an interest in cricket matches and motion pictures because He can do His internal working on the spectators while their minds are focussed on only one theme—the match or the movies. People wonder how someone interested in such frivolous pastimes could be an Avatar. Little do they understand His internal working and He takes no pains to explain it.

The world of sense-perception (with its duality of subject and object) is false, though it seems to be quite real to those whose understanding is dominated by identification with the body. All separateness and duality is only illusion. From the point of view of the highest and the only Truth, God alone is real and is one eternal, indivisible and unlimited being. The Truth is beyond all sects, creeds, organised religions and sex, which are only shadows cast by different formulations of the One Truth. Thus, one like Baba, who is established in the Knowledge of this Truth, is beyond the false sense of duality in which we are ensnared. Man, unable to see this, wrongly interprets Baba's actions; e.g. He has a

great number of women devotees, a fact which has been twisted by warped minds to provide themselves with food for false gossip and ridicule, despite the fact that He has an equally large number of men devotees.

"Miracles", says Baba, "are small illusions in the great illusion called the world." He does not perform miracles to satisfy the idle curiosity of His spectators. His one and only miracle will be when He breaks His silence and utters the Word of words. He says, "When I perform that miracle, I won't raise the dead, but I will make those who live for the world dead to the world and live in God. I won't give sight to the blind but make people blind to illusion and make them see God as Reality." To be able to perform miracles and yet not use one's powers to do so, is true humility. People do not understand Baba's motive behind the non-performance of miracles and they assume that he is powerless to perform them.

"When in the firm knowledge of it, a man admits his true greatness, it is in itself an expression of humility. He accepts his greatness as most natural and is expressing merely what he is, just as a man would not hesitate to admit to himself and others the fact of his being man." In the East and in the West Baba has declared Himself to be the "Ancient One", "The God of all Gods." This is a "spontaneous expression of an infallible Truth" but resented by many and made a tool of ridicule.

To seclude oneself does not mean to stay away from contact with others. In the real sense of the word, seclusion of the soul means a state when it does not get mixed up with any shadows or unreality whatsoever. The soul which is eternally free and thus in essence secluded from all duality, out of ignorance feels that it

is bound in illusion. Thus, when one realizes one's own self (Self-Realization or God-Realization) one is secluded for ever. Baba who is secluded in the true sense of the word, often goes into periods of seclusion when He breaks off all external contacts with the world in order to intensify His internal working for the benefit of humanity, and thus suffers the humiliation of having His seclusion thought of as a 'sadhana' (asceticism) to reach the goal.

Baba has had two car accidents in which He suffered severe injuries. This has given ignoramuses perfect opportunities for ridiculing the Avatar who professes to know everything but could not save Himself! These ignorant people! If only they knew that it is a question of "would not save Himself." An ordinary man suffers for himself but an Avatar suffers for one and all beings and things. "Man unknowingly suffers for God but God as Avatar knowingly suffers for man." Baba suffers for the redemption of our sins in two ways—in His physical body, suffering such as that brought on by His two car accidents, and, He suffers infinitely, but unostentatiously and unrevealingly. How? As God, the Avatar sees all souls as His own. He sees Himself in everything. He knows Himself to be one with all other souls in bondage, although He knows Himself to be one with God and is thus eternally free. He also knows Himself to be one with other souls in bondage, and is thus vicariously bound; and though He constantly experiences the eternal bliss of God-Realization, He also vicariously experiences suffering owing to the bondage of other souls whom He knows to be His own forms. This is the meaning of Christ's crucifixion. Thus Baba, in His infinite humility, suffers for us and yet is humiliated because we do not understand that he suffers for us.

Age after age, the Avatar who is the personification of humility, descends to the human level in a human form because of His infinite mercy. He allows Himself to be humiliated and condemned by humanity for whose sake His infinite love has made Him stoop so low. But, "through this very humiliation He ensures that humanity, in its very act of condemning God's manifestation as the Avatar, shall assert, however indirectly, the existence of God in His infinite eternal state." When one is subjected to humiliation and one defends oneself, it is not humility. Though Baba's humiliation is great and will be still greater, in His humility He does not oppose those who humiliate Him, nor does He allow His own lovers to oppose them. Humility is really true, when, in spite of being humiliated, one remains untouched and unconcerned.

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## P R A Y E R

Beloved God, help us all to love you more and more and more and more and still yet more, till we become worthy of Union with you; and help us all to hold fast to Baba's daaman till the very end.

(DICTATED BY BABA)

# Make Hay While the Sun Shines

Dr. T. DHANAPATI RAO, L.M. & S., Kakinada

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Let us not seek Yogis and Mahatmas for desires low,  
For health or wealth, name or fame, all a bubble and a worm's  
glow,  
Nor base our fortunes in haste on disappointing horoscopes,  
or oracles with idle and false hopes,  
against the will of God in this phantom race  
With out worry or, sorrow, accept every thing with love and  
grace,  
whether good or bad what lies in store;  
But Baba grants us far beyond all expectation and more.  
Therefore let us brave all pain and misery with understanding,  
courage and submission heartfelt,  
And shirk not our responsibilities or tangles with fear morbid  
for excuse wilful,  
But do our duty with the constant thought of Baba with  
unsullied love; without craving for mundane life;  
But as means for the life of the spirit to free the same from the  
burden of duality without bias, ruffle or strife;  
Let us not leave the fruit of all action to the work of chance  
mere,  
But resign all effort to the Will of our Omniscient Baba dear;  
Then every thing ends in fullness and cheer.  
Our time is running short and fast with all distractions,  
Besmirch not our life with low desires, attachments or  
attractions;  
Do away with lust or greed, vice or evil, force or anger, and pelf  
or self;  
But be good and noble and calm and pure,  
with all admiration for the gracious lovely non-self.  
Help all with no thought of self—and without pride;

Love and serve the One in all with mind pure and heart wide.  
Seize this precious moment now only better,  
While our Beloved Father Lives on earth;  
Then our Journey to God is made safe and short,  
full of zest and full of mirth.  
Let us drink His Nectar to our hearts' content,  
while the flow of His Love rains in torrent.  
Let us therefore make hay as much as we can,  
while the Sun of all suns shine high in this horizon.

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News & Notes:

### ACTIVITIES OF AVATAR MEHER BABA DELHI CENTRE

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Activities of Avatar Meher Baba Delhi Centre in the Capital have been considerably increased this year. In addition to the weekly Centre meetings, monthly public meetings are held in different localities (in Baba lovers' houses) which are largely attended by people of that neighbourhood. In these meetings in addition to "bhajans" and "Kirtan", talks both in English and Hindi are given on Baba's Message. So far, seven such meetings were held—three in Vinaya Nagar, one in Pusa Road, one in Defence Colony and two in Parliament Street.

Besides these, bigger functions are held in public halls. Avatar Meher Baba's 68th birthday celebrations were held at Vinaya Nagar under the Chairmanship of Mr. Justice Hidayatullah of the Supreme Court of India. At this function Shri Abdul Majid Khan, a great Baba lover from Ambikapur, gave a spirited speech. The 37th Silence Anniversary celebrations of Avatar Meher Baba were held at Bharatiya Vidya Bhavan under the Presidentship of Shri B. N. Datar, Minister of State in the Ministry of Home Affairs.

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## BOOKS *by and about* AVATAR MEHER BABA

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| 1. God Speaks  | ... Rs. | 30 00 |
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| 5. Discourses (Five Volumes: each<br>Volume Rs. 3/-)   | ... Rs. | 15 00 |
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| 13. Six Messages                                       | ... Rs. | 1 25  |
| 14. Quest  | ... Rs. | 1 00  |
| 15. Meher Baba (By His Eastern & Western<br>Disciples) | ... Rs. | 0 37  |
16. "The Awakener", A current American Quarterly, edited and published in New York, now running its 9<sup>th</sup> year. Subscription inclusive of registered postage Rs. 9/- per annum. Back numbers also are available.
17. "Meher Pukar", A Hindi Monthly journal published at Hamirpur, U. P., Subscription Rs. 4.00 per annum.
18. "Avatar Meher", A Telugu Monthly journal published at Eluru, West Godavari Dt., Andhra Pradesh, Subscription Rs. 6/- per annum.
19. "Divya Vani" (Divine Voice) An English Quarterly issued from Kakinada, Andhra Pradesh, India.  
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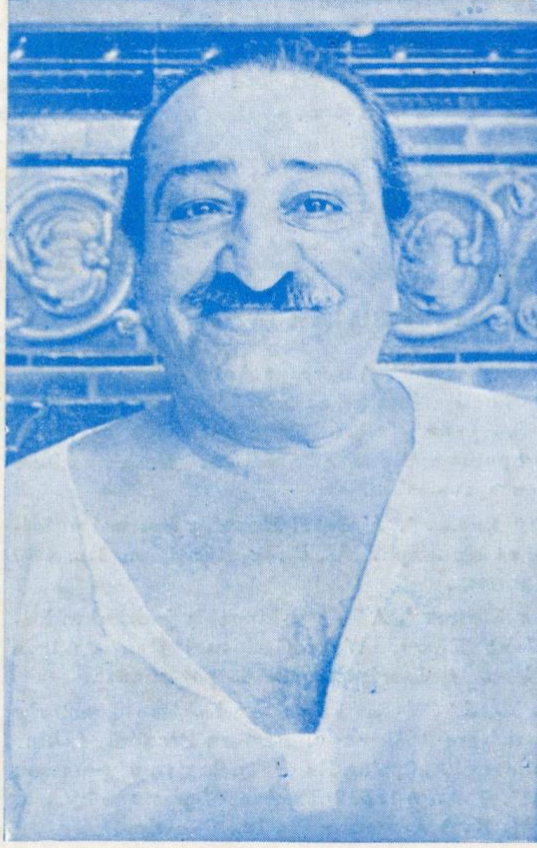
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“Make me thy constant companion in  
thought, word and deed.”

— *Baba*

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Edited & Published by Swami Satya Prakash Udaseen and Printed by  
T. Ramachandra Rao, M.A., at Sri Satyamamba Press, Kakinada.

Register of Editorial Alterations for the Online Edition of <i>Divya Vani</i> vol 2, no. 2				
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thirdfy	thirdly	18	6	5
being	beings	19	4	2
<i>Ownself</i>	<i>own Self</i>	19	8	3
be be	be	25	4	9
Quartrain	Quatrain	28	1	5
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